

2010 The Life of Christ in the Gospels

John 5:11 He replied, "The man who made me well told me, 'Pick up your bedroll and walk.'"

John 5:12 "Who is this man who told you, 'Pick up your bedroll and walk?'" they asked.

John 5:13 But the man who was cured did not know who it was, because Jesus had slipped away into the crowd that was there.

John 5:14 After this, Jesus found him in the temple complex and said to him, "See, you are well. Do not sin any more, so that something worse doesn't happen to you."

John 5:15 The man went and reported to the Jews that it was Jesus who had made him well.

John 5:16 Therefore, the Jews began persecuting Jesus because He was doing these things on the Sabbath.

John 5:17 But Jesus responded to them, "My Father is still working, and I am working also."

Matthew, Mark, Luke and John

Notes from Berachah Church under R. B. Thieme, III, who began this study the second service, November 7, 2010

John the Apostle had a unique position in life. When he wrote the gospel of John, most of the disciples had already died martyrs deaths and the new institution of the church had been born, and the new doctrines of the church had been circulated. It had become clear that believers now lived in a new and different dispensation.

Jerusalem had been destroyed and Israel as an independent nation was no more. The Temple was gone; completely destroyed by the Roman army. The Old Testament institutions of the offering of sacrificial animals at the Temple no longer existed, although some animal sacrifices were being offered up in various and separated areas.

The gospels and the epistles, for the most part, had been circulated among the believers of John's time. Believers from the dispensation of Israel and believers from the dispensation of the Hypostatic Union had been brought into the Church Age, with its new doctrines and the universal nature of the spiritual life.

John witnessed the events of the life of Jesus Christ along with some nearly unique events, including the transfiguration of Jesus Christ before him, James and Peter. So, what could he say? What could he add to all that was already known? John did not write the history of this, as if he had nothing to add to it. It was already well-circulated. There was nothing he could add.

Lesson #0001 Introduction to the Gospels November 7, 2010

Sunday 2

We are going to study 4 books at one time and studying a specific subject, which is the Lord Jesus Christ. We will examine the Author and Finisher of our faith. We will look at His background, life, theology, enemies, His future; all that He was and all that He did in the 1st Advent. If we do not understand the Lord Jesus Christ, then we cannot understand Him now.

Christianity is not a religion, but based upon Jesus Christ. There is this comparison of religions and many come to the conclusion that there are many pathways to God, even though these religions are contradictory. If these things are contradictory. How can God lie about this or that religion? That makes Him a liar.

Another view is, Jesus Christ is a good man. That is an absolute contradiction. Jesus Christ cannot be simply a good man. He claimed to be God. So how can He be a good man? If His claim is true, He is far more than a good man; and if He lied about this, then He is certainly not a good man. Many have died for Jesus Christ. How can you call Him a good man, if that is the case?

There are those who simply call this a myth; but that has nothing to do with scholarship. These 4 gospels are our only source of knowledge about Jesus Christ.

If you mention His name, there will be no middle ground. There will be antagonism or love.

Jesus Christ was a true historic figure. He is just like us in everything. For some of us, that is hard to realize.

One difference: He was born with a sin nature. He experienced everything else that we do; heat, cold, hunger, thirst.

Satan hate His name. That is his doom.

Without knowing these things about Him, we are no better off than those who claim that there are many ways to God.

The Apostles defined for us the unique spiritual life of the Church Age.

The more divine viewpoint we take in, the more we grow and the more we change. The Apostle Paul was great in defining this for us. We cannot live the spiritual life without that Church Age doctrine. The spiritual life was prototyped by the Lord Jesus Christ. He lived the unique spiritual life; this life was our paradigm. The mind of Christ refers, to some extent, mystery doctrine; but His thinking extends beyond all dispensations, and this is His actual thinking.

The more that Bobby gets into this, the more he appreciates the Lord Jesus Christ. It is amazing how we can link His Words to His thinking; and His thinking will translate to our thinking. This study will guide us toward reciprocal love. We cannot help but love Him unless we are not really interested.

The gospels do not reflect all that happened in the life of Jesus Christ. This is sketchy at best. The gospels cover very little. Jesus will spend 12 years in Egypt, and we know nothing about this. We know a small amount about his young life. But most of the gospels are all about 3 years of His life.

We will see Him for Who He is and what He has done. Bobby's objective is an exegetical study of all the incidents of His life; and to look at parallel examples of His life.

Bobby had a lot of choices. He did think about 2Corinthians and some Old Testament books. The story we will study is *The Story*; beyond the imagination.

Why Are We Studying the Life of Jesus Christ?

1. Christ's coming, His arrival on this earth, the incarnation, that event and His life is the focal point of all human history. This is the salvation event of mankind. There is His birth, His life, His death and resurrection. Human history surrounds it.
2. He is the central fact and figure of human existence. His life is truly the narrative of the ages; there is none more important.
3. This narrative stands foremost over all literature, either religious or secular. On a literary level, pure story telling, nothing approaches the gospels in terms of drama

and personalities, intrigue and general appeal. It is all true here; there is nothing supernatural or made up here.

- a. This is a reaffirming study. Satan can never equal the grace of God; he can never equal Jesus Christ, who was born in human form, and inferior to Satan. Satan can ever equal the spiritual life that Jesus Christ provides for us. Many have taken the fruit from Satan and participated in his arrogance.
 - b. We cannot be confused when we understand His Words and His life.
 - c. If we follow the cosmic system, our life is doomed. Anyone who puts their hope in the cosmic system is doomed. Anyone who does not put their faith in all that Jesus has done is confused.
 - d. This study is of the most awesome and celebrated life that there has ever been. We have personal access to His life. His spiritual life on earth is our paradigm, our pattern; and we have His thinking. Understanding His life is to understand our own life in Christ.
4. The Biblical significance of the life of Christ.
 5. Because of the gospels revelation of Christ, these 4 gospels are the center of the Bible.
 6. As the center, they are the bridge between the two testaments. Jesus is the link, while remaining separate from both.
 7. This time is the pivotal time of all the dispensations. Jesus is the victor in the Angelic Conflict; He has defeated Satan. He is God and He is man; and we can go right along with it. Hopefully, we will have the greatest appreciation that we can of Jesus Christ, above and beyond what we already think.

Lesson #none

November 10, 2010

Wednesday

Betty Thieme passes away.

Lesson #none

November 11, 2010

Thursday

Betty Thieme passes away.

Lesson #0002

The Gospels November 14, 2010

Sunday 1

Communion Sunday:

There is the evil out there which suggests that there is no sin. Many think that the sin they commit is overcome by the good that they do. God must always judge sin and condemn it. There can be no confusion as to God's view of sin. God has recorded the history of man as a sinner. The Bible reveals how God's judgment falls against the human race. Sin and divine judgment go together. It must be this way. In all of this, God forgives sin. If He must judge sin, then how can He forgive sin? Our salvation can never be fully understood unless we understand the basis for divine forgiveness.

We need to understand the source of our sin. Sin did not originate with mankind. The evil in this world did not begin with the fall of Adam. Sin was present before the fall of Adam; we were in the middle of it, as Satan had already fallen. Satan tempted man in order to bring him into his sin. Adam was the source of sin for all mankind. **Just as through one man, sin entered into the world, because when Adam sinned, we all sinned.** The Scripture says, **In Adam, all die.** Adam's genetic propensity to sin has been passed down to all mankind, and all men are born in sin. Sin is imputed to Him. We are all spiritually dead at birth. We are born separated from God and hope, despite the fact that we emerge from the womb with physical life.

Some allege that Adam is exposed to sin implicates God in the fall. The very essence of God mitigates against this view. It was Satan and man, by their own independent free will, who chose to sin against God. God has a reason to allow sin and evil to run its course. His purpose is to reveal His unfailing love. His plan is infinitely greater than any opposition that Satan can muster or the mind of man can conceive of. God provides the only hope for man. **How blessed is the man to whom God does not impute iniquity.** This is one who has come to know the reality of forgiveness.

Galileo was said to have been imprisoned for the Copernican view of the universe; and they were both correct. As punishment, Galileo had to repeat the Scripture of Psalm 32; it reminded him over and over of God's grace and not His judgment. It is most reassuring to know that there is forgiveness from God, even though man may never forgive.

In this case, the punishment is self-discipline and put into the Lake of Fire for all eternity. Even though God's justice condemned us, He placed this upon our substitute. His work destroys the barrier which is between God and us. Redemption is the picture of His divine impersonal love toward us and His amazing grace toward the human race.

Only Jesus Christ could open the gate of the slave market of sin. Man can walk through that door, free from God's condemnation. That is what the cross does.

Expiation and redemption is a part of Christ's work on the cross. When Christ died on the cross, there is no forgiveness in expiation and redemption; only potential. We must respond to what Jesus did for us on the cross. **When we were dead in our transgressions and sins, He made us alive, having forgiven us all of our transgressions and sins.** As believers, we are not free from the act of sin. So God provided rebound for all post-salvation sins. This prepares us for the remembrance of His work.

Bobby watched his mother pass from life into eternity, as he did with his father. We will all experience this for ourselves. A Wednesday night memorial in lieu of Bible class.

We have just begun a study, of our Lord, the Author and Finisher of our faith. We will learn the grace revealed in His life, every moment of this life dedicated to grace. We will see His thinking and all of his actions, which reflect His thinking; the incredible mind that He had.

It was all divine viewpoint. **We have the mind of Christ.** We must implant these doctrines into our soul that we can see the human perfection that He was on this earth. This is what He demonstrates, so that we can have no doubt. We will see the depth and the breadth of His mission here on earth, as well as the agony of the cross, and the glory of His triumph. His triumph is our triumph, His eternal life is ours; His royalty becomes ours.

There are some specific facts which make His life important to all of us.

Lesson #0003

The Gospels November 14, 2010

Sunday 2

7 pm start time for Betty Thieme memorial on Wednesday.

We need to put it all together before we actually begin this study.

There are many great stories of romance and heroism; but this is the greatest literature ever written, when it comes to appeal, beauty, intrigue, personalities, etc. It has it all. This study will clear up any misconceptions that we may have about Jesus Christ. We will no longer have to ask ourselves, *what would Jesus do?* His thoughts, words and actions will be known to us, and we will be able to act accordingly.

Do you think that politicians are distorted in their lies? The father of lies spends much of his time distorting the life of Jesus Christ. These gospels reveal the absolute truth of Jesus Christ. What has He done for us? Satan has tried to duplicate our Lord's existence, His notoriety, and inspired so many new religions, promises of utopia, and so many human systems and philosophies. None can equal the life of Jesus Christ.

The revelation of Christ in the gospels is the very center of the Bible; this is the pivotal event of all human history. God took on humanity in order to be our Savior. He is God and man in One Person forever; which is, in itself, hard to understand.

The history and destiny of all mankind comes together and meets God. Jesus Christ is the fulfillment of all that God has promises to Israel. A Messiah and a Savior. This goes all the way back to Abraham, Isaac and Jacob. He is also the bridge between Israel to the church universal. He is the Savior for all mankind, the guarantee of eternity, from Adam to the last person born.

Then there is a personal significance. We as human beings can only know God through knowing His Son. Who is Christ? **In the beginning was the Word and the Word was with God and the Word was God; and the Word became flesh and lived among us.** He has no beginning and He has no end.

God is Spirit, so God is unseen by man. But Jesus Christ, as God, is the visible manifestation of God. He is the only visible Person Who is God. As such, He is the revelation of God to man.

A simple word holds our universe together and a simple word will destroy it. His power holds the universe together; it holds us together.

God the Son glorified for His work. He is seated at the most elevated position of any person ever.

Heb. 1:2–3 God has in these last days spoken to us by the Son, whom He appointed the Heir of all things, and through whom He made the universe. For He is the radiance of the Glory of God and the very expression of his Being, upholding all creation by the power of His word; and, when He had made an expiation for the sins of men, He 'took his seat at the right hand' of God's Majesty on high,

Our spiritual growth is based upon knowledge of Him. **Grow in grace and knowledge of our Lord Jesus Christ, for, to Him, is the glory.** We grow because we think like Him. We renovate our thinking. Word comes from the mind; the things which He did come from His thinking. We have the mind of Christ, and resulting actions right in front of us, the 4 gospels.

There is a great blessing for those who have a special interest in God's Son. Bobby wants us to have a PhD in the Lord Jesus Christ before we are done with this study.

What does God offer us and what does He require of us? These are questions which have troubled man throughout His existence. They have the same answer: *the life of Christ*.

We know the importance of this series.

What about the source of our knowledge, the 4 gospels?

What Are the Gospels?

1. The gospels are the record of the life of our Lord Jesus Christ. They do not cover all of the events of His life.
2. 3 of the gospels, Matthew, Mark and Luke, are called the Synoptic. These 3 agree in the general order of events. They also agree in content. They are parallel to each other. Many of the same events are covered in all 3 gospels.
3. The 4th gospel highlights the character of Jesus Christ; not so much the events, but more with His Person and character.
4. John's gospel seeks to reveal the divinity of Jesus Christ. This is introduced right from the very beginning. **He became flesh and lived among us.** And John 20:31 **These things have been written that you may believe that Jesus is the Son of God, and that, by believing, we might have faith in our Lord Jesus Christ.** Bobby likes to give as much gospel as possible. **This is no other name given among men under heaven by which we might be saved.** John's gospel is very evangelistic. It is a bold theological statement of Who He is and what He has done.
5. All 4 gospels present His life, works and teaching. Why? To meet the salvation and spiritual needs of mankind. Bobby wonders if these 4 men would realize that these

books would meet the salvation interests of all man. "I am the Way, the Truth and the Life; no man comes to the Father but by Me." There are not dozens of pathways to God; it is impossible. They are all antithetical.

6. However, we must understand that each gospel is individual and unique. If that were not true, why not just one gospel? Yet, there are 4 of them.
7. Why? Each gospel was directed toward a different audience.
8. Each gospel appealed to different types of people. It is like being a pastor. Bobby may appeal to certain people and perhaps not to others.
9. Each gospel has different purposes, different highlights, different viewpoints. Without essential discrepancies in any of them. That in itself is amazing. How many 4 books would exactly agree and not contradict one another at one point. Only the guiding hand of God makes this so.
10. One account is one gospel showed the legitimacy and divine hand of all 4 accounts. Vice versa. What does this mean? 4 different authors, different kinds of individuals, during relatively different times, with the same exact message. Bobby says it is unlikely they they looked at each others work.
 - a. Matthew A.D. 50–60 and his was probably the first written. He is a Palestinian Jew. It was probably written in Jerusalem or somewhere in the surrounding area; in the holy land. Matthew would have had contact with many eyewitnesses for his account and many eyewitnesses to the life of Jesus Christ. Matthew could talk to many of these witnesses directly.
 - b. Mark was always Jewish, and a cousin of one of Paul's co-workers, Barnabas, and a close associate of Paul. He had significant contact with the Apostle Peter and the entire Jerusalem church. Peter no doubt had great influence on his writing and perspective. Peter was an eyewitness of everything, just about. Mark wrote his gospel in Rome around 64–65.
 - c. Luke was the only Gentile author in the New Testament and a close associate with Paul. Paul influenced his account, writing around A.D. 60. He probably wrote this in Caesarea. Paul was imprisoned in Caesarea for 2 years, giving Luke time to put this together. Matthew and John were both Apostles; Mark and Luke were co-workers.
 - d. John wrote his gospel after A.D. 70 and probably after that. He wrote the final book around A.D. 90. John probably wrote his gospel in Ephesus since he spent 20 or 25 years in Ephesus ministering.
11. 88 incidents in the synoptic gospels and 71 are found in all 3 and there is no deviation when it comes to the order. There are some diversities, and all are perfectly explainable.

Lesson #none

November 17, 2010

Wednesday

memorial service for Betty Thieme tonite at 7pm.

Lesson #0004

The Gospels November 18, 2010

Thursday

Bobby may refer to Christianity as a religion from time to time, and that ought not concern ourselves with that. Christianity is centered on the grace of God. Christianity is the only religion among all the other religions which depends upon the grace of God for salvation. This separates the religions of the world. We cannot really escape this term when describing Christianity in a comparative way. All other religions propose a set of works of accomplishments by which we may gain God's approbation.

No imperfect person can meet the perfect standards of God. One sin separates us from God. It is impossible for man to ever meet God on the basis of merit. Those who think they can earn salvation have no idea Who and What God is. God can have nothing to do with sin. There are many systems of belief and worship. Christianity like all other religions has a belief system and a worship of God. Christianity can fall under that category. Christianity is the true religious system.

Bobby is going to look at the historical aspects of Christianity. Many religions have no historical basis. They are subjective; like most eastern religions. The historical facts are unimportant. The historicity of a founding figure, like Buddha, is immaterial. Christianity is objective in every sense of the word. The life of Jesus Christ was an historical event in every sense of the word. This is the central event of all of history. The reality of all history is tied to His mission on earth. In His own words, the Lord Jesus Christ came to fulfill the historical promises made to Israel and all mankind. Christianity is firmly rooted in history and the destiny of Jesus Christ.

Some comparative religious studies have relegated Jesus to nothing more than a myth, meaning that He is apart from history, which has become more popular of late. They see that it is unimportant for Him to be tied to actual events. They try to say there are just the universal truths.

They see the incarnation as important only as it affect us. They like the harmonious union between God and man and that Jesus Christ is just one of those connections. His life and work are presented as separate from an historical reality. Jesus, to them, has no real existence, and that His story just fulfills some human need.

His work is what is important, but to such thinkers, He is just some religious symbol.

Can we prove that He was a real person in history? There are these gospels, but is there any other reference to Him? There are meager references to Him outside of the gospel. Most scholars today admit that there really was a Man named Jesus Who lived in the time that the gospels say that He lived.

Jewish testimony. Much of this was unfavorable. Many of the religious writers of that day did not look kindly upon Him. But in their hatred of Him, they verified that He was an historical figure. Babylonian Talmud, compiled about A.D. 500. On the eve of Passover, Jesus Christ was hung. He has led Israel astray. Let anyone who can come to His defense, come forward. The Jewish tradition had to mention Him. They could not set it aside.

Josephus was a great Jewish historian around A.D. 70, after the destruction of Jerusalem. He wrote about the Jews to explain them to the Romans. He was a Jew and Jewish sympathizer, but he allied himself with the Romans after they destroyed Jerusalem. *Antiquities* and there arose about this time Jesus, a wise man, if indeed we should call Him a man, for He was a doer of marvelous deeds; when Pilate condemned Him to the cross, those who loved Him at first did not cease to love Him.

Josephus was no friend of Christianity. Some have claimed that this was inserted by someone else after Josephus, and Bobby tends to agree with this. However, even if some Christian added this later, there was already a reference to Jesus Christ.

Josephus speaks of the martyrdom of James, the brother of Jesus who is called the Christ.

There are Roman testimonies. Pliny the Younger. A.D. 61–112 and he having a lot of trouble and he was seeking guidance in dealing with Christians who got together and sang about Christ as God.

The most famous of all Roman historians, Tacitus. 56–117 wrote a treatise on Nero and about how he set fire to Rome, and then he blamed the Christians. Christos, the founder, had undergone the death penalty under the reign of Tiberius under Pilate and the pernicious superstition was checked for a moment, but it broke out like a disease, in Rome itself. Every cult and religion that was around ended up in Rome. More unbiased proof of Jesus existence.

Swatonius another Roman writer 70 born. Emperor Claudius expelled the Christians because of the tumult they caused in Rome. The Jewish synagogues were having problems with the Christians. Claudius expelled them; and that is how Priscilla and Aquilla ended up in Corinth.

So, even though Jesus had been dead for some 30 years, His followers were still around and this was not dying out.

Another major proof is institutional evidence. It is a logical proof.

Institutional Evidence

1. The New Testament church is a monument to the Lord Jesus Christ and His Life.
2. Without His life being observed by 1000's, His ministry, His miracles, His death and resurrection, the church lacks an adequate cause. If He is not real, there is no reason for the church to exist.
3. Massive persecution has no purpose. Why would hundreds of thousands of people undergo such terrific deaths for a myth.
4. His life and the meaning of His death carried more weight than the persecution and personal death that these men were willing to die for. How many people are willing to die for something they do not really believe in?
5. Closely connected to this logic is the progress of Christianity.

6. Judaism and the Romans had killed the Lord Jesus Christ. They also would have dealt with His followers very severely, and they did. The Jews hated the Christians as much as they hated Jesus. The Romans hated these Christians because of these uproars.
7. If the Jews could have demonstrated in some way that Jesus was a figment or unworthy, then they would have done so. If they could have done it, they would have done it. Christianity progressed and spread. Missionary Christianity spread faster and further when it was persecuted than when it was not.
8. The Jewish persecution and Roman persecution had no effect at all against the testimony of men and women who had seen and believed in Jesus Christ and His resurrection.

Without an historic Christ, the church would have died out years ago. The gospels are a source of truth about Jesus Christ.

Now we are going to compare all of the gospels, so that we understand their purpose, characteristics and similarities. These are the testimonies that we will study all at once. 71 of the 88 incidents in the life of Christ are covered in all the synoptic.

Κατα Ματθιου, which means *according to Matthew*.

The Authorship of Matthew

1. Matthew was originally named Levi and he was hated because he was a member of the Palestine IRS. He heard the gospel and he responded. He was an Apostle, and we know Apostles wrote the Scripture. However, nowhere in the Bible do you have him specifically named as the author. Paul named himself often; Matthew never did.
2. External proofs. From a very early period in the church, the early church fathers recognized Matthew as the author. These men wrote prolifically. They lived very close to the actual time of the authorship of the gospels. The proof which carries the most weight, the most we can rely on what he or she said.
3. Who did Matthew write to? This gospel was directed to a Jewish audience. Each gospel went to a different audience. This target audience who had not accepted Christ as the Messiah, we can see who they are immediately. He wrote a genealogy. He traces Jesus back to David; the accepted ancestor of the Messiah. Jews knew the one that Jesus would come from.
4. Matthew also emphasizes the fulfillment of Old Testament prophecies. He was writing to those who believe prophecy of the Old Testament and that to them, this was important. Jews cared about the fulfillment of prophecy. He wanted them to know that Jesus was the One they had been looking for, for all of those centuries. He wanted to prove this to these Jewish readers.
5. Matthew used a lot of Jewish terminology. Matt called Him the Son of David, which is a Jewish designation.

6. The purpose of Matthew's gospel was to demonstrate and convince the Jews. The religious types knew these prophecies and Matthew keeps linking these prophecies to Jesus. Jewish religious leaders wrote on a sign, King of the Jews; and they rejected Him.

7.

The time frame of Matthew is the entire life of Jesus. He was born 4 or 5 B.C. and died circa A.D. 30. He covered the resurrection ministry for 40 days until His ascension.

Matthew focuses on His Galilean ministry.

Lesson #0005

The Gospels November 21, 2010

Sunday 1

This is a time when it will be clear that this is a classroom for learning.

It is ironic and interesting that Jesus is not mentioned very often in secular literature. The literature of His Own people has very little about Him. They simply wanted Him to disappear; and His followers as well. They expected once they had gotten rid of Him, that would be the end of it.

A brief reference to Jesus in the Babylonian Talmud and by Josephus. The Messiah, the center of Jewish life, is mentioned only once or twice in the most famous history of the Jews, who wrote only a few years after our Lord's ministry, and his references were not very complimentary. Pliny the Younger and Tacitus and Swatonius all mention Jesus (Roman historians and authors); and they were not favorable to the Jews or to this new religion. The coliseum in Rome is read with the blood of Christians. The Romans always had trouble with the Jews; they were a thorn in the side of the Romans constantly; and they saw this as just a new set of problems which threatened Roman hegemony.

Jesus was a real Person with a real life with a real message, which had an impact upon the entire world, and it spread over the entire world rather rapidly. Most scholars today agree that there was an historical Person named Jesus. His full name is the Lord Jesus Christ.

However, the primary source of His message and His life is found in the gospels. Bobby is going to cover them all at once.

Why 4 Gospels?

1. Each gospel brings a unique perspective to His life. They all examine the same essential events (particularly the synoptic).
2. Each gospel has a central purpose, but with the intent of revealing Who He is.
3. Each gospel addresses a different audience at that time. There is, obviously a universal appeal.
4. Different purpose, different perspective and unique approach of each one.

Matthew was the author of *κατα Ματθαιον*. Nowhere, is it stated that Matthew is the author, but that has been the tradition. Matthew's audience was the Jews; particularly to those who had not yet accepted Jesus Christ as their Messiah. This is seen right from the beginning. This is simply tracing the family line of Jesus back to King David, as that Old Testament prophecies promised this. Matthew starts out by saying, look, this is His line; this is Who He is genetically.

Then he tried to show that Jesus is the promised Messiah of Old Testament prophecy.

There is an extent of time of Matthew's gospel and his covers the full life of Jesus, from birth of Jesus.

The second gospel is *κατα Μαρκον*. The author of Mark is anonymous in the pages of the gospels. Mark never states that he is the gospel. However, from a very early period in the church, the author is said to be Mark. Clement and others recognized Mark as the author. Their testimony as to the authorship of these gospels is important. They came in just a few years after the church began.

John Mark is his full name, was the son of Mary in Jerusalem. There is a lot of speculation that Mark actually witnessed some of the events of the gospel. Mark was possibly the disrobed man running around named in his gospel; however, this is conjecture.

Mark's History

Mark was very active in a ministry.

1. Mark traveled with Paul and Barnabas in the late 40's on the first missionary tour.
2. Mark left them because he had a hard time.
3. He later went to Barnabas on another missionary journey.
4. He possibly was in Rome. Mark may have spoke as Peter's interpreter. Peter's Greek in his epistles is not very good. Mark had access to Peter's account of his close, personal relationship with Jesus Christ.
5. Mark was not an Apostle, but a writer of Scripture. He was under the tutelage of one who could give a first-hand account of Jesus' life.
6. Mark was initially a failure in his ministry. Some pastors go to a church and fall flat on their faces the first time through. Many immature believers do not do well in a Christian ministry. Mark becomes one of Paul's great co-workers. The conclusion of Paul's ministry is his beheading. Mark may have been there.
7. Tradition records that mark ministered in Alexandria, Egypt. There is a 9th century tradition that the merchants of Venice stole the body of Mark and enshrined it in Saint Mark's basilica in Venice.

What is the extent of time of Mark's gospel? He begins with our Lord's public ministry, when He is baptized by John. There is no mention of His early years or His birth. Only 3 or 4 years of our Lord are covered.

The target audience of Mark's gospel was the Romans. They were taught that Jesus is God's Servant Who gave His life as the Servant of all mankind. Even the Son of Man came not to be served, but to serve.

The purpose of the gospel of Mark. He recorded a number of miracles. He did not record more miracles than is found elsewhere, but a greater proportion of his book is devoted to them. The Romans would have been impressed with the supernatural aspect of it.

The 3rd gospel is κατά Λουκόν. There is internal and external evidence for this. His name is not mentioned as such in the text??? Early church fathers understood who wrote these gospels.

Who was Luke? He is the only gentile to write in the New Testament. He attached himself to the Apostle Paul. He probably came from Antioch and he joined Paul in Troas Acts 16:10. He went with Paul to Philippi. Then he went with Paul to Jerusalem. He was there for a lot of Paul's ministry. He went with Paul to Rome. He was the last man to leave Paul during Paul's 2nd and final imprisonment. Mark and Timothy were both requested, but Luke was definitely there. A.D. 59–68.

Luke was a physician by profession (Col. 4:14). Luke uses a lot of medical terminology. He may have actually been Paul's traveling physician. Luke was also a missionary in his own right and an able historian. He was also an author. He was somewhat a Renaissance man, but long before the Renaissance.

He was the most literary author of the New Testament. He speaks much in his gospels to individuals. He gave special attention in his gospel to women.

Luke also wrote the book of Acts, which is the history of the early church. Both of these books were addressed and dedicated to Theophilus, who is named in both books, a very prominent Greek. This type of address to just one person for a book is for common for Greek literature, even though the audience would be much wider, for the most part.

Luke was writing to the Greeks. He accompanied Paul so often, and Paul was the Apostle to the Gentiles, like Corinth and Ephesus. There developed a need for a gospel record which would speak to the Greek mind. There are 2 genealogies in the New Testament; one in Matthew and one in Greek. This genealogy traces our Lord all the way back to Adam, the father of the human race. Greeks loved this sort of stuff. They liked the history of man.

Luke avoids Jewish terminology; and Jesus is called a master or a teach but not a rabbi.

There is less emphasis upon the fulfillment of the kingdom. Greek names are used instead of Hebrew names. So there is a distinct Greek character found in his book.

Birth of Christ to His death and resurrection. There was one particular verse where his gospel is revealed: Luke 19:10 **The Son of Man has come to seek and save that which was lost.**

Lesson #0006

The Gospels November 21, 2010

Sunday 2

Κατα Ιωαννον John is a whole different situation. John covered some of the same events as the synoptics; but this is the greatest source of Christology in the gospels.

There are many things which occurred in the life of our Lord which are not herein recorded. All that is said, all that is needed to grow in grace and knowledge.

Was John the author? Again, this gospel is anonymous in the Scripture itself. There is internal and external evidence which points to John.

Internal evidence: he is clearly a Palestinian Jew. He uses very simple Greek. He quotes literally from the Old Testament and there are more quotes from the Old Testament than any other gospel writer. He is very familiar with Palestine and the areas where our Lord ministered. By his own admission, he is an eyewitness to the events of his gospel. John 21:20–24 and he is the gospel whom Jesus loved, one in the inner circle, along with Peter.

There is also external evidence. Church fathers confirm his author. He is probably the only apostle to die of natural causes, and he lived almost into the beginning of the 2nd century. Ireaneus writes about John's authorship, who was born perhaps 20 or so years after John die. This is in *Against Heresies*. There is a mention of John residing in Ephesus, which was the center of Christianity in that day. Timothy and Paul taught there; and John lived there, along with others.

A similar statement from someone of Antioch and others.

John lived there until the time of Trajen. A.D. 98–117 is Trajen's rule. Where these apostles are buried is unimportant. They worshipped only One. When we pray to an apostle, we are way out of line.

He is called the son of Zebedee and the brother of James. He is a partner in a business; Peter and Andrew and John are all a part of this business. Salome is his mother and she might be the sister of Mary. John became an early disciple of John the Baptizer. He then followed Jesus after an encounter in Bethany, which is east of the Jordan.

He walked away from his business and became a fisher of men. John and James were called the sons of thunder, an interesting title. Very strong witnesses and very strong adherents to the Lord. Along with Peter, they were probably the closest and most trusted of the Apostles. John and Peter were both there for the transfiguration. The Deity of Jesus Christ was shown forth through His humanity. This knocked them on the ground. There

was enough presented to them; the Shekinah glory. He is the 2nd person of the Trinity shown in a glorified state. This was a great honor given these men.

John also occupied a place of privilege at the Last Supper; sitting next to Jesus, laying his head on Christ. John was as the cross and Mary as well, and Jesus told John to take care of Mary.

The gospel of John was directed by Jewish thought; so this is directed toward the Jews. Matthew toward the Jews in Palestine; and John to the Jews outside of the land. John 1:41-11:52. John also takes a universal tone, “**God so loved the world, that anyone who believes....**” His gospel is not restricted to the gospel of the Jews; and that this would include the entire Christian church; it is a unifying gospel to the entire church.

His emphasis is different. He focuses on another ministry. Jesus began in Galilee and the Samaria and the Judæa and Jerusalem. The focus is on the latter 2. John is not concerned with a full chronology of our Lord’s life. Each event in the synoptics progress; John does not do this. He begins with our Lord’s public ministry beginning. 3 Passovers are named.

There is an apologetic purpose as well. That is a defense of the faith. **But these have been written so that you may believe that Jesus is the Son of God and you might, by believing, have eternal life.**

His gospel is heavily theological; that is a great focus of his gospel. His gospel is often titled the gospel of *belief*, which word is used 98 times. This is a tough gospel for the Calvinists. They think that God brings belief to mankind. The emphasis in John is the free will of man to believe.

Comparing the Gospels				
	Matthew	Mark	Luke	John
written to				
Jesus presented as			son of Man to Greeks	Son of God to all
the arrangement	dispensation arrangement	chronological arrangement	a historical approach or arrangement	a theological arrangement
highlights	the long discourses of Christ	miracles	the parables	personal interviews
viewpoints	his own	Petrine account	Paul’s account	his own

Comparing the Gospels				
	Matthew	Mark	Luke	John
purposes	to convince that Jesus is the Messiah	to instruct the Roman Christians	to present the Lord Jesus Christ as the Son of Man to the Greek world.	To show Jesus as God and man.

Jesus Christ arrived at the perfect time. There was a reason Jesus came along in 5 B.C. What was He born into and why was He born then?

The geography of the land. The drama of history is enacted on the stage of geography. What happens in history occurs on a piece of ground. Geography plays a critical part of any battle and it can be the most critical aspect of a battle. Geography is also important in the life of Jesus Christ. Geography often tells its own tale.

Palestine is the geography where Jesus was. He did not travel north of Galilee; he did not go further than south of Jerusalem. All of His ministry was confined. This area is called microscopic in size, however, this is cosmic in import. There is not greater land than this thumbnail of land on the eastern shore of the Mediterranean Sea. This little area is a land bridge between 3 continents. Every army on earth has gone through this area and much trade goes through here. Also significant in its religious impact. Judaism, Christianity and Islam all are born in this tiny area.

This area is about the size of the state of Vermont. Great variety of terrain in this area. Along the Mediterranean sea is a costal plain, much like Houston. Very little elevation. To get away from this costal plain, you travel into the foothills that go into the Hill Country. Beyond the hill country are higher mountains, 2000 to 4000 ft. Mount Tabor is about 2400 ft. hills around Jerusalem are around 2600 ft. Then is one of the strange geological features of the world. From Galilee to the Dead Sea is the deep ditch valley of the Jordan River. It begins near Mount Herman, 9000 ft. Jordan River drops right down to sea level.

It further drops to the Sea of Galilee, which is 700 ft below sea level. Our Lord's entire life took place in this small area. The Sea of Galilee figures heavily in the life of Christ. This is where He began His ministry. Bethlehem is where His parents came to be taxed. Jesus was raised in Galilee. South of there is Samaria, and the Jews hated them. Then we come to Judæa. At the bottom is Idoumia, which is where Herod the Great came from. He had a tremendous impact on this land and shortly after Jesus was born. A king, a messiah was born; and Herod wanted to know about this, and he was going to kill anyone who was a rival.

The maggiai this did come back to him, so Herod went to kill all of the children in a specific age bracket.

The early part of Jesus ministry is around the Sea of Galilee; it is 13 miles long and 8 miles wide, and it is a freshwater lake; and it has sudden and dangerous storms there. These storms on the sea result from different temperature gradients between the sea coast and the mountains beyond. There is a temperature differential and the sea is bounded by hills, where they are up to 2000 ft. high and higher as you go out. Cool dry air out in the heights. In contrast, there is tropical and semi-tropical. However, there is moist warm air near the Mediterranean Sea. Large and quick temperature changes and a variety of pressure changes. When contrasting air masses meet, the result is strong winds, and these winds funnel right onto the center of the sea of Galilee. This wind causes problems on the Sea of Galilee. This is a relatively shallow water. When a wind hits shallow water, it whips up water much more than a deep water. So there are great waves which are whipped up. Lake Erie is very similar to the sea of Galilee, except it is much larger. Shallowest of the Great Lakes. It is known as the storm generator. Quick storms arise. This storm is always dangerous for anyone on the lake.

This explains what happens to our Lord and the disciples. They are sound asleep on the boat and the storm is whipped up. The disciples are cruising around and the waves are washing over the boat. They are in the boat with the God of the Universe. They wake Him up, and He makes everything stop. The lesson is, we do not need to panic; we are in the Lord's hands.

The Dead Sea is quite weird.

Lesson #none The Gospels November 24, 2010 Wednesday

No Bible class

Lesson #none The Gospels November 25, 2010 Thursday

No Bible class

Lesson #0007 The Gospels November 28, 2010 Sunday 1

Jesus never left the general area; he remained in a very small piece of land about the size of Vermont. It is amazing that such a small, minute part of the world can have such an impact upon world history. It has a great impact on history than anywhere else in the world.

This relatively small population; this race called the Jews; this race of recalcitrant, faithless people should receive such grace from God. There is a past and a future which is tied up with the Lord Jesus Christ who is a Jew. There is no more important moment in history than this, the crucifixion.

The land in which they lived was the very land promised to Abraham by the very One Who entered into this world in the winter of 5–4 B.C. This is a period of a few months that Bobby is looking at; December of 5 B.C. of Jan of 4 B.C.

Some of us barely know where the city is that we live in. People unfortunately do not know geography or history. You cannot fully understand Jesus Christ unless you understand some history and some geography.

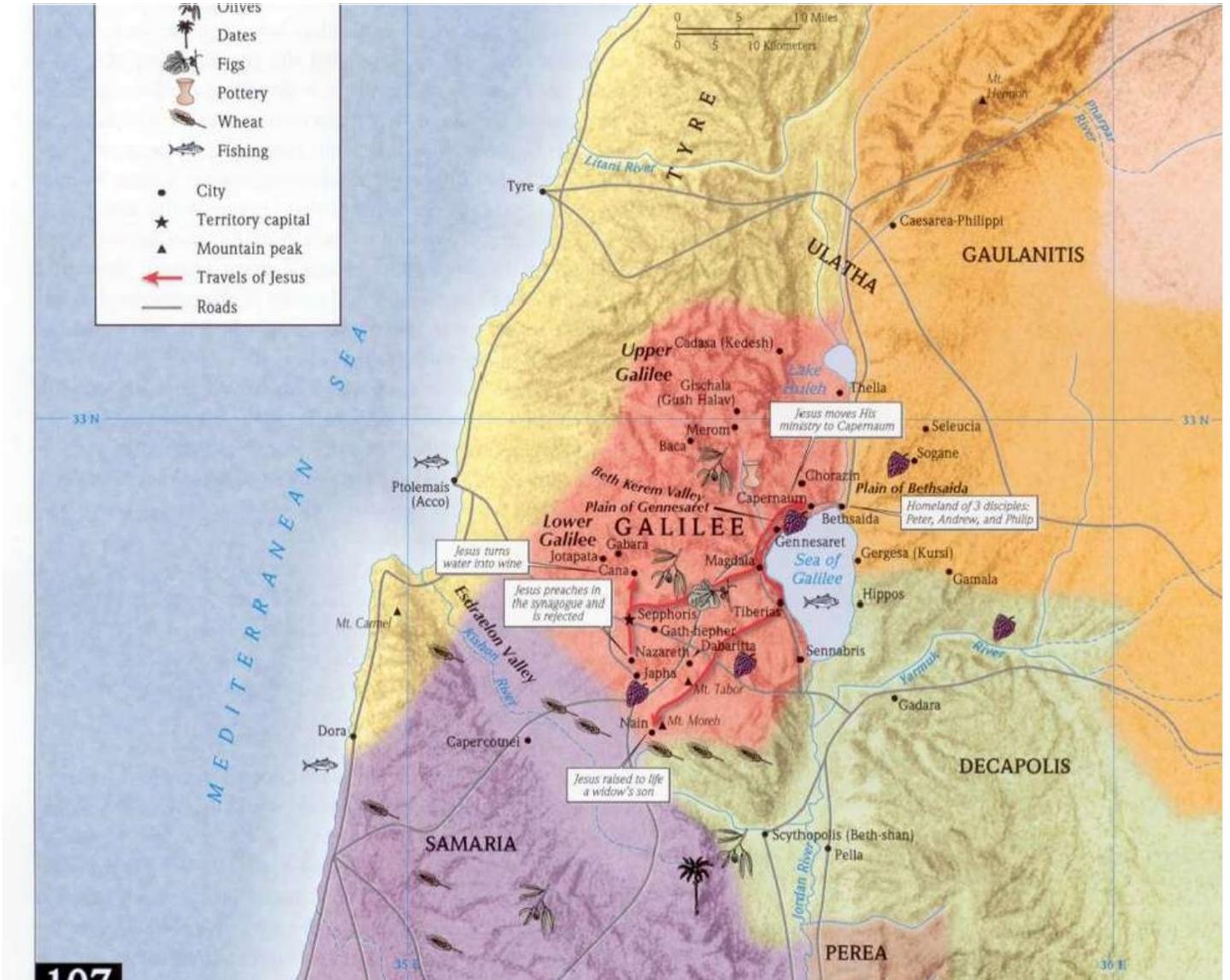
Palestine was the very crossroads of the Middle East. It is between Asia, Europe and Africa. It is the center of the earth, for all intents and purposes. On much of the near east, we find the Semites; on Africa the Hamites; and in Europe, the Japhethites.

Most of that part of the world at that time was controlled by Rome, including Palestine. Many of the Jews of the diaspora were drawn to Palestine. We are in the middle of one of the greatest diasporas of all history.

The topography of the land is fascinating as well. Palestine has almost every type of terrain that you can find in that area. Sea coast, foothills, high mountains, desert, and very unusual landlocked bodies of water.

There are 3 great provinces. In the north, there is Galilee, which is next to the Sea of Galilee. He grew up there, in Nazareth, in the Galilee area. This was an area where the people were only half Jewish. Then below that is Judæa, which is the center of the land of Palestine, and where much of our Lord's ministry would take place.

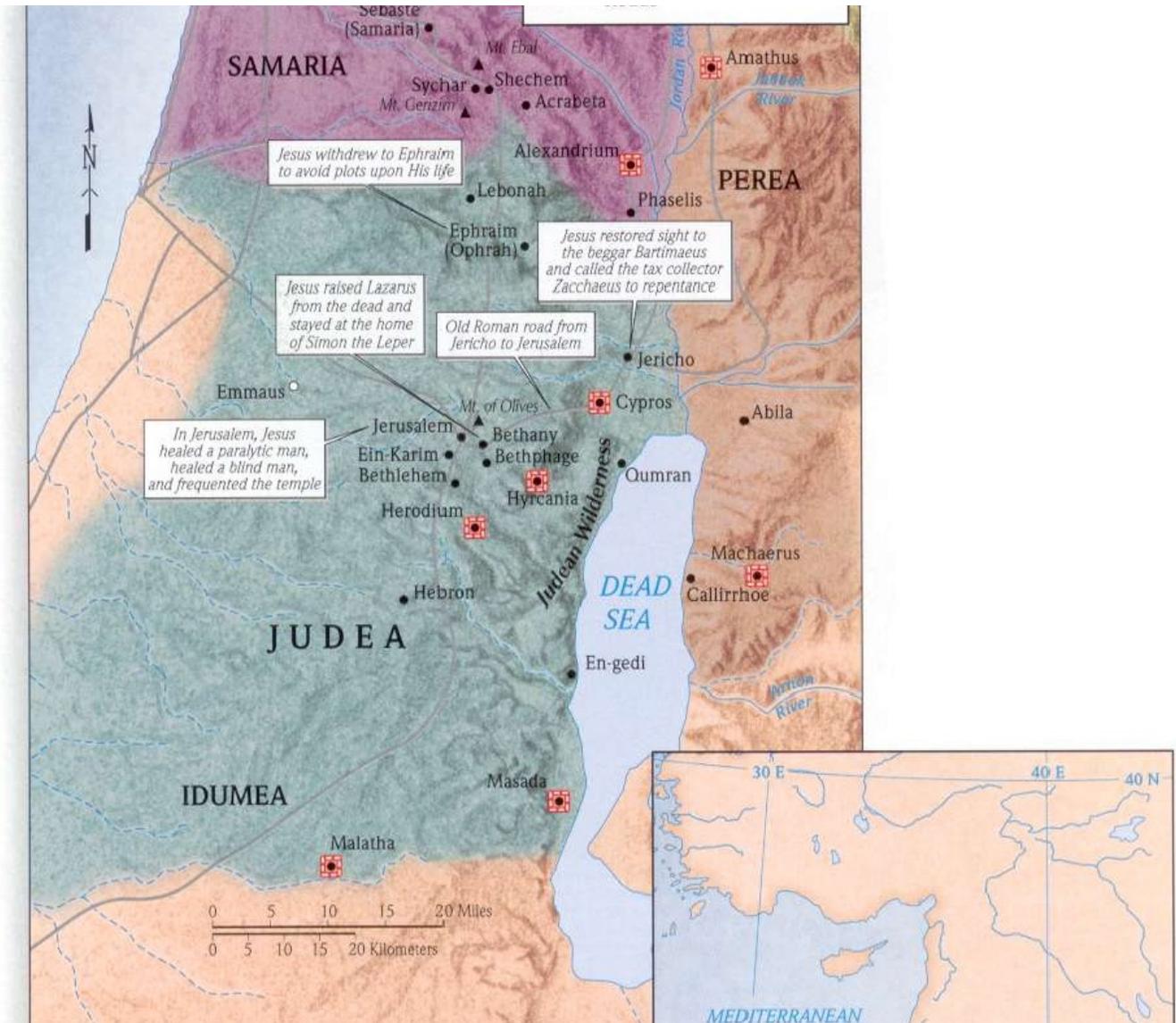
There is this coastal plain all along Palestine, very similar to the topography that we have in the south of Houston. It is flat. Here, we have about 60 miles of this topography. There,



it is only a few miles. Our hill country is similar to theirs, but spread out. Further east, there are higher mountains, deep valleys and some desert. This is not unlike west Texas. For us, we have to drive to El Paso to get there, which is half-way to California.

The Jews did not want the Samaritans to worship in the Temple; so the Samaritans worshiped at their own Temple. There was certainly some influence there in the life of Christ.

You go a little further, and you come to the Jordan River. There are high hills and mountains on either side of the Jordan River. It plunges into a deep valley ditch here. 9100 foot mountain, and it drops down into the Sea of Galilee, a freshwater lake, which is



below sea level. This is about 8x13 mile lake, very small, and it was subject to dramatic and sudden storms. These storms are brought about by the cool dry air meeting the warm moist air coming up from the ocean. When these meet, there are sudden storms.

Then we move down to the Jordan River, which moves from north to South. There is just 60 miles between the 2 lakes, but it goes on for about 200 miles, so it is a strange, meandering river. After 200 miles of winding, the Jordan River dumps into the Dead Sea, which is very salt water. It is one nasty brew of salt, sulphur and other minerals. It is twice

as salty as the Great Salt Lake in Utah. 46 miles x 10 miles. The Dead Sea goes down about 1300 ft below sea level. At its deepest point, it is about 1000 ft deep, so that makes it 2300 ft below sea level at its deepest point.

If a fish swims into this area, it dies immediately. It is not deadly to human beings. Because of the salts, you cannot go underwater.

The Roman seat of government was in Caesarea, built by one of the more interesting men of history. Decapolis means *10 cities*. Greek culture affected and de-unified Jewish culture.

The Jews today tend to congregate in their own communities, even today.

There is a great background to know, and when Jesus was born is the perfect time in human history.

Setting the Historical Stage

1. Palestine was under the thumb of Persia. In 586 B.C., Jews were enslaved and under the Chaldean empire, which then went to Persian control.
2. 538 B.C. Zerubbabel given the permission to return to the land. Only 50,000 Jews returned to Palestine, and Zerubbabel led them back and he rebuilt the Temple, which he completed in 516 B.C.
3. Ezra and Nehemiah returned to Judæa. Nehemiah went back in 444 B.C. and they were surrounded by those who hated them and did not want them to return to the land. Edom, Ammon and Moab all wanted to destroy these Jews. Nehemiah got the walls up in a record number of days, and much of this is covered in *Freedom through Military Victory*.
4. Jerusalem and Judah were back in business, and this was the time of Malachi's prophecies.
5. 332 B.C. was the conquering of that part of the world by Alexander the Great, the great Macedonian. He had a lot to do with the land of Palestine, and a good relationship with the Jews. The Greco-Macedonian Empire. Alexander the Great was on his destiny off to destroy the world. He came to Palestine, and demanded their surrounded. When he came to Jerusalem, some Jewish priests came to meet him and said, "We will capitulate" and Alexander was taken into Temple and he demanded to hear the scrolls of Daniel. He was well-informed. Daniel's prophecy included the great image of Daniel 2; he foretold of the Greco-Macedonian Empire. Alexander liked it, and he said, "This is a good omen. I am going to have a great empire." Alexander gave them excellent terms. He treated the Jews very well, and then he marched off to Egypt and destroyed it.

Lesson #0008

The Gospels November 28, 2010

Sunday 2

The Chinese version of the Night Before Christmas was put out by mistake in the library.

One of the big issues in the breakup of the British empire was Palestine. The boundaries in the Middle East are artificial boundaries set up, primarily, by the English. And these are people who do not get along.

The notes below are partially from the previous hour and this hour.

5. 332 B.C. was the conquering of that part of the world by Alexander the Great, the great Macedonian. He had a lot to do with the land of Palestine, and a good relationship with the Jews. The Greco-Macedonian Empire. Alexander the Great was on his destiny off to destroy the world. He came to Palestine, and demanded their surrounded. When he came to Jerusalem, some Jewish priests came to meet him and said, "We will capitulate" and Alexander was taken into Temple and he demanded to hear the scrolls of Daniel. He was well-informed. Daniel's prophecy included the great image of Daniel 2; he foretold of the Greco-Macedonian Empire. Alexander liked it, and he said, "This is a good omen. I am going to have a great empire." Alexander gave them excellent terms. He treated the Jews very well, and then he marched off to Egypt and destroyed it. The Greeks brought a common language to Palestine called Koine Greek, which is the language that the New Testament is written in. God brought Alexander the Great there for a reason. The years of Persian influence was over. 323 B.C. is when Alexander died; and then Palestine became a blood-soaked battleground between Egypt and Syria.
6. 301 B.C. Ptolemy secured Egypt and Palestine? Cleopatra was one of the last Ptolemy's. From Alexandria, a great library was founded; a library of Jewish history.
7. In 285 B.C., scholars in Alexandria translated the Old Testament. This had a huge impact and this was because of Alexander the Great.
8. 323–198 B.C. Greek rule.
9. Antiochus took over Palestine, removing the Ptolemy's. This new group is the Selucid's. 198–166 B.C. their rule of the Selucid's and their reign was a nightmare. Judaism was outlawed in Palestine. He walked into the Temple and desecrated it, sacrificing swine in the Temple, so the altar of God ran red with pig's blood. The Jews were beside themselves. On Dec. 25 (Antiochus?) he set up Zeus worship. 198 B.C.?
10. This led to the Maccabean revolution. This was a brutal 2 year war against Antiochus and his house. Judas Maccabeas led the war, and he was just as brutal as the Selucid's and Israel gained independence.
11. Dec. 24th 164 B.C. they rededicated the Temple, and this is Hanukkah. The rule until 63 B.C. The Maccabees were involved in great anarchy, bloodshed.
12. The Hasmonian high priesthood became rulers in Palestine. Caiaphas the High Priest is in this line.
13. 142 B.C. the Hasmonian line made a treaty with Rome.
14. 135 B.C. the Hasmonian line John Hyrcanus became the high priest and ruler. In Palestine, there was no separation between Judaism and . John allied himself with Rome and he was able to extend the Jewish kingdom from the sea to Idumea. All of this was an expansion. He also destroyed the Samaritan Temple on Mount

Gerizim, and this caused a further rift between the Jews and the Samaritans. There was great animosity between these people. Samaritans were forced to become Jews. Same thing happened to the Idumeans. In 135 B.C., John Hierchanus became high priest and ruler, and this is where there are 2 sects, the pharisees and the sadducees became strongly divided.

15. By 110 B.C., the pharisees began to oppose the Greek inculturation. This was the conflict which Jesus would face during His ministry.
16. Aristobulus was the son of Hierchanus. He was the high priest for a year and this was one of the worst years and there was rioting during his rule. His brother came to power, Alexander Janus. He married his brother's wife in 103 B.C. This gave him a good political alliance. He enlarged the kingdom to the size of David and Solomon's kingdom. The Jews loved this. There was a problem with him. He was a vile man. His vileness brought outrage from the pharisees. So there was a bloody revolt over the high priesthood. A war over religion.
17. When our Lord arrived, Palestine is a dark and bloody country.
18. 76 B.C. a woman succeeds Janus as ruler. Solemy Alexandra. It was rare for a woman to be in power in this area. She was not a high priest, of course. Secular rule began to split from the priesthood. As ruler of Palestine, she reestablished peaceful relations between the pharisees and the sadducees. They had been fighting for years. Then she made a mistake, appointing her son, Hierchanus II as high priest. She was uniting the priesthood and secular rule again. However, this does not work out.
19. 67 B.C. her sons got into a civil war over the throne in which their mother sat and the high priesthood that Hierchanus II had. So things were in turmoil.
20. Now Rome came into the picture. They could not agree on the high priesthood so they appealed to Rome; specifically to the Roman general Pompey. He was in the neighborhood at that time, which is why they went to him. He was roaming about with nothing to do at this point. So they asked him to settle this for them. He arrives in Jerusalem by invitation. He assigns the high priesthood to Hierchanus. Then this gentile goes into the Holy of Holies, which was blasphemous, and at that moment, he terminated the rule by Jews. Why did they invite in the Romans? From that moment on, the Jews became vassals to the Roman empire.
21. 60 B.C. the first Roman triumvirate was formed (3 rulers splitting the rule). Julius Caesar, Pompey, and Crassus all split up Rome, and they had an unofficial alliance.
22. 48 B.C. Caesar defeats Pompey and controls all Rome. Events began to unfold.
23. An Idumean army officer named Antipater was a man of great wealth and influence and a man of foresight. He saw an advantage to support Julius Caesar. Out of gratitude, Caesar granted him Roman citizen and made him governor of Palestine. Hierchanus was again confirmed as high priest, with 2 governing bodies. This began an uneasy relationship between Roman political rule and the priesthood. The Jews, at the point, began to long for independence. Rome had an iron grip, and if there was a problem, a legion walked in and destroyed the problem.

24. Idumean Antipeter appointed his son, Herod, to rule over Galilee. He will later be called Herod the Great. Antipeter wanted a family member to watch his back.
25. Herod reigned for 37 years and he would become Herod the Great and his family would reign for the rest of the century. This one man would set the stage for the advent of Jesus Christ. Herod only lived one year after Jesus was born, but he still had a great impact.
26. Political events began to unfold rapidly. 44 B.C. Cæsar was assassinated. Another triumphant. Gaius Octavius, Mark Anthony and some other guy in 43 B.C. Then Antipeter was poisoned. Herod was a political animal and he was ruthless. He had an instinct for power and how he could preserve it for himself. There was a lot of blood on his hands.
27. Shortly after our Lord was born, Herod would not allow for any challenge to his power. So he sends Roman soldiers at age 2 and under and had them killed. Herod had everything in this life.

Lesson #0009

The Gospels December 1, 2010

Wednesday

Bobby took us back to the Assyrian, then Chaldean empires. We have studied how Jesus Christ prepared history for His coming.

The Roman empire had the greatest impact upon Palestine during the time of our Lord. There was a great impact in 63 B.C. Pompey, fresh from victory, was invited into Jerusalem by a group of Hasmonians; and they were descended from the Maccabees. This is one of the bloodiest grounds of the world. At the time of Pompey's entrance, a civil war was raging between 2 members of the Hasmonian house; Aristobulus and Hierchonus II. Pompey was called in to settle this dispute. He told Hierchonus, "I like you best, so you are the new high priest." Then Pompey went into the Holy of Holies, an act only to be done once a year by the high priest. This heathen, this Roman did this. The Jews were often stirred up about something; but he goes in there to demonstrate his dominance over the high priest. He appoints the high priest, and then he does what only the high priest could do, going into the Holy of Holies.

From 60 B.C., Rome exerted control over that area. Triumphant. Cæsar Pompey, and Crassas were men who split up the empire 3 ways. Events began to unfold rapidly, which would impact our Lord's coming.

By 48 B.C., Cæsar defeats Pompey and unites the empire for the first time in a century. Idumea is down at the Sinai peninsula. There are some Jews down there, but mostly others (Idumeans). Antipeter was a man of wealth and power in this area; and he supported Cæsar and helped him in his conquest of the others in this triumphant.

The high priest still had an important place in Jewish religion. Antipeter had a son Herod, and he liked members of his family in charge, so he put Herod in charge of Galilee. He would become Herod the Great, and his family would reign in Palestine for the rest of the century. His reign was quite momentous for that period. Herod himself would have direct

impact on the very early life of Jesus Christ, even though he died when Jesus was a year old.

It was Herod Antipeter who would face Jesus Christ on the day of his trials and crucifixion. Jesus would call him fox, because he was. This is Herod's son.

Early History

1. Julius Cæsar assassinated on the ides of March in 44 B.C.
2. Then the second triumvirate was born. Gaius Octavius, Mark Anthony and Lepidus formed the 2nd triumvirate.
3. Antipeter, father of Herod, was poisoned. Herod stepped up.
4. This is when Herod began to exert his own authority and to expand his power in this region. He was a ruthless political animal. He had a tremendous instinct for power. He wanted power and was willing to preserve it by any means. There was a lot of blood on his hands.

Herod married well to form a political alliance. It had little to do with love and attraction. Aristocracy married for power, place, politics and influence; this allowed for the consolidation of power. He married Mariamni, who was well-known for her beauty. She was a Hasmonian. Herod therefore had allied himself with the reigning religious family. By 40 B.C., his marital and allied stratagems paid off, so the Roman Senate named him king over Palestine. He set out to control the recalcitrant Jews. He then began to get rid of the Hasmonian heirs. However, this did not endear him to his wife. She did not like seeing her family wiped out.

While these events took place, the Roman world turned over. The 2nd triumvirate was at war with one another. 2 Sept 31 B.C., Gaius Octavia bottled up Mark Antony and Cleopatra off the coast of Greece. He had 90,000 men and about 400 warships. Mark Antony had a similar army and 500 warships. Antony was having problems with logistics; he could not supply his army, and they began to desert. He had to do battle before his situation deteriorated further.

His ships were cumbersome and were no match for Octavian's lighter and more nimble ships. Mark Antony managed to escape back to Egypt, to organize for more war. Octavian was now the undisputed master of the Roman empire. The man with the army held the power. Battle of Actium ended a century of civil war.

His name then became Augustus Cæsar, and called the founder of a new golden age. The cessation of 100 years of great war. The great Pox Romana began. The peace of Rome. This was the right time for the Lord Jesus Christ to come. The first peace in decades of upheaval. There was no longer a focus on the wars and the power brokers, so man could focus on the Messiah.

The Right Time for Jesus Christ to Come into the World

1. Piracy was a huge problem in the Mediterranean. Augustus put an end to this. This helps commerce.
2. Banditry declined on land, so people could travel without fear.
3. Augustus brought a general stability to the frontiers of the empire.
4. The settled conditions allowed commerce to flourish; people became wealthy and business prospered.
5. He built roads all over, which helped the commercial world, which paved the way for Jesus Christ and for Paul later. This allowed for the spread of Christianity in the Christian world.

Herod in 31 B.C. This conflict had an effect upon Herod. He had been a supporter of Mark Antony, and Herod had backed the wrong horse. This put him in a very precarious position. It was hard to explain his choice to the rising star of Rome. However, Herod considered all of the angles. He was slippery and he was savvy. He made a decision which affect his career and Palestine for the next 35 years. He decided to back the winner. He had no real loyalty. He was only interested in those who would advance him. He knew that he needed to charm Octavian. He needed to make an excuse for what he had done. A misstep could have caused him to lose his power and his life.

He decided to tell Octavian the truth. He told him that he had given Antony aide, and his help was extensive with money and troops and support. He then pledged to give Octavian the same sort of strategic support. Let me keep this kingdom, and I will further your cause. This was a good bargaining chp; and Herod had stablized Palestine, which was not an easy thing to do. Octavian then stuck a deal with Herod. This was a smart deal for them to come to an agreement here. Both men were smart here.

So Herod retained his power and he kept it until he died. After the meeting, Herod did exactly what he said he would do. Octavian marched to Egypt and destroyed Mark Antony and Cleopatra.

Octavian went back to Rome to consolidate power in the capitol. Augustus Cæsar was in control of Rome when Jesus was born.

The Environment Created by Octavian (Augustus Cæsar)

1. There was universal peace in the empire, for the most part. Of course, some difficult firestorms here and there.
2. He built road.
3. He circulated a common currency.

Herod was ruthless and brutal, and he earned the title Herod the Great at this time, becoming a great asset to Augustus during this time.

What Herod Did

1. He sent military expeditions east of the Jordan River. He knew what Rome wants; so he sent Roman troops eastward into Arabia. He was a military genius and excellent in war. Putting territory under the Roman Empire was a good thing.
2. He furthered the cultural aims of Rome and Augustus. He stayed loyal to Augustus because Augustus kept him in power. Augustus wanted to develop a uniform Greco-Roman culture throughout his empire, and Herod did everything he could to further this end. He made Palestine Greco-Roman, as far as he could. He supported the cult of the emperor was divine, which was anathema to the Jews. He built temples to Augustus. He rebuilt Samaria, between Galilee and Judæa. They were only half-Jews, and the Jews did not like them for this reason. Sebaste is the Greek word Augustus, and that is the name he gave to Samara. Augustus like being revered as a god. He built more temples in Samaria, a theater; a hippodrome for chariot racing. Jews did not like this. They did not like all of this Roman culture coming into this area.
3. To furnish Augustus domain with a seaport, he built the city of Caesarea for Cæsar. He hauled tremendous blocks of limestone, and this was a great engineering feat for that day. Temple to Cæsar dominated the skyline. In the middle of Palestine is Caesarea, which was the center of Roman power in Palestine, and Herod did this all. This was unique in all of Jewish history. He built an amphitheater in Jerusalem as well.
4. One of his greatest accomplishments, which also ingratiated him to Augustus, he maintained power over Palestine for Rome. Herod's later descendants were unable to do this. He subdued the Jews, the most turbulent of people under Roman control. They would not accept another king, so they were often stirred up. They were strongly isolationist and they wanted to be free. They expected their own king to free them from this Roman oppression. The Jews resented Herod and Rome. This hatred continued to A.D. 70. Herod set up strategic positions where he could march in and put down any rebellion.
5. Herod rebuilt the Temple, and the Jews appreciated this. This was the center of their religious life. Solomon's Temple was destroyed by Nebuchadnezzar. 500 years later, it was Zerubbabel's Temple which Herod refurbished; and Herod spared no expense. He enlarged it and he enriched it. This was the center of Judaism. This exceeded Solomon's Temple in magnificence. This was his crowning achievement. He called it Herod's Temple. For all of its magnificence, it lacked the Ark of the Covenant. Nebuchadnezzar probably took it to Babylon. It was not in Herod's Temple. There was no Presence of Jehovah Elohim. The Shekinah Glory would appear in Herod's Temple in the flesh.

Lesson #0010

The Gospels December 2, 2010

Thursday

Octavius' word was law. Palestine was under the sandal of the Roman legions, and it was a part of the Roman empire. Octavius had the king of Palestine guarding his interests. These men shaped the province in which Jesus was born. Herod of Caesar's most important asset in that region.

Herod originally backed Mark Antony, but he later went to Octavian and said, "I backed the wrong horse."

Herod extended the empire, and Cæsar really liked this. During his time, he sent military expeditions east of the Jordan and he subdued some of the wild beduin tribes in that area. This allowed for the formation of the Roman province of Asia.

Herod also had a great talent for building, so he had temples dedicated to emperor worship, and he built hippodromes and various coliseums, and he rebuilt Samarai, renaming it Augustus.

He built a sea port where there was no port before, and then built the city of Caesarea from the ground up, and that became the seat of Roman power and government at that time.

All of this currying of favor did not gain him any favor with the Jews. One of Herod's great accomplishments was maintaining control over Palestine for Rome for a long time. The Jews were a very independent lot. The Jews deeply resented subservience to Rome.

The history of Palestine was not an easy one. The Jews were their own worst enemy. They were very likely to stir up at any moment trouble and they were not above stirring up violence in Palestine. Herod crushed any Jewish riot or revolt against Roman rule.

Herod built a line of forts in Palestine where trouble seemed to brew the most. When the Jews started something, soldiers would come out and crush this revolt, killing many.

However, Herod did try to placate the Jews to some degree, the Temple had fallen into great disrepair and it was supposed to be the house of God. So, why not rebuild the Jewish Temple. He began this project 500 years after the previous Temple had been done, in 516 B.C. Solomon's Temple had been destroyed 70 years previous. Herod's Temple was his crowning achievement, so he spared no expense. Herod's Temple even exceeded the magnificence of Solomon's Temple. He designed it and began it around 19 B.C., and it would be 46 years that the Temple would be under construction; and it was actually finished in A.D. 64. 6 years after it was completed, it was leveled, where the only thing left was the Wailing Wall. The legions of Titus destroyed the Temple.

Herod improved economic conditions in Palestine, he built a lot of buildings and was well-known for his architecture genius. He was very highly successful.

His personal life was a disaster. It was a constant thorn in his side, and it had a great affect on his reign and upon events around the time of the birth of Jesus.

His personal life had become very complicated. He returned from this meeting with Octavian, after pledging his loyalty to him; he found the domestic situation that was completely out of control. There was no loyalty at home. Herod married a beautiful woman named Mariamni, from the Hasmonian line, which gave him religious power. She had come to loathe Herod, although he loved her. Herod had a mother-in-law who could not

stand him (Alexandra). She actually plotted against him, wanting him dead. This was because Herod was dedicated to destroying the Hasmonian line.

His sister, Salome who did not like Alexandra or Mariamne. So Herod had his hands full with these 3 women under one roof. Salome got Mariamne executed on a trumped up charge of infidelity; then Alexandra was taken care of by convicting her of a real plot.

Herod got a little crazy. Then he made a comeback; but it left a mark on him. His charm was gone. He became very moody and suspicious of everyone, and very conspiracy oriented, seeing enemies everywhere.

They say that Stalin maintained power because everyone was an enemy to him, so he played them against one another. He would send off various men to gulags or they would simply disappear in the night.

A short time of peace when his wife and mother-in-law died. However, family conflict resumed a few years later. Herod had a lot of sons, and 3 of them wanted Herod out of the way so that they could take power. So, Herod executed all 3 of them. It was a very dark decade of Herod's life. He died around 4 or 3 B.C., a year after the birth of Jesus Christ.

The wise men stopped by to see Herod and they said they were going to see the King of the Jews born to them at that time. Herod asked to see Him, but the wise men did not return by way of Herod.

Herod died of intestinal cancer and edema. He tried to kill the Lord Jesus Christ, and he then died painfully.

Archelaus, named the Tetrarch of Samaria, Judaea, Idumea, and somewhere else. These are prime areas, but

Herod Antipas named Tetrarch of Galilee and Peria. Also called the fox. He executed John the Baptist.

Philip became tetrarch of somewhere else.

There was a predominant culture; a culture mix of Greek and Roman, called Greco-Roman culture, and he forced this upon the people of Palestine. The Jews resisted this violently. Secular Greek art, literature and art permeated this part of the world.

Epicureans were skeptics and they declared themselves against all religions, putting them at odds with all religions, including with Jews and emperor worship. They believed the world arose by chance; they were the evolutionists of that day. There was no divine providence or divine action in that day. There was no spiritual, there was no life after death. Their philosophy was pleasure, which was hedonism. Eat, drink and be merry, for tomorrow we die.

The Aristotilians from Aristotle. They were deists. There were a lot of people in the colonies who were said to be deists. God existed as just a principle to them. God did not interfere with the affairs of man. He left man alone, for the most part. These are the most ironic. Their philosophy was, "God does not interfere" whereas, at this time, God would greatly involve Himself with the affairs of men. How futile these men were.

Then there are the academics. They were agnostics who held that objective truth could not be ascertained or confirmed. There was no objective truth, in their thinking, even though Jesus was the Truth.

The Platonists, from Plato. They limited God's essence. He was not the God of the Bible.

The Stoics; there was a bit of deity in all of us. Human virtue is the chief end of life; being virtuous is the end of life and the aim. This is similar to modern eastern religion. On the ethical side, it had much in common with Christianity, which is virtue first. They got the moral part, but they did not get the theological part.

There is nothing new under the sun in Satan's cosmic system. These same philosophies are found in one form or another even today. They repeat themselves. We need to be able to recognize Satan's deceptions. This is what Jesus faced on the Greco-Roman side.

The most popular of the Greco-Roman culture were the epicureans, and pleasure was their chief pursuit; therefore, immorality was rampant. The Roman empire had about 6 million slaves. More slaves in the city of Rome than there were free men. The middle class began to disappear. There was the wealthy aristocracy and the slaves; and the slaves began to run Rome. The slaves had to be entertained in this time.

Rom. 1:18–32 **So, too, there is a revelation from Heaven of the Divine Wrath against every form of ungodliness and wickedness on the part of those men who, by their wicked lives, are stifling the Truth. This is so, because what can be known about God is plain to them; for God himself has made it plain. For ever since the creation of the universe God's invisible attributes-his everlasting power and divinity-are to be seen and studied in his works, so that men have no excuse; Because, although they learned to know God, yet they did not offer him as God either praise or thanksgiving. Their speculations about him proved futile, and their undiscerning minds were darkened. Professing to be wise, they showed themselves fools; And they transformed the Glory of the immortal God into the likeness of mortal man [man became god], and of birds, and beasts, and reptiles [like those who inordinately favor animals today]. Therefore God abandoned them to impurity, letting them follow the cravings of their hearts, till they dishonored their own bodies; For they had substituted a lie for the truth about God, and had revered and worshiped created things more than the Creator, who is to be praised for ever. Amen. That, I say, is why God abandoned them to degrading passions. Even the women among them perverted the natural use of their bodies to the unnatural; While the men, disregarding that for which women were intended by nature, were consumed with passion for one another. Men indulged in vile practices with men, and incurred in their own persons the inevitable penalty for their perverseness. Then, as they would not keep God before their minds, God**

abandoned them to depraved thoughts, so that they did all kinds of shameful things. They reveled in every form of wickedness, evil, greed, vice. Their lives were full of envy, murder, quarreling, treachery, malice. They became back-biters, slanderers, impious, insolent, boastful. They devised new sins. They disobeyed their parents. They were undiscerning, untrustworthy, without natural affection or pity. Well aware of God's decree, that those who do such things deserve to die, not only are they guilty of them themselves, but they even applaud those who do them.

There is no standard which can keep these people in check. The reversionistic believer becomes just like these people. There was little connection between religion and morality except in Judaism. Judaism was the great antagonist to the Lord Jesus Christ. These religious leaders missed the Messiah right in front of them.

Lesson #0011

The Gospels December 5, 2010

Sunday 1

There are many wonderful psalms in the Bible, and all of them were, at one time, set to music. The music has been lost.

There were many factors feeding into the winter of 6–5 B.C. and these factors influenced the life and times of our Lord Jesus Christ. We have examined the cultures and the geopolitical circumstances. The climate and topography also played a part in His life.

There is a confluence of events and peoples. The very central event of history took place in this area.

Assyrian empire in 721 B.C. to the Chaldean empire in 586 B.C. began a series of diasporas which continue even until today.

In the 4 centuries, before Jesus, the Greeks, first under Alexander the Great, and then the Egyptians and the Seleucids of Syria all left their mark on the land, and most of it was violence. Then after all of this blood letting, Rome entered into the picture. The victory of Octavian over Mark Antony in Octavia. Octavian and Herod shaped much the world into which our Lord came.

Greco-Roman culture. Heathen temples built by Herod the Great. 5 Greco-Roman quasi-religious groups: the Epicureans (they liked pleasure), the Aristotilians (Deists), the Academians (who are agnostics; science becomes God); the Platonist (with high ideals of God); and the Stoics (virtue was the aim as the absolute virtue; God somehow figured into their thinking). **But when the fullness of time came, God sent forth His Son, born of a woman, born under the Law.**

The most influential faith of that day was Judaism. So we are going to examine the religious background of the Jews of that day. Religion is the Devil's ace trump. Isn't religion one of the good things in the world? Isn't religion a seeking of God? Religion obscures or repudiates Jesus Christ. Satan, in religion, poses as an angel of light.

Those who are skeptics often say, "I don't like religion;" and Bobby doesn't either. We can never gain the favor of God by our works. Nowhere is the evil of religion more apparent than the time of the incarnation of Jesus Christ. Satan heavily influenced Judaism at that time. Religiosity had blinded the Jews to the grace of God. That is what religion does as a cosmic system tool.

The Jews were law keepers and they condemned those who did not keep the Law. They reject the concept of salvation by grace. They missed the opportunity to know the Messiah they had waited for, for centuries.

They missed the meaning of the cross. They wanted a king; they wanted a crown; not a Servant Who would die. They missed the prophecies of Isa. 53:

Isa. 53:3 He was despised and rejected by men, a man of suffering who knew what sickness was. He was like one people turned away from; He was despised, and we didn't value Him.

Does this sound like a king to you? This was not a part of the wish-list of Judaism.

Isa. 53:4 Yet He Himself bore our sicknesses, and He carried our pains; but we in turn regarded Him stricken, struck down by God, and afflicted.

A majority of the Jews were intensely religious people, even to fanaticism, and they were called Zealots, some of them. There was a good side to Judaism, because some knew enough Bible doctrine to recognize Jesus Christ as their Savior. There were those who did not, however.

Isa. 53:5 But He was pierced because of our transgressions, crushed because of our iniquities; punishment for our peace was on Him, and we are healed by His wounds.

Isa. 53:6 We all went astray like sheep; we all have turned to our own way; and the LORD has punished Him for the iniquity of us all.

Isa. 53:7 He was oppressed and afflicted, yet He did not open His mouth. Like a lamb led to the slaughter and like a sheep silent before her shearers, He did not open His mouth.

Isa. 53:8 He was taken away because of oppression and judgment; and who considered His fate? For He was cut off from the land of the living; He was struck because of My people's rebellion.

Isa. 53:9 They made His grave with the wicked, and with a rich man at His death, although He had done no violence and had not spoken deceitfully.

Isa. 53:10 Yet the LORD was pleased to crush Him, and He made Him sick. When You make Him a restitution offering, He will see His seed, He will prolong His days, and the will of the LORD will succeed by His hand.

Judaism in the Time of Christ

1. During that time, there was less atheism than anywhere else in history.
2. Judaism was a powerful religion; it had the inner strength to stand against incredible foes and persecutions. It is based upon the Old Testament scriptures, even though it is apostate.
3. Many of the Jews during this time period were open to accepting the Messiah when he appeared. They were even seeking Him. And these prophecies had occurred centuries before.
4. This was the bright and the dark side of this time period. Some were closed to Him and some were looking for Him.

The Mosaic Law and the Temple were the centers of the Jews. The Jews saw the Torah as the norm of their life. All Jewish boys were grounded in the teaching of the Pentateuch. They began with the book of Leviticus. It was the parents who were to teach their children the Mosaic Law.

This is why many people in that day recognized Jesus as the fulfillment of many of these festival days.

The synagogues came into existence because of the diaspora; their centers of worship. The synagogue services were not a lot different from ours. Prayers, Scripture reading, a message and a benediction. Any Jewish man was capable of reading the Scriptures; he knew the Law. The choice of the reader might be anyone.

Jesus was a learned man, and he was called upon to read from time to time. He claimed to be the Messiah and He claimed to be God. He said that He was about His Father's business, which including cleansing the Temple. The ruler of the synagogue exerted tremendous influence. These Jewish communities were religious at this time.

However, there was a great problem as well. There was the Mosaic code and the way that they handled it.

Lesson #0012

The Gospels December 5, 2010

Sunday 2

The big problem for the Jews was the Mosaic Law. They added to it. This is apostasy in religion. Something is added to Scripture, which obscures what is actually there. There was an oral tradition, which was the Rabbinic interpretations and explanations for the Scripture. They did not interpret these with the correct hermeneutic. They forgot about the original intent of the Scripture, and they went way beyond that. They left the literal meaning of the text behind. Their traditions became more important than the Old Testament itself. That was the arrogance of Judaism. In many circles of Judaism, there was just support for this oral tradition. They reinterpreted and they focused in on the King of Kings and they ignored the suffering servant. These traditions were not written down until A.D. 200, the Mishna, which is the *second law*. Before, what was passed down was simply according to their memories. To say the least, this was inaccurate and departed

from the Old Testament. Judaism focuses on the Mishna and the Talmud, and that is why they do not understand the Bible. They depend upon their oral traditions.

The religious leaders of that day, therefore, became the enemies of Jesus Christ. They relied more upon what they thought the prophecies meant. As important as the synagogue was, the Temple was also important to their religious life.

The cloud by day and the pillar by night; and our Lord's residence was localized over the Ark of the Covenant. The Ark was removed by Nebuchadnezzar. The true meaning of the Temple was lost in the shelter, and it became merely a religious symbol; a religious building.

The Jews in the land and of the diaspora all had a tremendous tie to the Temple. Jesus Christ at age 12 first entered the Temple and He spent a lot of time there. Here is the Shekinah glory returning to the Temple, and no one recognized Him.

The great feasts were celebrated at the Temple as well. Passover, Atonement and Pentecost all play an important part of the Lord Jesus Christ. The Temple had great importance for Jesus Christ personally. At age 12, Jesus argued with the Rabbis and He continually refuted their weird traditional positions. He stood in front of those hardened scribes, pharisees and He explained the Scriptures to them.

There is another fact about Judaism. Every year, the Jews of the diaspora converged upon Jerusalem and came to attend the various festivals to attend, Passover and Pentecost. This was a great time of worship and religiosity. All of this was going on 5-4 B.C. The true Passover was about to be sacrificed, and the Jews from all over would be there to observe this. The Temple was the center for the Jews for those from all over the Roman world.

This also had an impact after the cross of Christ. The gift of tongues came upon the disciples at Pentecost.

It is necessary to understand 4 of the major groups to understand the religious atmosphere at the time of His incarnations. The Pharisees, the Sadducees, the Essenes and the Zealots.

The Pharisees were the most important. Their name means *set apart*. These were all men and they distinguished themselves from all of the other religious groups. They set themselves apart because of their superior holiness. This was self-righteousness and hypocrisy. The ones our Lord called hypocrites.

This sect developed for a good reason. This was to set them apart from the heathen. They go back as far as 586 B.C. They wanted to maintain the Old Testament; they wanted to keep it separate from the heathen influences.

There was the Hellenistic influence (the Greeks). The Pharisees separated from all of that. Hellenism had infiltrated Jewish thinking and philosophy, making them more worldly and secular. This was their mission in Judaism, to keep them pure from other influences. They also withdrew from political leadership. They were not political leaders; they were political leaders. In those times, the religious leadership cozied up to the political leadership.

What Did the Pharisees Believe?

1. They had a very high concept of God.
2. For them, God was very active in human history. Particularly in the history of Israel. They recognized that God was active in Israel's history.
3. There was a problem with this exalted concept of God, that they made Him transcendental and even mystical, so that the reality of Him was not there.
4. God's activities happened through different agents. The Law came to replace God in the thinking of the Pharisees.
5. The Mosaic Law had become the true agency of God in dealing with man. This is why they were so argumentative when it came to the Mosaic Law. The Mosaic Law was God to them.
6. Judaism of the pharisees was centered on God's Law rather than upon the spirit of the Law. If you know anything about the Mosaic Law, then you know that you cannot keep the Law. The pharisees violated the Law all of the time. Jesus pointed out to them that they could not keep the Law. The correct understanding of the Law was that no one could keep the Law in order to gain God's approval. These pharisees were as hard as flint.
7. Beliefs:
 - a. Resurrection and a future state.
 - b. They believed in the supernatural, including angels.
 - c. They believed in God's will that His sovereignty acted side-by-side human free will. From their own free will, they will reject Him.

Josephus compared them to the Stoics of that era. The Stoics were virtuous; sort of like Mormonism. Most Mormons are very upstanding and very conservative. They believe in a Christ, but they do not see Him as the only way of salvation. They are nice people; and you do not want to seem them condemned. There were some good men among these pharisees; Nicodemus was a pharisee. **"What must I do to be born again?"** He was a pharisee and He got it. Joseph of Aramathea, and he helped Jesus carry the cross to the hill. Paul was a pharisee. These men all understood the Scripture. They were very moral and law-keepers. However, legalism and religiosity are a part of their thinking.

Religion is the devil's ace trump. They rejected Him. They were moral and nice people; some were very self righteous and hypocritical. Jesus showed us the difference between grace and religion. Pharisees are great examples of rejection of the good and part parts of religion. One of the greatest deceptions of mankind is religion.

A large number of them later believed in Jesus Christ and were incorporated into the church. As they began to realize who Jesus Christ is, that they missed Him at first, and they began to pull it all together.

Circumcision had been part of the symbols of salvation, of regeneration.

At the time of Christ, there were about 6000 pharisees, the dominant influence of Judaism at that time. For the most part, the people of Palestine were not secular at all. You cannot separate the Jews from the religion of Judaism. And the pharisees had great influence over the Jews. However, individually, many pharisees believed in Him.

Lesson #0013

The Gospels December 8, 2010

Wednesday

There are many ways that we can look at opposition to Christianity, e.g., atheism. However, there is agnosticism and humanism (a more current one; man is placed first). One of the things which is most opposed to Biblical Christianity is religion. Religion is one of the most subtle oppositions to Christianity because it is so deceptive. There are many similarities, so we think, maybe we ought to like it. Subtle deception is Satan's forte. The life of Christ is a perfect example. The greatest problem that Jesus Christ had was with the religious leaders of Judaism. He presented His legitimate credentials to the religious crowd, including miracles that only God could perform; and religion rejected Him and they made up His greatest opposition. They were such law keepers that they did not understand grace. They were utter failures and complete hypocrites.

Jesus Christ was telling them things and interpreting the Law, and outdoing them in this way. What He taught had a complete ring of truth and legitimacy to it, and this was irritating to the religious types. They hated Him and wanted Him dead. Religion is the devil's ace trump.

There were pharisees, sadducees, scribes, essences and zealots; and most of Jesus' opposition came from the pharisees. The pharisees always strove to preserve Judaism from foreign influence. They were a very important group in Judaism; they were attempting to preserve their religion. What appeared to be something that was instructive ended up being destructive. They had expanded the parameters of the Law to fit the circumstances. For them, the Law became the center of Judaism. The Law was more important to them than God. They had concluded that God's activity was manifested through the Law. The pharisees were the arbiters of the Law and saw themselves as being closest to the Law. The Law was the criterion for everything that the pharisees thought.

There were about 6000 pharisees during the time of Christ. Religious influence was the most important aspect of life to the Jews. Those in the land and the diaspora were tightly knit by Judaism. The pharisees had a great impact on all Jews. The pharisees were the arbiters of Judaism.

Who Were the Pharisees?

1. The pharisees are the religious party of the common people.
2. They were anti-foreign, very patriotic, even chauvinistic.
3. They shared, along with most Jews, a burning hatred of the Romans.
4. Their doctrines and practices were respected in the communities. Their interpretations of the Law were taken very seriously.
5. As a force for Judaism, they had the majority of power in the Sanhedrin, which was the ruling religious body in Palestine at that time; the religious court. The religious rulers of Palestine.
6. Therefore, the pharisees had plenty of say in the direction of national life. National life and Judaism were closely connected.

They were the group with whom Jesus had the most interaction and the most confrontations.

What Did Pharisees Believe?

1. Mainly their extreme weight and interpretations of the Torah. God had become transcendental and the Law had become God to them. Any violation of the Law was an act against God. Violation of the Law was a serious breach of piety.
2. They interpreted the Law in a certain way by the use of oral traditions. These traditions were superimposed over the actual Biblical code. These are Scriptural interpretations or applications which go beyond the plain meaning of the Old Testament. They began to expand on the meaning and get mystical and expansive. These traditions were passed down orally from generation to generation. As a result, there were many distortions. Around A.D. 200 they wrote this down as the Mishna. Their traditions became as binding as the Law. That which God had given on Mount Sinai was now being added to. What the pharisees did is quite similar to what has been done to the United States of America constitution, and the real points have been changed or obscured. There has been a constant battle over this. E.g., what does it mean *to keep and bear arms?*
3. The pharisees were ingenious in adapting the Law to fit circumstances.
4. In doing this, they gradually and greatly liberalized and expanded the Law to meet all sorts of new issues. Some think the constitution is no longer valid because it was written 200 years ago.
5. In their view, the Mosaic Law was normative in every situation. They always went to the Law; so their interpretations became normative for every situation.
6. The pharisees were prepared to expand God's Law to fit any circumstance.
7. Sometimes, the Law was expanded so much that the result contracted the Mosaic Law.

Deut. 15:1–2 the law specified that all debts must be settled in the Sabbatical year (every 7th year). This was to display the generosity and grace and the idea was to illustrate that God forgave debt. It was perverted by those who held the debt. In practice, the lenders began to refuse to give loans. Why give loans to people who ride this out to the Sabbatical

year? They did not want to forgive this debt. Therefore, the poor could not get a loan anywhere near the 7th year. This was an abuse of the Law by the lenders.

The pharisees found a way around this. The pharisees ignored God's grace for legalism. They developed probul which was artificial and outside of the Law. This was a declaration which was made in court, that the requirements of the Law to forgive all debt was set aside. So loans could be made without reference to the Sabbatical year. The poor could never get that 7th year break and kept going deeper and deeper into debt. The original intent of the Law was nullified. The pharisees, while priding themselves that they had the poor at heart, actually ended up going deeper in debt.

Legalism always opposes the grace of God. For all you economists: it sounds like this debt relief was a redistribution of wealth? This was not giving someone else's money as a bailout for others. This was a liquidation of debts and providing a new start. This was so that people could get out of debt and get a new start. The lender could make it up in the other years. They could claim and expand and borrow again. This is God's Law and God knows how to take care of His people. This one point in the Law represents what Jesus Christ did for us in grace. Economics can represent

Jesus Christ incurred the loss and forgave us our debt. This gave mankind a new start. The pharisees destroyed this completely in their legalism.

The Law itself was designed for future economic expansion for the benefit of all. This was a private sector legal cooperation. This was to maintain a middle class unencumbered by overwhelming debt. The Law represents the grace of God.

The pharisee interpretation was interpreted in favor of the money lenders. God's Law is perfect; why mess with it? This was designed to reflect grace and to set up economic recovery. Grace is opposed to legalism at every turn.

The pharisees were into all of these various rituals. They fasted and followed rituals, but they did not understand what they were doing. No one could do anything on the Sabbath. When Jesus healed on the Sabbath, they saw this as a violation of the Law. This is how distorted it all became.

The pharisees believed they could follow the Law; and if they couldn't, they changed the Law so that they could follow it. The pharisees spared nothing in their devotion to the Law and its interpretation. It was adjusted as needed, but only by the pharisees. They wanted the Law to fit their own behavior.

The pharisees did not like challenges to their authority. Even at age 12, the child Jesus was arguing and refuting the pharisee interpretations.

Rom. 10:4 Jesus made the Law obsolete. For those who believe, Jesus justified. We are righteous. He fulfilled the Law. "What do You know, You upstart? We are doctors of the Law." The professors; the experts of the Law. The scribes and pharisees were often

mentioned together. Scribes put the Law under a microscope, looking at every letter and every word. Our Lord blasted and castigated the Scribes and the pharisees.

Lesson #0014

The Gospels December 9, 2010

Thursday

People are surprised to hear that religion is the devil's ace trump. People think of religion as being essentially good. The devil is the great deceiver and religion is deceptive. Satan uses some truth and perpetrates falsehood by doing so. As he uses some truth, it sounds good. Religion has some similarities to Christianity. When the doctrine is misleading, it is evil. The greatest opposition that Jesus faced was Judaism, which is religion. The pharisees are the great confrontational group who opposed our Lord.

Judaism was grounded in the Law and the Prophets, and it was deceptively similar to the message of Jesus Christ. Satan could take the Old Testament and distort it. They left the heart out of the Law. Religion always leaves grace out. Religion is all about law and the legalities of Judaism.

There were a number of reasons for the religious opposition of the pharisees. Jesus claimed to be the Messiah, the Son of David, and He claimed to be the Son of God. He was God and He was a brilliant expounder of the Law. No one could explain the Law as He did. He wrote the code. It was His Law; He wrote it.

There are all kinds of interpretations given to the 2nd Amendment; and the pharisees were quite good at giving all kinds of interpretations to the Law. The constitution of Israel was written by God. No one knew more about how the Law ought to be interpreted than He did.

In refuting the pharisees and their practices, Jesus kept saying, "I am doing the work of My Father" which indicated that the pharisees were doing the work of their father, the devil. Our Lord did not endear Himself to the pharisees, nor did He want to. They expected Him to be in their fold and they expected to get some respect from Him. They were extremely jealous of Him and His notoriety. All He had to do is to begin speaking and He would draw a huge crowd. The pharisees could not do that. Compare this to political figures today. This was overwhelming to these men of the Law.

These were the religious supreme court; and this young man shut them down on every issue, and everyone watched it. As they heard Jesus expound upon the Law, it made them angrier and angrier.

The pharisees were the epitome of apostate Judaism. The Law had replace God. They figured that God no longer worked directly with Israel, as He did previously with Moses and the prophets; but He gave His Law. Therefore, He must work in some other way; therefore, through the Mosaic Law, which they saw as the primary agency of God. This religion of the pharisees was centered on God's Law; and their interpretation of the Law. And they saw God acting through them, as they interpreted the Law. They saw themselves as the arbiters of the Law.

They missed the fact that God was still working with Israel; not through the Law but through the Messiah, the ultimate work of God. This brought down their entire house of cards; their authority was seriously challenged.

The pharisees also gave equal weight to the oral tradition. This was the interpretations and applications of rabbis from generation to generation. They would read the Law, and they would make an interpretation. This interpretation would fit the circumstance rather than God's intent. This occurs in the courts today all of the time; one law is taken in a new way, and then given a whole new application.

These interpretations were not even written down; they were passed down from person to person. Every generation added a new twist, a new application, a new interpretation, for whatever reason that men do these things (popularity, power, giving themselves an out).

Their interpretations became more important than the Law itself. It is like the pope speaking papal bul. The real Law and its divine intent was obscured by the pharisees.

Christ called them hypocrites because they constantly misapplied the Law. The pharisees were very arrogant and very possessive of all matters religious. Think about the Democrat politicians and the money that rich men make. In their eyes, it is their money, and not getting enough taxes means that these rich men are causing the government deficit.

The scribes and the pharisees are often named together. The scribes are the Jewish scholars closely aligned with the pharisees. They were copyists; custodians of the scrolls, and they were interpreters of the Old Testament. These guys were devoted to a minute and scientific study of the Law. That is what they did all day long. They were professional Law interpreters. They were called doctors of jurisprudence. Their interpretations were often expanded and they conflicted with the Old Testament. However, to the pharisees, this was gospel information. They were the great doctors of the Law.

When Jesus came on the scene, He denounced their lying scholarship. Matt. 23 is a scathing attack on the pharisees. Our Lord tore them to pieces. They spent their lives interpreting these scrolls, and this young upstart claimant to Messiah correctly lays out the Law.

Many times, these men wanted to kill Jesus; they even took up stones to stone Him. All of the malicious powers of Palestine could not remove Him from this earth.

There were those looking for a King; they understood the Messiah as King. They had a taste of independence. The Jewish state had not been independent for a very long time. They have been enslaved by Chaldeans and Macedonians. They were an independent people, and they hated those who kept them under control. They were looking for a king to free them from political control. They were not looking for a Savior.

They also reject Jesus because He was beneath them in His station. They rejected Him on bigoted grounds. He came from Galilee. These are red necks in Galilees. He lacked the higher education. He has been educated only at home.

They did not like that He kept company with tax collectors and prostitutes. Pharisees would never spend time with tax collectors; what could be lower than a fellow Jew who collected money on behalf of Rome? So they despised men like Matthew, and hated that Jesus spend time with him.

Another Jewish faction were known as the sadducees. That means *the righteous ones*. They were among the religious hierarchy of that day, and they were in opposition to the pharisees. There was a stormy and bloody history between these men.

The Sadducees and How They Differed from the Pharisees.

1. The pharisees were the purists; strict Jewish law keepers. The sadducees tended to make concessions to their Roman conquerors. They were compromisers and pragmatists. Today they might be like orthodox versus reform. One very strict and the other much looser.
2. The sadducees were the aristocrats and the pharisees were more common. The sadducees were the land owners.
3. The sadducees were not as disturbed about Roman occupation.
4. Among the sadducees were the families of the governing class of Herod the Great; the Hasmonians. The sadducees were in this ruling class. They were the overt political arm of Judaism. They were a part of Herod's entourage and they drew power from this. They had been like this since the Maccabees and would remain so until A.D. 70.
5. They had a tendency toward materialism. They like money and possessions. The pharisees not so much.
6. The sadducees were responsible for the administration and feasts etc. of the Temple, which was also a source of power. Jesus spent a lot of time in the Temple. This bothered the sadducees, who saw it as their house.
7. Glaring differences in theology, which brought them into glaring conflict:
 - 1) The sadducees adhered only to the Pentateuch.
 - 2) They rejected the pharisees overloading the Law with their oral traditions. They were more pure in this way.
 - 3) The sadducees were closer to a purely Biblical approach. The pharisees did not see themselves as being anti-Biblical.
 - 4) They did agree on the Pentateuch.
 - 5) This is like liberals and conservatives and their approach to the Law.
 - 6) Their disputes dealt with several theological matters.
 - (1) The pharisees accepted the concept of the resurrection; the sadducees rejected it.
 - (2) the sadducees had a lesser concept of God and a greater confidence in man, which made them humanistic.

The essenes were another group. These were not in any major cities; they were northwest of the Dead Sea in Engedi and other isolated places. 4000 essenes at the time of Jesus Christ. There was no private property among the essenes. The Qumran community may have been Essenes. They abstained from marriage and they were strict Sabbath keepers.

The sadducees, the pharisees and the essenes all have their own interpretation of the Bible.

ISBE on the Essenes

Essenes, The

es-seⁿz', (Εἰσσηνοί, Esseⁿnoί, Εἰσσαιῶται, Essaíoi):

I. The Name

Forms It Assumes - Etymology, Origin

II. The Authorities for the Tenets of the Essenes

1. Philo

(1) Description from Quod Omnis Probus Liber

(2) Description from Quotation in Eusebius, Preposition Evang.

(3) Description of Therapeutae from De Vita Contemplativa

2. Josephus

(1) Description from Antiquities of the Jews, XVIII, i, 5

(2) Description from Wars of the Jews, II, viii, 2-13

(3) Incidental Notices

3. Pliny

4. Hegesippus

5. Porphyry

6. Hippolytus - Uses Josephus, but to Some Extent Independent

7. Epiphanius - Confused Account

III. Deductions and Combinations

1. Government

2. Doctrines

IV. History and Origin

1. Essenes and H@as|4dh|4m

2. Position of Essenes in Josephus

3. Doctrinal Affinities

4. Essenes and Pythagoras

5. Buddhism and Essenism

6. Parseeism and Essenism

7. Essenism Mainly Jewish

V. Relation to the Apocalyptic Books

1. Reasons for Holding the Essenes to Be the Writers of the Apocalypses

2. Objections Answered

VI. The Essenes and Christianity

ISBE on the Essenes

1. Resemblances between Essenism and Christianity
2. Points of Difference
3. Disappearance of Essenism in Christianity
4. Monachism

Literature

When Josephus describes the sects of the Jews, he devotes most of his time and attention to the third of these sects, the Essenes. Strangely enough, although there are frequent references in the New Testament to the other two sects, the Sadducees and Pharisees, no reference has been found to the Essenes. Notwithstanding this silence of the Gospels, the prominence of this third sect is undeniable. Even in Egypt they are known. Philo, the Jewish philosopher, gives an account of these Essenes in terms that, while in the main resembling those used in Josephus, yet differ enough to prove him clearly an independent witness. Another contemporary, Pliny the Naturalist, also mentions these Essenes. Approximately a century later we have a long account of the habits and tenets of these sectaries in Hippolytus' Refutation of All Heresies. A century and a half later still Epiphanius describes these under various titles. Despite the fact that no reference to the Essenes can be found in the Gospels or the Acts, at all events under that name, there can be no doubt of their existence. Would one understand the Palestine in which our Lord's ministry was carried on, he must comprehend the place occupied by the Essenes.

I. The Name

This assumes several forms in different authors - indeed sometimes two forms appear in the same author. Josephus uses most frequently the form of the name which stands at the head of this article, but sometimes he speaks of individuals as "Essaeans" (BJ, II, vii, 3; viii, 4). This latter form is that preferred by Philo, a form that is adopted by Hegesippus as quoted by Eusebius, IV, 22. Pliny in his Natural History, v.15 writes "Essaeans." Hippolytus also has "Essenus." Epiphanius has mixed his information so that this sect appears with him under several names as "Ossaei" and "Jessaei."

Forms It Assumes - Etymology, Origin

It is clear that the name is not primarily Greek - it has passed into Greek from another tongue, since none of the forms has any easy derivation in Greek. Notwithstanding, there have been attempts to derive it from some Greek root, but all are preposterous as etymologies. The etymology must be sought either in Hebrew or its cognate, Aramaic. The usage in regard to the translation of proper names is our only guide. Reasoning from the practice as seen in the Greek translation of the Scriptures and in Josephus, we can deduce that the first letter of the original word must have been one of the gutturals עהא. That the second letter was a sibilant is certain, and the last was probably יא, for the final "n" in the common form of the name is due to the desire to render the word suitable for Greek accident. We may say that to us the two most likely derivations are עשיא, 'ašī-yā', "doers" or אשיא, 'ašī-yā', "healers." Our preference is for the latter, as one of the characteristics of the Essenes dwelt upon by Josephus is the fact that they were healers by means of herbs and incantations (BJ, II, viii, 6). This view is held by the great mass of investigators, as Bellerman, Gfrörer, Hamburger, Herzfeld, Dähm, etc. The

ISBE on the Essenes

name "Therapeutae" given by Philo to the kindred sect in Egypt supports this etymology, as it would be in one of its senses a translation of it. Lightfoot's objection that it is improbable that the ordinary name of the sect "should have been derived from a pursuit which was merely secondary and incidental" does not follow analogy. The term "Methodist" was derived from a purely temporary characteristic of the society that gathered round Wesley. The extreme probability, from the fact that the name is not found in the New Testament, is that it was the nature of a nickname, like "Quakers" applied to the Society of Friends. The multitude that followed Our Lord affords evidence of the influence that a reputation for healing gave to one.

II. The Authorities for the Tenets of the Essenes

Philo and Josephus, as contemporaries and Jews, are necessarily our principal sources of information.

Next is Pliny, though a contemporary of the sect, yet as a Roman, of necessity receiving his information secondhand. There is next in point of date Hippolytus in his work *Refutation of All Heresies*, written more than a century after the fall of the Jewish state and the disappearance of the Essenes. One point in his favor as an authority is his habit of quoting from sources that would be reckoned good even now. He seems to have founded to some extent on Josephus, but he appears to have made use of some other source or sources as well. Slightly later is Porphyry. He avowedly draws all his information from Josephus. The latest of the ancients who may be reckoned as authorities is Epiphanius. Writing in the 4th century, and naturally of a somewhat confused intellect, any statement of his unsupported by other authority is to be received with caution.

1. Philo

In estimating the evidence that Philo gives concerning the Essenes, we must remember that he was living in Alexandria, not shut up in a Ghetto, but mingling to some extent with the scholars and philosophers of that city. The Jewish community there appears to have been more completely Hellenized than any other assemblage of Jews. The object of Philo's numerous works seems to have been the twofold one of commending Jewish religious thought to the Greek philosophic society in which he mingled, and of commending Greek philosophy to his Jewish kinsmen. The geographic distance from Palestine may be to some degree neglected from the frequent communications between it and Egypt. The work in which Philo devotes most attention to the Essenes is his early work, *Quod Omnis Probus Liber*, "that every good man is free." This treatise is intended for a Gentile audience - the "Lawgiver of the Jews" is introduced casually first, and then more emphatically, till he is named. The Essenes are brought forward as the very flower and perfection of Mosaism.

(1) Description from *Quod Omnis Probus Liber*

"There is a portion of that people called Essenes - over four thousand in my opinion. They are above all servants (therapeutai) of God. They do not sacrifice animals but study to preserve the sanctity of life. They live in villages, avoiding all cities on account of the lawlessness of those that inhabit them. Some of these men cultivate the soil, others live by peaceful arts and so benefit themselves and all their neighbors. They do

ISBE on the Essenes

not lay up treasures of gold or silver for themselves, judging contentment and frugality the great riches. With them are no makers of arms or of military engines and no one is occupied with anything connected with war. They all avoid commerce and navigation, thinking that these employments make for covetousness. They possess no slaves, holding all men to be free and all are expected to aid one another as real (gnēsíois) brethren. They devote their attention to the moral part of philosophy - to the neglect of logic - using, as instructors, the laws of their country which it would have been impossible for the human mind to devise save by Divine inspiration. They abstain from all work on the seventh day, which they look on as sacred. On it they assemble in sacred buildings which are called synagogues and, seated in order according to age, they hear the Scriptures (tás bíblous) read and expounded. They are thus taught to choose what is right and to avoid what is wrong. They use a threefold criterion - love of God, love of virtue, love of man. They carefully avoid oaths and falsehood - they regard God as the author of all good. They all dwell in companies, so that no one has a dwelling absolutely his own. They have everything in common, their expenses, their garments, their food. When they work for wages they do not retain these for themselves, but bring it into the common stock. The sick are not neglected when they are unable to contribute to the common store. They respect their seniors as if they were their parents. Such men never can be enslaved. As a proof of this none of the many oppressors of their land were able to bring any accusation against the Holy Essenes."

The above is a very much condensed summary of the passage on the Essenes in Philo, QOPL. No one can fail to be struck with the resemblance all this has in the first place to the teaching of the Sermon on the Mount and the practice of the early church. Although celibacy is not mentioned it is implied in the picture here presented of the Essenes.

There is another account in a passage quoted from Philo by Eusebius, *Preparatio Evangelica*, VIII, 11:

(2) Description from Quotation in Eusebius, *Preposition Evang*

"Our lawgiver trained (ēleipsen, "anointed") ten thousands of his followers and formed them into a community called Essenes from their holiness. They dwell as numerous communities in many cities and villages of Judea." It will be observed that this contradicts the statement above that there were only 4,000 Essenes and that they avoided cities. "This sect is not hereditary. There are no children nor youths among the Essenes as such persons are unstable. No one among them has property of his own. They regard all possessions as part of a common stock. They all dwell in the same place, forming themselves into clubs and societies. They do everything for the benefit of the whole society, but different members take up different employments, laboring ceaselessly despite cold or heat. Before sunrise they go to their work and do not quit it till sunset. Some are tillers of the soil, some shepherds, some tend bees, some are artisans. These men when they have received their wages give them up to the general manager who purchases what is necessary. Those who live together eat at the same table day after day. Their dress also is common. In winter they have thick cloaks, in summer light mantles. Each takes what he wants. When anyone falls sick he is cured from their common resources. Old men, even if they happen to be childless, are as if they had a numerous offspring of affectionate children. They repudiate marriage

ISBE on the Essenes

because they look on woman as a selfish creature and specially addicted to jealousy and hypocrisy, thus likely to dissolve their brotherhood. A man bound to a woman is hampered by his affection, is no longer a free man but a slave" (compare 1Co_7:1. Paul mentions the same difficulties in regard to wedlock).

(3) Description of Therapeutae from De Vita Contemplativa

In his Treatise De Vita Contemplativa Philo, commencing with a reference to the Essenes, passes on to describe a similar class of coenobites who have their settlements near the Moerotic Lake. These he calls Therapeutae, or in the feminine, Therapeutrides, a title which he interprets as "healers." While there are many points of resemblance, there are also not a few features of difference. We shall give as full an extract as in the previous instances.

It is related that they have separate houses and only come together for worship or for feasts. They have parallel societies for men and for women. As in the case of the Essenes there is a reading of ancient sacred books and an exposition of the passage read. The name Therapeutae, with the explanation of the name given by Philo, affords a link, as said above, with the Essenes, if the etymology of their name which we have seen reason to prefer be the true one. There seems also to be some connection between these Jewish monks and the Christian monks of some three centuries later. It ought to be remarked that many suspicions have been thrown on the authenticity of De Vita Contemplativa. Although critical names of authority may be named on that side, yet it may be doubted whether the reasons are sufficient. Lucius, who is the main opponent, does so mainly to invalidate the existence of the Therapeutae. He thinks De Vita Contemplativa was composed by a Christian to give an antiquity to the Christian monks. To prove a practice to have been Jewish would be far from commending it to Christians. But more, the resemblance to the Christian monks, although close on some points, in others of importance the difference is equally prominent. While the common feast suggests the Agapae of the early church, we must remember that this was not a monastic peculiarity. The fact that a female community existed alongside of the male and joined with them in worship is out of harmony with what we know of early monasticism. The feast of the 50th day has no parallel in Christianity.

2. Josephus

Like Philo, Josephus wrote for a non-Jewish audience. In Rome the philosophic ideas held in the Hellenic world were prevalent, so he, as much as Philo, had a temptation to be silent on any subject which might shock the sensibilities or provoke the ridicule of his masters. In particular, in describing the habits and tenets of the Essenes, for whom he professed so high an admiration, he would need to be specially careful to avoid causes of offense, as in such a case he would be liable to be involved in their condemnation. In dealing with the notices he gives of the Essenes we would consider the descriptions at length first, and then the incidental notices of individual Essenes.

(1) Description from Antiquities of the Jews, XVIII, 1, 5

The description which comes earliest in history - not, however, the earliest written - is in Antiquities of the Jews, XVIII, in connection with the census and survey under Quirinius (Cyrenius) and the resistance to it by Judas of Gamala.

He there (Ant., XVIII, i, 5) begins by referring to their theological position, that they

ISBE on the Essenes

believed in the most absolute preordination. They teach the immortality of souls and a state of rewards and punishments. Although they dedicated gifts to the temple they offered no sacrifices, presumably bloody sacrifices, as they have offerings of their own. A singular statement is made that "they are on this account excluded from the common court" (koinoú temenísmatos). They occupy themselves with husbandry. "They excel in justice all other men." They have all things in common. They neither marry wives nor keep slaves. He says, as does Philo, that they number over four thousand men. They appoint "good men priests who should receive the fruits of their labor for the sake of corn and food."

(2) Description from Wars of the Jews, II, VIII, 2-13

A much fuller account is found in the earlier written treatise on the Wars of the Jews, II, viii, 3. In this work he emphasizes the ascetic side of Essenism.

"The Essenes," he says, "reject pleasures as vice. They despise marriage though they do not absolutely repudiate it, but are suspicious of women. They despise riches and have all things in common. They think oil a defilement. They wear white garments. They elect overseers (epimele-tai) to manage their common affairs, much as the Christian bishops did those of the churches under them. They have no one city but many of them dwell in every city." It may be observed that this statement is a contradiction of Philo's statement and that of Josephus himself above, that they were only 4,000. "When any of them go from one city to another they find the houses of those of their sect open to them as if they were their own." It is probable that as the apostles, when sent out by our Lord to preach, were on entering a city to ask who in it was worthy, the traveling Essenes would inquire who in it were Essenes. Like the apostles they took nothing with them when they traveled save weapons for defense against robbers, just as the apostles had at the time of the Last Supper two swords with which they had likely provided themselves for similar reasons. "They get up before sunrise and offer up prayers which they have received from their ancestors. They are then dismissed to their several employments to the fifth hour, they bathe in cold water, put on white linen garments and enter the refectory as if into a temple. Food is set before each." Much like the Christian grace before meat, a priest offers up prayer. Again, as grace after meat, when the meal is finished the priest again prays. "Both before and after their refectation they sing praise to God. As Christ commanded His disciples and said, 'Swear not at all,' they avoid oaths, indeed esteem them worse than perjury. New members were admitted to the society by baptism, and oaths were laid upon them that they were to be submissive to those in authority in the society. They were to keep the doctrines of the sect secret. They kept the Sabbath with greater strictness than did any other section of the Jews. Heinous sins were punished by expulsion from the order which, as they felt their oaths still binding on them, amounted to death. Judicial sentences are arrived at with the utmost care; decisions are come to by an assembly of not less than a hundred who are chosen to be judges. When once the sentence has been pronounced it stands fixed. They regard the bodies as corruptible but the souls are immortal. They believe in a Paradise resembling the Islands of the Blest." One thing is to be observed: "they are bound by oath to preserve the sacred books of their sect, ta hairéseo-s auton bíblia, and the names of the angels." They utter predictions by means of their sacred books, which predictions are

ISBE on the Essenes

generally fulfilled. There is, however, another sort of Essenes who do not avoid marriage.

The philosopher Porphyry mentions that Josephus had an account of the Essenes in the second book against the Gentiles. If this means *Contra Apianem*, no such passage is to be found in that work now. It may, however, be some work of Josephus which has not come down to us, which Porphyry has misnamed, though this is unlikely.

(3) Incidental Notices

This is not, however, the whole of the information concerning the Essenes which we can gather from Josephus. The earliest of these incidental notices occurs under the reign of Jonathan (*Ant.*, XIII, v, 9), when the historian mentions the three sects of the Jews, when the only peculiarity he assigns to the Essenes is that they believe that everything happens according to fate. Next, in relating the fate of Antigonus, he tells how Judas, an Essene teaching in the temple, when he saw Antigonus, declared that he was proved a false prophet, as he had foretold that Antigonus was to die that day at Struto's tower (Caesarea), and he was now six hundred furlongs off from there. Here the statement that the Essenes were excluded from the temple seems directly contradicted. In the days of Herod (*XV*, x, 4, 5) Josephus relates that while Herod demanded oaths of submission from others he excused the Essenes, from the favor he had to them on account of one Menahem, a member of this sect, who foretold his reign. This Essene seems to have been about the court and to have nothing of the coenobitic agriculturist about him. The Essenian fame for prediction and the interpretation of dreams is related in regard to Archelaus, the son of Herod (*BJ*, II, vii, 3). Archelaus had a dream, and applied to an Essene, Simon or Simeon, who foretold the end of his reign. In singular contrast to what had been said by Philo of the objection the Essenes had in regard to everything connected with war, one of the leading generals of the Jews when they rebelled against the Romans was John the Essene, who was made governor of certain toparchies in the North (*BJ*, II, xx, 4). He was killed in the battle near Ascalon with which the war began, which ended in the capture of Jerusalem by Titus (*BJ*, III, ii, 1). There is also mention of a gate of the Essenes in Jerusalem, which seems to imply that a number of them permanently resided there.

3. Pliny

Pliny speaks of the Essenes in his *Natural History* (v.17) in somewhat rhetorical terms. They dwell on the west side of the Dead Sea - "a wonderful race without women, without money, associates of the palms." They are recruited by those wearied of life, broken in fortunes. "Thus a race is eternal through thousands of ages (*seculorum*) in which no one is born; so fruitful to them is repentance of life in others." He refers to the fertility of Engedi and adds, "now burned up."

4. Hegesippus

There is an enigmatical passage quoted by Eusebius from Hegesippus in which the Essaeans (Essenes), the Galileans, Hemerobaptists, Masbotheans, Samaritans and Pharisees are declared to hold different opinions about circumcision among the sons of Israel "against the tribe of Judah and of Christ" (*kata tē's phulé's Ioudaia kai Christou*).

5. Porphyry

Porphyry's note regarding the Essenes is simply taken from Josephus

ISBE on the Essenes

6. Hippolytus: - Uses Josephus, but to Some Extent Independent

In the great work of the mysterious bishop, Hippolytus, discovered some sixty years ago, there is a description of the Essenes. Although the work is a Refutation of All Heresies, implying that the opinions maintained were erroneous and required to be refuted, the author does nothing to exhibit the erroneousness of the Essene tenets or habits. In regard to the Gnostic heresies Hippolytus endeavored to reach original sources; presumably he did so in the present case. Although there is no doubt of his indebtedness to Josephus, yet for the features where he differs from Josephus, or supplements him, we may assume that he has behind his statements some authority which he regarded as valid. In some cases there may be a suspicion that in his eagerness to show that certain heresies were derived from this or that heathen philosophical system he has modified the heresy to suit the derivation he has supposed. This, however, does not apply to the Essenes.

In the ninth book of his Refutation of All Heresies, Hippolytus takes up Jewish sects (haireseis) which, following Josephus, he reckons as three. The first he discusses is the Essenes. They are very devotional and temperate and eschew matrimony. They despise wealth, and from sharing with the destitute they do not turn away (compare Mat_5:42; the verb used is the same). Anyone joining the sect must sell all that he has (compare Mat_19:21; the same words are used in Act_4:32, Act_4:37). Overseers epimele⁻tai are chosen by show of hands χειροτονειν, cheirotonein (Act_14:23). They do not stay in one city but many settle in every city. They dress always in white, but do not own two cloaks or two pairs of shoes, much as our Lord's instructions to His apostles when He sent them out two and two (Mat_10:10). Their daily course of conduct is described very much in the same terms as those used by Josephus Before dawn they begin their day by prayer and singing a hymn. They return from their work before midday, at the fifth hour, and bathe themselves in cold water and clothe themselves in garments of white linen. After that they repair into the common apartment. They seat themselves in silence; the cook places food before each individual. The priest prays and pronounces a blessing on the food. At the end of the meal the priest again prays, and those who have partaken join in singing a hymn of thanksgiving. They lay aside their white linen garments, and resume their ordinary clothing and betake themselves again to their occupations. Supper at sunset is conducted in a similar manner. All obey the president (proesto⁻s) in whatever he enjoins. No one amongst them is in the habit of swearing. They are careful to read the law and the prophets. Other works of faithful men they also study. All that join the sect are put on probation. The entrant receives a white robe and a linen girdle, and is supplied with an axe for the purposes mentioned in Deu_23:13. He has to take solemn oaths to worship God, to be just, not to hate anyone who injures him, but to pray for him (compare Mat_5:44). He promises also to show respect to all in authority, as all authority is from God (1Pe_2:13). He is not to divulge the secret doctrines of the society. There follows a description of the fate of those expelled from the society and the mode of conducting trials, borrowed from Josephus Hippolytus proceeds to give an account of four different subsects of the Essenes, all seeming of more than even the wonted fanaticism of the Essenes. One sect would not use coins because of the image of the Emperor on them, inasmuch as this was of the nature of idolatry. Others were prepared

ISBE on the Essenes

to enforce circumcision at the point of the sword. According to Hippolytus the Zealots were Essenes. Later he mentions the class that were freer and did not abjure marriage. A very marked point of difference between the tenets of the Essenes, as described by Philo and Josephus, and those attributed to them by Hippolytus, is in regard to the doctrine of the resurrection. Hippolytus affirms that they did believe in the resurrection of the body. The others, while not in terms denying that they did believe in it, ignore it in such a way as might lead the reader, as indeed it did Bishop Lightfoot, to think that they denied it altogether. The treatment Paul received at Athens when he preached the resurrection showed how incongruous this doctrine seemed to the Greeks. Philo and Josephus wrote for Greek audiences - for the Romans, so far as culture went, were Greeks - and had to consider their taste. Another point held in abeyance by both those writers was the Messianic hopes that we know from the New Testament were so prevalent. Hippolytus says "all sections look for the Messiah," but held that He was to be merely man born in the ordinary way. The reason of Philo's silence and that of Josephus is easily understood. They had commended the Essenes so highly; if they mentioned that they had treasonable hopes of a Messiah who should rule the world, their own personal loyalty would become doubtful. For our part we should regard all the positive elements in Hippolytus' description as worthy of acceptance.

7. Epiphanius - Confused Account

The last authority to whom we would refer is Epiphanius. In his anxiety to make up the number of heresies, the Essenes figure repeatedly under different names. He declares the Essenes to be a sect of the Samaritans closely associated with the Sebuans and Gortheni. Among the Jews he has three sects whom he calls Hemerobaptistae, Nazaraei and Osseni. Besides he has a sect called Sampseans, evidently also Essenes, which he mixes up with the followers of Elkaisa. He does not seem to have any clear idea about their tenets or habits. The Samaritan sects differ about the three Jewish feasts, but he does not make it clear in what they differ. The Sebuans seem to have reversed the order of the Jewish feasts, but whether the Essenes and Gortheni did so likewise is not clear. That the Essenes whom we are considering were not Samaritans appears to be as certain as anything about this enigmatic sect can be. The obscure sentence quoted by Eusebius from Hegesippus might be interpreted as supporting this statement of Epiphanius, but it is too enigmatic to be pressed. As to the three Jewish sects the first named - Hemerobaptistae - suits the daily washings of the Essenes, but he asserts that they agree with the Sadducees in denying the resurrection. The Nazareans or Nazarenes are not to be confounded with a Christian sect of nearly the same name. They resided in the district East of Jordan. They held with the Jews in all their customs, believing in the patriarchs, but did not receive the Pentateuch, though they acknowledged Moses. The Osseni are the likeliest to the Essenes, as they are said to dwell near the Dead Sea, only it is on the side opposite to Engedi. Epiphanius leaves them to denounce Elxai and his brother Jexais, of which latter nothing further is known.

III. Deductions and Combinations

From the characteristics so many, so confusing, indeed, in some respects so contradictory, it is difficult to get a consistent picture. They are said to be only four

ISBE on the Essenes

thousand, yet they are many ten thousands. They reside in Engedi, a company of coenobites. They dwell in villages and avoid towns, yet they dwell many in every city and in populous communities. They avoid everything connected with war, yet one of their number is one of the trusted generals of the Jews in their rebellion against the Romans. They keep away from the Temple, yet one of them, Judas, is teaching in the Temple when he sees Antigonus, whose death he had foretold. The only way in which any consistency can be brought into these accounts is by taking advantage of what Josephus and Hippolytus say about the subsections into which the Essenes were distinguished.

A parallel the present writer has elsewhere used of the Methodists is illuminative. While the most prominent body of Methodists are Arminians, there are the Calvinistic Methodists. While Wesleyan Methodists do not allow women to preach, the Primitive Methodists do. This is so far confirmed by the fact that while the abjuring of marriage is a marked feature in the representation of Philo, yet the latter says that one class of the Essenes not only do not themselves oppose matrimony but regard those that do oppose it as enemies of the human race. The residents in Engedi formed but a small proportion of the Essenes. It is probable that of them the statement, found alike in Philo and Josephus, that they were 4,000, applies. All the features of the picture of the daily common meals, rising before sunrise, joint devotions, may be true in their fullness only of the community by the Dead Sea. What Philo says (quoted by Eusebius, Preposition Evan., VIII, 11), that among the Essenes "there are no youths or persons just entering on manhood, only men already declining towards old age," would indicate that the settlement at Engedi was an asylum for those who, having borne the burden and heat of the day, now retired to enjoy repose.

1. Government

They had communities apparently all over Palestine, if not also beyond its bounds, over each of which there was a president appointed (Hip., IX, 15). This would mean that in towns of any size they would have a synagogue. They appear to have had houses of call, though it may have been that every member of the Essene community kept open house for all members of their sect who might be traveling. The traveler, when he came to a city, would inquire for any that were Essenes, as the apostles were commanded by their Lord, in similar circumstances, to inquire ("search out") who in a city were "worthy." The common meals might to some extent be observed in these different scattered communities, probably at intervals, not daily as at Engedi. At these the secret sacred books, read and studied with so great regularity at Engedi, would also be read. In this synagogue not only would the canonical books be preserved but also those other books which gave them the names of the angels, as now in the synagogues of Palestine the library preserved in the synagogue may be used by those connected with it throughout the week. The head of the community at Engedi might have some suzerainty over all the different communities, but in regard to this we have no information. One external feature which would at once make the Essenes known to each other was the fact that they always dressed in white linen. They had priests probably in every one of their communities. The Jewish exorcists in Ephesus, in whom Bishop Lightfoot (Col, 93) recognizes Essenes, were the sons of one Sceva, a high priest (archiereús, Act_19:14).

ISBE on the Essenes

The high-priesthood was evidently not connected with the temple at Jerusalem, for no such name appears in the list of high priests. It thus most probably was an Essenian high-priesthood.

2. Doctrines

In regard to their tenets, their belief in the absolute preordination by God of everything appears the feature in the doctrinal position which most appealed to Josephus Hippolytus affirms in terms their belief in the resurrection of the body. This point, as above noted, Philo and Josephus ignore. The passage in Hippolytus is the more striking from the fact that the latter portion so closely resembles the parallel passage in Josephus. Josephus as we have suggested above, avoided crediting the Essenes with belief in resurrection because of the ridicule to which it would expose not only the Essenes, his protégés, but also himself. Hippolytus, writing with information other than what might be got from Josephus or Philo and as, writing for Christian readers, without the fear of ridicule, in regard to the resurrection of the body, boldly and in terms ascribes that doctrine to them. The silence of our two main witnesses as to the Essenes cherishing any Messianic hopes cannot be pressed, as their silence may be explained as above mentioned by fear of the suspicions of Rome in regard to any such hopes. The statement of Hippolytus that all the Jews had these expectations may be said to cover this case. The abjuring of marriage and the shunning of everything connected with war seem to be prominent opinions in some sections of the Essenes, but not held by others.

IV. History and Origin

There is much in Essenism that is difficult to understand. We have seen contradictory features assigned to the Essenes by different authorities; but even in the case of those features concerning which there is least dubiety the new difficulty emerges as to how it appeared as a characteristic of a Jewish sect. This is especially the case in regard to abstinence from marriage. Easterners always have an earnest desire to have sons to keep their memory green, for on a death many of them had and still have ceremonies which only the son of the dead can perform. Yet despite this they avoided marriage. The Jews with their Messianic hopes desired children, as no one knew but that his child might prove the child of promise, the Christ of God.

1. Essenes and Ḥasīdhīm

The earliest note of the existence of the Essenes, as of the Pharisees and Sadducees, is under the pontificate of Jonathan, the successor of Judas Maccabeus (Ant., XIII, v, 9). Josephus says "at this time there were three sects of the Jews," and proceeds to name them. If this, however, were precisely true, it is singular that there is no mention of any of these sects in either of the books of the Maccabees. The only sect named is the Hasideans (ḥāṣīdhīm) who are called (1 Macc 2:42) "mighty men of Israel, every one that offered himself willingly for the law" (the King James Version "voluntarily devoted himself to the law"; Greek hekousiazómenos). These again are not mentioned by Josephus. The meaning of the word is "saints," and in this sense it appears frequently in the Psalms. A parallel in modern history to their warlike activity and their claim to saintliness may be found in the Cameronians of "society folk" in Scotland toward the end of the 17th century. They were Peden's "praying folk," yet they fought and won battles.

ISBE on the Essenes

When William of Orange came they formed the Cameronian regiment which helped to quell the clans and checked their advance after Killiecrankie. Some have identified these Hasideans with the Pharisees (as W. Robertson Smith, article "Assidaeans," Encyclopedia Biblica, and others). Hitzig would regard their successors as the Essenes. The great resemblance there was between the Pharisees and the Essenes renders it not improbable that originally they were really one sect and split off. If Josephus is to be trusted this division must have occurred, if not before the Maccabean struggle, at least early during its continuance. The Sadducean authors of 1 Maccabees may have grouped them together. According to Josephus, John Hyrcanus was a Pharisee, from which it may be presumed that Judas Maccabeus and his brethren belonged to the same sect of the Jews. The Assidaeans deserted Maccabeus, so that it would seem at least possible that by that time the separation had become complete, so that the Hasideans are now to be regarded as Essenes. It would seem as if they deserted the Maccabeans when they - the Maccabeans - made alliances with heathen powers like Rome. Then they objected to the high-priestly family being passed over for the Hasmoneans, hence their foolish surrender to Bacchides because Alcimus (called by Josephus Jacimus = Jehoiakim) was with him, a descendant of the race of the high priests. All this is utterly unlike the quiet contemplative lives of the coenobites in Engedi. It would seem that the thousand who died in the wilderness themselves, their wives, their children and their cattle (1 Macc 1:29-38), were more like the inhabitants of Engedi. Before leaving the Hasideans it must be said that the representation of the connection of the Hasideans with Judas Maccabeus put in the mouth of Alcimus by the writer of 2 Macc 14:6 is not trustworthy. After this desertion of the Maccabeans the more religious of them retired to Engedi, while the rest of the party were scattered over the country in the various cities and villages.

2. Position of Essenes in Josephus

As above mentioned the earliest mention of Essenes is by Josephus (Ant., XIII, v, 9) while Jonathan was high priest. The next is the story of Judas the Essene seated in the Temple surrounded by his scholars "who attended him (parémenon) in order to learn the art of foretelling," thinking that the appearance of Antigonus in the Temple courts proved his prophecy false that he was that day to die in Strato's tower (Caesarea). Judas is evidently a resident in Jerusalem and meets his pupils in the Temple courts. This would imply that he had no horror of the Temple nor was debarred from its courts. He had no repugnance for residence in cities. Menahem, the next figure that presents itself, shows a man who is mingling in court circles. He inflicts on Herod, the son of the favorite counselor of the high priest, a playful domestic chastisement and prophesies his future greatness. Herod, as we are told, always favored the Essenes in consequence. Later Archelaus consults Simon or Simeon, an Essene, as to the interpretation of a dream. He is at all events resident in Jerusalem and known in the court circles. He may have been Simeon of Luk_2:25-35. It must, however, be observed that the name is one of the commonest among the Jews at that time. After this they disappear, unless Hippolytus' identification of the Zealots with a section of the Essenes is admitted. Those in Engedi were aside from the course of the war, though if Pliny's representation is to be taken as accurate the vines and palm trees of Engedi had been burned and the settlement had

ISBE on the Essenes

been rendered desolate. They may have betaken themselves to Pella like the Christians, so as not to be involved in the destruction of the city and the Temple. The communities of the sect in Asia Minor disappear also. To all appearance they are absorbed in the church.

3. Doctrinal Affinities

Owing to the fact that so many of the doctrines and practices attributed to the Essenes have no resemblance to anything else in Judaism the question of origin has a special meaning in regard to them. Although like all Easterners the Jews have a desire for progeny - indeed the man who has no child occupies a secondary place in social esteem - yet the Essenes, or at all events some of them, shunned marriage. Despite the elaborate system of animal sacrifices that claimed to originate with Moses whom they venerated, they abjured bloody sacrifices. Although the seed of Aaron were anointed priests, they set up priests of their own. Their habit of morning and evening prayer, timed by the rising and setting of the sun, suggested sun-worship. The external resemblance of these tenets of the Essenes to those of the Pythagoreans impressed Josephus, and was emphasized by him all the more readily, since thus he brought himself and his nation into line with Greek thought. This suggestion of Josephus has led some, e.g. Zeller, to the deduction that they were Jewish neo-Pythagoreans. The features of resemblance are formidable when drawn out in catalogue. He shows (*Philos. der Griechen*, I. Theil, II, 239-92) that like the Pythagoreans the Essenes regarded asceticism a means of holiness. Both abstained from animal food and bloody sacrifices, admired celibacy and, dressing in white linen garments, had frequent washings. Both prohibited oaths; both formed a corporate body into which admission was had by act of initiation and after probation. Community of goods was the custom in both. Both believed in transmigration of souls. The value of this formidable list is lessened by the fact that there is something of uncertainty on both sides as to the precise views and customs. Philo and Josephus unquestionably Hellenized the views of the Essenes when they presented them before readers educated in Greek culture; further the views of Pythagoras have come down to us in a confused shape.

4. Essenes and Pythagoras

As to the assertion that the Pythagoreans dressed in white linen, Diogenes Laertius says that linen was not yet invented. Zeller has no sufficient evidence that the Essenes avoided the flesh of animals as food, and Diogenes Laertius expressly says that Pythagoras ate fish, though rarely (VIII, 18). While there seems no doubt as to the Pythagorean belief in the transmigration of souls, it seems certain that this was not a doctrine of the Essenes. Neither Philo nor Josephus attribute this view to them. This is the more striking that, immediately after dealing with the Essenes, Josephus proceeds to take up the doctrines of the Pharisees to whom he does attribute that view. Moreover the distinctive views of the Pythagoreans as to numbers and music have no sign of being held by the Essenes. On the other hand the fact that Pythagoras had a wife seems to throw doubt on their alleged preference for celibacy. Another chronological difficulty has to be met. The Pythagoreans as a society were put down in the 5th century before Christ. They may be regarded as having disappeared, till in the 2nd century ad they reappear as prominent neo-Pythagoreans. It is true that Cicero and Seneca mention

ISBE on the Essenes

Pythagoreans, but only as individuals who would claim to be the followers of Pythagoras, and not as members of a sect: they were without influence even in Italy.

5. Buddhism and Essenism

Chronology is equally against the view favored by Hilgenfeld that the influence of Buddhism may be traced in Essenism. As late as the end of the 2nd century ad, Clement of Alexandria, although acquainted with the name Buddha, is ignorant of his tenets and of divisions of his followers. The Alexandria which Hilgenfeld identified with Alexandria of Egypt, in which there was a Buddhist settlement, was really to be found in Bactria, where a Buddhist settlement was likely.

6. Parseeism and Essenism

There is more to be alleged in favor of Parsee influence being traceable. Neither geography nor chronology protests against this influence. The Jews were for centuries under the domination of the Persians, who were followers of Zoroaster. They seem on the whole to have been favored by the Persian rulers, a state of matters that would make the Jews all the more ready to view with sympathy the opinions and religion of these masters. Moreover the Persian worship had spread away to the west, far beyond Syria. At the same time it is easy to exaggerate the points of resemblance. The dualism alleged to be a leading feature in Essenism is more a matter of deduction than of distinct statement. Indeed the proofs alleged by Zeller are almost ludicrous in their insufficiency, since Philo says that the Essenes shun marriage because women are selfish (*philautos*), and Josephus, that they do so because women are addicted to excess (*aselgeia*); that therefore they regard the female generally as under the dominion of the evil principle, the fact being that this is really a part of the Hellenizing which the Essene views underwent at the hands of Philo and Josephus. The alleged sun-worship is scarcely more worthy of credit: it is a deduction not even plausible. When carefully looked at the evidence points the other way. Their first prayer is offered not at sunrise but before it (BJ, II, viii, 5); in other words, they work while it is day. Their evening orisons are offered after the sun has set. At the same time their elaborate angelology seems to be due to the influence of the Zend-Avesta, but in this the Essenes merely shared with the rest of the Jews. We know that the Jews brought the names of the angels with them from Babylon.

7. Essenism Mainly Jewish

The most singular feature in Essenism is really a feature of Judaism emphasized out of proportion. It was unlike the Jews to shun marriage, yet in seasons when special holiness was required intercourse between the sexes was forbidden (Exo_19:15; 1Sa_21:5). The whole act of sexual intercourse was regarded as unclean (Lev_15:16-18). In the Pauline Epistles uncleanness is used as equivalent to fornication (Rom_1:24; Rom_6:19, etc.). So also in 2Pe_2:10. Such a view naturally led to the idea which soon became regnant in Christianity that the state of virginity was one of special sanctity (Rev_14:4). The respect they gave to the unmarried state may be exaggerated. If Philo's representation (quoted in Euseb., Preposition Evan., VIII, 11) be correct, men were not admitted until maturity was attained and passed, when, therefore, such desires had begun to die down. Their avoidance of marriage is a matter of less importance. Their extreme reverence for the Sabbath is of a piece with their celibacy. Their avoidance of the

ISBE on the Essenes

Temple sacrifices, so far as they did so, may well be due to something of more than contempt for the religion of the Sadducean high-priestly party. Moreover the long residence of Israel in Babylon, when the Temple worship had to be in abeyance, and the consequent prevalence of synagogue worship, tended to lessen the importance of the sacrifices of the Temple. Thus it would seem that the Essenes were really a Jewish sect that had retained more of the Zoroastrian elements than had the rest of the Jews.

V. Relation to the Apocalyptic Books

Among the features of Essenism which seem to have impressed Josephus most was the fact that they had sacred books of their sect which they preserved, as also the names of the angels, thus bringing the Essenian special books into connection with angelology. These books their proselytes were bound by oath to preserve (BJ, II, viii, 7). Concerning the kindred sect of the Therapeutae, Philo says, "They have also writings of ancient men" (De Vita Contemp., III). On the other hand we have a mass of writings the same in character, dependent on one another, all apparently proceeding from one school of Jewish thought. Of the three sects of the Jews from which alone they could have proceeded the Sadducees are excluded because, while the apocalyptic books are full of angels, they believe neither in angel nor spirit (Act_23:8). While doctrinally the Pharisees might suit, the fact that practically there is no reference to any of these books in the Talmud, which proceeded from the Pharisaic school, renders them unlikely to have been the authors. The Essenes seem to us to have been the school from which these apocalyptic works proceeded. The sect, at the fall of the Jewish state, disappeared in Christianity, and in the Christian church these books are preserved.

1. Reasons for Holding the Essenes to Be the Writers of the Apocalypses

The section of the Essenes who dwelt as coenobites beside the Dead Sea were in circumstances specially liable to see visions and to have distorted views of morality, so that the composition of pseudonymous writings, literary forgeries, might seem right. As seen in the study of the apocalyptic books there is the undue prominence given to sexual sin - a prominence that seems to be symptomatic of the unhealthy mental state engendered by celibacy. These writings are the product of a school that professed to have secret sacred books. In 2 (4) Esdras 14:45, 46 we have an account of how, while 24 of the sacred books were published to the multitude, 70 were retained for the "worthy," that is, for some inner circle, some brotherhood like the Essenes. In the Assumption of Moses, Joshua is commanded to place the revelations given him "in certain vessels and anoint them with oil of cedar." Such an order would be held as explaining at once the disappearance of the book for the years succeeding Moses and its opportune reappearance. On the one hand we have a sect that professes to have secret sacred books, and on the other we have sacred books that have been composed by a school that must have had many features which we recognize as Essenian. Further, the Essenes disappeared in the Christian church, and in the Christian church and not among the Jews are these books preserved.

2. Objections Answered

The main objection to this ascription is the prominence of the Messianic hope in the apocalyptic books, and the absence of any notice in Josephus and Philo that the

ISBE on the Essenes

Essenes had this hope. But from neither of these writers could be discovered that any of the Jews cherished this hope. Yet from the New Testament we know that this hope was a prominent feature in national aspirations. Philo, associating perpetually with Greeks, would be sensitive to the ridicule to which such views would expose him, and how it would undo much of his laborious efforts to commend Judaism to the Greeks as a higher philosophy. Josephus had not only that motive, but the more serious one of personal safety. To have enlarged on Messianic hopes and declared these hopes to have been cherished by these Essenes whom he had praised so much would be liable to bring him under suspicion of disloyalty to Rome. The silence of these two writers proves nothing because it proves too much; and further we have easy explanation of this silence. The assumption of Dr. Charles that the Essenian ideal was ethical and individualistic is pure assumption. There is another objection that while the doctrine of resurrection is recognized in these books we know nothing of the Essenes holding it. That the Greeks and their scholars in philosophy, the Romans, looked at the idea of resurrection from the dead as a subject for ridicule would be reason sufficient for Philo and Josephus to suppress such a feature in their description of the Essenes. From them it could not be learned that the Pharisees ever had any such belief. It is also objected that while the Essenes held the pre-existence of souls, there is no trace of this belief in the apocalyptic books. Josephus, however, does not really assert that they believed in the prior existence of individual souls, but rather in a soul-stuff from which individual souls were separated. Thus both positively and negatively we think there is a strong case for the Essenes being regarded as the authors of the apocalyptic books. Further objections are brought forward by Dr. Charles as applicable to the Assumption of Moses specially. One is the interest manifested in the Temple by the writer while, so says Dr. Charles, "the Essene was excluded from its courts," and refers to Josephus, Ant, XVIII, i, 5. He must have forgotten, while penning this sentence, Ant, XIII, xi, 2, in which Judas, the Essene, is represented as teaching in the Temple. His objection that Josephus credits the Essenes with a belief in a paradise beyond the ocean like the Greek Islands of the Blest, appears to us to lay too much stress on what is in both cases figurative language. Moreover, in Enoch the description of Paradise (chapters 24 through 26) would almost seem to be the original from which Josephus (BJ, II, viii, 11) drew his picture. He seems to regard our ignorance of how far the Essenes agreed with the rest of their countrymen in considering the enemies of Israel "the wicked," as evidence that they disagreed with them on that point.

VI. The Essenes and Christianity

1. Resemblances Between Essenism and Christianity

That there were many points of resemblance between the Essenes and the church in its earliest form cannot be denied. The Essenes, we are told, maintained a community of goods and required anyone who joined their society to sell all he had and present it to the community (Hippolytus, Adv. Heret., ix; x; Josephus, BJ, II, viii, 3), just as so many of the primitive Christians did in Jerusalem (Act_4:37). Another peculiarity of the Essenes - noted by Josephus (BJ, II, viii, 4) - that they moved about from city to city, and wherever they went found accommodation with members of their order, although perfect

ISBE on the Essenes

strangers, may be compared with our Lord's instructions to His disciples when He sent them forth (Mat_10:11): "Into whatsoever city or village ye shall enter, search out who in it is worthy." When one thinks of who those worthy persons could be, and what was the evidence by which their worthiness was expected to be established, one is almost obliged to suppose that it was some specially easily recognized class that was so designated. If the worthiness in question was the moral quality, there are so many ideas of moral worth that when the apostles inquired, on entering a city, who was worthy, before they could act on the answer they would need to discover what was the criterion of worthiness in the mind of him from whom they had inquired. If, however, this term was the private designation of the members of a sect, one by which they, in speaking of each other, indicated that they were co-members, as the "Quakers" speak of each other as "Friends," the inquiry for those who were worthy would be simple enough. If the Essenes were "the worthy," then identification would be complete, but we cannot assume that. The majority of the points in which the Essenes resembled the primitive Christians are noted above in connection with each feature as it appears in the passage or passages of the authorities that record it, and to these we refer our readers.

2. Points of Difference

At the same time, although there are thus many points of likeness, it is not to be denied that there are also many features in Essenism which are at variance with the practice of the early church and the teaching of our Lord and His apostles. The most prominent of these is the difference of attitude toward marriage and the female sex. Our Lord sanctified marriage by His presence at the marriage at Cana of Galilee, although He himself never married. He used the festivities of marriage again and again as illustrations. He drew women to Him and had none of the contempt of the sex which Josephus and Philo attribute to the Essenes. The apostles assume the marriage relationship as one into which Christians may be expected in due course to enter, and give exhortations suited to husbands and wives (1Pe_3:1-7; Eph_5:22-33; Col_3:18, Col_3:19). The apostle Paul uses the relation of husband and wife as the symbol of the relation of Christ to His church (Eph_5:32). The writer of the Epistle to the Hebrews declares, "Marriage is honorable in all" (Heb_13:4 the King James Version).

Another point in which the Essenes differed from the practice of our Lord and His disciples was the exaggerated reverence the former gave to the Sabbath, not even moving a vessel from one place to another on the seventh day. our Lord's declaration, "The sabbath was made for man, and not man for the sabbath" (Mar_2:27), cuts at the feet of that whole attitude. The point of His conflict with the Pharisees was His disregard of the Sabbath as fenced by their traditions. The Essenes shrank from contact with oil, which our Lord certainly did not do. On the contrary He rebuked the Pharisee for his neglect (Luk_7:46). He was twice anointed by women, and in both cases commended the deed. The purely external and material bulked largely in the opinions of the Essenes. our Lord emphasized the internal and spiritual. Many have held and do hold that our Lord was an Essene. If at the beginning of His career He belonged to this sect He must have broken with it long before the end of His ministry.

Why Our Lord Never Meets the Essenes

There are some phenomena which, irrespective of these resemblances and differences,

ISBE on the Essenes

have a bearing on the relation between Essenism and Christianity. The first is the fact that our Lord, who met so many different classes of the inhabitants of Palestine - Pharisees and Sadducees, Zealots and Herodians, publicans, Samaritans, Greeks - never is recorded to have met an Essene. The common answer, which satisfied even Bishop Lightfoot, is that they were so few and lived so retired that it was no marvel that He never encountered any of them. They had little or no effect on the national life. This mistaken answer is due to forgetting that though both Josephus and Philo say the Essenes were 4,000 they also declare that they were "many in every city," that there were "ten thousands of them." our Lord must have met them; but if the name "Essene" was a designation given from without like "Quakers," then they may appear in the Gospels under another name. There is a class of persons three times referred to - those "that waited for the consolation of Israel" (Luk_2:25 the King James Version), "looking for the redemption" (Luk_2:38), "waited for the kingdom of God" (Mar_15:43 the King James Version; Luk_23:51 the King James Version). There are thus Simeon and Anna at the beginning of His earthly life, and Joseph of Arimathea at the end, connected with this sect. If, then, this sect were the Essenes under another name, the difficulty would be removed. If, further, in any sense our Lord belonged, or had belonged, to the Essenes, then as He would be perpetually meeting and associating with them, these meetings would not be chronicled. A man cannot meet himself. If they are the authors of the apocalyptic books, as we contend, then the title "waiters for the kingdom of God" would be most suitable, full as these books are of Messianic hopes. If this opinion is correct our Lord's assumption of the title "Son of Man" is significant, taken in connection with the prominence given to that title in the Enoch books.

3. Disappearance of Essenism in Christianity

Another significant phenomenon is the disappearance of Essenism in Christianity. Bishop Lightfoot, in his dissertation on the Colossian Heresy (Comm. on Col, 21-111), proves that it was Essenism. These Essenes must have been baptized into Christ, or they could not have got entry into the Christian communities which had been drawn to Christ from heathenism. But that is not the only heresy that is connected with the Essenes. The Ebionites seem to have been Essenes who had passed over into Christianity. In the Apostolical Constitutions the Ebionites and Essenes are brought into very close connection. Epiphanius, in his confused way, mixes up the various names under which the Essenes appear in his works with a certain Elkaisa, a connection also to be found in Hippolytus, an earlier and better authority. But Elkaisa claimed to be a Christian. His leading follower, Alcibiades, appeared in Rome and was resisted by Hippolytus. The Clementine Homilies, a religious novel of which Peter is the hero, has many Essenian features. It is assumed to be Ebionite, but that only makes the evidence that the Essenes had become Christians all the more convincing. The Ebionites were Christians, if defective in their views, and the presence of Essenian features in a work proceeding from them emphasizes the identity. See EBIONISM.

4. Monachism

There is another phenomenon, more extensive and important than those we have considered above - the presence of Monachism in the church. Notwithstanding that our Lord prayed "not that" the disciples be taken "out of the world," but that they be kept

ISBE on the Essenes

“from the evil” (Joh_17:15), implying that they were not to retire into solitude, and that the apostle Paul regards it as demonstrating the falsity of our possible interpretation of an exhortation of his that it would imply that the disciples “must needs go out of the world” (1Co_5:10); yet the monks did retire from the world and regarded themselves as all the holier for so doing, and were regarded so by others. The apostle Paul declares the “forbidding to marry” one of “the doctrines of demons,” yet very soon asceticism set in and virginity was regarded as far holier than the married state. Retirement from the world and asceticism were the two cardinal characteristics of Monachism. Despite that these were in antagonism to the teachings of Christ and His apostles, within little more than a century after our Lord's ascension Monachism began to appear, and prevailed more and more and continues to this day. These characteristics, retirement from the world and asceticism, especially forbidding to marry, were marked features of Essenism. The wholesale entrance of the Essene sect into the church would explain this. On the other hand this wholesale passing over into Christianity of so intensely Jewish a sect implies a historic connection or affinity. It is true that the catechetical school of Alexandria praises the contemplative life, so admired by their contemporaries, the neo-Platonists, and that philosophy which had been looked at askance by the church was, so to say, taken under their protection by the Alexandrian school, and the retirement of solitaries into the deserts or the formation of monasteries served to promote this contemplation. This led to all the extravagances of the monks being regarded as heights of philosophy. Such views were a cause, but as certainly were they also effects. The cause of these effects as it seems to us was to some extent the admiration extended by Philo, the Alexandrian, to the Essenes and Therapeutae, and the influence of Philo on his Christian successors in Alexandria.

Literature

Sources

Philo, Josephus, Pliny, Hegesippus, Porphyry, Hippolytus, Epiphanius.

Secondary Literature

Besides works specially on the Essenes, the following are mentioned: Frankel, *Die Essäer*; Lucius, *Der Essenismus*; Ginsburg, *Essenes*; and portions of books, as Delaunay, *Moines et Sibylles*, 1-88; Thomson, *Books Which Influenced our Lord*, 74-122; Ritschl, *Die Entstehung der alt-katholischen Kirche*, 179-203; Lightfoot, *Commentary on Col*, 7-111, 347-417.

There are in histories of the Jews discussions of the questions in order. Of these may be noted: Ewald, *Hist of Israel*, V, 370-71; Grätz, *Geschichte der Juden*, III, 657-63; Schürer, *The Jewish People in the Time of Jesus Christ*, II, ii, 188-218, translation. This opens with a fairly full account of the literature up to the date of the 2nd German edition; Zeller, *Geschichte der Philos. der Griechen*, III, ii, 2, pp. 235-93. There are also articles in various Bible and theological dictionaries, as Smith and Wace, *Dict. of Eccles Biography*; Smith and Fuller, *Dict. of the Bible*; HDB; *Jewish Encyclopedia*; RE; Schenkel, *Bibel-Lexikon*; M'Clintock, *Theological Dict.*

At the same time, while submitting these as a sample, and only as a sample, of the vast literature of the subject, we agree in the advice given by F. C. Conybeare - in HDB,

ISBE on the Essenes

under the word: "The student may be advised to study for himself the very limited documentary sources relating to the Essenes and then to draw his own conclusions." We feel the importance of this advice all the more that perusal has shown us that most of these secondary writers have considered exclusively the coenobite community at Engedi to the neglect of the wider society. After the student has formed opinions from a careful study of the sources he may benefit by these secondary works.

They did not believe in marriage, so they increased in size by proselytizing.

They did not even go to the Temple. They remained apart from institutional Judaism. This separation may have been some sort of a protest against the religion of the day. They were more of a monastical organization than a religious group.

They were quite clean; they followed cleansing rituals. They gave great reverence to the sun. They probably had a Persian influence.

Beliefs of the Essenes

1. They were deterministic. The will of God determined each person's decision; there was no free will. This is almost Islamic.
2. Immortality consisted of a resurrection of the spirit, but not the body.
3. Redemption was freedom from the body. They believed in dualism.
4. They refused to take oaths and they refused to go to war.

Basically a monastic community. They are never mentioned in the New Testament at all.

They probably never came into contact with Jesus Christ as we know. However, it is important to note this sect, as it represented a real dissatisfaction with Judaism. They had a problem with Judaism. They represented the current problem with religion at this time. This might help to understand why so many people were interested when Jesus Christ castigated the religious types.

This is another reason why this was the fullness of time.

Lesson #0015

The Gospels December 12, 2010

Sunday 1

Jesus face most of His opposition from the pharisees and from their cohorts, the scribes. The pharisees were the puritans of that day; they tried to maintain purity in Judaism, despite all of the cultural influences. They focused on a very strict adherence to the Mosaic Law. They saw this Law as the only real connection between God and man. Since Malachi, there had been no direct contact between God and man. So, all they had was the Old Testament. So the scribes and the pharisees saw the Law as the real contact between God and His people. Who better than the pharisees to be the primary agents by which

God spoke to the people. They were the defacto representatives of God. They saw themselves as the arbiters of the Law and the representatives of God on earth.

The Law was one thing, but the pharisees expanded upon the Law, inserting their own interpretations. They based their interpretations not just upon the Pentateuch, but upon the oral tradition as well. They would study the Mosaic Law and then they would build a case law upon the Mosaic Law. To the pharisees, these interpretations became more important than the Old Testament law itself. When Jesus came upon the scene, he confronted these religious leaders about their interpretations of the Law.

Then there was another great powerful religious group in Palestine called the sadducees. They were an opposition group to the pharisees. They did not want to be associated with all of the Romans and all of the religious. The sadducees were more likely to concede many points. They had a stake in Roman law and culture; they were the aristocrats at this time. They were the families of the governing class. Herod was excellent at ingratiating himself to the Romans, so the sadducees were not too rebellious against Herod. They were a great political group.

The sadducees only held to the Pentateuch and they rejected the oral traditions. They maintained the Mosaic Law without all of the extra-Biblical extras. There were specific differences as well between these 2 groups. The material world was seen as the world. They denied the resurrection. That was beyond the materialistic world. The pharisees accepted the resurrection. The sadducees were more like humanists at that time. They had much more faith in man.

The 3rd major group was the essenes. They were complete separatists. They settled in isolated areas. Their communities allowed them not to associate with others. They lived much like communist monastics. Strict rites of initiation. Initiates were required to surrender all property to this group. They maintained a very tight discipline. They worked in agriculture. They had a very simple lifestyle. They felt that their approach was accurate. Most of them abstained from marriage. They maintained a strict adherence to the Law, and they considered the sadducees and pharisees as corrupt. They had been affected by Persian dualism; they had become syncretic. Redemption was freedom from the corrupted body to an eternal soul existence. Resurrection was not a bodily resurrection but a disembodied soul. Another strange aberration; they gave great reverence to the sun.

The essenes are not mentioned in the New Testament and they may have never come into contact with Jesus? They completely withdrew from that which they saw as corrupt. Much of Judaism agreed with the corruption. They did represent a popular viewpoint of Judaism at the time. They had a drop out lifestyle, which was a hippie-like protest. Many Jews had an attraction to Jesus when He blasted the sadducees, pharisees and the scribes. They listened to Him because of that. So many did recognize Jesus as the Messiah and the replacement for all of these corrupt religious groups.

A fourth faction, the zealots. This was a religious political group. These are the militants; the activists. They had no interest in what these other groups did. They were the party of

action. They were seeking to impose Judaism upon all of Palestine; to get rid of the Romans.

ISBE on the Zealots

Zealot; Zealots

zel'ut, zel'uts: Simon, one of the apostles, was called "the Zealot" Ζηλωτής, Ze'lo-te's from ζηλόω, ze'lóo "to rival," "emulate," "be jealous," "admire," "desire greatly," Luk_6:15; Act_1:13, the King James Version "Zelotes"). In Mat_10:4 and Mar_3:18 he is called "the Cananean" (so the Revised Version (British and American) correctly; not "the Canaanite," as the King James Version says, following inferior manuscripts), ο' Καναναΐος, ho Kananaíos. From the time of the Maccabees there existed among the Jews a party who professed great zeal for the observance of the "law." According to Josephus (BJ, IV, iii, 9; v, 1; VII, viii, 1) they resorted to violence and assassination in their hatred of the foreigner, being at many points similar to the Chinese Boxers. It is not improbable that the "Assassins" (see ASSASSINS) of Act_21:38 were identical, or at least closely associated, with this body of "Zealots," to which we must conclude that Simon had belonged before he became one of the Twelve.

While Jesus taught Rome was to be paid taxes to, the zealots were concerned about the Romans. The 2nd advent will be Jesus returning as the great conqueror. Jesus did not do anything political; He did not berate Rome. We need some sanity in our own nation, so it is easy to see how people could see that politics was the answer. We have serious spiritual problems in this nation, so that there are those who think that political activism is the way to go. Political problems do not provide true solutions; spiritual growth is what changes a nation and that begins with individuals. Blessing and divine establishment then follows.

Bobby will talk more about the election and how it involves us. But we are not zealots and we are not essenes. Do not think that politics is the solution to American problems. If you got all that you wanted, it would not change the thinking of Americans. It goes right back to essential problems; the sin nature.

So many times, believers say, "There must be more than listening to doctrine." We all have a service for the Lord and an impact in our lives. We pray and witness and we exercise of spiritual life, even if we do not know what our gift is. This is a problem with the essenes, the pharisees and the zealots.

The zealots insisted on rebellion and war with the Romans, which they got from A.D. 66 to A.D. 70, where the hammer of God came down upon the Jews and the 5th cycle of discipline. These are the 4 main religious groups in Palestine at that time. They were all in opposition to the Lord Jesus Christ.

Then there was the Messianic hope in Judaism. What did the people expect? The Old Testament certainly predicted the Messiah. Every book in the Old Testament has something about the coming Messiah, and yet, all of these religious groups did not get it. Where was He? People knew that there were no more prophets, so what happened to God and His Messiah? They all wanted the restoration of an independent state; they wanted God's covenant promises all fulfilled. 300–150 B.C. writings about the Messiah and what they expected. They saw Him as sitting on the throne of an independent Israel.

Even the disciples had this misconception. They had a hard time thinking beyond the kingdom. They were confused when Jesus said He would die and then be resurrected. They expected the Messiah to establish a great nation in Israel taking up a huge chunk of land.

Still, many Jews believed in Jesus Christ. They saw the Law fulfilled in Him; they saw Him do miracles. They heard His words. They recognized that He was the Messiah.

Lesson #0016

The Gospels December 12, 2010

Sunday 2

This is the last leg of the introduction. The chronology of the life of Jesus Christ. The gospels are not really books of chronology. It is difficult to determine when an event took place at times.

One more little group to cover. The Samaritans, who play a role in the life of Jesus Christ. Back after the death of Solomon, Jeroboam split the kingdom into the northern kingdom of Israel and the southern kingdom of Judæa. 1Kings 12 he introduced calf worship and then along came Jezebel and Ahab and she brought in Baal worship. Israel went entirely apostate at that time, making them ripe for the fifth cycle of discipline. Assyrian came in and conquered the northern kingdom and took many Jews to Assyria and colonists from elsewhere. They brought in a lot of people who were friendly toward the Assyrians.

When the Jews returned under the Babylonian captivity, the Jews of Judæa and Jerusalem. Caesarea. The Jews in Jerusalem refused to allow the Samaritans any access to the Temple. They were an adulterated people insofar as the Jews were concerned. So the Samaritans established their own worship center on Mount Gerezim. They became religious rivals. The thing which galled the Jews was, the Samaritans were partly Jews.

The Samaritans continued with the Sabbath, circumcision, all of the sacred feasts. However, there were differences. The Messiah would convert all the nations, in their view, to Samaritism alone. They accepted the Mosaic Law alone but not the rest of the Old Testament. They saw the worship center in Mount Gerazim as the true localized place of God. Jewish religious leaders looked down upon the Samaritans as apostate and dangerous to Judaism. This was another problem in Palestine in the time of Christ. There is this half Judaism group which was not something that these other groups could approve of.

Jesus was from the Galilee area, and between Him and Jerusalem was Samaria, that He had to criss-cross on many occasions.

What happened from beginning to end of Jesus?

3 Categories of the Chronology of Jesus Christ:

1. His eternal preexistence. From eternity past until the first Christmas.
2. His incarnate life. God and man in One Person for 33 years.
3. After the resurrection, His life as the God-man throughout all eternity. Seated at the right hand of the Father and then over all the world, and then in eternity.

There Are Historical Increments to His Life.

1. His birth and 30 years of preparation for His ministry. The winter of 5–4 B.C. to A.D. 28
 - 1) His first year
 - (1) His birth
 - (2) The shepherd's visit.
 - (3) His circumcision.
 - (4) His presentation in the Temple and dedicated.
 - (5) The visit of the wise men.
 - (6) The flight to Egypt and Herod's slaughter of the children 2 years and younger.
 - (7) He returns to Nazareth after Herod dies. Both in the 2nd chapters of Matthew and Luke in the first year of His life.
 - 2) The next 29 years
 - (1) He was true humanity and He grew up.
 - (2) Luke 2:40–50 His trip to the Temple when He was 12?
 - (3) These are the only things known; all else is speculation. There is a lot of reasonable interest in His life during this time. It is really not important or the Bible would have revealed this to us.
2. The 3 ½ years of His public ministry, which is most of the gospels.
 - 1) The early Judæan ministry, where it began. This was inaugurated in A.D. 27 before Passover.
 - (1) The baptism of Jesus Christ. Matt. 3:13–17
 - (2) The temptation of Jesus. Matt. 4:1–11
 - (3) The first disciples invited to follow Him
 - (4) The very first miracle in Cana. This is turning water into wine.
 - (5) After that first Passover, He cleansed the Temple. He cleaned house, which made them very aware of Him. John 2:13
 - (6) He had the interview with Nicodemus in John 3
 - (7) Our Lord departed Judæa.

- (8) He had a brief ministry in Samaria. This caused some Jews to look askance at Him. John 4
- (9) His fame was beginning to spread at this point, and He was quite an attraction at this time and He had not run into a lot of opposition.
- 2) The great Galilean ministry, the longest stretch of time, early, middle and late. This is the longest period of His ministry.
 - (1) Early Galilean ministry where He made great claims in His hometown, where Mary and Joseph lived. He introduced Himself here. Luke 3 late A.D. 27 John the Baptizer announced Jesus 6 months to a year previous and he was now in prison.
 - (2) After this announcement, Jesus received an early rejection. Luke 4:16 his brothers and sisters had a hard time with this.
 - (3) From Nazareth He goes north to Capernum, where hostility begins to grow.
 - (4) Matt. 4:18–22 Jesus called James, John and Peter.
 - (5) He casts out demons. He reveals His credentials.
 - (6) Luke 5 the miraculous catch of fish.
 - (7) The leper is healed Luke 5 which shows He has the power over sickness.
 - (8) Mark 2:1–12 He heals the paralytic. He heals paralysis, which no one else can heal.
 - (9) The greatest number of miracles are performed between the 2nd and 3rd years of His early Galilean ministry.
 - (10) One of the great controversies was over the Sabbath. Luke 6:1–5 where He faces off the
 - (11) A.D. 28–29 for the Middle Galilean period. 12 disciples then chosen. Mark 3:13–19
 - (12) The sermon on the mount.
 - (13) The disciples are taught.
 - (14) The centurion's servant is healed. This is because of Rome. Jesus is the Savior of all mankind.
 - (15) The widow's son was raised from the dead.
 - (16) At this point in the middle Galilean period, the officials of the pharisees announced formally that they rejected Jesus. They attributed His work to Bezebulb.
 - (17) Matt. 12 He withdraws His miraculous signs to the nation.
 - (18) Matt. 12 emphasizes a new relation.
 - (19) This is introduced by parables. The Parables are times where people go wild. There was a literal meaning for us in these parables.
 - (20) The disciples are taught by a bunch of miracles, and this is done only for believers.
 - (21) This is where He pacifies the storm on the sea of Galilee.

- (22) He heals the demoniac at Gehmarrah. Mark 5:1–20
- (23) Matt. 9 healing a blind man. The scales from his eyes drop and he sees Jesus for Who He is.
- (24) The Sabbath and healing of the invalid and the false interpretation of the Sabbath.
- (25) A second rejection at Nazareth. Mark 6:1–6
- (26) The disciples were instructed enough to evangelize and to heal. Matt. 10
- (27) John the Baptizer was executed. Matt. 14:1–12
- (28) A great crisis at Capernum in A.D. 29 Jesus feeds the 5000 Luke 9 and this was His 3rd Passover.
- (29) He refused the offer of King. John 6
- (30) Matt. 14 He walks on the sea.
- (31) Jesus is rejected and refused as the bread of Life. John 6
- 3) The ministry to outlying areas in the third year. A.D. 29–30
 - (1) He makes a northern journey. Mark 7
 - (2) Return to Galilee Sea. Mark 8
 - (3) He feeds 4000 at Decapolis.
 - (4) He briefly then returns to Jerusalem and attends 2 feasts there: Tabernacles where He gives 3 challenges and a discourse. John 7–8 and the Feast of Dedication John 9–10
- 4) The final period of Galilee to Jerusalem. The 3rd year.
 - (1) A second northern journey and the first announcement of His death, which was a shocker and His 4th Passover.
 - (2) The Transfiguration.
 - (3) He gives instructions for the church, and He never did this before. Matt. 18:11–35
 - (4) Then He begins His journey to Judæa farewell to Galilee.
 - (5) He goes through Samaria and gives the parable of the Good Samaritan.
 - (6) Matt. 11 rejection
 - (7) On His way back to Judæa, He stops in Poria and He teaches there in Luke 11:1–17:10
 - (8) The pharisees blast him and their doctrines are denounced in Luke 11
 - (9) Instructions of forgiveness and humility, Luke 17:1–10
 - (10) Samaria, to Poria, to Jerusalem. He describes the coming of the Kingdom.
 - (11) he gives His famous instructions on marriage and divorce Matt. 19
 - (12) He makes a brief return to Bethany to raise Lazarus from the dead. John 11 right before His death.
 - (13) Luke 18 final months spent in Ephraim?
- 5) The Passion week; His entrance into Jerusalem.

(1) Triumphal ride into Jerusalem on Psalm Sunday.

6) The crucifixion.

7) 40 Days after the resurrection.

All of these time periods allow us to understand what is going on from time to time. Bobby will only give one gospel reference for each one. There are about 150 principle events in the gospels. Bobby will only name some of the more famous ones.

Lesson #0017

The Gospels December 15, 2010

Wednesday

We will begin with the preincarnate Christ. His life did not begin as others have, at the moment of birth. This is the beginning of our life, but that is not the case with Jesus Christ. He existed eternally. His life reaches back into eternity past. It is easier to understand the future, as we all have a future; it is more difficult to grasp the idea of an eternal past.

When He was born into this world, it is called a new life. His human life began at conception and at birth; but His eternal life was not created nor was it generated. This is what makes Jesus Christ so amazing. This is the uniqueness of the person of Christ. He is the uniquely born One as well as being the Eternal One. He had to be born without a sin nature and He had to maintain sinlessness. However, this was not because He is God. Jesus is fully human facing every single temptation that we faced. He was able to resist all temptation in His humanity. There is nothing new under the sun when it comes to sin and one's temptation to sin. This is what makes Him unique. He was able not to sin. He is the only man born trichotomus; as Adam is the only man created trichotomos.

John could have said, Jesus Christ was in the beginning; instead, He uses *the Word*. This carries the idea of a disclosure or a revelation of God. Words are how we communicate. If we want to communicate, then we speak or write. He is a communication; He is a communication of God.

Why John Uses *Ho Logos* Here

1. As a communication, it is the $\lambda\omicron\gamma\omicron\varsigma$ Who is the communication of the revelation of God to us. He came into the world to be a communication.
2. As God in the flesh, He reveals God to man. John 1:18 **Jesus Christ knows God intimately and He has explain Him.**
3. When calls Christ $\omicron \lambda\omicron\gamma\omicron\varsigma$, he is defining the eternal relationship between God the Father and God the Son.
4. You must know someone intimately in order to tell anything about them.
5. It also means They are separate Persons. The revelation of God.

Gen. 1:1 is the beginning of creation; not the beginning of God. It is the same way here. God is in the beginning, the uncaused cause. God the Son was in a continuous state of existence before the birth of the humanity of Jesus Christ. As God was infinite and eternal, so Jesus Christ was eternal an infinite before His human birth.

What Does this Mean *in the Beginning*?

1. This birth
2. This is His eternal existence
3. there was never a time when ho logos was not in existence.
4. He became ho logos at birth in order to reveal God.

Here, we have the Greek preposition προς, which means *face to face with*. With the accusative case, this means *towards, near, face to face with* God. This speaks of fellowship and association and exchange between God the Father and God the Son.

This Indicates Something Else:

1. ho logos is a distinctive personality from the Father.
2. If He was with the Father, then He was not the same as the Father, but a distinct Person. He is the 2nd person of the Trinity. 3 persons and one in essence.
3. So this is a Biblical reference to 2 Members of the Trinity in heaven prior to the incarnation.

V. 1 closes with the phrase, **The logos was God**. Jehovah Witnesses have distorted this phrase to say that Jesus is *a god* rather than *the God*. The verb is the imperfect active indicative of εἶμι. ἦν is the actual word found here. This verb cannot be under-emphasized in this phrase.

The Syntax and Grammar

1. The imperfect tense in the Greek is similar to our past tense.
2. The Greek imperfect tense dwells upon the course of an event. It is a process or an ongoing event or occurrence in past time.
3. In John 1:1–2 this is a customary or habitual imperfect.
4. That means the verb can be understood as an habitual or continuous event.
5. But imperfect and habitual together, this describes a continuous past tense, a continuous past action; a continuous action in past time.
6. **In the beginning was [continually] the Word.**
7. This indicates that there was never a time when ho logos did not exist.
8. **The Word was with God**; a continuous, ongoing state. A perpetual association without limits. There is no time limit here. Both Persons of the Trinity are always associating.
9. In this verb is the definitivative statement of divinity.

The Emphasis of this Phrase

1. He Who is the Word is God by nature. He has always had this nature. He was eternally and continually God. By this, we know that Jesus Christ preexisted His birth.

2. The imperfect tells us that this status of God was continuous and ongoing in the past.
3. While He was with God, which distinguishes the 2 Persons and defines their association.
4. He also was God. This states unequivocally that He always was Deity.

This begins the mystery of the Universe; how God can become man. How God can be man, which life in a physical world; and a death. His Deity and Humanity are inseparably united.

This is stated in such a way as to avoid any confusion of Person. Separate but in an intimate association.

Paul states the same thing in Col. 2:9 **For in Him, all the fullness of Deity dwells in bodily form.**

4 Conclusions

1. The verse declares the Oneness of the Word with God. He was God before He was born as true humanity. In that status, He is One with God, in that He is the same essence.
2. This verse declares His distinction from God the Father. If He is with God, then He is distinct from God.
3. It declares His specific place in the Godhead. As λογος, He is the manifestation of God; the communication of God; the communication of God. Heb. 1 tells us He is the revelation of God.
4. As the λογος, He is the exegesis of God. Without the Lord Jesus Christ, we cannot know God, we cannot be face to face with God, we cannot reach God, we cannot get to God, we cannot have fellowship with God.

We ought to know something about the word order here. *Word* and *God* are not interchangeable. This means **The Word = God**. We cannot reverse this. This will take more time to explain this.

John 1:1 **In the beginning was the Word, and the Word was with God, and the Word was God.**

Lesson #0018 John 1:1–3 The Gospels December 16, 2010 Thursday

There was never a time when the Lord Jesus Christ did not exist. His humanity had a generated beginning, called the 1st advent. This is the beginning of the God-man in hypostatic union. The mechanics of the human pregnancy is in the *Origin of Human Life*. There was nothing mystical of Jesus Christ on this earth; His humanity was just like we are in every respect. He had to be absolute and complete humanity in order to be the mediator between man and God.

The ὁ λογος; and John used this terminology, because this is God's communication to man. This is apart from His substitutionary death.

Why God the Holy Spirit Used *Ho Logos* in Order to Refer to Jesus Christ

1. Christ is called *the Word*; this is a title for Him. This refers to communication.
2. As logos, He is the disclosure or the revelation of God Himself.
3. We can only know God through the logos. We can certainly know God through the Scripture. But He was the Living Person Who demonstrated God as a living being.
4. As God in the flesh, the Logos reveals God to man in a form that man can understand. We understand ourselves, and so this allows us to understand God. If the Logos reveals God to man, then we can conclude that they are separate Persons. If we see God through the Logos, then He has to be a distinctive personality; distinct from God the Father. How can one reveal the other if they are not separate and distinct. The Father and the Son are 2 distinct Persons.

For the Logos as God and as the explanation of God, He must have an equality with God in essence (Philip. 2:6, 11).

How Do We Know the Logos Is Equal to God in Essence?

1. No man has seen God at any time. John 1:14? No one has seen any God in His essence, in Spirit. So God is in a form that we cannot see.
2. The eternal Logos takes a different form; He takes upon the form of man while still being the revelation of God as man. As God, He is the revelation of God.
3. Therefore, revealing God as God and as man, the Logos must have an intimate knowledge of God. He must have an intimacy with Him.
4. No one can reveal another without knowing the person. If you do not know a person, you can only reveal a few superficial things.
5. Only God can fully know God. Therefore, the Logos is equal to God, as the revealer of God. He is One in essence with God. The Logos is a separate Person Who reveals God because He knows God.

This is some basic theology without any Biblical truth. All 3 phrases contain the same verb, the imperfect active indicative of εἶμι. This reveals the pre-existence of Jesus. The Greek imperfect dwells on an event; it is a process having gone on in past time. Customary or habitual imperfect. This can be understood as an habitual or a continuous event in past time.

You begin in a point and everything goes back. There never was a time when the logos did not exist. In eternity past, time was irrelevant. One professor told Bobby he did not like eternity past, because there was no time. Time is irrelevant in eternity. There may be a concept of time passing in eternity, but there is no need or reason to measure it. God was never constrained by time in the past.

His past existence became revelation to man only after His birth. So, even though He always was the Logos, He became the revelation of God to man at the incarnation.

As a present, it would mean that the Logos is with God and the Logos is God. The imperfect tense reaches back into eternity past and reveals the Logos as eternal God.

The incarnation is not the only time that He revealed God.

This is a beginning in reference to eternity past. There was a continuous, ongoing state. He has all of the attributes of God and He has always been by essence and by nature God Himself.

What We Learn

1. The Logos is one with God; the same essence.
2. It confirms His distinction as a separate Person of the Godhead, but a Person in association with the Father.
3. This verse confirms the Logos's specific place in the Godhead. He is the expression or manifestation of God. He explains God to mankind.

There is a grammatical construction that we need to look at, the 3rd phrase, *the Word was God*. Bobby loves grammar. This grammar tells us something about the Lord Jesus Christ which is critical. You cannot communicate without words.

The Grammar of **the Word Was God**

1. The third phrase is a predicate nominative grammatical construction.
2. Both Word and Logos are both in the nominative case. They are both in the subject case and they are joined by an equative or stative verb.
3. *God* comes second in the equation, after the linking verb (in the English).
4. And *Word* comes first. Again, in the English. This is very common syntax.
5. A predicate nominative construction means that the subject and the predicate nominative are one of 2 things. They are exactly equivalent or they are approximately the same.
6. As equatable, the predicate nominative can indicate an exact equation.
7. The predicate nominative can be an approximation, not an exact equal.
8. The predicate nominative does not have to imply complete correspondence with the subject.
9. The predicate nominative construction has to be approximate and not exactly the same. This is a very potent statement. God is not exactly equal to God.
10. So the grammatical equative verb is the equals sign. This does not bear the same force as the equals sign in a math equation.
11. There is not total interchangeability between the subject and predicate nominative. These are approximately equal.

12. The Word does not totally equal God, although there is certainly a close correspondence.

What Does it All Mean?

1. There is a larger category or state to which it (the subject) belongs.
2. The predicate nominative, which is God, describes the category of Persons to which the Logos belongs. The Logos belong to the category God.
3. But He is a different person from the Godhead, although One in essence.
4. So the Logos is the Person of Jesus Christ; and Theos is the overall concept of the Godhead. Theos is the larger category.
5. God is a broader, larger category than the Word.
6. The Logos is in the category of God. But the Logos also falls within a narrower, more limited scope.

What Is the Limited Scope of the Logos

1. The Logos is God, but also, in the more limited sense of being the revealer of God.
2. The Logos is a divine Person Who came into the world to reveal God. Jesus Christ voluntarily gave up the use of His divine attributes. The Kenosis passage is related to this Logos concept.
3. John in the predicate nominative construction puts the emphasis upon the Logos, Who is God. But in a more narrow sense, He is the One Who came to reveal God.
4. Further, the term logos does not focus on the revelation itself; or some impersonal revelation.
5. Jesus Christ is not just an impersonal revelation of God. He is a real Person who is a revelation of God. He is flesh and blood and God. God Who is God and Who is man and Who reveals God.

This verse reveals the complete Deity of Jesus Christ and came to reveal God to man. He is qualified as true humanity to be our Savior.

John 1:1 **In the beginning was the Word, and the Word was with God, and the Word was God.**

John 1:2 **He was with God in the beginning.**

Every single thing came into being through the created activity of the pre-existent Logos. What else could be more clear about His Being.

Evolution is pantheism. For evolution, god is the *rock*, small g, small r. Given enough time, it call came together from an inanimate object, all that we see in front of us is created, supposedly from a rock.

From the smallest thing, we see orderliness. And science has never observed chaos assume order. But evolution says that is what happened. The universe and life is so

intricate and so orderly, that it had to be designed. Heb. 1:2 **Through Whom, He made the world. And by Him, all things were created, both in the heavens and on earth; visible and invisible, whether thrones, rulers or authorities.** Jesus Christ has authority and dominion over all of it as Creator. **All things were created by Him and for Him.**

What was the division of creative work. God the Father is the designer, the architect. The Son is the intermediate agent. He has the plans and He is executing these plans. In creation, the Logos was still revealing God. In the beginning, before there was a beginning, He still reveals God.

Rom. 1:20 **for since the creation of the world, His invisible attributes and His eternal power and divine nature have been clearly manifested, being understood by what He has made.**

Jesus Christ as Creator-revealer

1. Creation was designed by the Creator to be a revelation of the existence and power of God. Evolution dismisses God as creator. Whatever caused the rock to become alive, is in exact opposition to this. Creation reveals God.
2. The Logos is the revelation of God. He is the agent of creation.
3. So the Logos, as God, reveals God through creation.
4. Along with being the God-man, Who, in the flesh, reveals God to man, the Logos also reveals God as the agent of creation.
5. Who better to be the revealer in the flesh than the One Who reveals Him in creation?
6. Creation is a limited revelation of God to mankind. There are so many things that we cannot understand. But the Logos as humanity is a conclusive word from God about Himself.
7. Therefore, the Word is the revealer both in creation but more definitively in the incarnation.

Every one of His attributes was necessary for creation.

John 1:3 **All things were created through Him, and apart from Him not one thing was created that has been created.**

Lesson #0019 The Gospels John 1:1–5 December 19, 2010 Sunday 1

There are 4 great Christological chapters in the New Testament. We never stop knowing and we never stop growing in the grace and knowledge of our Lord and Savior. Philip. 2 elaborates on the attitude of humility in the Lord Jesus Christ. He was complete and absolute humility, because He is the God of the Universe and the only perfect man Who has lived. Col. 1 is another great chapter, which is concerned with His status as God and as the Head of the Church and the Reconciler of all mankind. Then there is Heb. 1 which is all about His great majesty. Then John 1, which is our study. This is perhaps the greatest of all passages concerning the Lord Jesus Christ in His Deity. This addresses His preexistence as God and then His appearance on this earth as God in the flesh.

John 1:1 **In the beginning was the Word, and the Word was with God, and the Word was God.**

The *beginning* refers to the beginning of creation; not His beginning. *He* refers back to the *Word*, which is not some abstract concept, but a Person. He is the preexistent One who kept on being God. He is a communication from God Who is God and He reveals God to mankind, as He is true humanity. The Lord Jesus Christ was in a perpetual state of Deity, from eternity past. There is no beginning of God. How anything could always be, and yet that is the case with God.

This also confirms His distinction as a separate Person of the Godhead. He is separate from the Father, and yet He is with God, face to face with God in eternity past. He has a specific place in the Godhead, the expression or the manifestation of God. He explains God in Word and in deed. He explains the plan of God for mankind, for the church, for eternity, and the each individual.

John 1:2 **He was with God in the beginning.**

John shows the relationship between the eternal Logos and the creation of the universe. The Logos was present at creation. He was present at creation and He is the Creator. All things come into being by Him. This refers to absolute existence. Every single thing, the entire cosmic eternal universe, came into existence by Him. What statement could be more definitive of His Deity. Only God can create the universe. Man can take existing material and create from that.

God breathes into a person as one emerges from the womb, uniting the soul and human body. Only in the Logos is that human life. He imputed our souls to that human body as we emerge from the womb. Only God has this ability. Heb. 1:2 Col. 1:16 also tell us that Jesus Christ is the Creator. God the Father is the absolute designer; Jesus Christ does the work of creation. This is how 2 persons of the Trinity interact. They are One in essence but 2 in person. This also reveals to us their interaction. Separate in interaction; a division of labor, if you will. Only God can create such a universe. Creation would be a revelation of the existence and unlimited power of God. God the Son reveals God the Father through His creation. If God can create us, do we doubt that God has a purpose for us? This is the same person who goes to the cross for us.

For those who look, creation is a revelation of God. People look at the universe and they get different things from it. Some see it as the power of God and others believe it to be evolving.

John 1:3 **All things were created through Him, and apart from Him not one thing was created that has been created.**

The Logos is the source of life in the material world. Again, an imperfect active indicative. This is not a simple creation of life; but in His Person, He continues to exist as life. He creates this life in mankind. He can do this because His very essence is life. Life must exist and it must exist absolutely and for eternity in Jesus Christ.

Pantheism and evolution contend that the world was created by nature. Inanimate objects somehow became life, through some force undefinable. Nature creates nature. Nature invented nature. Some Christians believe in theistic evolution, which means that God put everything into motion at creation, and then it evolved. Theistic evolution is an attempt to balance the theory of evolution with creation. It is an attempt to incorporate both of these theories and to make the creation of God more palatable to unbelievers.

But, the text of Genesis refers to literal and not figurative days. All existence depends upon His sustaining power. Heb. 1:3 **He upholds all things by the Word of His power.** The universe continues because God allows it to continue.

If you are a radical environmentalist and you think that man will destroy this earth because there is too much carbon in the air, you are wrong. God sustains this earth with the word of His power.

Jesus, if He is total existence and if He created the universe, then He can be seen as the light of men. He brings light upon a subject.

John 1:4 **Life was in Him, and that life was the light of men.**

Light in John's gospel is equated with knowledge of God. Jesus is the incarnate source of that knowledge. Darkness is the absence of knowledge and the absence of revelation.

Adam first brought upon this darkness. Adam was created in the light and he had complete fellowship with God and he lived in the light with God. However, now, thanks to Adam, the world is dark. Darkness is in our souls. Satan is the epitome of darkness; he obscures all light. John 9:5 as long as Jesus is in the world, He is the light of the world.

All forms of humanism is darkness, inspired by Satan. Man cannot comprehend God unless the Logos reveal Him.

Jesus Christ, in the manger, or on the cross, or in His resurrection body, He is the Light of the World. Mankind is pleased with himself and he elevates himself in his own eyes. However, with Jesus Christ, we are in darkness.

John 1:5 **That light shines in the darkness, yet the darkness did not overcome it.**

Lesson #0020 The Gospels John 1:5, 9–14 December 19, 2010 Sunday 2

We are going to John 1:9

In every way, He illuminates us.

John 1:5 **That light shines in the darkness, yet the darkness did not overcome [comprehend] it.**

The true light came into the world, enlightening every man. People seek truth and they want to find truth. They go to the ends of the earth and they travel all over. However, in most cases, truth is available to all. Absolute truth is contained in the 4 gospels. The truth of the Lord Jesus Christ. The truth of our salvation. The truth which saves us. Men seek truth in everything. But they seek truth in darkness, and they cannot find truth in darkness. Christ came in the flesh so that men might see the revelation of God. Those who were enlightened would come to know God because of the truth light that came into the world. Unfortunately, so many people choose to remain in darkness.

Bobby does not want to put his eternal hope in politics or any hope in what goes on in Washington D.C. The light will dawn as men and women believe in what the Son has revealed. The light of salvation.

John 1:9 **The true light, who gives light to everyone, was coming into the world.**

John gives an overview of Jesus Christ in John 1:10–12:

the world was made through Him and the world did not recognize Him. The world was blinded by the great deceiver. All of the schemes and all of the philosophies. Satan designs it so that the light cannot penetrate the soul of man.

Pharaoh of the Exodus is an illustration of negative volition. He saw \God's great power and turned away from Him.

John 1:10 **He was in the world, and the world was created through Him, yet the world did not recognize Him.**

This is why He came in the flesh and what happened. He came to His Own, and His Own people did not receive Him. He created the world and gave life to all mankind; and the very people that He called out and protected and took to their land, those people did not recognize Him. He offers Himself to them as His Messiah, Savior and King; and the light did not penetrate their souls. His Own rejected Him. They would not receive Him. Would you imagine walking into your family, the ones who know you the most, and yet they reject everything about you? They tried to extinguish Him. They ended up crucifying Him; the rjected Him totally. The light can never be extinguished. They could not match His illuminating Person with the light of the Old Testament Scriptures. They saw Him as blasphemous, as an imposter, as worthy of death. And the light, even after the crucifixion, still penetrated their souls. Some times it just takes certain incidents for the light to penetrate.

Most of us can tell how our own souls were illuminated to the Lord Jesus Christ. If you look back on it, there are incidents which bring you to this point.

What about the light of His Word? What about the light of Bible doctrine? What about after salvation? He is that as well. He still illuminates us with His Own mind. That is illumination in this life. Divine viewpoint is the only true illumination in this life.

We all understand what happens when the light goes on. So this analogy to the light is perfect. Personal faith in the Logos. **But as many who received Him, He gave them the power to become the sons of God through faith in Him.** Each one of these words has great meaning. This is a term used by the Jews. This indicates membership.

John 1:11 **He came to His own, and His Own people did not receive Him.**

There mere fact of their physical birth; they contended to make them acceptable to God. I am born a son of Abraham, so I am a member of this covenant. This guaranteed an entrance into the Messianic kingdom. God made a covenant with the founder of the Jewish race. They considered themselves to be God's children through natural descent, through physical birth, through the line of Abraham, they were God's children. But John teaches here that, it is Jesus Christ Who gives the right to be children of God.

Jesus Christ chose the phrase *born again* in order to teach faith in Christ. Children of God; John is the gospel of belief. It is not the belief in being a racial Jew; they were a covenant people if they follow Abraham in faith. **Abraham believed and it was imputed to him for righteousness.** It is his belief in Jesus Christ that saves him.

John is pointing out the human birth does not guarantee entry into the kingdom of God. The new birth requires what Abraham had done; faith in the Logos, in the Light, in Jesus Christ. There are Christians who believe in a generational covenant people, that children are saved because they are saved, and they take this from the Old Testament, seeing themselves as a covenant people. They do not see Jesus Christ for Who He is.

The Jews misunderstood their covenant promises.

John 1:12 **But to all who did receive Him, He gave them the right to be children of God, to those who believe in His name,**

It is not the desire to want to have children, to procreate, which saves.

John 1:13 **who were born, not of blood, or of the will of the flesh, or of the will of man, but of God.**

There is a verb change and a tense change. From the imperfect to the aorist. *Became* rather than *was*.

We do not have, *In the beginning, the Word became and the Word became with God and the Word became God.* That does not work here. But, in v. 14, it works. The change of verb and tense is appropriate.

The aorist indicative of γίνομαι.

Γίνομαι and the Aorist Tense

1. This is actually an ingressive aorist. This means, the action signified by the aorist is contemplated in its beginning.

2. This is a real beginning, with a starting point. This is what all flesh have. Humanity has a starting point in life. His humanity had a starting point.
3. The ingressive is found with verbs of being, like γίνομαι and εἰμι.
4. Ginomai is a linking verb; it defines a state or a condition.
5. The ingressive of this verb denotes entrance into the state of existence.
6. This signifies nothing as to the completion of the action.
7. There is a timeless element in the aorist. It exists without reference to its existence in time. It has a beginning and it is ongoing. It begins at a point in time and continues for an indefinite period of time. No reference to an endpoint. There is not some point at which this is over. He does not disappear; this relationship or existence does not come to an end. He dwells in heaven right now as the God-man.

There is a point in time at which the Logos begins an existence. Christmas is the day that He becomes flesh. This is when the Light came into the world.

There was an addition to the Deity of Jesus Christ. Nothing was subtracted from Him when He entered the world. This is not mere resemblance to a man; Jesus became man in all respects; true and complete humanity without surrendering one ounce of Deity. He emptied Himself of the independent use of His divine attributes.

He is still omniscient; still omnipresent, and yet He is fully man. Nothing was surrendered or given up.

John 1:14 **The Word became** [in a point of time] **flesh and took up residence among us. We observed His glory, the glory as the One and Only Son from the Father, full of grace and truth.**

Lesson #0021 John 1:14 Ex. 24:16–17 December 22, 2010 Wednesday

Jeux Noel is a wonderful movie.

Those who were alive at that time walked with Him, talked with Him; for that period that He was on this earth. He was born as any human being was born. He emerged from the womb of His mother and the breath of lives was breathed into Him.

He is the Logos, the revelation of God to man. He became flesh in a point of time; Deity and humanity in One Person. When He was born, there was an addition, not a subtraction. He lost nothing in His deity; but what was added was true humanity; flesh and blood added to undiminished Deity.

Jesus was not just some resemblance of a man, but in fellowship and in relationship, in function, in everything that mankind engages in, facing every temptation that we have undergone, without sin and without making a mistake. He was also complete and absolute

grace and truth. Prior to the incarnation; prior to Him becoming flesh, God had revealed the truth to men.

Theophanies are appearances of God in the Old Testament. In those days, men received dreams and visions which are revelations from God. John gave us a vision what will happen in the Church Age up until the eternal state. This was given by way of revelation.

In the appearance of the Logos, revelation is made through a Person, the Unique One, the uniquely-born One. Thousands saw Him in the flesh, and they testified as to Who this Person was.

John is an encapsulated summary of all the Jesus is on this earth. John defines that man as, **We beheld His glory, the Glory as the Uniquely-born Son from the Father.**

Shekinah glory, which comes from the verb shakan, which means *to live among*. They saw the glorious presence of God among His creation.

The Shekinah, in the Old Testament, was the visible presence of God. This was not just a metaphor of God's presence. Shekinah is not a Biblical term, although shakan is. It aptly reflects Who Jesus Christ was at the very beginning to this moment and beyond. Shekinah was a literal Theophany to Israel and before Israel.

God is everywhere, but He also localizes Himself to particular areas to manifest His Word to them. A cloud covered His glory for 6 days. When God called to Moses, He is a personal being calling to Moses, a real person.

Ex. 24:16–17 **The glory of the LORD dwelt on Mount Sinai, and the cloud covered it six days. And on the seventh day he called to Moses out of the midst of the cloud. Now the appearance of the glory of the LORD was like a devouring fire on the top of the mountain in the sight of the people of Israel. This is the same manifestation as God in the flesh.**

1Kings 8:10–11 **And when the priests came out of the Holy Place, a cloud filled the house of the LORD, so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of the LORD.**

There was the cloud by day and the pillar by night. This same Person was revealed as the Lord Jesus Christ. His glory was shown forth at another time. Jesus came in the flesh.

Peter, James and John saw His Shekinah glory in the Person of the Lord Jesus Christ. He is the One to manifest Himself. Peter testifies in 2Peter 1:16 **For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.**

John said it as well. Manifested in this One Person.

We observed His glory, as the Uniquely-born Son from the Father, full of grace and truth. Throughout Old Testament history, we have the manifestation of God. The same glory that dwelt in the Tabernacle in the cloud is the God, the Revealed Member of the Trinity.

Col. 1:27 **Christ in you, the confidence of glory.** As believers, we can reflect the glory of God. Jesus Christ pioneered the spiritual life by which we live. This concept got Bobby into the PhD program at Trinity.

The center of it all is Jesus Christ in the flesh, here on earth, for 33 years. Jesus Christ could not be ungracious in any of His thoughts and actions. Grace and veracity are reflected in His every action.

If He was not full of grace and truth, then He could not be God. This knowledge of God means that we can have salvation. If we know Who He is, we can be saved. Salvation resided in Him.

John closes His prologue with the uniqueness of the Son.

John 1:14 **The Word became [in a point of time] flesh and took up residence among us. We observed His glory, the glory as the One and Only Son from the Father, full of grace and truth.**

We close this out with John 1:18, which is still true today. **He has made Him known [to us].** He is able to accomplish His work because of Who He is. Grace and truth, the glory of God, manifested in One Person.

He came to seek and save that which is lost. Man is lost without the revelation of truth. Christ is the truth because He is the revelation of God. Jesus is the eternal son of the eternal God. He is One with the Father and a distinct Person from the Father. He has created all things. Jesus had a family and He has family problems; lots of them. His family reject Who He was. For 30 years, they mocked Him; they did not accept Him as Messiah until after He was raised from the death.

Because of His relationship with the Father, He can reveal God to man, God Who has never been seen by man. Those who trust Him become the children of God.

There Are 8 Ways to Demonstrate His Deity

1. The names attributed to Him. The Eternal Logos, the Son of God, Immanuel [God with us], my Lord and my God, Kurios (applied specifically to Him as Lord over all).
2. What did He say about Himself?
 - a. **"Before Abraham was, I am."** Ex. 3:14 God spoke from the bush, saying to Moses, **"I am Who I am."** Many believe that Yaweh came from the repetition of *I am*. This is His eternal existence. Only the Creator can call Himself *I am*.
3. He had the power to forgive sins. This opened up the way to salvation. Sin is no longer an issue. He claimed to be the Savior, the Messiah, John 14:6, which

caused them to gnash their teeth. The pharisees were better able to get around the Law than our own Congress. Luke 4:12 there is salvation in no one else, for there is no other name under heaven by which we must be saved.

4. His Deity was evidence by His miracles. The centrality of His mission. All things have been created for Him, for His purposes. Luke was a physician, and he could heal various people with various medicines, but Jesus could heal many. He also raised Lazarus from the dead. What more evidence do we need?

John 1:18 **No one has ever seen God. The One and Only Son--the One who is at the Father's side--He has revealed Him.**

Lesson #22 Proofs of Deity/Hypostatic Union Philip. 2:5–6 12/23/10 Thursday

We have studied one of the great Christological passages in the entire Bible, John 1:1–18.

We have seen the visible manifestation of God as well as the localized version of Him. He has manifested Himself in various theophanies, and these are God the Son Himself.

We are going to look at Philip 2 and Heb. 1 and Col. 1, which are the 3 other great passages of the theology of the Lord Jesus Christ.

There will be pageants all over the world in the next 2 nights. And sometimes, this is an opening by which to present the gospel of Jesus Christ. All of this is somewhat beside the point. We need to understand Who He is, otherwise seeing a baby in a manger is pretty meaningless. That baby in the manger was Eternal God.

All over the world, there are skeptics of the Christ story, and they hear that the Christ child is supposedly God as well, and that is where they are most skeptical. They reject Him as the God-man. It is easy for a skeptic to admit that Jesus was a very good man and a very unique man and someone Who certainly had an impact on this world and on one of the world's greatest religions, but God and man in one Person? No way.

It is true of most cults and every false religion in the world reject Jesus as God. The eastern religions do not teach a personal God; He is just a concept and He just becomes what people want Him to be. Islam sees Him as a prophet and they think to coming of the Holy Spirit is all about the coming of the greater prophet, Mohammed. Cults like Jehovah's Witnesses see Jesus as a facsimile of God, but not the God. What most cults deny is that Jesus is the God of the universe, God Who is omnipresent, and yet localized. A child who must develop into an adult, a child who is helpless, and yet, He is eternal God. There is a good explanation of this in Philip. 2. When His Deity is denied, He is no longer the mediator between God and man. He would have no power to remove the barrier between God and man. He cannot propitiate God concerning man.

There Are Claims and Proofs of Deity

1. The names applied to Jesus:

- a. The Logos, Who was with God and Who was God. JW's torture this verse.
 - b. The Son of God, which denotes His Deity. Skeptics claim that He is only claiming to be a son of God, but not the God. The family illustration is used to explain the difference between God the Father and God the Son.
 - c. Immanuel means God with us.
 - d. Doubting Thomas called him, "My Lord and my God."
 - e. The title Κύριος.
2. Jesus claims to be Deity
 - a. John 8:58 **"Before Abraham was, I am."** No one has named their child *I am*. Hayah is *I am*, in the Hebrew. No beginning and no end; He just is.
 - b. He claimed the power to forgive sins, and only God can do that.
 - c. He claimed power over death.
 - d. He claimed to be the only Savior.
 3. He demonstrated His Deity through His words and services. Certainly the miracles were amazing in themselves. These showed His credentials as the Messiah. There was a reason why He stopped performing miracles to the crowds and only did them before those who believed. He healed the sick and He raised the dead.
 4. Satanic forces recognized Him; they knew Who He was and they recognized His authority over them. He cast out demons and they obeyed him. "Get out" and they did. "I know Who You are; the Holy One of God." Matt. 8:29 "What do we have to do with You, Son of God? Have You come to torment us before our time?" The demons know where they are destined to spend eternity. They understood Matt. 25:41, because they were there for this sentencing.
 5. God Himself gave testimony when Jesus was baptized by John the Baptizer. He also gave this testimony at the Mount of Transfiguration.
 6. He possessed divine righteousness; He never did anything wrong. He revealed His omniscience. In John 8:35, He told the pharisees that the Son remains forever. Matt. 28:18. All authority has been given to Me. "I am the Alpha and the Omega, Who is, Who was and Who is to come." Matt. 18:20 28:20 claiming immutability?
 7. The disciples spent the most time with Jesus. They saw what He did and saw His miracles. Matt. 14:33 those who were in the boat worshiped Him, saying, "You are certainly God's Son." Peter answered him when Jesus asked him Who He was.
 8. The testimony of the inspired writers of Scripture. Paul calls Him the Lord of Glory, which is the Shekinah Glory. 1Tim. 3:16 **Great is the mystery of Godliness, He Who is revealed in the flesh, proclaimed among the nations and taken up in glory.**
 9. Jesus was without sin; and yet, **all have sinned and fall short of the glory of God.**

This barely touches the surface of this.

Jesus is also true humanity. A great theological question argued through the centuries. How did His humanity and Deity both exist in One Person, and not attribute override another or bleed into another. How does it all work together? How can both be present. Great is the mystery Christ in the Hypostatic Union.

The Hypostatic Union

1. In the Person of Christ are 2 natures, inseparably united, without mixture or loss of separate identity. They do not lose or transfer the properties of either nature. That union is personal and eternal. This took place at the birth of Jesus Christ. Separate identities, but One Person.
2. The 2 natures of Christ maintain their complete identity.
3. The attributes of His human and divine nature belong to the corresponding nature, though the attributes of both natures belong to the One Person of Jesus Christ. These attributes are self-contained in each nature. There is no mixture of these attributes to form a 3rd substance. It was God-man, together in One entity and yet separate in One Person. The human nature of Jesus always remained His human nature. During the incarnation, the Lord Jesus Christ veiled the preincarnate glory of His Deity. His humanity veiled this; hidden by His human body. The glory of Christ was veiled but never surrendered. God is infinity; and it cannot be transferred into the finite without a destruction of the infinite. The attributes of humanity cannot bleed into Deity or vice versa. This is what happened to the Nephilim in Gen. 6. They were demigods, half-man and half-god. This is the story of Victorious Proclamation. They existed in the early time of man. They corrupted the human race. To rob God of a single attribute of His Deity and to replace it with a human attribute destroys Deity; and vice versa. Neither nature would be complete or real without maintaining all of their separate and complete properties in One Person.
4. Even though His humanity was perfect; the Deity of Jesus Christ was united with humanity. This was God becoming unglorified man. Have you ever been humiliated. He voluntarily took upon the form of the essence of man without abandoning His Deity.

How can God the Son be co-equal and yet subordinate Himself to God? Christ was more than perfect humanity when He arrived on this earth.

Philip. 2:5 **Have this mind among yourselves, which is yours in Christ Jesus,**

Morphe means *form*, which is God and His essence. Jesus never gave up His Deity in that manger? Where did God go in the manger? Nowhere. He never lost His deity. There was an effect; Jesus was subordinate. By the very fact that He was man, He was subordinate to His mission. The humility is obvious; He is a baby, helpless and dependent.

He had to subordinate Himself to the plan of God. He had to submit to the cross, and taking upon Himself the sins of the world. Also, what happened to the Deity of Christ, when He took upon Himself the sins of the world.

God's plan required Jesus to take upon Himself the form of a slave. This is known as the Doctrine of Kenosis. This was fulfilled on the night He was born.

Jesus did not have to hang onto Deity; He did not grab onto it like a man grabbing for a rope while drowning. He was equal with God, but He came of His Own free will. He took on humanity for us, the greatest of humiliations. He did not grasp His Deity.

Philip. 2:6 **who, though he was in the form of God, did not count equality with God a thing to be grasped,**

Lesson #0023 Philip. 2:6–11 The Gospels December 26, 2010 Sunday 1

The problem with Christmas is often one of emphasis. It is the One Who came uniquely for our benefit. It is not about trees, lights or even family gettogethers. Its Immanuel, God with us.

All those things which make us a human being is what Jesus is. There cannot be a single bleed over from one attribute into another. There can be no humanity mixed into the Deity or vice versa. Both natures are present and yet distinct in the One Person Jesus Christ. The amazing and unique fact of our Lord Jesus Christ. God Himself took on humanity in order to fulfill God's plan for the human race.

Jesus came to mediate between God and man. He came to redeem fallen man from the slave market of sin. Because of His sinless and impeccable humanity, without sin or a sin nature, He could propitiate the wrath of God that we so richly deserve.

The central event of all history. What did it take for all that to happen? How could the 2nd Person of the Trinity condescend to become a man. What happened to the Deity of Jesus Christ in the incarnation?

Philip. 2 tells us about Jesus Christ, the God-man. Authority and subordination are 2 parts of the relationship between God the Father and God the Son. Jesus humbled Himself; He became a slave, so to speak. He was born a bond-servant for a specific purpose. This is known as the doctrine of Kenosis.

The Greek word $\mu\omicron\rho\phi\eta$, which refers to the whole set of characteristics that makes something into what it is. Jesus Christ preexisted in the form of the complete essence of God.

Jesus did not have to grasp or hold onto His deity; He would not hinder the plan of God for the 1st advent; He was totally committed to God's plan. Jesus did this on our behalf. He condescended for us. That is the most amazing love that can be expressed.

The moment in the manger is the absolute grace of God, and He condescended to be man. Swaddling clothes were death clothes, which is the purpose of His coming.

Philip. 2:6 **who, though he was [preexisted] in the form of God, did not count equality with God a thing to be grasped,**

Jesus emptied Himself. The verb is kenoô (κενόω) [pronounced *kehr-OH-oh*], which means, 1) *to empty, make empty only. 1a) of Christ, he laid aside equality with or the form of God; 2) to make void; 2a) deprive of force, render vain, useless, of no effect; 3) to make void; 3b) cause a thing to be seen to be empty, hollow, false.* Thayer Definition only. Strong's #2758.

He gave up the independent use of the attributes of Deity. That is the humbling of Jesus Christ in His humanity, and He did so of His Own free will. He did this on the basis of love for us.

Likeness is true humanity. He was not simply like man; Jesus is man.

Philip. 2:7 **but made himself nothing, taking the form of a servant, being born in the likeness of men.**

The humiliation that Jesus faced has much greater than anything that we can imagine; and then it was even greater to the nth degree on the cross. Jesus deserved none of it.

Philip. 2:8 **And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.**

Jesus provides unlimited atonement; so that we can all be saved.

Philip. 2:9 **Therefore God has highly exalted him and bestowed on him the name that is above every name,**

Angels will bow to Jesus Christ. Those under the earth will bow as well. In a future time, all creatures will bow in acknowledgment of Who Jesus is.

Philip. 2:10 **so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,**

Every tongue will confess that Jesus is Lord. This is the relationship between eternal God the Father and God the Son. God the Son took on true humanity combined with Deity, inseparably united, but without mixture of the elements of either nature. This is what Christmas is all about, the coming of Jesus Christ, the God-man; and He came destined to die for us. None of us were born with the mission to die. However, that was the mission of Jesus Christ.

Philip. 2:11 **and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.**

Lesson #0024 Gen. 3:15 The Gospels December 26, 2010

Sunday 2

Who was this Paul, who wrote these things 30 or so years later? How do we know that the Messiah is all of these things that Paul said? The Old Testament forecasts and tells us everything. It was almost all there, although not in the detail that we find in Paul's writings.

Jesus was well-known in the Old Testament and there is a great continuity between both Old and New Testaments. The central element is Jesus Christ, the Messiah of God.

Χριστός is the title for Jesus Christ, which means *Messiah*. It means *the Anointed One*. After His appearance, we used this name. However, from the very beginning, Christianity existed. We knew the Messiah would come, we knew where He would be born, and we knew what He would do. We only needed His name, *Jesus*.

The atonement, the theology of the cross, that He was a bond-servant was there; the continuity was all there. 700 years before He came, they wrote of Him. There are many groupings of these prophecies of the Savior. Words about Him are throughout the Old Testament. Every book in the Old Testament prophesied Jesus Christ, whether a clear delineation, or by analogy or by type. Everything that would happen to Jesus from birth to death would be found in the New Testament.

The pharisees and the sadducees in the time of Jesus were experts in the Old Testament; so they are without excuse. Everyone could look to the Messiah and believe in Him. They looked forward to Him; and we look back.

God pronounces the curse, a curse on the earth, upon Adam, upon Satan, and upon the woman. Everything and everyone involved in the curse was judged.

Gen. 3:15 [God is speaking to the serpent]: “ I will put enmity between you and the woman, and between your offspring and her offspring; He shall bruise your head, and you shall bruise His heel.”

One act of disobedience and the man and the woman fell. The man and the woman acquired at the time spiritual death. They acquired a sin nature at that moment; total depravity and incapable of reaching God with any personal merit.

God did not leave Adam and the woman (or us) without a promise. God provided us hope of salvation. This verse is the first announcement and it regains what mankind had lost in the fall. From the very beginning, there was a Savior. Jesus is the Seed of the Woman. There would be enmity between the 2 seeds, between the Seed of the Woman and the seed of Satan. The enmity between these 2 seeds, which means this is the Angelic Conflict. The enmity between God and Satan is extended into the human race and the Angelic Conflict.

Man and the woman recreated the fall of Satan in their fall.

Bobby is currently working on the Angelic Conflict book. This was all a part of the resolution of the Angelic Conflict. Satan made an argument to God, “I know you are a God of justice and love; but how can You place your own creation into a Lake of Fire? How is that love?”

The greatest love of all is the Seed of the Woman. We are the spawn of Adam and the woman who fell; and they made one decision which took us to the fall. Satan develops human good and evil, masquerading as an angel of light.

The antagonism is so deep, that it can only end in eternal judgment. What does all of this mean?

What Is the Seed of the Woman? What Was God Promising?

1. The woman's seed refers to her offspring, her spawn, her lineage; that which issues from her.
2. Her seed is the conception and birth of a child.
3. This is the promise of a human seed that is diametrically and absolutely opposed to Satan's seed.
4. This promise is echoed in Gal. 4:4 **but when the fullness of time came** when our Lord was born in this world, **God sent forth His Son born of a woman.**
5. So in Gen. 3:15, the offspring of the woman presents God's gracious plan of salvation centered in a child. Women are not saved through bearing children.
6. The virgin-born One, the uniquely born one, the child of promise is the seed of the woman. This is the Messiah.
7. This promise of a divine Savior as the seed of the woman, who is God and man as we know, is revealed in Isa. 7:14 **Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.** Written 700 years before Messiah came. Immanuel = God with us. **He became flesh and lived among us.** Isaiah is an elaboration of the Seed of the Woman. Children have not yet developed antagonisms at birth. No one has enmity with a newly-born child. We are all born with enmity between us and God. A little infant is not innocent before God. Jesus Christ was born into the world with enmity between Himself and the seed of Satan. This is a complicated baby. The Seed of the Woman; what happened to the seed of a man? Jesus is born of a virgin, born without sin. 1Cor. 15:22a **as in Adam, all die.**

All mankind has been the seed of Adam. There has never been a person born into the world without a father, except for one. The man passes along the sin nature. Adam cannot be involved in the procreation.

In Adam, All Die

1. In Adam, all die. We are all born with a sin nature, because we all have fathers, and we are born dead.
2. Adam, as the representative head of the human race, the one designated from the very beginning is the one who passed through the sin nature to his offspring.
3. Therefore, every person entering the world by natural generation, man and woman, all possess a sin nature and falls under condemnation because we are all seeds of the man and hee woman.

4. Therefore, the need of a virgin pregnancy; a virgin-born Savior to circumvent the seed of man.
5. Without the virgin pregnancy, the Lord Jesus Christ would have been tainted by the old sin nature.
6. He would not have been sinless or without a sin nature or acceptable to God as our substitute had it not just been the seed of the woman. It was not a sexual insemination but a supernatural one.

Gen. 3:15 [God is speaking to the serpent]: " I will put enmity between you and the woman, and between your offspring and her offspring; He shall bruise your head, and you shall bruise His heel."

Gen. 3:15 does not simply stop here. This covers the inception of the Messiah and the events surrounding the cross, the first advent. Messiah his here and Satan's doom is sealed.

Lesson #25 Gen. 3:15 Isa. 4:2 Zech. 6:12 The Gospels 12/29/10 Wednesday

Christianity has been used for a short time in human history. However, Christianity did not begin with the birth of Christ. That is where the name came from.

The Old Testament reveals His birth, life, death and resurrection; and His 2nd advent as well. Those who were alive at the time of Christ, should have recognized Him. Our religion did not just start 2000 years ago. He is from the beginning of human history. There is no other God, there is no other Savior.

The Old Testament wastes no time in revealing Jesus Christ. We do not know how long the man and the woman were in the garden before the woman was enticed to take a bite of the fruit. God pronounced a curse on the man and the woman and the serpent; and in v. 15, God declared an eternal hostility between the seed of the serpent and the Seed of the Woman. This is the proto-evangel, the first time Jesus is spoken of. The curses all make sense, and then you come across the Seed of the Woman and the bruising of the heel and the head, and that would seem obscure. God's grace came shining through, even though He had to condemn.

The Seed of the Woman is the hope of mankind. The Seed is the Lord Jesus Christ. The Seed is then referred to as *He*, and this short verse has the curse of the man and the woman, and on Satan, and then the Savior and the solution, and what would happen. Satan's sin is unbelief and rebellion. His seed is the proliferation of the cosmic system. The lineage is the cosmic system. Satan's seed is absolute antagonism toward the Seed of the Woman. The Seed of the Woman is her lineage, her reproduction. This is an agrarian reference. This is specifically a male offspring, as being diametrically opposed to the seed of the serpent. This Seed is the One born just at the right time in human history. God's plan of salvation which will defeat Satan's seed of sin and death.

This passage does not simply stop here. It continues. The Seed of the Woman would bruise Satan's head (the head of the serpent in this case); and this is the way you deal with a snake. This is the only way you kill a snake. Just as a man might strike a serpent's head, so our Lord will strike the blow that will defeat Satan. Satan understands this.

Where does the crushing of the head begin? At the cross, which is the strategic victory over Satan. Jesus will return at the 2nd Advent and incarcerate Satan. At the end of the Millennium, Jesus will throw Satan into the Lake of Fire. This is a picture of the 1st and 2nd advents. The 1st advent is the biting of the heel.

Normally, the bite of a snake is painful, but not necessarily deadly. That is the picture here. It is a wound to Christ, but not a fatal wound.

What Does it Mean to Bruise Him on the Heel?

1. This represents Christ who is bitten on the heel.
2. The serpent originally struck at God through the man and the woman in the garden. That was the first strike.
3. Now, he strikes again, and this time, at the God-man on the cross.
4. This bruising is the substitutionary death of Jesus Christ. This is not fatal to the plan of God.
5. This bruising is where Christ redeems man from sin and death. **He was bruised for our iniquities.**
6. This bruising becomes the strategic victory of the Angelic Conflict.
7. The crushing of Satan's head is the total victory of the Angelic Conflict.

This is the opening prophecy at the very beginning of our great great great grandparents.

Gen. 3:15 [God is speaking to the serpent]: " **I will put enmity between you and the woman, and between your offspring and her offspring; He shall bruise your head, and you shall bruise His heel.**"

A lot of these prophecies are about seeds. The Messiah is the fulfillment of the promise to Abraham (Gen. 12:3). He will be the universal blessing to the nations. Abraham was the beginning of the line of Israel. A point that Christ is the fulfillment of this covenant. This will be fulfilled in His death and resurrection and secondly through His Millennial reign.

The Seed of David

1. The Messiah will establish the throne of the house of David forever. King of Kings and
2. Solomon was in the line of David and in the line of Christ. Wealthy and wise and he becomes a type of the Lord Jesus Christ.
3. The Seed of David is the God-man ruling as the king forever.

These titles indicate such. Deut. 18:15 He would be a prophet like Moses.

Moses as a Type of Christ.

1. Moses was the authority over the generation of Israel and when he spoke, he spoke for God. Moses spoke to the people for God. Messiah would speak with demonstrated authority.
2. As a prophet, Moses was a revealer. This is why John picked up the title, ho logos as the revealer of God.
3. The Messiah was also a priest.

Messiah as a Priest

1. The priests were descended from Aaron and they tended the tabernacle and they taught doctrine. They made intercession for the people. Jesus Christ made intercession for all of us.
2. Jesus was not of Aaronic descent.
3. Jesus was of the priesthood of Melchizedek.
4. His priesthood was unique. Melchizedek. In Gen. 14 Melchizedek
5. He was a priest forever, without father, without mother, without genealogy, having neither beginning of days or end of life, but abides as a priest perpetually. Melchizedek is a manifestation of the Lord Jesus Christ. He was appointed a priest forever in the line of Melchizedek.
6. Jesus is also symbolized by animal types, the first being a lion, as a lion in the tribe of Judah. From this line came the kings. As the Lion-King, He would crush the enemies of Israel.
7. Jesus was also a lamb led to the slaughter. Isa. 53:7 He portrays substitution and sacrifice. There was a herd of lambs kept just to be slaughtered. It is possible that the shepherds who showed up were shepherds over that specific flock. They went to see the True Lamb of God.

Jesus is also called a Branch, because a branch speaks of an offshoot of something. Branch of the Lord in Isa. 4:2. This is the future revelation of the Lord on earth, as the King of Kings. The reign of Christ as King of Creation. Perfect environment as well. All sorts of fruit and food provided without any work. This will be like in the Garden.

Isa 4:2 [In that day the branch of the LORD shall be beautiful and glorious, and the fruit of the land shall be the pride and honor of the survivors of Israel.](#)

He is called the Branch of David in Isa. 11:1. He would be an offshoot of the royal stock of David. He is also called the root of the stock of Jesse. He would reign as king in perfect righteousness forever.

Zech. 3:8 He is a branch and a servant. He is the man whose name is the Branch.
Zech. 6:12

Zec 6:12 [And say to him, 'Thus says the LORD of hosts, "Behold, the man whose name is the Branch: for he shall branch out from his place, and he shall build the temple of the LORD.](#)

There were 3 temples, Solomon's, Ezra's and Herod's. A 4th Temple will be built by the Branch. This will be the future Temple of the Messianic worship. This will revive Israel's worship. There was this great spiritual awakening under Ezra.

As the Branch, He will sit and rule as a priest. Zech. 6:13 Heb. 3:1 these are the same two offices attributed the Melchizedek. Melchizedek is a king and priest as well.

Finally there are specific Old Testament predictions of the Messiah. Isa. 7:14 born of a virgin in Bethlehem (Micah 5:2) and Mighty God Himself.

He is empowered by God the Holy Spirit and works miracles in Isa. 11:2. He was cut off and rejected by men. Isa. 53 dan. 9:27 He will come in glory and destroy his enemies. Isa. 4 11 32 63 He will occupy the throne of David forever.

Types of Christ, which illustrate Jesus Christ, and some of the great characters of the Old Testament are completely and totally related to Jesus Christ.

Lesson #0001

Exodus 14 December 31, 2010

Friday

Communion New Year's Eve 2010

Psalm 16:8 [I have set the Lord continually before me; for, if He is at my right hand, I will not be shaken.](#) This is quoted in Acts 2. David saw the Messiah in this statement of confidence in one of the darkest hours of his life.

Having the Father in His sight, Jesus was able to face Cavalry.

David is presented in 3 ways in the New Testament. (1) David is related the Messiah, called the Son of David. Rev. 22:16 (2) David is know for the covenant which is quoted in part in the New Testament. (3) David as a prophet, the Scripture must be fulfilled according to the mouth of David. Although living 1000 years before Messiah, David had a clear picture of the Messiah to come.

Often these things came about during David's dark moments. David revealed something about the early life of his Descendant. Psalm 69 revealed the home life of the Lord. We have Jesus as an infant, then as a 12 year old, and then 30 years old waiting to be baptized.

What about those 18 years? What was He like as a boy of 7 or 16 or 18? We are not totally left in the dark. He would be seen as being berated by his younger brothers. What David had to say about his brothers also occurred with Jesus.

Psalm 69:1 [To the choirmaster: according to Lilies. Of David. Save me, O God! For the waters have come up to my neck.](#)

Psalm 69:2–4 I sink in deep mire, where there is no foothold; I have come into deep waters, and the flood sweeps over me. I am weary with my crying out; my throat is parched. My eyes grow dim with waiting for my God. More in number than the hairs of my head are those who hate me without cause; mighty are those who would destroy me, those who attack me with lies. What I did not steal must I now restore?

Psalm 69:5–9 O God, you know my folly; the wrongs I have done are not hidden from you. Let not those who hope in you be put to shame through me, O Lord GOD of hosts; let not those who seek you be brought to dishonor through me, O God of Israel. For it is for your sake that I have borne reproach, that dishonor has covered my face. I have become a stranger to my brothers, an alien to my mother's sons. For zeal for your house has consumed me, and the reproaches of those who reproach you have fallen on me.

David was mocked by his brothers and rejected by them; and it was likely the same was true of Jesus Christ. His homelife would have been a lonely one. They ridiculed Him as odd, strange and weird. Those of His Own town responded with indifference.

Psalm 69:10–12 When I wept and humbled my soul with fasting, it became my reproach. When I made sackcloth my clothing, I became a byword to them. I am the talk of those who sit in the gate, and the drunkards make songs about me.

He still lived in unbroken fellowship with the Father.

Psalm 69:13–15 But as for me, my prayer is to you, O LORD. At an acceptable time, O God, in the abundance of your steadfast love answer me in your saving faithfulness. Deliver me from sinking in the mire; let me be delivered from my enemies and from the deep waters. Let not the flood sweep over me, or the deep swallow me up, or the pit close its mouth over me.

Psalm 69:16–20 Answer me, O LORD, for your steadfast love is good; according to your abundant mercy, turn to me. Hide not your face from your servant; for I am in distress; make haste to answer me. Draw near to my soul, redeem me; ransom me because of my enemies! You know my reproach, and my shame and my dishonor; my foes are all known to you. Reproaches have broken my heart, so that I am in despair. I looked for pity, but there was none, and for comforters, but I found none.

This moves to the cross, where the Messiah is given vinegar to drink when on the cross.

Psalm 69:21 They gave me poison for food, and for my thirst they gave me sour wine to drink.

Psalm 69:22–36 Let their own table before them become a snare; and when they are at peace, let it become a trap. Let their eyes be darkened, so that they cannot see, and make their loins tremble continually. Pour out your indignation upon them, and let your burning

anger overtake them. May their camp be a desolation; let no one dwell in their tents. For they persecute him whom you have struck down, and they recount the pain of those you have wounded. Add to them punishment upon punishment; may they have no acquittal from you. Let them be blotted out of the book of the living; let them not be enrolled among the righteous. But I am afflicted and in pain; let your salvation, O God, set me on high! I will praise the name of God with a song; I will magnify him with thanksgiving. This will please the LORD more than an ox or a bull with horns and hoofs. When the humble see it they will be glad; you who seek God, let your hearts revive. For the LORD hears the needy and does not despise his own people who are prisoners. Let heaven and earth praise him, the seas and everything that moves in them. For God will save Zion and build up the cities of Judah, and people shall dwell there and possess it; the offspring of his servants shall inherit it, and those who love his name shall dwell in it.

Psalm 27:1–14 Of David. The LORD is my light and my salvation; whom shall I fear? The LORD is the stronghold of my life; of whom shall I be afraid? When evildoers assail me to eat up my flesh, my adversaries and foes, it is they who stumble and fall. Though an army encamp against me, my heart shall not fear; though war arise against me, yet I will be confident. One thing have I asked of the LORD, that will I seek after: that I may dwell in the house of the LORD all the days of my life, to gaze upon the beauty of the LORD and to inquire in his temple. For he will hide me in his shelter in the day of trouble; he will conceal me under the cover of his tent; he will lift me high upon a rock. And now my head shall be lifted up above my enemies all around me, and I will offer in his tent sacrifices with shouts of joy; I will sing and make melody to the LORD. Hear, O LORD, when I cry aloud; be gracious to me and answer me! You have said, "Seek my face." My heart says to you, "Your face, LORD, do I seek." Hide not your face from me. Turn not your servant away in anger, O you who have been my help. Cast me not off; forsake me not, O God of my salvation! For my father and my mother have forsaken me, but the LORD will take me in. Teach me your way, O LORD, and lead me on a level path because of my enemies. Give me not up to the will of my adversaries; for false witnesses have risen against me, and they breathe out violence. I believe that I shall look upon the goodness of the LORD in the land of the living! Wait for the LORD; be strong, and let your heart take courage; wait for the LORD!

Psalm 22 gives us the most intimate psalm of His death.

Psalm 22:1 To the choirmaster: according to The Doe of the Dawn. A Psalm of David. My God, my God, why have you forsaken me? Why are you so far from saving me, from the words of my groaning?

Psalm 22:20 Deliver my soul from the sword, my precious life from the power of the dog!

Psa 22:14–19 I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted within my breast; my strength is dried up like a potsherd, and my tongue sticks to my jaws; you lay me in the dust of death. For dogs encompass me; a company of evildoers encircles me; they have pierced my hands and feet-- I can count all my bones-

- they stare and gloat over me; they divide my garments among them, and for my clothing they cast lots. But you, O LORD, do not be far off! O you my help, come quickly to my aid!

David spoke of Jesus having his hands and feet pierced, 1000 years in advance. And then, the Jews stoned those they considered criminals. But David did not speak of that.

Resurrection from the grave belongs just as much to the Old Testament as to the New. You will not leave my soul in Sheol.

Psalm 110:1–7 A Psalm of David. The LORD says to my Lord: "Sit at my right hand, until I make your enemies your footstool." The LORD sends forth from Zion your mighty scepter. Rule in the midst of your enemies! Your people will offer themselves freely on the day of your power, in holy garments; from the womb of the morning, the dew of your youth will be yours. The LORD has sworn and will not change his mind, "You are a priest forever after the order of Melchizedek." The Lord is at your right hand; he will shatter kings on the day of his wrath. He will execute judgment among the nations, filling them with corpses; he will shatter chiefs over the wide earth. He will drink from the brook by the way; therefore he will lift up his head.

May God grant that we continue to have a vision of Jesus Christ and not lose sight of that vision over the next year.

Not sure if this is a continuation of Bobby's study....

Ex. 14:13–14 And Moses said to the people, "Fear not, stand firm, and see the salvation of the LORD, which he will work for you today. For the Egyptians whom you see today, you shall never see again. The LORD will fight for you, and you have only to be silent."

The commands in vv. 15–16 seem paradoxical; stand fast, move out. The Egyptians were an instrument of that intention. The first command is for them to stand by; Moses spoke for God, and told them not to do anything. It is a simple command, and it is a very difficult command to obey. People do not tend to want to sit around. They are not used to doing nothing. That goes against our deepest impulses. Against all of their instincts, Moses tells them to stand by in order to watch the deliverance of the Lord. Moses is asking them to stand by and to wonder, *what will God do to deliver us?* This requires knowledge of doctrine. In effect, Moses is saying to those people, God's promise to Abraham is real, and you as heirs, have the same promises made to you. What God promised to Abraham is God's Word. Does God have a future for these people? Will this nation end in annihilation, which is what Egypt wanted. If that was God's plan, then they should beg for mercy from Egypt and ask for slavery.

Are we making the same sort of deal? Better to depend upon a government than to depend upon God?

Ex. 14:15–16 The LORD said to Moses, "Why do you cry to me? Tell the people of Israel to go forward. Lift up your staff, and stretch out your hand over the sea and divide it, that the people of Israel may go through the sea on dry ground.

These Jews could only see the immediately problem, and most of them would have settled for a vague deliverance, which would have been death for most of them, and great suffering for those who were allowed to live.

We need to wait upon the Lord to deal with our problems and our antagonists.

Several times, these Jews will look back romantically to this life they once lived, as slaves, which they saw as okay.

We get in a jam and we often look for someone to blame. What is worse is, Israel is actually blaming God, for Whom Moses is speaking. There is concern by the Jews, because they do not see God and Moses doing what they expect them to do.

Ex. 14:11 They said to Moses, "Is it because there are no graves in Egypt that you have taken us away to die in the wilderness? What have you done to us in bringing us out of Egypt? Is not this what we said to you in Egypt: 'Leave us alone that we may serve the Egyptians'? For it would have been better for us to serve the Egyptians than to die in the wilderness."

Jeremiah "Cursed is the man who trusts in man."

How many times do you need to fail before you realize that you are just banging your head against a wall? Believers are standing by for national rescue from politicians or they are going forward desiring revolution.

Moses tells Israel, stand by, and watch the deliverance of the Lord. We have peace in our souls with Bible doctrine.

We tend to rationalize our own idiocy. "It would have been better for us to serve the Egyptians than to die in the desert-wilderness." These Jews fell apart and they came to exactly the wrong conclusions. They had no doctrine. They did not have the wherewithal to make good decisions. They have no faith in the Abrahamic covenant. They want to return to Egypt to the good old days when they were secure and enslaved. They were willing to trade out for a tenuous sort of security in Egypt.

Our country is declining economically, morally, militarily, and our leaders are not like Moses. They have nothing to offer us but human solutions, lies and the misuse of power.

It is tempting to become cynical about our destiny. Chalk it all up to the fifth cycle of discipline. This would be failing to see the rescue of a client nation. This is a test which we need to pass. That is the focus of *stand by*.

Moses does not share his own woes. He does not complain. There are no human solutions that Moses suggests. God's Word is the only thing which matters. If we are not interested in the Word of God, we will continue to make the same mistakes year after year. You do not change because you do not know the Word of God.

The faith must have a better basis than human imagination. It has to be greater than religious activity.

King Saul, David's predecessor, showed us this weird hope when he called upon the witch of Endor. He should have depended upon the Lord and not go to this necromancer. The seance turned out to be real, and this incident cost Saul his life.

At the crisis of the Red Sea, the Jews did not need to worry about how they would cross over this sea. Faith becomes confidence in the Word of God; not just some nebulous hope that we hang our hats upon.

Heb. 11:29 they did pass through the Red Sea as if passing through dry ground. The Egyptians were drowned.

As a believer, we have a destiny, and we know this through God's Word.

The other command is to advance. They were told to go forward, even though there as nothing indicating what God would do. **We walk by faith and not by sight.** Heb. 11:1 **Faith is the assurance of God's promise.**

This was a test of faith and destiny for these people. The problem of too much sea and too many enemies was designed for them to use faith. God commanded this people to do the impossible. Waiting and then acting were bound up in the grace and benevolence of God.

Both of these commands, to stand still and to move forward merge in the life of the believer.

Matt. 19:26 **with God, all things are possible.** Moses could say to them, **"The Egyptians you see today, you will never see again forever."** Moses told them to be quiet and to watch what would happen.

In the historical crossing of Israel through the Red Sea, what does it mean for us to go forward and how do we go forward. It is a daily endeavor to continue the momentum. This is all God's doing; not ours. We stand by utilizing the faith rest drill. Israel had a destiny and it still does. It was a client nation dedicated to evangelism and the preservation of God's Word. That was the promise and the commanded of the Abrahamic covenant.

So many Christians lack a personal sense of destiny. They refuse to go forward by being consistent by taking in Bible doctrine and using our spiritual gifts.

These 2 commands meld into one command in the spiritual life.

Heb. 11:33–34 [who through faith conquered kingdoms, enforced justice, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, were made strong out of weakness, became mighty in war, put foreign armies to flight.](#)

Bobby's prediction applying this passage to the situation around us. We are replacing self-reliance with reliance upon the government; the American dream is dying. Security has become much more important to people than freedom. Our culture is under attack by multi-culturalism. Many believers are putting their faith in a whole new batch of politicians.

God does work through people, even through politicians. But we do not place our faith in them. Sometimes leadership restores a nation. Reliance on God's Word and faith rest and a personal sense of destiny and executing the spiritual life and serving Him.

We are Israel at the Red Sea. The Egyptians are to our front and our backs are to the Sea. This nation will see better days, but it will require following these 2 commands. God always honors that.

Lesson #0026 Typology The Life of Christ January 2, 2011 Sunday 1

Few people are known prior to their birth; and Jesus was well-known prior to His birth; the Lion of the Tribe of David, the Root of Jesse, the Branch, the Messiah, etc. He was never known by His given name, which is Jesus.

There was the Hebrew name Joshua, which is equivalent to Jesus in the Greek. His Person and His work were revealed in the Old Testament. He is the confidence of our future.

The Old Testament is filled with types of Jesus Christ. This is the science of typology. A type is an Old Testament illustration or an analogy which has a place in Biblical history or also is divinely appointed to foreshadow some New Testament truth about Jesus Christ. A type is an illustration of something in the future.

Melchizedek is a type of Christ. He came out of nowhere, the King of Salem, and he approached Abraham, and Abraham went to his knees in front of Melchizedek. Abraham recognized that he was a type of Christ.

The types in the Old Testament are real historical figures. The Old Testament illustrates that which is found in the New.

We have to be careful not to strain the analogy or to pull a type of Christ out of a hat. This can lead to great distortions. Finding types of Christ under every rock just glorifies human imagination. All sorts of figurative meanings can be suggested from questionable analogies. We need to know what the Word of God means literally, because the Word of

God has one literal meaning. A type may only have a few salient points in common with our Lord.

What types are contain in the Old Testament?

Adam is a type of Christ. He is a reall, historical figure, and he foreshadows a New Testament truth about Christ. The New Testament connects Christ with the type. The New Testament connects them, which is necessary. Christ was born.

Adam as a Type of Christ

1. In Adam, all die; in Christ, all will be made alive.
2. Adam and Christ are both heads of a race. They are our common ancestor.
3. Adam brought the fall upon us; and Christ is the head of a new species; a regenerate race.

There is a strong suggestion of a type in Eve's relationship to Adam. Christ is prophesied as the Savior, as the Seed of the Woman. A type of the church can be found in Eve and Adam. Eph. 5:31–32 what Adam lost in the rib was replaced by the woman. Eve was out of Adam, and so the church is out of Christ, as we are members of His body. Even was Adam's bride. God instituted the institution of marriage and therefore, it is a divine institution. So, even before they fell, Adam and the woman are a type.

Gen. 4 Heb. 12:24 Abel was a type of Christ; he was a shepherd. The Good Shepherd laid down His life for His sheep. Abel dying was a foreshadowing of Christ to come. The blood of Abel is named in the New Testament. The area of analogy is the blood offering. His blood cried out for revenge; and the blood of Christ speaks of redemption. Abel, before his death, presented an acceptable offering to God. Gen. 4:4 Heb. 11:4 Christ is an acceptable offering, representing propitiation for us.

The Old Testament believers could understand this stuff; they knew that Jesus was coming to them.

Enoch is another type of Christ. Or, he is being brought up to teach us about us. *Enoch and he was not, for God took him.* Enoch did not die like other man. We will all taste death, unless the rapture comes. All of us will understand what every other human being has faced. We often fear it. Enoch was taken directly to heaven by God.

We might as well get with the plan of God, because if we do not, God is going to kick our butts until we do. When it is all over, we will reside in heaven. We don't need to know all of this stuff in advance. We just have to enjoy the ride and God will shake these things out for us. That is our future without equivocation.

Abraham is a type of God the Father in offering his son Isaac Gen. 22 Rom. 8:32. God told Abraham to take his son to a place he would be shown, and kill him. He was to be tied to an altar and cut his throat. He was told to sacrifice his son, and he did not complain, he

did not refuse. He did not say, "This is the son your promised me." He went ahead and did exactly what God told him to do. It was infinitely worse for God to offer up His Son. This is great love that we cannot comprehend.

Isaac, who is a type of Christ, willingly submitted to this. He was a strong young man and Abraham was a weak older man. Christ similarly submitted to the will of the Father and went to the cross. He carried the cross to be sacrificed upon; and Isaac carried the wood upon which he would be sacrificed. However, God did not let Abraham sacrifice his son. God stops the sacrifice. Then Abraham finds a bride for his son, but as Jesus will be given the church as a bride. The woman was brought and she heard about who he was, and she willingly consented to marry Isaac. After Christ's sacrifice and His resurrection, Abraham's servant was a type of the Holy Spirit. The Holy Spirit would accompany the church until she arrives at the house of the Father. Jesus Christ would receive His bride at the rapture.

1Cor. 15:45 **So also it stands written, the first man, Adam, became a living soul; and the Last Adam became a life-giving spirit.**

Lesson #0027 Typology The Life of Christ January 2, 2011 Sunday 2

We began with the first and last Adam. Adam fell and Christ redeemed us from this fall. Then there was Abel who was killed, a blood sacrifice, a blood offering for us. Then there was Enoch who represents all of us, who will be raised up in the last days, particularly those who will be raptured. Abraham is a wonderful type of Christ in several ways. He was to sacrifice his own child. He was stopped by God, but this illustrated what God the Father had to do to sacrifice His Son for us.

Isaac is also a type of Christ, and there are several areas of resemblance, his birth, his offering and his bride.

Remember that Isaac was the subject of repeated promises to Abraham, and at the age of 75 years, God promised Abraham that he would become a father. For the next quarter of a century, this became even a running joke. Then, when Abraham was 99, he sired Isaac, which was miraculous. Isaac was the subject of that promise, as was the Messiah to Israel. Through the centuries, over and over, following all the way through to Malachi, to 400 B.C. Isaac would be the 2nd patriarch, beginning the proliferation of the Jewish race.

Abraham's son through his wife's slave woman would sire a group antagonistic to the Jews. Isaac was miraculous; his birth was miraculous; it should never have happened. Our Lord was born contrary to nature as well, the virgin pregnancy. We can almost conjure a 99 year old fathering a child; but with no father, that is really contrary to nature.

Christ is the uniquely-born Son. If Israel could not get it from their own patriarch, how could they get it?

Joseph was another type of Jesus, who is one of the greatest types of Jesus. He was the most beloved of his father, Jacob, just as God the Son is the most beloved of His Father.

No sins are recorded for Joseph, except for Daniel. Sampson, David, Moses all have sins named. No sins of Joseph are revealed. Joseph suffered greatly during his lifetime, hated by his brothers, John 15:24–26 there was obvious favoritism. Joseph was the youngest and his brothers sold him as a slave. He was rejected of men. Jesus was hated and misunderstood by his own family. Jesus' Own family hated and made fun of Him. Matt. 13:55–56 Luke or John passage? Joseph was sold for 20 pieces of silver. He was taken off to Egypt. Jesus was also taken off to Israel. Jesus was sold by Judas, a disciple, for 30 pieces of silver. Joseph was false accused and unjustly condemned to prison; and Jesus was falsely accused and destined for the cross.

Joseph was put into the hands of Potiphar, and his wife tried to seduce him; he refused, so she got made, screamed rape, and Joseph ended up in jail. Christ was innocent and unjustly condemned (Isaiah and Matthew).

Joseph decided that he had enough of prison, and Joseph told someone to put in a good word for him, and it did not work, and Joseph spent more time in jail. He was let out in God's Own time. All of these are parallels. In the end, Joseph was freed from prison and glorified by God. Eph. 1:21–22 Philip. 2:9

Then we come to Moses, one of the great heroes of the Old Testament. 40 years of dealing with the worst bunch of people that you could imagine.

Moses as a Type of Christ

1. Moses was born of lowly parents during Israel's bondage to Egypt; and he was delivered from danger in a remarkable way in Egypt. Moses was put into a reed basket and put into the river. Ex. 1
2. Jesus Christ was born a carpenter's son, when Israel was under bondage to Rome, and He was delivered from Herod the Great and taken to Egypt. His parents took Him to Egypt.
3. Moses gave up his royal privilege in the court of pharaoh to deliver Israel. Moses chose not to go with pharaoh.
4. Jesus gave up His royal privilege as King of Kings to deliver man from sin. Heb. 11:24–26
5. Moses was rejected by his brothers the Jews, the first time he tried to deliver them. Ex. 2:15 and he ended up in the wilderness for 40 years.
6. Jesus was rejected by Israel in the 1st advent. John 1:10–11
7. Moses took a gentile bride when in the desert. She disappears in the exodus.
8. Christ returns to heaven at the ascension and He takes a bride, the church. The church is made up of gentiles and Jews. This is taking a bride outside of Israel.
9. Moses was welcomed by Israel upon his return to Egypt. Ex. 4:19–21
10. Christ will be welcomed at His return in the 2nd advent.
11. Moses position in Israel will be analogous to Christ. They are both priests and both prophets.

Moses' brother Aaron was also a type. His line was the priestly line, the tribe of Levi. He made sacrifices before God. Num. 15:46–47 he made sacrifice on behalf of Israel. Jesus is our High Priest.

Joshua is also a type of Christ. The Jews had a wonderful look upon the Messiah from very early on. It was all found in the Old Testament. This is their gospel; it is all found in these types.

Joshua's name is Jesus in the Old Testament. He was the successor to Moses and the leader of the Jews. He led the 2nd generation after the first all died out. He conquered the peoples who were in the Land of Promise. He settled the tribes of Israel in their various places. This foreshadows what our Lord will do. Heb. 4:8ff

Maybe someday we will do a study of Joshua.

Matt. 12:42 2Sam. 12;14 Solomon was a type of Christ. He was a man of great wisdom. Christ also presented great wisdom in his ministry. Solomon had great wealth, as did the Lord. Jesus is the heir to all things. Solomon ruled over the greatest piece of land that Israel ever had. Psalm 72. Solomon's reign was peaceful, which is one of the few times. All of the rest of the time, there was war and turmoil going on. David was the warrior king; Solomon was the king of peace. This refers to Jesus and His Millennial kingdom. Solomon's reign was the most glorious of history. Solomon had the money and the ideas of what to do with it. The reign of Jesus Christ will be the greatest reign in history. Jesus will build the Temple in the Millennium.

Solomon is the reign, foreshadowing the greatest King of Israel.

Jonah is another type of Christ. God send Jonah to Nineveh, and Jonah went in the opposite direction. God prepared a great fish to swallow Jonah to keep him underwater for 3 days and 3 nights. There was absolute darkness. Jesus was 3 days and 3 nights in the tomb. Jonah was brought back to the living and then he went to the Gentiles.

The Tabernacle and the Temple, are both types of Christ. All that they could see in these 2, that the only approach to God is via a blood sacrifice. That is what the sacrifices were all about. Levitical offerings ties the sacrifices to Jesus and His sacrifice.

The building itself and its precise construction is all about Jesus, as is the Ark of the Covenant.

Everyone of these Old Testament types were fulfilled in the Lord Jesus Christ. These religious types knew this stuff backwards and forwards, and they rejected Jesus Christ.

Israel as a whole rejected Him. The cross must come before the crown. The very ones who should have recognized Jesus were the ones who crucified Him.

All of the Old Testament points to the center of human history, and to the greatest event of man's history, the 1st advent and the crucifixion. Then the 2nd advent is also found in the Old Testament as well. Armageddon and all of it is found in the Old Testament. How many passages does it take to convince you? There are hundreds and hundreds of Old Testament which say Jesus Christ.

Lesson #28 Matt 1:1 Luke 1:1–4 3 The Life of Christ 1/5/11 Wednesday

Matt. 1 and Luke 3 contain the genealogies of the Lord Jesus Christ. Why would anyone want to trace out a genealogy in the Word of God? The gospel is about a person, and everyone has a genealogy. These genealogies are all about the Lord's roots. Matthew and Luke contain human genealogies to show the human origins and the kingly line of Jesus Christ.

Most churches teach very little about Jesus Christ; it is sketchy. Some miracles perhaps and rarely parables because they are too hard. Some have never heard about the life of Christ in depth.

It is time for us to fill in this gap, including these well-researched genealogies. These genealogies set up these gospels.

Matt. 1:1 begins with a very human lineage.

Luke 1:1–4 *Since many took in hand to draw up an account concerning the matters which have been borne out among us, even as those who from the beginning delivered to us, becoming eye-witnesses and ministers of the Word, it seemed good to me also, following all things accurately from the very first, to write to you in order, most excellent Theophilus, so that you might know the certainty of those things in which you have been instructed.*

Luke's gospel is a consecutive order gospel, written A.D. 62–69. Matthew and Mark were written before Luke and those gospels had been circulated about. There may have been some teaching which simply went astray, so Luke wrote a more precise history (not Matthew and Mark; but others).

Matt 1:1 *The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.*

We enter the world separated from God. We come out crying and we ought to, being spiritually dead. Jesus is the last Adam.

Matthew's lineage is the Jewish line or Jewish family record.

Matthew begins to establish that Jesus is clearly a Jew, so Matthew presents Jesus as the son of David and the son of Abraham. He teaches the royal Hebrew origins of Jesus Christ, Who is a royal king by birth.

Matt 1:1 *The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.*

The baby Jesus in the manger came into very humble circumstances, but Jesus is Jewish royalty. He is heir to the throne of Israel. The 2 men in his line are David and Abraham. God made eternal, unconditional covenants with Abraham and David.

Covenants with God Made with Abraham and David

1. Suzerain-vassal treaties made between God and Abraham.
2. The covenant determined the course of Israel.
3. God promised Abraham a land that would be possessed by his physical descendants. That is still an irritant in the Middle East today. This is the problem even to this day. This controversy will never be solved. This is a problem of divine proportions.
4. God would send One to bless the nation Israel, which is the promised Messiah. Jesus Christ is the Seed of Abraham. He is the heir to the covenant promises as the descendant promises. Every regenerate Jew is an heir to these promises.
5. 2Sam. 7 is where God gave a covenant to David as well. David's house, kingdom and throne would be established forever. One of David's sons would sit on the throne and rule forever.

Jesus in a long line of descent is heir to the throne of David and a possible candidate for the Eternal King of Israel.

Matthew's Genealogy

1. Jesus arrives on this earth under a covenant, just as all Jews were. So He is a Hebrew.
2. Matthew called attention to the fact the Jesus Christ would fulfill a covenant that God has made with Jesus' forefathers and to bless Israel.
3. Matthew called attention to the fact that Jesus Christ would inherit the throne of David.
4. Matthew traces the genealogy all the way to Joseph, even though he is not the biological father of Jesus.

Why Is this Significant?

1. The carpenter's son was the heir to the throne of Israel. They were certainly not of royal lineage.
2. Jesus was King of the Jews, as they would mockingly place over the cross.
3. From a lowly beginning is born the fulfillment of David's promise.
4. Why a lowly beginning? Jesus is a common man in touch with royalty. A complaint about Prince Charles is, he is just not in touch; he is aloof.
5. Jesus was unique, without a physical human father. Therefore, he is without a sin nature.
6. There is another reason why Joseph is named here. He was Joseph's adopted firstborn. This is quite important in Jewish culture and it made Him the heir in His

father's house. Joseph was in the royal line of David. That is why He is in the genealogy.

Matthew traces this genealogy through 3 sets of 14 verses, so he is getting symmetry but not completeness.

Matthew's Genealogy

1. Abraham to David 14 generations noted. Solomon to the Babylonian captivity in 14 generations. From the Babylonian captivity down to Jesus. There are obvious gaps in these genealogies. The 4 descendants and no one was more corrupt than Ahab and Jezebel, who brought in Baal worship. So there are missing descendants of Ahab. These are descendants, and not direct sons in every case. So this is not a full rendering of every person in the line of Jesus Christ. There are enough named here in order to make it clear that Jesus is in the line of Abraham and David. So he is the legal son of Joseph. There is a reason for this.
2. If Joseph is only the legal father, then Jesus is not the physical genetic son of Joseph. That is the point here. The virgin birth was necessary in order to fulfill the prophecies. Matthew knows this and Matthew makes a point.
3. In the eyes of Jewish law, Jesus is the firstborn of his mother and his father by adoption. As the firstborn, Jesus is Joseph's legal heir.
4. The eldest was in the proper line of succession.
5. So Jesus legally, not biologically, was descended from Joseph and in the royal line of succession as the genealogy shows.
6. As the legal son of Joseph only, Jesus is protecting the Isaiah prophecy. He is the adopted firstborn.

Matthew presented Jesus as Israel's Messiah. Luke presents Jesus as the Son of Adam, the Son of Man and later the Son of God.

Mark's gospel is abbreviated, the shortest of the gospels and he skips the entire line. Mark's first verse covers all of it, going right to the divinity of Jesus Christ.

What Does Luke's Genealogy Do?

Some of you actually like history. Some people are encouraging Bobby.

1. Luke traces the same human genealogy as Matthew, but he reverses the order and carries it all the way back to Adam.
2. So Luke's genealogy does not emphasize the Jewish line. It represents Jesus Christ as the Savior of all mankind.
3. Recall, this is in keeping with Luke's audience, who are gentiles. Being descended from Abraham is not as important to gentiles.
4. Luke wants all to understand the Jesus is full humanity.
5. Luke identifies Jesus with the whole of humanity, without regard to race, nationality, gender, social division, going all the way back to Adam.

6. Jesus is not just the Jewish Savior but that of the gentiles as well. "Here is your Savior, the Son of Man."
7. Clearly, Luke is tracing the physical descent of Jesus.
8. This would support the fact that Luke is tracing Mary's genealogy. This is the physical, genetic descent.
9. She is mentioned in Luke's line; not in Matthew's line. Mary is the human mother; she is the mother of His humanity. She is not the mother of God.
10. As a descendant of Mary, Jesus is genetically connected to the royal line, which is a criterion for succession to the throne.
11. Further, the royal line could actually pass from the mother Mary according to Num. 27:8.
12. This is what is fascinating about these genealogies and how they fit together. The royal line of David converges in Jesus Christ.
13. This makes Jesus the unequivocal heir to the throne through both lines.

Jesus is the fulfillment of the royal family covenant promises made to David.

How do we know that Luke and Matthew just didn't make up these records? The Jews kept meticulous records. They were must about this sort of thing. These records were preserved at the Temple until the Temple was destroyed in A.D. 70. All the gospel writers had access to these records before that time. There were also genealogical records kept in the Old Testament as well.

Jesus offered Himself to Israel as the Messiah. His claim to David's throne was *never* disputed. Undoubtedly, the Jews checked these records. Many claimed this messiahship. Had they found a discrepancy, they would have screamed to high heaven.

The genealogies present certain problems. The unequivocally prove that Jesus is true Humanity and also descended from Abraham and David. Jesus has the right to save mankind.

41 names occur in Matthew. Matthew omits several names in the line. Also, the names of 4 women are given by Matthew and not Luke, which is contrary to Jewish custom.

Why Women?

1. Jesus was identified with the female gender;
2. He is their Savior too. He is the Savior of all.
3. He is identified with sinful humanity.
4. This was also a little dig by Matthew against the low-life religious types.

The genealogies trace our Lord's lineage from Adam, as Jesus is the Seed of the Woman. It traces His lineage through Abraham, showing Jesus to be a Jew, and through David, showing Jesus to be royalty.

The gospel presents another identification. He was announced and the birth of royalty is always announced. Before the child is born, his birth is announced; and after he is born, the child is announced (for royalty).

Announcements

1. Messiah is announced as gracious to mankind.
2. Announcements are about Abraham's covenants. So this is a very Jewish announcement.
3. Announcement of the redemptive mission of the Messiah. He was the Redeemer, the Savior.

Each announcement was miraculous. These were not simply rumors.

An announcement to a priest in the Temple in Jerusalem. This was an announcement of John the Baptizer. Malachi promised that the Messiah would be preceded by a herald. He would introduce Messiah to Israel. John was charged with this. Mal. 4:5–6

The Days of Herod mean this occurs before 6 B.C. when Herod died. Elizabeth means *God's oath or covenant*. Zacharias means *God remembers*; so this is all about *God remembers His covenant*. Zak was a priest and his wife was a descendant of Aaron. She was descended from the line of priests. So both of these people were very aware of the Scripture and the prophecies of the Old Testament and the rituals of the Temple.

Luke 1:5 **In the days of Herod, the king of Judea, there was a certain priest named Zacharias, of the course of Abijah. And his wife was of the daughters of Aaron, and her name was Elizabeth.**

Religion have obscured the meaning of the Old Testament, and the Jews leaned more toward the oral tradition than they did toward the Scriptures. Yet God retained a remnant of those who held to the Old Testament and they never lost sight of the promises to God to Israel. They were looking for the Messiah, but they did not get caught up in all of the traditions. Today, most think that the Messiah was just a myth or an indication that Israel was blessed.

At this time, there was a remnant. Zak and Liz were among this group who waited for the Messiah, and they were therefore called *righteous before the Lord*. They were the doctrinal priests as opposed to those who were all tied up in oral tradition.

Luke 1:6 **And they were both righteous before God, walking blameless in all the commandments and ordinances of the Lord.**

Liz was unable to conceive and they were both too old to have a child.

Luke 1:7 **And they had no child, because Elizabeth was barren. And both were advanced in their days.**

There were 20,000 priests at this time?

Luke 1:8 **And it happened in his serving in the order of his course, before God,**

50 priests were involved in each worship service and being called upon to burn incense was not given to just anyone. It was awarded by chance.

Luke 1:9 **according to the custom of the priests, it was his lot to burn incense when he went into the temple of the Lord.**

Zak has a golden censor and he walks into the holy place and there is a 7 canded menorah there.

He also see the Table of Showbread, which reminded them that Israel was supported by God in the desert. He is seeing all of this for the first time. He was taking all of this in.

In seeing this Table of Showbread, it is understandable why Jesus called Himself the Bread of Life.

Behind this altar was the high thick curtain separating off the Holy of Holies from the rest. Zak could not go in there.

When the priest goes in with the incense, the people all begin to pray. This is Zak's one big moment when he enters into the Temple and he marvels at the whole thing. He would bow and ...

Luke 1:10 **And all the multitude of the people were praying outside at the time of incense.**

The Angel of the Lord appears to him.

Luke 1:11 **And an angel of the Lord appeared to him as he was standing on the right of the altar of incense.**

Zak is troubled when he sees this.

Luke 1:12 **And seeing this, Zacharias was troubled, and fear fell on him.**

The angel tells Zak that he has been heard and that his wife will bear him a son. This angel would be Gabriel, and he is standing on the right side of the altar. In Jewish tradition, the right side of the altar was reserved for God only. So Zak thinks he is seeing God and that he would die.

The angel reassures Zak. There is this parallel to Abraham and Sarah. They have wanted children for years and now they are too old.

Luke 1:13 **But the angel said to him, Do not fear, Zacharias. For your prayer is heard, and your wife Elizabeth shall bear you a son, and you shall call his name John.**

John means *the Lord is gracious*. John would announce the appearance of Messiah. Rejoicing at his birth refers to John.

Luke 1:14 **And you shall have joy and gladness, and many shall rejoice at his birth.**

There would be great happiness brought to the parents by their son John. There are often great moments with a child and often some terrible ones. But John would do them proud. These are parents of doctrine and this would greatly add to their family life.

This son would have the greatest privilege of any prophet of the past. He would introduce the flesh and blood Messiah to his people. Other prophets told that Jesus was coming, but John would introduce Messiah to Israel.

These parents understood who their son would be. This couple will get the son they desired, and they will know what he will do, but all Israel would be blessed by Messiah, Whom John would announce.

The character of John would be described. He would be a Nazarite. There were only 2 mentioned in the Old Testament: Samuel and Samson. They were set apart for a specific period of time for a special service to the Lord. They were not to drink alcohol. In the ancient world, water was not fit to drink. Water was one of the great killers and this is why the life expectancy was so low. All sorts of bacteria and parasites from water. So everyone drank wine with meals. The Nazarite could not do this.

As a sign of separation, they could not cut their hair. When Samson's hair was cut, he lost his power. The Holy Spirit was his strength.

He would be divinely empowered by God the Holy Spirit filled in his mother's womb, which is a bad translation. The Greek preposition here is *εκ*, which means *out from*. This is the ablative case, which denotes separation.

As soon as he receives the breath of God, he is filled with the Holy Spirit. So John was indued with the Holy Spirit. Believers in general did not have the power of the Holy Spirit. This was usually for special people for specific tasks. All of those who heard that he would be filled with the Spirit knew that he had been designated for a very important task.

Luke 1:15 **For he shall be great in the sight of the Lord, and shall neither drink wine nor strong drink. And he shall be filled with the Holy Spirit, even out from his mother's womb.**

Then his task is given beginning with v. 16. Now, how does John turn back many of the sons of Israel? John's call to Israel was a call to repentance. This was a very integral part to his message. He explained this call to repentance.

Luke 1:16 **And he shall turn many of the sons of Israel to the Lord their God.**

Matt. 3:1 **In those days John the Baptist came preaching in the wilderness of Judea,**

Today, most evangelists will teach that this is turning away from your evil ways or that you have to feel something along the lines of bad because of your sins. So many people think that this is seen as the psychological hoop through which they must jump.

If you just really have some emotion welling up when you say you are sorry makes people think that you are more sincere. But God does not forgive us any more or less because of how we feel about our sins. Salvation is a gift of God and there is no outward or confirmed change. Any change that comes in us is growth in the spiritual life. We begin by changing our thinking. People think that salvation is a change in you right then and there and the way that you show this is through feeling sorry for your sins.

Repentance is changing your mind about Jesus Christ. "Change your mind, Israel; Messiah is here; change your mind about Who He is. The Kingdom of Heaven is open to you for faith in Jesus Christ."

Matt. 3:2 **and saying, Repent, for the kingdom of Heaven is at hand.**

Matt. 3:3 **For this is he who was spoken of by the prophet Isaiah, saying, "The voice of one crying in the wilderness: Prepare the way of the Lord, make His paths straight."**

Lesson #0030 Luke 1:5– The Life of Christ January 9, 2011 Sunday 1

The first announcement was to the parents of John the Baptizer. The second announcement is to Mary.

The 3rd announcement would be to Joseph, which was to reassure him that Mary was not an adulterous. Joseph needed to be informed that he had a great part to play in the life of the Messiah. The supernatural mode of the announcement itself was an indication the Person of Jesus Christ.

Also, without these announcements, the people involved would have been quite confused.

Luke 1:5 **In the days of Herod, the king of Judea, there was a certain priest named Zacharias, of the course of Abijah. And his wife was of the daughters of Aaron, and her name was Elizabeth.**

Zacharias and Elizabeth both were students of the Word of God and they understood the theme of the Old Testament. They were both related to the Levitical tribe. They were waiting patiently and waiting in prayer for the advent of the Messiah.

Zacharias means *God remembers* and *Elizabeth* means *God's oath or covenant*. As a couple, *God is remembering His oath*. This is in their names and in their souls. God remembers His covenant and He remembers His people.

Luke 1:6 **And they were both righteous before God, walking blameless in all the commandments and ordinances of the Lord.**

For many years, these 2 had wanted a son. They prayed and they prayed for the coming of the Messiah. Their names reveal the content of their prayers. And they are about to get an answer to both prayers within a few minutes, together.

They were ready. They were standing by and they were moving forward, spiritually. God always answers. If God does not answer a prayer in the way that we want answered, the answer to these prayers are always to our own best interest.

What kind of prayers do you offer up? Is it all, "God help me" or "Lord, give me this." Many times, we forget that others are in need of prayer.

Luke 1:7 **And they had no child, because Elizabeth was barren. And both were advanced in their days.**

Zacharias was one of 20,000 other priests and he might have a rare case to have this or that duty. Here, he is going to go into the Temple and light the incense. Of all the priests in all of Israel, on this day, the lot fell on Zacharias. He was an old man and he finally was entering into the holy place to engage in the holiest of duties.

Luke 1:8 **And it happened in his serving in the order of his course, before God,**

Luke 1:9 **according to the custom of the priests, it was his lot to burn incense when he went into the temple of the Lord.**

These people knew what the burning of the incense meant, and they were outside the Temple all praying. This was the place of God. It was a very reverent and holy place. The first thing that he saw was the 7 branch candlestick. He was aware of all of this furniture, but now he is seeing it with his own eyes.

In his hand was the golden censer, and this was the golden pan in which the incense was carried (or the flame?). Outside is this multitude of people worshiping and he is inside.

Luke 1:10 **And all the multitude of the people were praying outside at the time of incense.**

Luke 1:11 **And an angel of the Lord appeared to him as he was standing on the right of the altar of incense.**

Luke 1:12 **And seeing this, Zacharias was troubled, and fear fell on him.**

Then there was the reality of seeing an angel, and this is Gabriel standing to the right of the altar, which is geneeally reserved for God. Zacharias assumed that he was looking at God. He was still alive after a minute. Zach and Liz had been praying and they had ben unable to have a child.

There is the conception and birth of their son is announced, who will be John, whose name means *gracious*. Malachi 3:1 4:6

Luke 1:13 **But the angel said to him, Do not fear, Zacharias. For your prayer is heard, and your wife Elizabeth shall bear you a son, and you shall call his name John.**

Luke 1:14 **And you shall have joy and gladness, and many shall rejoice at his birth.**

In the overall sense of the word, a child brings great happiness to a family.

This is a parallel to Abraham and Sarah. Zak and Liz are both unable to have children, and yet, they will have a son together.

Many would rejoice at his birth (or the Messiah). All of the prophets of the Old Testament looked forward to the Messiah, but John would have the privilege of introducing his own.

John was a Nazarite, who was set aside for a specific service for the Lord. They were not allowed to drink alcohol. The hair of a Nazarite was not to be cut. Further, John was filled with the Holy Spirit from out of his mother's womb. The phrase refers to *separation away from the womb*. Now this makes sense; once he is separated from his mother's womb, he is a full-fledged person. Human life begins when the baby takes his own first breath.

John would have a specific purpose, a specific mission. From birth, John was ready to go. He was empowered to deliver a message for a specific purpose, which message is found in vv

Luke 1:15 **For he shall be great in the sight of the Lord, and shall neither drink wine nor strong drink. And he shall be filled with the Holy Spirit, even out from his mother's womb.**

Lesson #0031 Luke 1:16–21 The Life of Christ January 9, 2011 Sunday 2

Zak and Liz want a son and they want the Messiah to come. The lot falls upon Zak and he lights the incense in the Temple (Herod's Temple).

Luke 1:16 **And he shall turn many of the sons of Israel to the Lord their God.**

Matt. 3:1–2 will tell us what John's message will be.

The verb is μετανοεω is a thought process, not an emotional guilt purging. We do not need tears of repentance nor do we have to feel guilty about all that we did. We no longer have to be concerned about our sins because they are paid for.

This is a call for a disobedient nation to turn itself around and to change their thinking about the Messiah. Israel needed to realize that the King of Kings had arrived and they must accept Him as the only way to the Kingdom of Heaven. The Kingdom is at hand because the King is here. **The Son of Man is here to seek and save that which has been lost.**

Matt. 3:1–2 **In those days John the Baptist came preaching in the wilderness of Judea, and saying, Change your thinking, for the kingdom of Heaven is at hand** [The Kingdom of God is here and available to Israel].

The religious leaders heard this and they did not follow John. The cross had to come before the crown. Even today, many have not changed their minds.

If someone wants to know the gospel, God will get it there. In Iran, it is against the law to speak the name of Christ there; they are under Sharia law. One person from our church was a missionary to Iran until he was thrown out. And there are believers there who teach the gospel of Jesus Christ.

God many promises and the John proclaimed that the kingdom was at hand. Many Jews simply believed that, as Jews, they were under the covenant. It is not our lineage which saves. The covenant people. Who was Abraham? He was a regenerate person. **And Abraham believed and it was counted to him as righteousness.** Have you changed your mind? Have you believed? That was the stumbling block for these people. They understood the kingdom being at hand, but they did not understand the repentance part of it.

Matt. 3:1–2 **In those days John the Baptist came preaching in the wilderness of Judea, and saying, Change your thinking, for the kingdom of Heaven is at hand** [The Kingdom of God is here and available to Israel].

Elijah was a prophet during the time of Ahab and Jezebel, the worst people in power in Israel. Jezebel chased him all over the countryside. Elijah ran all over the country trying to hide from her.

Gabriel tells Zak that his son would have a ministry like Elijah's, in his Spirit and power. He would have the same message as Elijah. John the Baptizer would have the same message as Elijah.

Mal 3:1 Behold, I will send My messenger, and He will clear the way before Me. And Jehovah, whom you seek, shall suddenly come to His temple, even the Angel of the Covenant, in whom you delight. Behold, He comes, says Jehovah of Hosts.

Malachi 4:5–6 Behold, I am sending you Elijah the prophet before the coming of the great and dreadful day of Jehovah. And he shall turn the heart of the fathers to the sons, and the heart of the sons to their fathers, that I not come and strike the earth with utter destruction.

John would be making this call for repentance even before Jesus came, heralding His coming. Then the Kingdom of Heaven walked right into the river and John the Baptizer baptized Him.

Elijah called out a remnant from Israel. Elijah prophesies to an apostate nation about repenting; John prophesies to an apostate nation about repentance; and one like Elijah would prophesy to an apostate nation about repentance during the Tribulation.

People were brought into the Kingdom through faith. The religious types thought they were good enough to impress Jesus Christ. These were Jews; they did not need the Messiah, in their own thinking.

If the people accepted John's message, the Kingdom would have come. Matt. 11:14

Israel had received no prophecy at all since Malachi's last prophecy, which is the longest period of time where there was no word from God. The last words they heard from God were:

Malachi 4:5–6 Behold, I am sending you Elijah the prophet before the coming of the great and dreadful day of Jehovah. And he shall turn the heart of the fathers to the sons, and the heart of the sons to their fathers, that I not come and strike the earth with utter destruction.

Now John comes and announces the coming of the King.

Luke 1:17 And he shall go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

Zak asks the angel, how can I know this for certain? He is looking into the face of an angel and he has been praying for a child and for the Messiah, and he asks, "How can I be certain?" This man of the LORD who knew the Word of God at the height of his career, and he busts out the human viewpoint. "Listen, I am old and my wife is advanced in her days as well." That must have been a euphemism.

Abraham and Sarah heard these promises for 25 years and suddenly, God comes and fulfills His promises to them.

No matter how many great negotiators go to the Middle East, there will be no peace between the Arabs and the Jews. The Arabs came from Abram and Keturah.

Right at the point when your faith is at its weakest, your prayers are answered.

Zak is saying, "Well, I don't know about any of this" and this is all related to the coming of the Messiah. He is standing there in the holy place speaking to the angel Gabriel. The tone of what Gabriel says is lost.

Luke 1:18 **And Zacharias said to the angel, "By what shall I know this? For I am old, and my wife is advanced in her days."**

Gabriel announces who he is. "How dare you doubt me; I am sent directly from God."

Luke 1:19 **And answering, the angel said to him, "I am Gabriel, who stands before God. And I am sent to speak to you and to show you these glad tidings."**

Zak said a bunch of stupid things, so the angel tells him, "You will be unable to speak. You are uncertain about this? Okay, here is your proof...you will not be able to speak until your child is born." Zak loses his speech over his disbelief. At the moment when faith was needed, Zak failed. He is not unlike many of us. We fail as well, often when we should not.

Here is this guy excited about entering into the Temple; it is his big moment. And he walks out of the Temple and he cannot speak. So he starts making all kinds of hand gestures, trying to explain what happened. This reminded him every day that God's promises always come to fruition.

Luke 1:20 **And behold, you shall be silent and not able to speak until the day that these things shall be performed, because you did not believe my words which shall be fulfilled in their time."**

The people were waiting out there and wondering what took him so long. They realized that he had seen a vision in the Temple.

Luke 1:21 **And the people waited for Zacharias and marveled that he stayed so long in the temple.**

Lesson #32 Luke 1:11–24 The Life of Christ January 12, 2011 Wednesday

Email from Rick Hughes. A woman was called upon for a prayer; chaplain told her to remove every reference to Jesus Christ. She writes the chaplain, "It is a sad day when Christians cannot even share their faith with a dying world."

Every part of the Temple and the sacrifices were all related to the salvation of Jesus Christ. This was all done symbolically.

Ex. 30:6–8 And you shall put it before the veil that is by the ark of the testimony, in front of the mercy-seat that is beside the testimony, where I will meet with you. And Aaron shall burn sweet incense on it every morning; when he dresses the lamps he shall burn it. And when Aaron lights the lamps at evening, he shall burn it, a perpetual incense before Jehovah throughout your generations.

The incense would arise at the same time that the sacrificial blood was sprinkled on the altar.

In Luke 1:10, the people are outside.

Luke 1:8 And it happened in his serving in the order of his course, before God,

Luke 1:11 And an angel of the Lord appeared to him as he was standing on the right of the altar of incense.

Luke 1:12 And seeing this, Zacharias was troubled, and fear fell on him.

Zack thought that he was going to die, because he was speaking to God. However, he was not speaking to God, but the angel Gabriel.

Luke 1:13 But the angel said to him, Do not fear, Zacharias. For your prayer is heard, and your wife Elizabeth shall bear you a son, and you shall call his name John.

Luke 1:14 And you shall have joy and gladness, and many shall rejoice at his birth.

Luke 1:15 For he shall be great in the sight of the Lord, and shall neither drink wine nor strong drink. And he shall be filled with the Holy Spirit, even out from his mother's womb.

Luke 1:16 And he shall turn many of the sons of Israel to the Lord their God.

Turning back is the change of mind that Israel will go through. Israel has moved far away from anticipating the Messiah. John was telling them to turn back from the negative volition. Israel was to change its mind about the Messiah.

When you present the gospel, then you desire that those who hear it change their minds. The message is essentially the same.

The kingdom promise to Israel could not be entered in any other way than via repentance; a change of mind. Many of the Jews at the time believed that they were the covenant people simply because of their genes. Salvation is faith alone in Christ alone.

Luke 1:17 And he shall go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

Some apparently had questions about the idea of repentance.

Matt. 3:6 **And they were baptized by him in the Jordan, confessing their sins.**

Many have taken this to mean that they were confessing their sins as their salvation. These people were believers to begin with and they had already changed their minds. Baptism is a profession of those who believe in Jesus Christ. Baptismal regeneration is a heresy. These people came to be baptized because they followed the message of John the Baptizer.

John lived in the Age of Israel, under the Old Testament. The water represented the kingdom of Israel. They are identified with the kingdom of Israel in this baptism. The king was present and the baptized were being identified with the king.

The second post-salvation experience was the confession of sins, which is rebound. This is not said to be a public confession. This does not gain God's favor when you name all of your sins aloud before everyone else. There is no indication that this is a public confession. This is naming one's sins to God. Perhaps it was naming these sins to John, who stood in taking on the job of a priest.

David was a believer, and this was not a confession of sin to others, but to God. He had to confess murder and rape, to God.

Psalm 32:5 **I confessed my sin to You, and my iniquity I have not hidden. I said, I will confess my transgression to Jehovah; and You forgave the iniquity of my sin. Selah.**

The story was that this was pharisees and scribes, so they came down to be baptized. But John refused to baptize them, because they were not believers. Since they were not believers, they could not confess their sins. They were legalists and they were trying to please God with all of their religiosity.

He tells them to live the spiritual life utilizing rebound, which they could not do because they were incapable of doing it.

Matt. 3:8 **Bring forth therefore fruits worthy of repentance;**

Luke 1:17 **And he shall go before Him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.**

Now Zack makes a lunatic statement.

Luke 1:18 **And Zacharias said to the angel, "By what shall I know this? For I am old, and my wife is advanced in her days."**

Gabriel rebukes Zack for this stupid thing. He fails right at this moment, at a key period of time in his life.

Luke 1:19 **And answering, the angel said to him, "I am Gabriel, who stands before God. And I am sent to speak to you and to show you these glad tidings.**

God will discipline Zach for his lack of faith, and God is going to keep his mouth shut. The angel Gabriel brought him great news about his son, and he did not believe it.

Luke 1:20 **And behold, you shall be silent and not able to speak until the day that these things shall be performed, because you did not believe my words which shall be fulfilled in their time."**

the people are outside waiting for Zach, and he took too long and they were wondering what was going on.

Luke 1:21 **And the people waited for Zacharias and marveled that he stayed so long in the temple.**

Zach had a lot to say but has no ability to say it. He is probably using hand signs, and looks like a nut. Nothing comes out of his mouth. He cannot pray; he cannot speak. He wants to relate this conversation and he wants to talk about this in the worst way. He has this son on the way, the son who would announce the Messiah; and the advent of the Messiah was near, and he could not say a thing.

When Zacharias entered the temple, he was talking like a magpie, and he exited unable to talk. The people figured out that he had a vision. The fact that he was in the Temple and that his change was so dramatic, that they assumed that he saw a vision. He was a mute, unable to speak. Since it happened in the Temple, it must have had something to do with God. Something so spectacular occurred that it could not be ignored. However, they divine discipline not know what it was.

However, Zacharias was not to announce the Messiah, and he might have done that. He might have usurped John's duties in life.

All prophecy of the Messiah must be exactly fulfilled. There cannot be any deviation. Jesus had to fulfill prophecy to the letter.

Zacharias failed here; he made a really bad choice. God still used this for His Own purpose. The sovereignty of God and the free will of man work together, with the end result being exactly what God intended it to be. God can take the decisions of billions of people and God's plan still marches on. We are either in it or not.

Even when believers know better or they have been praying for something for so long, but they cannot act on it. You may get an answer that you do not expect, but it still works out.

If you have been asking for something in prayer for awhile, then expect that God will answer your prayer.

Luke 1:22 **And when he came out, he could not speak to them. And they perceived that he had seen a vision in the temple. And he was making signs to them, and remained speechless.**

When you fail, you get back with Bible doctrine after confessing your sins, and then you then take the next step.

Luke 1:23 **And as soon as the days of his service were accomplished, he departed to his own house.**

Zacharias is a priest and she is in the line of Aaron, so they know all about these things. They know all about this. They have, in God's Own time, Isaac. The angel tells Zacharias to go work on pregnancy.

Luke 1:24 **And after those days his wife Elizabeth conceived and hid herself five months, saying,**

Lesson #0033 Luke 1:24– The Life of Christ January 13, 2011 Thursday

No coffee, soft drinks, water, etc. in Berachah Church.

The most important part of our life is in Berachah.

Gabriel made the first announcement of the coming Messiah to Zacharias. His wife becomes pregnant.

Luke 1:24 **And after those days his wife Elizabeth conceived and hid herself [she went into seclusion] five months, saying,**

She keeps herself in seclusion for 5 months. She recognizes that this is an amazing and miraculous event. They were way out of the parameters of parenting.

Zacharias did not remember that, *with God, nothing is impossible*. We have dead end situations in our own lives and some go all the way to suicide because they are so despondent. Nothing is impossible, is our last line of defense, in many cases.

Elizabeth makes a statement. "This is what the Lord has done for me." She is saying that this is grace. She did not earn it or deserve it.

Embarrassment is a stigma for some; and there may have been too much going on that she did not want to deal with; so she chooses to go into seclusion.

Luke 1:25 **So the Lord has dealt with me in the days in which He looked on me, to take away my reproach among men.**

Then there is a second announcement which is made to Mary.

Luke 1:26 **And in the sixth month the angel Gabriel was sent from God into a city of Galilee, named Nazareth,**

these 2 verses are packed with information and fulfilled prophecy. Gabriel goes straight from God to a woman in Nazareth. This is in the northern part of the land of Israel. The Galileans were entirely inferior people. The Judæans saw the Galileans as backwater people.

The Samaritans were never allowed to worship in the Temple. The Galileans were allowed to, so that makes them a step above.

There was a saying, "Go to Galilee to become rich and Jerusalem to become wise." Galilee was a province that was a breadbasket of Israel and Judæa. Therefore, someone could move to Galilee and make their fortune.

Nazareth was an important city in Galilee. It was known for its immorality and corruption. It was also a military outpost for the Romans. They saw it as a den of vice as well as a place of Roman soldiers.

It was this rotten, corrupt, vice-filled town where Gabriel went to make an announcement about the 2nd advent.

Mary was, at this time, engaged to Joseph. She was an unmarried virgin. Once you were engaged, you were considered married, but you were not cohabiting. They would go to the gate of the city, where the judge was, and sign a contract, and the judge would put a stamp on it. Engagement was a legal contract, which was the same as marriage. This waiting period had to elapse, like a cooling off period. A year perhaps. It was the purity of the woman during that time that was meaningful.

You drew a contract, you waited 12 months, the bride was considered to be pure, and you then consummated the marriage.

Ironic that the pregnancy of an unwed mother would be the greatest prelude to the greatest event of history.

Luke 1:27 **to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin's name was Mary.**

Under these circumstances, Mary is given a heads up, so that she understands what is going on. This is something that she has never seen before. Angels are creatures of light and perhaps she was somewhat blinded.

Luke 1:28 **And the angel came in to her and said, "Hail, one receiving grace, the Lord is with you. Blessed are you among women."**

She was greatly troubled about this.

Luke 1:29 **And when she saw him, she was troubled at his saying, and considered what kind of greeting this might be.**

Luke 1:30 **And the angel said to her, "Do not fear, Mary, for you have found grace with God.**

There have been terrible misinterpretations of this verse. Mary has been made a fountain of grace or be dispensed to others around her. A false theology has been build around Mary as a favored one of God. She did not dispense grace; she receives grace. She is permitted to be the mother of the Lord and Savior, and this is a blessing; but it does not call for her to be worshiped.

We can honor Mary for her place in the plan of God, but we do not worship her nor do we pray to her. To Mary is due honor and to the Son, worship.

She is going to be wondering about all of this. However, her questions are much different than those of Zacharias. He disbelieves; and she is asking for some clarification.

She makes an application. She wants to understand what is being said; then she wants to make application. Mary has doctrine in her soul, and she hears what the angel says, and she is able to figure out what is going on. All of this begins to make sense.

You run into a problem that you are facing, and you heard some doctrine the night before and it is exactly what you need. Suddenly, the doctrine makes sense. In fellowship, God the Holy Spirit brings this to your mind, and you pass the test. The Holy Spirit always utilizes the doctrine which is in your soul.

How can you know the plan of God if you do not know anything about it? You simply cannot. This is the state that most believers are in.

She knows about the covenant and about the Messiah to come. So when Gabriel tells her about these things, she knows the Old Testament Scripture that goes with this. "Oh, goodness, I am that virgin."

What Was this All About?

1. She did not earn this honor by her goodness or her deservedness. So many think that she was a great saint o begin with.
2. She was a good and mature believer. Yet others could have been chosen.
3. Not every other woman and her fiancée were descended from David. That was a unique aspect. A ruler on the throne of David means that He has to be descended from David.
4. Gabriel says that this honor was bestowed upon her by God's meri, and not a
5. Mary is not the emphasis here. The emphasis is upon the Christ-child.

6. It is the grace of God which is paramount in this. This is the grace of God all the way.
7. The Lord Jesus Christ is the epitome of the grace of God to mankind. The favor or the grace bestowed upon Mary is to participate in that grace gift. That is the favor.
8. She has God's grace, not personal merit.

Mary was certain with knowledge about the plan of God. She was a mature believer. She undoubtedly had an unswearing faith in the messiah. She also had humility. She did not get all puffed up with pride over this. She did not get fatheaded about this.

Jesus at 12 could answer questions from the pharisees, but they could not answer His questions. She was teachable and positive. Grace oriented is the key here. She clearly had a like mind with doctrine.

All 4 of these people were prepared for what would happen. That is the people around Jesus. The plan unfolds and it is the best life that we can possibly have. It begins with doctrine in the soul. All 4 were ready to carry out the plan of God in the most critical period of history.

V. 31 is the first time Jesus' name is revealed.

God chooses the name. The parents do not make this choice. Everything about this Messiah is about God's grace and our salvation and God's plan.

Luke 1:31 **And behold! You shall conceive in your womb and bear a son, and you shall call His name JESUS.**

Lesson #0034 Luke 1:28–30 The Life of Christ January 16, 2011

Sunday 1

Communion Sunday:

Jesus was not born with a genetically form sin nature, as we have; apart from that, we are exactly the same. He never committed one act that was not absolute good.

Many could have testified as to His power. "I was blind, but now I see; I was lame and now I can walk."

he was tried 6 times under 2 of the greatest systems of law in human history, and yet was still convicted.

All things work together for good to those who love God. Out of this travesty of justice came our own justification and our good. Every person who accepts Jesus Christ as Savior, at the moment of the new birth, has righteousness imputed to him or her. We receive this +R as our gain.

He was an innocent man. He never sinned and He never made a mistake. Because of Who He claimed to be, He could not simply be just a good man; He said that He could forgive sins; He claimed to be none other than the Son of God. If these are not true, then He is a consummate liar, and, in that situation, He would not have been a good man. A good man would never impersonate and therefore blaspheme the Savior of the world. Millions of people would have been misled if His claims are false. He is the Savior and only God can provide salvation and a way to God the Father. Only God can say, **"I and the Father are One."** Or, **"Before Abraham existed, I existed eternally."**

If ever a man deserved to be acquitted, Jesus was the One. Pilate began to grasp the falsity of the trial he presided over. He knew that Jesus was innocent of all charges. He did not act to exonerate our Lord, but he succumbed to the demands of the mob. Only strong conviction and moral courage would have extricated him. He looked the other way; he washed his hands of the Lord—to his own detriment.

During 3 hours, the sins of the world were poured out upon Jesus Christ, and God the Father hid His face from Him. It was not the pain of the brutal conditions of the cross, but the separation from God that Jesus faced. He paid the penalty for every sin. He screamed out, **"My God, My God, why have You forsaken Me?"** He was forsaken because **God made Him sin, Who knew no sin, on our behalf.**

The perfect Father could have nothing to do with sin, while the sins of the world were poured out upon Him and judged. This was the most excruciated pain that could ever be endured. The millions of animal sacrifices represent the horrible death of Jesus on the cross.

This removed the enmity between us and God. Our Lord's salvation was completed once forever; although there are those who continually crucify Him because of their theology.

He called out, **"Τετέλεσται,"** which means, **"Finished in the past, with the result that it remains finished forever."**

Only a free man can free a slave. The only man to be born free of sin is Jesus Christ. He went to the cross as a free man, and He bore the sins of all mankind because He chose to do so. He paid in full for every sin that we committed.

We are in a new kingdom today, because we are in union with the King of Kings.

Mary was chosen because of who she was. Her genealogy is necessary. She has to be a part of the line of David. Elizabeth was a Levite, so she could not be chosen. Mary was also a virgin; Elizabeth was married, so she was not a virgin.

So the angel appears; someone that Mary has never seen before. He has magnificent radiance and distinctive features. Suddenly, he is there in her living room, bringing an announcement from Jesus Christ.

Luke 1:28 **And the angel came in to her and said, "Hail, one receiving grace, the Lord is with you. Blessed are you among women."**

Mary was greatly troubled, wondering about what sort of salutation this was. She understood the words, but she was unable to apply these things to her. What did it mean? What was this person and why was he addressing her?

Luke 1:29 **And when she saw him, she was troubled at his saying, and considered what kind of greeting this might be.**

Zacharias thought he was too old, and God disciplined him for this. He was now mute. Mary, on the other hand, was not filled with disbelief, but she just needed clarification and some additional explanation. So the angel gives her more information.

"You have discovered grace with God." Mary is the recipient of God's grace. She does not dispense grace; she receives it.

Luke 1:30 **And the angel said to her, "Do not fear, Mary, for you have found grace with God."**

Lesson #0035 Luke 1:30–35 The Life of Christ January 16, 2011 Sunday 2

Some of us were brought up in churches where Mary was deified, even worshiped.

Mary was good, but she is not the emphasis here. Χαρις is the emphasis in this verse. Mary plays an intimate part in this narrative. We are all recipients of grace, although, quite obviously, we have not all received an announcement like Mary received. However, she receives the same grace that we receive. The Savior that she bore is her Savior as well. She is not the recipient of more grace than anyone else.

Mary should never be deified; she should never be worshiped or prayed to. She is not a dispenser of God's grace. She had some great qualities and she certainly had knowledge of the Word of God and the plan of God. She undoubtedly had an unswerving faith in the Lord. This is part of why God chose her. The great factor here is not Mary's worthiness, but her grace orientation. She understood that this came from God and she is not the center of this event. She participated by God's choice.

Mary quickly makes an application from the grace in her soul. When this was clarified for her, she had studied God's Word.

She is able to relax and able to take this all in. She is able to form a rationale and function in her spiritual life. She was prepared. That is why this went so well.

Luke 1:30 **And the angel said to her, "Do not fear, Mary, for you have found grace with God.**

The angel give His name for the first time in human history. Gabriel makes this announcement, giving His human name.

Luke 1:31 **And behold! You shall conceive in your womb and bear a son, and you shall call His name JESUS.**

Mary understood that she would be the mother of the humanity of Jesus Christ. She is not the mother of God. She does not give birth to God. At the moment of birth, God took upon the nature of humanity. Mary did not form God in her womb. That is a heresy. However, this continues to be taught.

Luke 1:32 **He shall be great and shall be called the Son of the Highest. And the Lord God shall give Him the throne of His father David.**

This child will reign forever over the house of Jacob forever and there will be no end to His kingdom.

So, Gabriel tells this young virgin that she is about to become pregnant. She is told that she will conceive and have a child.

At first blush, it sounds as if there is some sort of fornication involved. The angel says nothing about her getting with Joseph and procreating a child.

As a parent, it is a great privilege to name your child. You name him after someone you admire or after your parents or a previous relative. Mary was unable to do that. God gave Jesus His Name. His Name carries with it great importance.

Bobby's most hated word is to hear the epithet *Jesus*. When someone says the name of the Lord Jesus Christ as an epithet, used to punctuate their anger, is blasphemy. Never use the name of our Lord to punctuated your stupid mental attitude sins. Vulgarisms are not nearly as bad as that.

Jesus means the Lord saves. Every aspect of this announcement tells us that this is the Messiah. *Joshua* is the Hebrew equivalent of Jesus. Mary knew this name; she knew Joshua from the Old Testament, who brought the people into the Land of Promise and gave the land to them.

This name was not random. It had immediate meaning, not just to Mary, but the Jews understood as well.

God has the privilege of name His Own Son.

Our Lord's miracles healed people incidentally. His miracles were selective. He did not heal everyone. Each miracle had a special meaning.

What Is Prophesied Here about Jesus:

1. He will be great.
2. Secondly, He is the Son of the Most High. This child has the qualities of his Father. The same attributes; co-equal with the Father.
3. Thirdly, he will be given the throne of His father David. He is here identified as David's Greater Son. This is the One promised through David. As such, He will reign on the throne of Israel.

He was rejected at the first advent as Savior, but He will return.

Luke 1:32 **He shall be great and shall be called the Son of the Highest. And the Lord God shall give Him the throne of His father David.**

4. He will reign over the house of Jacob forever. He is a Jewish king, to reign forever.
5. His kingdom would have no end.

With Him are all the qualities of the God of Israel. She would be united with the God of Israel.

Luke 1:33 **And He shall reign over the house of Jacob forever, and of His kingdom there shall be no end.**

Mary responds in quite a standard way. "I am going to get pregnant? I do not have a husband." She says, "I am not clear on this; how can this be if I am a virgin?" Mary realizes that this child would not be a natural consequence of her pending marriage.

This passage does not indicate a perpetual virginity for Mary, another fallacy of a certain denomination. She was not a perpetual virgin. She married and she had other children by Joseph.

Later, some would ask, **"Is this not Jesus? Are these not his brothers?"**

Gabriel did not shut her mouth as He had done to Zacharias. Mary was limited insofar as what she could announce. Mary did not doubt the announcement of what she heard. Mary was looking for what Luke 2:25 called the consolation of Israel. The Messiah would bring comfort and redemption to Israel. She simply wanted to know just how the whole thing would happen. She was in a society would have frowned on this situation. The Mosaic Law said that an unmarried woman having a child is to be stoned to death.

Luke 1:34 **Then Mary said to the angel, How shall this be, since I do not know a man?**

Her pregnancy question is then answered in v. 35. The child born to you is the Holy One Who will be called the Son of God.

What in Israel's history was overshadowed? The Shekinah glory. All that was associated with the Temple of God. Everything about this announcement tells us about Who Jesus is. The angel says He would be a holy offspring.

Ἄγιος means *one set apart; one that is dedicated for a special mission*. Her child would be the Son of the Most High. You will bear the Messiah and He will come dedicated to one thing. When she bears this child, His purpose will become necessary.

He was enshrouded in grave clothes. The cross was a part of his life from His very birth.

There would be a 3rd announcement which will be made to Joseph, to warn him that his fiancée is not an adulteress.

Can you doubt the 2nd advent of Jesus Christ? God fulfilled everything from the Old Testament in Jesus Christ.

Luke 1:35 *And the angel answered and said to her, The Holy Spirit shall come on you, and the power of the Highest shall overshadow you. Therefore also that Holy One which will be born of you shall be called Son of God.*

Lesson #0036 Luke 1:(31–35), 36–46 The Life of Chris 1/19/11 Wednesday

Luke 1:31 *And behold! You shall conceive in your womb and bear a son, and you shall call His name JESUS.*

Bobby was asked whether there were named *Jesus* besides our Lord; it was probably a common name.

This is a Greek name, which establishes the language in which He would operate?

Luke 1:32 *He shall be great and shall be called the Son of the Highest. And the Lord God shall give Him the throne of His father David.*

Mary learns just who this Son would be.

Luke 1:33 *And He shall reign over the house of Jacob forever, and of His kingdom there shall be no end.*

Luke 1:34 *Then Mary said to the angel, "How shall this be, since I do not know a man?"*

Mary was confused here, and it was not that she did not believe; but she had some questions. She knows that a sexual relationship was necessary to have a child. She was in this year waiting period. This angel was not suggesting that she move up the wedding or sleep with Joseph. Neither was a plan for her. Therefore, this is a legitimate question to ask.

There is also the penalty of stoning to death for a women bearing a child out of wedlock.

Luke 1:35 **And the angel answered and said to her, "The Holy Spirit shall come on you, and the power of the Highest shall overshadow you. Therefore also that Holy One which will be born of you shall be called Son of God."**

This is a clear statement of a supernatural birth. This child would be called the Son of God, which means, He would have every attribute of God. No man would be involved here; it was the Holy Spirit Who would impregnate.

The fact that Jesus is conceived by the Spirit in the womb. There was a genetic uniting of human and divine. The result will be fully human and divine. However, there is no sexual act here. It is an act of God, a supernatural impregnating, but it was not a result of a sexual union.

Why didn't the Messiah simply appear miraculously on earth? He could have appeared as a man and marched toward the cross?

The prophecy of Isa. 7:14 had to be fulfilled to the letter. That prophecy had to be fulfilled; so, a virgin pregnancy. His birth was unequivocal proof that He is true humanity. If Jesus Christ had just appeared, many would have reasonably questioned His true humanity. He had to be human in every sense of the word. He had to experience humanity in every sense of the word, including birth as per the intricate biological beginnings of us all.

The supernatural conception was also necessary because of His being a true unity of man and God. Mary did not produce God; His humanity came from Mary. At the same time, Jesus was undiminished deity.

The true humanity aspect had to come out. He took on the form of God in order to be our Savior. This is the beginning of this union. The biological formation of the humanity of Jesus Christ. So the incarnation was necessary.

Thirdly, the seed of the man had to be left out. The Coniah curse and the natural father transmits the sin nature. We all receive our sin nature from our original parents, from our fathers specifically. Christ would be born as the Seed of the Woman only. This meant, Jesus would have no sin nature.

The virgin birth is critical; there would be no God-man; there would be no incarnation, apart from the virgin birth. Without the seed of the man, the only way He could be born sinless. In Adam, we all die. Being born without a father means no sin nature.

Luke 1:35 **And the angel answered and said to her, "The Holy Spirit shall come on you, and the power of the Highest shall overshadow you. Therefore also that Holy One which will be born of you shall be called Son of God."**

First image. And the earth was formless and void and the Spirit of God was moving over the surface of the waters. This is a creative image.

Second image. When God was in residence in the Tabernacle, there was the Shekinah Glory. The very presence of God would overshadow her and create the very image of God within her. When the angel tells Mary, she believes it.

The holy Offspring will be called the Son of God.

At this point, we find out that Elizabeth is a relative of Mary's. She who is barren is now in her 6th month, about ready to finish it up. Here are 2 women who will have impossible births. Every day that you face a problem, you understand that nothing is impossible with God. God delivers; stand by and watch Him solve your problems. Neither of them should have children, and God gave them both children. Zacharias and Elizabeth will have children in their old age. And with Mary, this will be without a man that she will bear a child.

Mary understands that her pregnancy will be an absolutely unique conception.

Luke 1:36 **And behold, your cousin Elizabeth also conceived a son in her old age. And this is the sixth month with her who was called barren.**

Luke 1:37 **For with God nothing shall be impossible.**

Luke 1:38 **And Mary said, Behold the servant of the Lord. Let it be to me according to your word. And the angel departed from her.**

This trip the Mary would make would be a 5 day trip. It would be comforting for her to speak to Elizabeth. Mary had no idea how her future husband or how society would treat her.

Pregnant women like to talk to other women about these things. Men are no help in this situation. Here, they had a unique situation. There was a lot to talk about. This was not just a personal thing; this was the fulfillment of the covenant promise which God made to Israel, and God would fulfill God's Word in these women. They certainly talked about their pregnancies and about Bible doctrine as well. They probably studied the Word of God. They knew what the covenant said and that it was about to be fulfilled.

Mary may also have been concerned for Elizabeth; she was an older woman who was pregnant. This also was a place of seclusion for Mary. As an unwed mother, she needs a place.

Luke 1:39 **And Mary arose in those days and went into the hill country with haste, to a city of Judah.**

Luke 1:40 **And she entered into the house of Zacharias and greeted Elizabeth.**

When Mary's voice rang out, Elizabeth recognized this voice immediately; and a unique moment followed. Elizabeth was filled with the Holy Spirit for a specific reason; a specific purpose. Not every believer in the Old Testament was given the Holy Spirit.

Luke 1:41 **And it happened as Elizabeth heard the greeting of Mary, the babe leaped in her womb. And Elizabeth was filled with the Holy Spirit,**

Luke 1:42 **and cried out with a loud voice and said, Blessed are you among women, and blessed is the fruit of your womb.**

Elizabeth refers to Mary's child as *my Lord*. This is another confirmation of Mary as the mother of the Messiah.

Luke 1:43 **And from where is this to me, that the mother of my Lord should come to me?**

Luke 1:44 **For lo, as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy.**

Luke 1:45 **And blessed is she who believes, for there shall be a perfecting of those things which were told her from the Lord.**

What follows is sometimes called the magnificent; Mary's praise, to the one she would bear. The hymn does not magnify Mary; it does not glorify her; it glorifies God, Who is the object of this hymn.

Mary had no intention of drawing attention to her. She was glorifying God, Jesus in her womb. Mary is not sinless, she is not a savior; she should not be put upon a pedestal and worshiped. She was related to God just as we are.

Mary was a believer as all Old Testament believers were. She understood the sacrifices in the Temple. She believed in the coming Messiah. She understands that she will be the one to bear the One Who saved her.

Luke 1:46 **And Mary said, "My soul magnifies the Lord,**

Lesson #0037 Luke 1:46–51 The Life of Christ January 20, 2011 Thursday

Mary has received a visit from Gabriel. She realizes that she is going to conceive a child apart from a man. Having a child is not what she expected in this 12 month purifying period. Unwed pregnancy indicates that she is not ready for marriage, so this poses a problem for her. Therefore, she has a few questions for the angel.

She asks, how can I be pregnant without a man and what will happen to me during the time of this engagement? She would expect her fiancée to divorce her. There is another problem for her—adultery was punishable by stoning to death. So, these are legitimate questions which occur to her. There is no suggestion that there will be any man involved.

Gabriel gives her the answer that she would become pregnant by the Holy Spirit, Who will supernaturally fertilize her egg. The Holy Spirit will use the biological processes of the woman for the Messiah.

Because this is from God, then there will be no reason to be concerned for punishment.

With this explanation, her fears are calmed. Bobby suspects that it happened at that moment (or before). Once it happened, her next move is to pack a bag and go off to a city in Judæa, a 5 day journey from Nazareth. Her cousin was also going to bear a child with a spiritual dimension.

As soon as she walks in the door and says hello to Elizabeth, she is filled with the Holy Spirit. Only a few had this indument of the Holy Spirit.

Mary begins to speak of blessing and this confirms something else. Elizabeth says, “Bless you, the mother of my Savior.” Their son of Zacharias and Elizabeth would be the herald. Joseph has no clue yet. He will get hit between the eyes about the pregnancy.

Mary responds to all of this in a magnificent way. Most are happy when they become pregnant, when they want a child. This is great happiness, and she breaks out. She is happy and she is humbled. This is one of the most beautiful hymns. It is an anthem which glorifies God and God alone. She will be the entry of the Messiah into this world.

Her soul magnifies the Lord.

Luke 1:46 **And Mary said, “My soul magnifies the Lord,**

Her spirit rejoices in God, her Savior. She recognizes the doctrine involved here. There will be allusions throughout this song to the Old Testament.

Right from the beginning, she says who is to be praised. She understood that what was happening for her and for all Israel. She may not have realized that this happened was for all mankind. She was a remnant of believers in apostate Israel who continued to look for the Messiah of Israel. Elizabeth and Zacharias were all a part of the pivot, all awaiting the Messiah of Israel. It will turn out that Joseph is waiting as well.

She calls Him *God my Savior*. She has received salvation just like every other person in the human race. She was born of a father and a mother and she has a sin nature. She was born separated from God. She needed redemption; she need propitiation. She knew when the priest laid the hand on the lamb and cut its throat, that her sins were transferred. She understood that. She had trusted that by faith alone in the coming Messiah. They

looked ahead to the Messiah and we look back. The object of her faith was the baby growing inside of her. She believed in Jehovah Elohim and suddenly the Messiah is growing within her. She was not an exception to the human race. She had a sin nature and required salvation. There is no one born without a sin nature. The object of her faith was her own son. For her recognition of this, she continues her son of praise.

Luke 1:47 **and my spirit has rejoiced in God my Savior.**

She refers to herself as a slave woman. All generations will consider her blessed because Jesus is growing inside of her.

Mary and How She Sees Herself

1. She recognizes her unique privilege as the mother of the Messiah.
2. She says that all generations will honor her because of God's grace toward her. No one merits God's grace. She did not have some special endowment of righteousness. There are lots of nice people in this world; but she was still a sinner. She would be honored because of the grace of God that she did not merit in any way. The glory belongs to God; not to marry.
3. She is not blessed because of her own righteousness. She is blessed because of the privilege given to her as a bonds slave. She sees herself as a slave, the lowest of the low in Jewish society. Paul himself calls himself a slave of God. She is being used for a specific task. She knows that she is the bonds slave.
4. The bonds slave is someone unworthy of honor. This is the lowest of the low. There is nothing to recommend him or her. She is to serve the Messiah, as Gabriel instructed her.
5. She is addressing her own unworthiness.
6. This was entirely a work of God. She recognizes that she is only the instrument of God's work and will.

Luke 1:48 **For He looked on the humiliation of His slave woman. For, behold, from now on all generations shall count me blessed.**

Mary praises His name (and His power and faithfulness to Israel). There is not a hint of self-righteousness or arrogance in her words. How easy it would be to say, God chose me. "I am better than you Elizabeth; because I am having the Savior and you are only having John the Baptizer."

Mary's name is not holy nor should it be declared holy by any church. Only the Lord's name is holy because He is perfect. She is repeating what the Old Testament Jews always did.

Israel is unworthy, but God is fulfilling His promise through Mary. She is unworthy and so is Israel. Mary should never be given some sort of holy title like, "The mother of God." She is the mother of Jesus; she is the mother of His humanity. His biological life was formed

in her womb; not God. She is not being elevated to a status beyond a human entity. Some pray to Mary for things like getting them out of purgatory.

Luke 1:49 **For the Mighty One has done great things for me; and holy is His name.**

She praises God for His promise to the Jews. His mercy is toward those who have respect for Him. Israel does not deserve this grace from God. Israel has continually forsaken God. They wandered in the desert for 40 years because it never got into their heads that God was taking care of them. They saw the greatest miracles for many years, and, when Moses went up on the mountain, they put together a golden calf and worshiped it. They did this generation after generation after generation.

Deut. 28 God warned Israel of the results of their apostasy. They would be subject to gentile dominance. They saw the goy as way beneath them. They realize that they were God's special people, which became a reason for arrogance. They forgot what God had instructed them to do.

They were warned not to take gentile wives, because all of the people around them were heathenistic and involved with idols. God said, "You want to be involved with them? Well, you will be; they will dominate you."

The northern kingdom taken out by Assyria and the southern kingdom by Babylon. Later conquered by Alexander and then by his generals; then Egypt and the Selucids; and then the Romans. How many times had the prophets warned these people? "Turn back to the Lord. Forget about these heathen gods." Hosea 4 is a magnificent tirade by Hosea against Israel. God keeps His promise in cursing. He keeps His promise, and Deut. 30, and if the people turn back to Him, then He would return them to blessing instead of divine blessing and cursing.

Israel deserved nothing and they received everything. There is a lot of blessing and cursing in Israel's history. God made promises to Abraham, and He will fulfill that promise. God's promise, immutable. If God can keep His promise for many generations, can He not keep His promise of eternal life for all who believe in Him?

That people question eternal security, that they can do something so bad to lose what God has given us.

Mary recognized all of this. She recognized all that was happening. She was a woman of God's Word and she knew what Israel was like and the direction they were heading.

She, in this pregnancy, and she recognized what all this was. We can find ourselves in some of the most dramatic historical situations, and many times, we do not even recognize them.

Luke 1:50 **And His mercy is on those who fear Him from generation to generation.**

She continues her magnificent song about God.

Mary is now dwelling on the work that her Son would do. All of the verbs here are in the past tense. Her Son has not yet been born, and yet she uses the past tense. Her song followed the pattern of the Old Testament prophets. They always used the past tense to describe future events. They were declaring that which they predicted as being already fulfilled. This indicates absolute certainty that God would bring it to pass.

Luke 1:51 **He has worked power with His arm, He has scattered the proud in the imagination of their heart.**

What Mary Sings about

1. In the future, He would remove all enemies. She is talking about the King of Kings in the kingdom, bringing the Kingdom of Heaven to earth. She was speaking of the 2nd advent of the Messiah.
2. This will be Israel's kingdom after Armageddon. The gentiles dethroned and the Jews exalted.
3. In this new kingdom, the humble would be elevated.
4. In this new kingdom, the hungry will no longer be hungry. No more foodstamps.
5. All physical needs will be met.
6. Poverty will once and for all be eradicated from the earth.
7. Personal wealth will mean nothing for quality of life.
8. In the kingdom, the future kingdom of the Millennium, there will be a perfect environment and in harmony with man. Climate change and conservation will no longer be issues. No endangered species list.

Only God can be egalitarian. Only God can bring equality and freedom. All of the idealistic longings of man will be accomplished by God in the Millennium and not before. Mary looked forward to the day of the Messiah's kingdom.

Luke 1:52 **He has put down rulers from their seats and exalted the lowly,**

Luke 1:53 **He has filled the hungry with good things, and He has sent away the rich empty.**

Luke 1:54 **He has helped His servant Israel, in remembrance of His mercy,**

Luke 1:55 **as He spoke to our fathers, to Abraham and to his seed forever.**

Lesson #38 Matt. 1:19–21 The Life of Christ January 23, 2011 Sunday 1

There was some obvious disrespect last week during the Communion last week.

The Christian life is the best, most peaceful life that we can enjoy.

Zacharias and Elizabeth have found that they will become parents of a son. Mary will learn that she will have a son as a virgin, who will be the Messiah. Mary understands that Joseph will not be involved in the conception of this child. This will be a fulfillment of Gen. 3:15. God will fertilize her egg in a miraculous way and this will exclude the man. Mary had a sin nature, but she does not pass that sin nature down.

All these 3 have the picture of what is going to occur. All 3 are delighted to be involved in this entire event. So, there are a series of events which unfold from this point on. Mary picks up from Nazareth, already pregnant, and she goes to visit her cousin Elizabeth. Both women are euphoric about this sons. They also realize that their sons are a part of the plan of God. When Mary walks in the door, there is some prophecy which comes from Zacharias and Elizabeth. Mary hears this incredible prophecy and she reciprocates and breaks out with a beautiful and amazing hymn. She sings (we assume). She sings of God, the One Who is faithful in fulfilling the covenant first made to Abraham and later reiterated in a covenant made with David.

Whether Mary knew this or not, her song is about the 2nd advent, but what is coming is the 1st advent. The hungry will no longer be hungry; poverty, for the first time since the garden of Eden, will be eradicated from the earth. Personal wealth will no longer mean anything for quality of life in the Millennium. The environment will be perfect on planet earth.

We can do things to preserve our environment, but we cannot destroy the earth. That is a false contention. Mary praises the fact that she will be the human instrument involved in bringing the Lord into the world. Mary did not form God; she is not the mother of God. Generations would honor her, but this is not to include worship.

She calls herself a bond-slave, unworthy of extensive honor. Mary is not the focus of the gospels. She is not and should not be deified; she should not be pictured as a virgin. She should not be put on a pedestal or on a dashboard.

Elizabeth and Zacharias share her excitement. However, there is one more person in this equation: Joseph, and he has no clue about Mary's circumstance. When he finds out his betrothed, with whom he has had no relations, his world will be turned upside down. His reaction is the last bit of drama before the Lord Jesus Christ is born. Clearly, another announcement needed to be made to Joseph before our Lord comes into the world.

Mary returns and it is clear that she is pregnant; and what is his thought? He is certain that she has been cheating on him. Should he nullify and void the marriage contract? 2 other choices to be made. Should he bring her before the Jewish justice bench to be condemned, which would result in a severe punishment. No doubt, that would be going through Joseph's mind, and his heart is broken, which could bring about a myriad of feelings, including anger and revenge motivation. She could be stoned to death. That is the punishment for adultery. Or, he could take her to the judges and get a quiet divorce.

According to Jewish tradition, Joseph was much older than Mary and very much in love with her. This is not testified to in the Bible. However, this is reasonably borne out by Joseph's actions which would follow.

Joseph has rights, but he choose to protect her. Despite being deeply hurt, Joseph did not want her to be stoned to death. Joseph was not consumed with anger.

One of the hardest things about betrayal is to come to terms with it and then to move on.

Matt. 1:19 **But Joseph, her husband to be, being just, and not willing to make her a public example, he purposed to put her away secretly.**

God's Word involved Joseph in this entire situation. An angel needed to appear in order to reveal that Mary had not been unfaithful.

After a lot of agonizing about what he ought to do, Joseph falls asleep. Sometimes, people cannot sleep after something like this; particularly when revenge is desired.

People take dreams seriously; and some just think, *that's just a dream*. They are interpreted in many different ways. However, it is uncertain as to what it really means.

Joseph is no doubt glad that he was going to do the right thing by Mary. He is happy and he is relieved.

The angel addresses him as, *Joseph, son of David*. This is a meaningful title. Joseph is chosen as the step father because he is in the kingly line of David. Joseph is assured that Mary is pregnant by the Holy Spirit.

Matt. 1:20 **And as he thought upon these things, behold, the angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take to you Mary as your wife. For that in her is fathered of the Holy Spirit.**

Jesus means *Savior*. Both Mary and Joseph are told to name this child *Jesus*. Even in the midst of an apostate Israel, Joseph and Mary both adhere to the teachings of the Bible. This was a group which stuck with the literal meaning of the Old Testament. They were doctrinal believers who followed the Scriptures.

Joseph's fiancée is carrying the Savior of the world.

Matt. 1:21 **And she shall bear a son, and you shall call His name Jesus: for He shall save His people from their sins."**

Lesson #39 Luke 1:22– The Life of Christ January 23, 2011 Sunday 2

3 of the 4 already know what is going to occur. Joseph is just now getting the memo. He had the choice to put her away publically, so that she is stoned to death; or he can quietly

and legally sever their marriage. He has decided on the latter course of action. However, he receives word in a dream that he need not take either action. The dream will tell him why Mary is pregnant and there is no reason to disgrace her or to feel disgraced.

Matt. 1:22 **Now all this happened so that might be fulfilled that which was spoken of the LORD by the prophet, saying,**

Now we begin to get the reason for this. The passage is well-known; Isa. 7:14. The meaning becomes clear to Joseph immediately. Joseph becomes an integral part of this. Jesus is not a bastard stepchild of a dubious background. Joseph is needed to raise this child as his own. Legal adoption meant that Jesus would be his own.

Matt. 1:23 **"Behold, the virgin shall conceive in her womb, and will bear a son. And they will call His name Emmanuel," which being interpreted is, God with us. (Isa. 7:14)**

Joseph wakes up and he does exactly as the angel commands him. He took Mary as his wife.

Matt. 1:24 **And Joseph, being roused from sleep, did as the angel of the Lord commanded him and took his wife,**

Joseph and Mary did not have a sexual relationship until this child is born. They did not get to choose the name of this child. Joseph did exactly what he was commanded to do. He was commissioned by God to be a father when he was not a father. He followed these instructions to the letter.

Mary was not a perpetual virgin. Jesus had half-brothers and half-sisters.

The faith of Joseph is truly amazing. Joseph has the greatest faith of them all here, because everything in human understanding told him one thing, he went with what God said.

Joseph was how Jesus was legally related to David; Mary was how Jesus was genetically related to David.

It was the words of the Old Testament and the doctrine resident in his soul. When the angel quoted Isa. 7:14, he understood and believed. He applied the doctrine resident in his soul. Bible doctrine prepared Joseph to catch on immediately. With doctrine in the soul, with God's Word implanted in our souls, His direction will come through loud and clear for us.

This is not just a story of Joseph's faith, but it indicates what God's Word imbedded in our souls can do for any one of us.

Matt. 1:25 **and did not know her until she bore her son, the First-born. And he called His name JESUS.**

The next event would be the birth of John the Baptizer. Mary stays with Elizabeth for 3 months and then comes back home to Joseph, who is ready to accept her as his wife.

Luke 1:56 **And Mary stayed with her about three months, and returned to her own house.**

Once John the Baptizer was born, the tongue of Zacharias was let loose. He has 6 months of silence and now he could speak.

Luke 1:57 **And the time was fulfilled to Elizabeth for her to bear. And she bore a son.**

Luke 1:58 **And her neighbors and her kinsfolk heard how the Lord had magnified His mercy with her, and they rejoiced with her.**

Luke 1:59 **And it happened that on the eighth day they came to circumcise the child, and were calling it Zacharias, after his father's name.**

Luke 1:60 **And his mother answered and said, No, but he shall be called John.**

Luke 1:61 **And they said to her, There is none of your kindred that is called by this name.**

Luke 1:62 **And they made signs to his father as to how he would have him called.**

Luke 1:63 **And he asked for a writing tablet and wrote, saying, His name is John. And they all marveled.**

Luke 1:64 **And his mouth was opened immediately, and his tongue loosened. And he spoke and praised God.**

Luke 1:65 **And fear came on all who lived all around them. And all these things were talked about throughout all the hill country of Judea.**

Luke 1:66 **And all those who heard laid them up in their hearts, saying, What kind of child shall this be! And the hand of the Lord was with him.**

Luke 1:67 **And his father Zacharias was filled with the Holy Spirit, and prophesied, saying,**

Zacharias speaks about the special child who is born to him. For 30 years, John lived in the hill country of Judæa. So, now it is Zacharias's turn to sing a hymn in Luke 1:68–79

Zacharias has been thinking about this for a long time and he speaks of Who Jesus would be and about the history of the Jews.

Luke 1:68 **Blessed is the Lord, the God of Israel, for He has visited and redeemed His people**

Luke 1:69 **and has raised up a horn of salvation for us in the house of His servant David,**

Luke 1:70 as He spoke by the mouth of His holy prophets from eternity;

There would be deliverance from all who hated the Jews.

Luke 1:71 that we should be saved from our enemies and from the hand of all who hate us,

there would be a blessing to all Israel. The fulfillment of the holy covenant.

Luke 1:72 to perform the mercy promised to our fathers, and to remember His holy covenant,

Luke 1:73 the oath which He swore to our father Abraham,

Luke 1:74 that He would grant to us, that we, being delivered out of the hand of our enemies, might serve Him without fear

Luke 1:75 in holiness and righteousness before Him all the days of our life.

Now he gets to say what his own son would be doing. He will be called a prophet; like those who held some of the greatest offices and were held in the highest esteem. This is a great privilege of this time.

Luke 1:76 And you, child, will be called the prophet of the Highest, for you shall go before the face of the Lord to prepare His ways,

John would not be giving salvation, but the knowledge of salvation. This would come through the purchase of their sins.

Luke 1:77 to give knowledge of salvation to His people by the remission of their sins,

The sunrise is the image of light. Jesus Christ is seen as the light that shines darkness upon the human soul.

Luke 1:78 through the tender mercy of our God; by which the Dayspring from on high has visited us,

Light will be given to those who sit in darkness. Salvation metaphors here. Light and dark and contrasted many times in Scripture.

This world is of the devil and we are lost. Our feet are to be guided to peace with God; reconciliation with God. Zacharias gets it. He reflects everything that he knows. He praises God concerning the coming of the Lord Jesus Christ and then for his son. Notice that he puts Jesus Christ first, even though he had just had a son who would be the Lord's herald. We follow the Lord Jesus Christ before we follow our family. This is a priority; it does not mean that you place your family in nowhere land. Zacharias knew that John was the forerunner of the Lord.

Luke 1:79 **to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace.**

We will leave John for awhile to grow up on his own.

Luke 1:80 **And the child grew and became strong in spirit and was in the deserts**

There are no more events to cover until the greatest event of human history.

Today we will begin the day of Christmas.

John 1:14 **And the Word became flesh and lived among us.**

How did this happen? How did Jesus become flesh?

Matthew and Luke have this information, but the narratives are brief and concise, with very little detail.

Luke gives the most complete account of the life of Christ and the most complete account of His birth.

We have to be careful about reading in between the lines. We cannot simply come up with stories which we find in our own imaginations. However, there is some clarification that we can get from this. However, we should never subtract from this or change it.

Matthew sought to link the prophecy of Jesus in the Old Testament with these events, so there are some things which he records that no one else does. The visit of the Magia, who are Gentiles who come from a distant land somewhere in the Middle East. He also records the flight of Jesus Christ into Egypt and the return into Nazareth.

Both the accounts in Matthew and Luke are in perfect harmony. There are some apparent discrepancies which can be solved. They agree as to the descent of Jesus Christ; and they both agree as to the Jews and Gentiles to be impacted by the coming Lord.

There are many types of people who come to see our Lord Jesus Christ. This is quite important. These people of all sorts of interested. There was Herod who took some interest in this. He wanted to kill anyone who threatened his reign. The peasants were interested, the unsophisticated shepherds who were Jews are interested. The Magia are interested. This was a day of good tidings and joy and peace on earth to all men. This gives a distinctly global approach to the birth of our Lord.

The mission of the Lord Jesus Christ cannot be understood as being only for the Jews. The scope of his ministry went far beyond Judæa. The homage of the shepherds indicates the receptivity of the common people for the Lord Jesus Christ, which is very characteristic of the entire ministry of the Lord Jesus Christ. Most of His ministry was direct toward the peasant class. There was often friction with the upper classes, who were seen as the

enlightened ones; the arrogance self righteous ones. They were impressed with their own wealth and status and fame. This is a lesson for us. This is a problem for those who reject Christianity.

This way, we do not think, “How could God exclude me? Look at who I am? I have accumulated so much wealth. I have been a high governmental official.” Etc. That is who the pharisees and the sadducees were. Where is the human culpability?

The Magi were wealthy men, and learned.

Lesson #0040 Luke 2:1–7 Matt. 2:1 Life of Christ Jan. 26, 2011 Wednesday

Everything that we have covered before has led to this moment, which is the beginning of the actual life of Jesus Christ, which is the birth narrative. Many will read Luke 2 on Christmas, but it is unclear how much people get out of this.

In those days is an interesting phrase, and it is something that we need to determine. A decree means that there is absolutely no discussion about this. This becomes law.

Luke 2:1 **And it happened in those days that a decree went out from Caesar Augustus that all the world should be taxed.**

This was the first census taken when Cyrenius was governor. These opening lines are an indication that the hand of God controls history for His Own purposes. He controls His plan for us and all that is around His plan for us.

We have truly free volition, but God still has His plan.

God sets a series of events in order to bring about His plan. All of these events take into account

27 B.C. and A.D. 14 is the time for Cæsar Augustus.

A.D. 14–37 Tiberius.

Herod died in 4 B.C. and Jesus died in the days of Herod.

Matt. 2:1 **After Jesus was born in Bethlehem of Judea in the days of King Herod, wise men from the east arrived unexpectedly in Jerusalem,**

V. 2 presents a problem with dating. It is a problem passage. It is a problem of reconciling Matt. 2:1 with this. He was governor of Syria in A.D. 6–7.

This gives us a time lag. These passages do not seem to be reconcilable. Herod was long dead at A.D. 6. The dates of these 2 men does not match. Many have contended that this means the Bible cannot be inspired.

The adjective προτη = *before* (not *first*). This means this took place *before* A.D. 6. The problem is, how much before. There is uncertainty about the word *before* here.

Since Herod died in 4 B.C., Jesus had to die before this time.

A census was taken in the Roman empire in order to tax the people. They were not interested in how many people were in this or that house. This was done for taxation purposes. This prepared a list of taxable persons and taxable property.

The 2nd stage was a determination of the tax. The stage between the enrollment and the tax itself. There might be a long interval in between these time frames. You needed to be registered in the house in which you were born, so you had to return to the city where you were born—maybe your family is from there. So there is a travel time involved here. Cæsar ordered this.

This would likely be the winter of 5–4 B.C. the first known observance of Dec. 25 was maybe as early as the 2nd century A.D. but definitely by the 4th century A.D. Jan. 6 celebrated by the eastern church.

In determining this date. Cyrenius as governor and what does it mean to be governor? He was a well-known person who was governor in A.D. 6–7. Was he a procurator prior to this? That could be what is going on here.

The word *governor* is the present participle of *hegemoiein*. This is not a term for a formal governor of a province. This is a man who is in command or control. We get the word *hegemony* from this word.

Augustus would have trusted him and Cyrenius could have been put in charge of census enrollment before he was governor. This may have been a task which set him up for the concept of a state position.

The Roman empire needed money; it always needed money. The government always needs money and the only way to get it is to tax people. Caesar needed money, and he wanted this done and he wanted it done right. He appoints Cyrenius in order to do this (I believe it is conjecture that Cyrenius was in charge of this project, but not the governor at this time). Cyrenius would have been in this area between 12–2 B.C.

The Time Frame

1. The date of the census is said to be at the time of the Roman enrollment of the empire's population for the purposes of taxation.
2. The best evidence points to the time frame of the registration to be around the winter of 5–4 B.C., which falls within the time frame for these 3 men.
3. This date coincides with all of these passages. Cyrenius would have been curator of Syria, but not the former governor.

4. Therefore, it is safe to say that 5–4 B.C. would have been the date of Joseph and Mary going to Bethlehem because they are both of the house and family of David.

Luke 2:2 (This taxing was first made when [before] Cyrenius was governor of Syria.)

This is a very matter-of-fact narrative. Luke lists a series of the facts without any information about the trip of Mary and Joseph. This was an 80 mile trip with a very pregnant Mary, but they had to comply with the Roman edict.

Furthermore, the child needed to be born in Bethlehem. This was certainly not what Mary and Joseph wanted to do, but Rome determined that they would have to do this.

Luke 2:3 And all went to be registered, each to his own city.

At this time, Mary and Joseph were married. The marriage contract had them being married but they were not living together.

Bethlehem was the early residence of David; Jesse raised David there. David kept the sheep in the fields nearby where the shepherds kept their sheep.

Why did Mary have to go? They had only been married for 6 months. The practical reason was, they were very much in love that Joseph had already protected her and married her. Now, he is commanded by Rome to go to Bethlehem. Nazareth was a tough town; a gentile town; not a friendly place. Joseph was not about to leave his very pregnant wife there.

And, of course, the Bible tells us Jesus must be born there.

How could the Jews miss all of this. The Bible is so accurate.

His origin is from antiquity from eternity.

Micah 5:2 Bethlehem Ephrathah, you are small among the clans of Judah; One will come from you to be ruler over Israel for Me. His origin is from antiquity, from eternity.

This again is God's control of history. This ought to be quite reassuring to us. Just as all the Old Testament prophecies said, He was born in Bethlehem. Who else could have directed all of these circumstances in order to end up with these 2 going to Bethlehem at just the time Mary would give birth.

Luke 2:4 And Joseph also went up from Galilee to be taxed (out of the city of Nazareth, into Judea, to the city of David which is called Bethlehem, because he was of the house and family line of David).

Luke 2:5 And he took Mary his betrothed wife, being with child.

You would think with all of this movement in the trip, Mary would have given birth; but it had to occur in Bethlehem.

Luke 2:6 **And while they were there, the days for her deliverance were fulfilled.**

Luke again, gives us basic information, that she gives birth to her firstborn. Royalty in another country would have recorded all kinds of a additional information.

When they arrived in Bethlehem, they looked for a place to stay. They had no in to stay in, but her contractions began to come more quickly.

Caravan sarai were the inns all over. Low rooms with no furniture and no privacy, and everyone could see what was going on in the room. Your only luxury would be a rug you might bring yourself.

For Mary and Joseph, they could not even get one of those places. There were a lot of other people registering in Bethlehem. All these little rooms were filled. There was no choice. The baby was not going to wait for them to find another place.

Where did the God of the Universe become flesh and live among us? The only place they could go was the courtyard of this inn, which was a common area. There were many others in the common area, all out in the open. There were horses, mules, camels and a tremendous amount of filth, as one would expect as well. Pariah dogs would have also been there. There was no sterile hospital, no midwives and no privacy. In the middle of all this, Mary delivered the Lord Jesus Christ. The nativity scenes we see in no way describe what we see here. Humbler circumstances of birth could not be imagined.

There were a number of people in the midst of group of people. Tradition has this occurring in a cave, and it is possible that this took place in a cave nearby the inn, which would have provided a little more protection from the elements.

If this is a cave; it is encasing rock in which there is a hollowed out area. This is not unlike a tomb, a symbolic place of death. No happenstance in this. All of this has a meaning.

There were nothing but death cloths available. When Jesus was dead, His body was wrapped in these same cloths. You cannot separate His birth from His death. His purpose in life was dying. Our salvation began here, where He is bon, in the middle of filth with no privacy.

Luke 2:7 **And she brought forth her son, the First-born, and wrapped Him, and laid Him in a manger-- because there was no room for them in the inn.**

Lesson #0041 Luke 2:7–10 The Life of Christ January 27, 2011 Thursday

Mary has just given birth and she is the one to take care of her son; she is the one to wrap him in clothing.

Despite the fact that He was born in filth; there were no midwives, no privacy, no one to coach Joseph; no gold leaf crib for the child to spend his first life. He is in a trough used to feed animals; filth and squalor was what this was all about.

He was the One for Whom the world had been waiting. He may have been born out in the open in the courtyard and He may have been born in a limestone cave nearby.

There were little cubicles where people stayed, with no privacy and a rug on the dirt only if the renter brought it. But they couldn't even get that.

A cave would have been an encasement of rock. That cave could not hold Him; He would emerge. Mary wrapped Him in cloth. As a newborn in this winter of 5–4 B.C. they covered Him in the simplest of cloth. They took narrow strips of cloth and wrapped Him in this. This was not unusual to straighten out the body. However, this was the same type of cloth used for bodies prepared for burial. The same cloth would be used for our Lord after the cross. This pointed to His death, which is why Jesus came.

He is lying in the feed trough wrapped in death clothes. That would have been an extraordinarily degrading birth for our Savior. However, apropos to explain Him coming into this earth from heaven; from Deity to man. Very apropos.

Luke 2:7 **And she brought forth her son, the First-born, and wrapped Him, and laid Him in a manger-- because there was no room for them in the inn.**

There was just a normal day which began, even though the Savior had been born. Others were born and others were dying. Not even the Roman emperor, Caesar Augustus could change this. It was his decree which took Mary and Joseph to this inn.

Augustus Cæsar thought himself to be the greatest ruler of that time, and yet, the True Ruler of the World was herein born. This is the center of all human history and something that we ought to be thankful for every single day.

You never know who is being born in your vicinity. Maybe the next president; maybe the next captain of industry or a great pastor.

Bobby recalls first invasion of Afghanistan and a guy Bobby knew, and there he was in charge of the forces in Afghanistan.

On dawn, on the next day, only Mary and Joseph were the only ones there who knew Who this Child was. However, this would not escape the notice of some. So this did not remain a secret for very long.

Another announcement is made. 3 announcements made: to Zacharias, to Mary and then to Joseph. And now, another announcement.

Luke 2:8 And in the same region there were shepherds living in the field, keeping watch over their flock by night.

Luke 2:9 And lo, the angel of the Lord came on them, and the glory of the Lord shone around them. And they were grievously afraid.

Bobby's mother sole Christmas decoration: "Unto you a Savior, who is Christ the Lord." This next announcement was made to shepherds in a field. Ironically, shepherds to held in very low esteem at that time. They were unable to observe the laws of ceremonial purification. They were constantly unclean because of their profession. There was such legalism in this time period. Ritual had become unreality and it drove Judaism. Many legalisms have found their way into various Christian groups.

All of the outward trappings are nothing; it is what Christ has done in your soul. Bobby heard *easy-believism* in seminary even.

The shepherds did not fit into a nice slot of legalism. They could not fit into these superficial niceties of religion. They were not even taught legalism and Judaism. However, many of them still knew the Bible and the prophecies. The shepherds simply would not have been very clean people, and yet, the angel chose to make the announcement to these shepherds.

Luke 2:9 And lo, the angel of the Lord came on them, and the glory of the Lord shone around them. And they were grievously afraid.

The Angel of the Lord is often used as a Theophanies. God cannot appear in His true form; we would be struck dead instantly. So God must appear in a form that we can see without being destroyed.

This was a Theophany here. The Theophanies of the Old Testament were Jesus Christ appearing on many occasions. The shepherds are enveloped with the glory of the Lord, which indicates the presence of the Lord.

The same glory that appeared to Abraham in Acts 7:2; the glory in the Tabernacle and later in the Temple; Ezek. 10:4, 18, 19 the loss of the glory.

For 400 years, our Lord did not show Himself in His glory at any time.

The localized manifested presence of God.

How Does Jesus Appear as the Angel of the Lord?

1. His Deity was being manifested to the shepherds even as He lay in hypostatic union in that filthy troth in Bethlehem.
2. This is a perfect picture of the first use of Christ's undiminished Deity in hypostatic union. In this union, in the doctrine of kenosis, He voluntarily emptied Himself of the

independent use of His divine attributes. These properties existed together in One Person.

3. Utilizing His Deity to accomplish the will of the Father in this announcement while, at the same time, being united with humanity.
4. What a mystery of God this is. One Person in 2 places at once. This illustrates His divine attribute of omniscience.
5. He did not surrender His Deity. He did not reduce His attributes; they were localized united in the Person. He did not surrender His omnipresence.
6. God was everywhere. Everywhere present and yet localized, first as Jesus Christ and again here as the Angel of God.
7. He is the manifested presence of God to Israel. This helps us to understand Who this child is.

This is the sign that the shepherds saw. Yet, they were aware of it. Not in 400 years had anyone seen the Shekinah glory, the coming in the flesh. The Lord Jesus Christ Himself.

Understandably, facing something like this, we might also become quite frightened. Moses, “No man can see God and live.” This time they are in the very presence of God. Jesus reveals this same Shekinah glory to John and Peter and James. However, they did not die, even though Moses warned us.

Here Jesus was, once again, with His people. Immanuel had come; *God with us*. The Angel tells them, “Do not be afraid.”

The Announcement to the Shepherds

1. This announcement was not just for the shepherds or even all Israel.
2. He was a universal Savior; He would provide unlimited atonement.
3. All have the opportunity to be saved. He is the propitiation for our sins; and not our sins only, but for those of the entire world.
4. God had said to Abraham in Gen. 12:3 *In you, all the family would be blessed.* This is why He came.
5. The Lord Jesus Christ would fulfill a part of the Abrahamic covenant.
6. These shepherds are the very first ones to hear these words. The Angel of the Lord is identifying the place of the Savior’s birth. He was in the line of David and would sit on the throne forever and ever.

Luke 2:10 *And the angel said to them, Do not fear. For behold, I give to you good tidings of great joy, which shall be to all people.*

He arrives as a Savior and He arrives as a Sovereign.

The great joy is His appearance.

Luke 2:8 **And in the same region there were shepherds living in the field, keeping watch over their flock by night.**

Luke 2:9 **And lo, the angel of the Lord came on them, and the glory of the Lord shone around them. And they were grievously afraid.**

Luke 2:10 **And the angel said to them, Do not fear. For behold, I give to you good tidings of great joy, which shall be to all people.**

This is something that we probably know; but everything that God has given us is provided for us here. This is the real meaning of Christmas. This is the mission of Jesus Christ, the Savior. Here is His authority, His title, *the Lord*. This is the Christmas message. This is always appropriate. These words represent more than anything else, the Christmas celebration. Here is the pastoral scene of the shepherds.

There is the omnipresence of the 2nd member of the Trinity. Here is the Angel of the Lord, Who is Jesus Christ; and Jesus Christ is lying simultaneously in the manger. This is the same Shekinah glory which was present with Israel throughout her history. All of the appearances in the Old Testament; one and the same; omnipresent God. Twice localized in these passages.

This is the greatest drama of all, and there are only a few in their seats. And here Bobby is, 2000 years later, in Houston, Texas, spreading the same message.

Now, this ought to strike us as unusual. This Angel does not appear in the middle of Jerusalem, speaking to hundreds or thousands of men at once. He makes this announcement to shepherds—perhaps, 2 or 3; maybe 20 or 30. But this is a small crowd to whom the Lord has appeared.

Universal Savior does not mean that all people will be saved. There is the work of God in Christ on the cross, and, secondly, our acceptance.

Titus 2:11 **For the grace of God has appeared.** This is the same announcement made in Luke 2:11.

Our Christian life is separate from salvation. One moment of faith alone in Christ alone saves us; after that is our life. Which one of us gains eternal life because of how good we are?

And in you will all the nations of the world be blessed. This is the promise to Abraham. The Messiah of Israel would come. This is the blessing of unlimited atonement.

Why didn't the Angel of the Lord appear in the Temple and tell those in the Temple that Jesus Christ has been born. Why not go to someone on a higher scale than these shepherds. These shepherds were not tainted by apostates Judaism. They were not corrupted with human viewpoint. These were men like David. When the time came, David was pulled out of those fields. He had doctrine in his soul and God pulled him out when the time was right. These shepherds knew that their time had come. They are not just informed here; they are in the middle of it.

The nature and circumstances of the birth of the Messiah. Shepherd would understand this better than anyone else. They had seen hundreds of births. They were breeding sheep to be sacrificed; bred just for that reason. These were the lambs whose shed blood was to be pictured.

When they stood before the priest, the lamb was sacrificed and the lamb took the penalty for their sins. What a picture of what redemption cost. In taking care of these sheep, these shepherds no doubt became somewhat attached to these lambs, and yet, they would be slaughtered for sin.

They knew the ritual sacrifices so well; and here, they would be able to see the Lamb of God, without spot, Who would be sacrificed for their sins.

Now, these men would go out and tell many others.

Luke 2:11 **For to you is born today, in the city of David, a Savior, who is Christ the Lord.**

Here is the sign. The Old Testament is loaded with signs which would tell about a future event. One of the promises made to Noah; about a rainbow. Bobby lived in Hawaii, and each time we see it, it is a sign that God would not destroy the world with another flood.

The shepherds understood signs; they understood them personally and nationally. The baby wrapped in death clothes lying in a manger would be the sign to these shepherds. No royal cradle, no royal crowns. This baby had the appearance of being prepared for burial.

The lowly shepherds, the dregs of society, knew their need of this redemption. They were not confused about their own unworthiness. There was no legalism here. For the King of Kings, death loomed.

These are the same fields where David had kept his sheep, a millennia ago.

Luke 2:12 **And this is a sign to you. You will find the babe wrapped, lying in a manger.**

Les #43 Luke 2:13–14 14:26–27 Matt. 10:34–36 Life of Christ 1/30/11 Sun 2

There bursts on the scene, a πλεθος (from which, we get *plethora*). So, just in case, the importance of this moment is not quite understood, a multitude of angels suddenly appear, praising God. This is a heavenly choir of angels.

Luke 2:13 **And suddenly there was with the angel a multitude of the heavenly host, praising God and saying,**

ειρηνη is one of the most confused words in the Bible. *Peace on earth* is not *world peace*. This is not the peace brought by the Lord Jesus Christ. Enmity between men is not brought by our Lord Jesus Christ. This is the peace between God and man. The enmity between God and man is removed; that is the glorious meaning of these angels.

So many times, this is misquoted and misinterpreted by humanists. They do not believe Jesus is the reconciler between God and man; they see Jesus as a symbol of peace between men.

Luke 2:14 **Glory to God in the highest, and on earth peace, good will toward men.**

On earth, conflict and war will continue, no matter how many bumper stickers and how many signs and symbols for peace that are paraded about. No world peace will occur until the 2nd advent.

During the ministry of Jesus Christ, He addressed this.

Matt. 10:34 **Don't assume that I came to bring peace on the earth. I did not come to bring peace, but a sword.**

There will be a division between family members, and this is brought about by a sword, which separates; which divides. Whether this is a family member or a close friend, it is like-mindedness which divides. The thought process is different. Those who are not believers, even in families, will develop antagonisms toward those who are in Christ. It never fails, because they do not understand. Sometimes it is because they do not like what they see. They are in constant turmoil. They do not understand.

Some believers in Jesus Christ will even become despised by those who are not. We bend over backwards to give certain religions freedom, but, in many cases, Christianity is stifled. There is no peace on earth between Christians and Muslims. We are in the midst of a religious war. Divisions. People hate Christianity because it is the truth.

Matt. 10:35–36 **For I came to turn a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law; and a man's enemies will be the members of his household.**

Believers living the Christian life have priorities which is even before family. Mothers and fathers make up the primary institution.

Jesus uses hyperbole here, saying that if one does not hate his own father and mother—even his own life, he cannot be Jesus' disciple.

Luke 14:26 "If anyone comes to Me and does not hate his own father and mother, wife and children, brothers and sisters--yes, and even his own life--he cannot be My disciple.

Luke 14:27 Whoever does not bear his own cross and come after Me cannot be My disciple.

If families are divided, then there will be divisions among other categories of humanity.

There are 3 great fears: death, public speaking and then war. This is why so few people willingly go to war. This is for the cause of freedom, and some cannot quite get behind that. Their own life is worth more to them than national freedom.

Even the hint of a war scares people. These things must take place, and that is not yet the end. Wars reflect divisions among families, people and nations.

Mark 13:7 When you hear of wars and rumors of wars, don't be alarmed; these things must take place, but the end is not yet.

There is not greater illustration than World War I, which is an amazing illustration of this. The monarchs of Europe who went to war at this time were family. Before 1914, there were a bunch of monarchs. All of these ruling groups were family, and this was the most horrendous war in human history. The family of those nations went to war. Kaiser Wilhelm and Edward of England (Wm?) were cousins.

We will see the end of wars and rumors of wars until the end of the Tribulation.

We are in a war and there are many others as well. When Bobby edited *Freedom through Military Victory*, there were 50 wars going on at that time. Today, it is no different.

Only at the end of the Tribulation will world peace become a reality. When the Prince of Peace rules in the line of David. He is the only one capable of doing so. No one else will be able to do this.

Mark 13:8 For nation will rise up against nation, and kingdom against kingdom. There will be earthquakes in various places, and famines. These are the beginning of birth pains.

We are surrounded by this. Conflict and war. It is unreality to think that there is perfect harmony among human relationships; even between Christians.

Where is the peace? It can only be found in our soul. This is the only place where real peace can exist; never in external circumstances.

Where is the peace? In your own soul. Even if your conflicts are never resolved. We cannot abolish conflicts between nations. Bobby can't tell us that we will evolve into people

who do not have conflicts. We cannot evolve out of our sin natures. We will always have this, and from our sin nature comes conflict. The nature of man is not inherently good and we are not outgrowing it.

The fact that we can communicate all over the world by technology does not change human nature.

Lack of preparedness does not abolish war, it abolishes freedom. Disarming; unilateral seeking of peace; getting rid of nuclear weapons as quickly as we can, will not bring us closer to peace. We are getting rid of nuclear weapons right now, and nuclear weapons have kept us out of nuclear war for the past 60 years. This is lunacy. The sin nature of man guarantees conflict between man.

Only God can remove the enmity between God and man through His Son.

Peace on earth to men with whom God is pleased.

What Is the Solution? How Do We Attain Peace on Earth Toward Men?

1. First the believer is reconciled to God through faith alone in Christ alone. That is the appropriation of what Christ did on the cross.
2. Then the believer fills his soul with Bible doctrine. He implants the cross of Christ in his soul.
3. Through that, we gain the only true peace on earth; peace in our soul. The only thing that we have control over is our soul. You may even be a manipulator, but you never have complete control over someone else.
4. We cannot implant peace in the souls of others. That is the best we can do for reconciliation between people.
5. Even with that peace in your soul, you cannot control another person's nature or antagonisms, especially toward us.

Jeremiah describes the lack of peace in man's souls apart from Bible doctrine.

Jer. 6:14 [They have treated My people's brokenness superficially, claiming: Peace, peace, when there is no peace.](#)

How many times have we heard, "Just give peace a chance." There wasn't even peace on that campus. Bobby had tears in his eyes from tear canisters thrown into buildings at his college to remove those who had taken over these buildings, with signs saying, "Give peace a chance."

no matter how many times the UN says, "Stop attacking Israel," the wars in to the Middle East will continue. Some modicum of peace will be achieved only when enemy nations realize that war is too costly.

Peace is unavailable to those people who are unreconcilable.

Lesson #none Luke 2: The Life of Christ February 2, 2011 Wednesday

Cold weather, rolling blackout canceled

Lesson #none Luke 2: The Life of Christ February 3, 2011 Thursday

Cold weather, rolling blackout canceled

Lesson #0044 Luke 2:14 14:26–27 Life of Christ Feb 6, 2011 Sunday 1

We have misinterpreted this verse to mean that, man, by man's efforts, will usher in world peace. **Glory to God in the highest, and on earth peace, good will toward men.** This is the incorrect way to translate it.

God's actions toward people is limited. This verse does not mean that God looks at those who are trying to bring about peace are those with whom God is well-pleased.

Reconciliation (peace) is between man and God; not between man and man. This is not some humanistic peace, whereby man brings in world peace by his own efforts. Man cannot even bring peace to his own life between himself and others. Do not think that man will abolish personal conflicts somehow. It won't happen. There is no internationalism which will fix things and bring peace. Disarming is a figment of the imagination of humanism. What do you think would happen to certain nations if they disarmed and decided, "Let's be peaceful and get along with everyone."

Egypt today is in complete and total anarchy; there is a power vacuum; and wherever there is the power vacuum, Iraq and Israel are the only stable countries in the Middle East. Egypt could fall and become the Islamic Republic of Egypt tomorrow. Shouldn't Israel disarm and say, "Peace, brother." They would be annihilated. The same is true of South Korea or the United States.

As a client nation, the United States is the greatest perpetrator of peace in this world. There is nothing to be expected by chanting, "Give peace a chance." They think that the essential nature of man is changing; but our sin natures cannot be removed. The possession of a sin nature does not change in man.

Luke 2:14 **Glory to God in the highest, and on earth peace toward [or, with reference to] men with whom He is will pleased.**

Let's talk about peace. Matt. 10:34–36 **"Don't assume that I came to bring peace on the earth. I did not come to bring peace, but a sword [which indicates division]. For I came to turn a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law; and a man's enemies will be the members of his household."** Jesus Christ came to bring division among family members. Isn't the family a divine institution? It is the basic unit which holds society together. As a result of the first advent, those who believe in Christ and continue to grow, they will be separated from some members of their family.

This does not mean that we must run the other direction to avoid your family. This is a spiritual separation; this is about like-mindedness. Those who are not believers in Jesus Christ or reversionists, those, even in families, will develop antagonisms against those in Christ or who are growing spiritually. This is true in every aspect of life. It is true between individuals; it is true in individuals. Antagonisms develop. This is the devil's world and he is opposed to us in every possible way. They will hate us. Some will hate you. Islam does not love you.

Through all of this, the believer's priority is Jesus Christ. This does not mean that we abandon family. It simply means that there is a priority.

In Luke 14:26, our Lord speaks in hyperbole. Some of our family members think that we are weird for going to church, and sometimes, this is the person who loves us more than anyone else on this earth. The key is priority.

Luke 14:26–27 "If anyone comes to Me and does not hate his own father and mother, wife and children, brothers and sisters--yes, and even his own life--he cannot be My disciple. Whoever does not bear his own cross and come after Me cannot be My disciple."

If families can be divided; then so also the family of nations.

We ought to protect Israel, otherwise, we are in for serious discipline.

Mark 13:7–8 "When you hear of wars and rumors of wars, don't be alarmed; these things must take place, but the end is not yet. For nation will rise up against nation, and kingdom against kingdom. There will be earthquakes in various places, and famines. These are the beginning of birth pains."

Wars reflect divisions among peoples. We can all name a variety of conflicts. There is someone out there with whom we are in conflict with. We usually have all sorts of conflicts going on. It is unreality to expect perfect harmony in any relationship. A relationship with God through Jesus Christ is the only way that we can gain peace in our own souls.

Peace means adversity does not get into our souls, despite the fact that we are mired in conflict. This peace cannot control the other person's nature of antagonism.

There is no peace because these people have rejected the truth. There is no peace in their souls and there is no peace around them. They do not understand why we cannot just get along. They do not understand the fundamental nature of man. The main principle of anthropology is the depravity of man. That is the truth, which is the opposite of what many might believe.

Jer. 8:11 They have treated superficially the brokenness of My dear people, claiming: Peace, peace, when there is no peace.

They went behind their walled cities, and they were still subjected to death and slavery. We have a nature that cannot be changed, but it can be controlled by God the Holy Spirit and by spiritual growth. The results are not perfect, but better than anything else on earth.

There is no utopia on this earth and never will be until the 2nd advent. Only the confidence in the souls of believers. Attempts to get peace are usually destructive acts. Trying to abolish national boundaries brings about more conflicts than it solved. God can solve these problems, but we cannot. The superimposition of human utopian ideas will never fix anything.

Luke 2:14 **Glory to God in the highest, and on earth peace toward [or, with reference to] men with whom He is will pleased.**

Lesson #0045 Luke 2:14 The Life of Christ February 6, 2011 Sunday 2

Bobby wants us to make certain that we understand peace is not be achieved in this world. The superimposition of collectivism is one great way that some believe will give us peace. Collectivism over individualism. This is what Marxism is. This is what the creeping socialism in our own country is. The state is more important than the individual and the idea that the state can solve the problems of mankind. Our government cannot solve our problems. They never could and never will. Soviet Russia was the greatest collectivist attempt in world history. We just need more government and we will all be better off.

People think that the redistribution of wealth is the solution. We are not equal because we have the same amount of money. Someone is going to get wealthy and someone is going to be poor. A welfare program that destroys people rather than helping them out. For whatever reason, being poor will never change.

All we need to do is abolish capitalism and the greed of man will disappear. Capitalism is the one thing which brings prosperity. We have been told over and over again that it is an evil.

All of these things are alleged in order to create a power vacuum. How do you think that collectivism is imposed? How do you think redistribution is imposed. This is done by force and violence.

Man has never had a good nature and never will have a good nature. Revolution does not result in peace. God illustrates how, whenever man declares peace, there is no peace.

If Bobby taught an anthropology course, this is where he would start, with Jer. 17:9.

Jer. 17:9 **The heart is more deceitful than anything else and desperately sick--who can understand it?**

People are shocked by crime and violence. The heart is desperately wicked. Jeremiah tells us like it is. There will never be permanent peace on earth. This only occurs when the Lord returns.

Bobby lines up the kings of the east, the kings of the south; etc. But who knows? There will be war. That is guaranteed. However, we are not to become disquieted. The valley is Esdraelon and Napoleon once said, "The armies of the world could fight here" and they will. The blood of the enemy will rise as high as the horse's bridle. That will result in peace. However, then there will be a time when man lives without a sin nature. When Jesus Christ rules over the entire earth, and only then will the environment be in harmony with us. In the meantime, Al Gore can scream as much as he wants. Bobby loves animals and he is a hunter from time to time. Hunting is often a process of keeping animals alive. Not over-killing, but conservation killing. The point is, the environment will not be destroyed by man. There will be none of this global warming, ice storms, cancellation of Bible class, etc.

In the meantime, individual peace comes in the souls of believers who are spiritually mature.

The United States has preserved the peace through strength.

Luke 2:14 **Glory to God in the highest, and on earth peace toward [or, with reference to] men with whom He is will pleased.**

The Peace of Luke 2:14

1. Peace with men with whom He is well-pleased is reconciliation between man and God.
2. This is a peace within those who accept the Messiah, the Lord Jesus Christ, as Savior, and then grow to maturity. That is peace in your own heart and peace toward others.
3. Those who grow spiritually. The maximum peace that we can have with others in our periphery is peace in our own souls first. All of the problems in this world, including war, do not frighten us. We have the doctrine to understand all that is going on all around us. We have no illusions about that.
4. This is a living peace, a peace for our life, for those who advance in the spiritual life. Isa. 26:3 **You will keep him in perfect peace whose mind is stayed on You [occupied with the Lord], because he trusts in You.** There can be no peace of mind without truth and trust. We have faith in His Word and we focus on the mind of Christ. That is divine viewpoint. That is peace in your soul.

This is one reason for our current study, to learn His thinking, as well as His person and history. We can face life with a mental attitude which is unassailable. A relaxed mental attitude. This is your peace which springs from reliance upon God's graceless, matchless provision for us. We show courage and poise and optimism in great difficulties. We are

able to relax and we are able to concentrate and we can believe the promises of God's Word. Faith in His Word is the only way to develop a relaxed mental attitude.

Now, for most of us, there is something which gets to us. There is something that we hear and it gets to us. Do we have a relaxed mental attitude through it all? As we grow spiritually and as we plant doctrine in our soul, we grow and deal with adversity. Jesus Christ, on the cross, had a relaxed mental attitude. He was not overjoyed and thrilled; but He had an attitude in adversity, an attitude which understands what is happened, an attitude which allows us to relax. This is not the power of positive thinking. This is not some meditation. This is a constant peace of mind that is developed.

Mental attitude sins, like fear, anger and worry. These are actual sins. Lucid, clear doctrinal application cannot coexist with these mental attitude sins. As you grow, these will become less of an issue for us. When you can apply His Word to the circumstances of life, when it is implanted in your soul, then life will bring nothing to you that you cannot handle. Bobby says that we ought to read about the martyrs of the faith, how some are burned or shot or killed in some horrible way because we believe in Jesus Christ. People died with a smile on their face because they died with faith in Christ. And they knew, in seconds, they would spend eternity with Jesus Christ. That is a relaxed mental attitude. The narratives of some of these martyrs is amazing.

Stephen, the first martyr, was a good first example. The Apostle Paul, then Saul, watched this, and he hated Christians at that time. With a relaxed mental attitude, the believer will not wear his feelings on his sleeve; hypersensitivity, taking offense at every slight, and developed a soul filled with mental attitude sins because of every slight. These result in problems of your own making.

What we ought to do is respond with the doctrine in our soul. Have a peace of mind. Your greatest nemesis, to whom you would normally react, use doctrine, and see how it works. Think of a doctrinal rationale instead of facing it with more mental attitude sins.

The believer with the relaxed mental attitude is the person with whom God is well pleased.

God Is Pleased with Those

1. God is pleased with the believer who have a peace of mind, regardless of what the circumstances are.
2. Those are the ones who put problems in the perspective of the Word of God. This is the perspective of the mind of Christ Himself. What can assail you then?
3. These are the ones who relax in the promises of God. Right there, you know how God delivers you inside great difficulties.
4. These are believers who produce a steady, mature tranquility which is reassuring to himself and to those around him.
5. Those with whom He is well-pleased are those who live in the light of eternity. They are secure in time and in eternity. It is never doubting what our eternal future is.

Death is in the hands of the Lord. It is in his hands. The greatest fear is in the hands of God—death.

6. The adversities of life. Your life does not go without adversity as a believer. Philip. 4:7 **the peace of God which surpasses all comprehension and it will guard your hearts and minds in Christ Jesus.**

Lesson #none Luke 2: The Life of Christ February 9, 2011 Wednesday

no class; inclement weather

Lesson #0046 Luke 2:15–19, 52 The Life of Christ Feb. 10, 2011 Thursday

These shepherds knew how close they were to the marvelous events that were unfolding. They decided to go see the God-man, God with us, Immanuel.

Luke 2:15 **And it happened as the angels departed from them into Heaven, the shepherds said to one another, Indeed, let us go to Bethlehem and see this thing which has happened, which the Lord made known to us.**

The religious leaders knew all about these various things from the Bible, and if there were rumors about a Messiah, they could have gone to Bethlehem to check things out. They did not. Their focus was only upon themselves.

This is what happens to denominations; they do not seek to know the Lord Jesus Christ; they do not seek to know the Word of God. The Roman Catholic church, at one time, was the church, but it morphed into something else because they became more interested in power politics.

Every time a denomination or a Bible church moves away from the Word of God, there is nowhere to go except to focus on themselves.

“The church should be meeting my needs,” was something that Bobby heard in seminary all the time. You do not get to define your own needs and let God fix all of those needs (or your church). It is not the bowling ally that meets your needs. That is not what the church is all about.

Luke 2:16 **And hurrying they came and sought out both Mary and Joseph, and the babe lying in the manger.**

After the shepherds saw the baby, they spread the word of His birth.

They told the things which they understood; they told about what the angels had told them; they were excited. They were totally jazzed about what just happened.

Luke 2:17 **And seeing, they publicly told about the word spoken to them concerning this Child.**

It sounded like, those who heard, had a big question mark over their heads. They were simply amazed or astonished about what they heard. These guys were confirming that the prophecies that were made that they were now being fulfilled. All that the Old Testament spoke of was being fulfilled. This would amaze any person who knows Scripture.

All of this would be quite amazing. Here is the grace of God in the flesh. They were certainly amazed and astonished. All the sacrifices pointed to this one moment. Thalmazô points to the full scope of Who this baby was. After 2000 years of waiting. 2000 years since the first covenant made with Abraham, and now it had come to pass.

Either these people were overwhelmed with gratitude; they wait and wait, and it finally happens. If you really believed that it would happen, then it should not surprise you that it happens.

Gideon was a great man of the Old Testament, that all know. And Gideon just could not believe it. He got all of these signs to know that God was with him, and he just could not believe it.

Luke 2:18 **And all those who heard marveled about the things spoken to them by the shepherds.**

Mary did not fully grasp everything. She had promises from the angels; she knew all about Elizabeth; and all of these shepherds are showing up to worship this child, and Mary just thinks about this, and keeps this to herself, thinking about these things.

These things were being confirmed by the shepherds. Suddenly, it began to dawn on Mary about what was going on.

The verb *συμβάλλω* which is a strange verb. It can mean *to ponder, to revolve in one's mind; to think about*. Mary was deep in rumination; she was trying to make sense of it all. Mary probably had the 1000 yard stare thinking about it all.

Mary had stuff she knew from the angels; and she knew this child was set apart as the King of Israel. But these shepherds suddenly showing up, that was not something that she expected to happen.

Parents often think about their children and wonder what their children are going to be like. And Mary is thinking about this, as her Son was far more than any child.

Mary was confused, and the later growth of Jesus will confirm that Mary continued to ponder about Who this child is. We find this out when Jesus is 12 and He is in the Temple discussing theology. Mary did not fully realize what Jesus would be doing and Who He was in this regard.

There is His first miracle turning water into wine in Caana and she did not expect this to occur. She was not read in to Who He was. Even here, she did not fully comprehend that

Jesus is fully equal to God. So Jesus must tell her that He must be doing His Father's will. However, to her credit, she trusted Him. She would understand as things progressed.

Mary is just like us. She had to learn; she had to put it all together.

Our Lord Jesus Christ's early life; and what about that with His parents? How did He relate to His parents, being Who He was. Deut. 5:16a **Honor your father and your mother as the Lord your God has commanded you.** This is authority-orientation. This is recognizing who is the authority. Rebelling is not a part of the child's repertoire. Jesus must honor His father and mother in order not to sin. Jesus has to be authority oriented.

How would His parents act, know that He is undiminished Deity. They would have honored Him as God. They were focused on His humanity, even though He is the God of the Universe.

How could these parents demand that their Son honor them? His humanity had to submit to the authority of His parents. Jesus had to fulfill the Law. The Law was designed to guide Israel. The Law also demonstrated to everyone that they could not keep it. This testified to their sinfulness; to their inability to meet its requirements. Jesus Christ knew every part of the Law, and He kept it perfectly.

He had to be fully associated with children; and He was a child, developing like any other child.

Luke 2:19 **But Mary kept all these sayings, meditating** [ruminating, pondering] **in her heart** [right lobe].

Jesus grew in spiritual maturity. His humanity was exactly like ours and His humanity had the exact same assets that ours has. Jesus was a model child; people admired Him. He led His life in perfection and humility and authority orientation. He had to have food and water to grow. He did not have unlimited physical strength. He had to limit the independent use of His Deity.

He was strong, because He hurled the money changer tables in John 2. His physic would have had a certain perfection to it. He probably had great health because He did not sin. We can reasonably surmise these things about Jesus in His humanity.

In spite of His lofty personage, He had to be under the authority of Mary and Joseph. He had to fulfill the Law. If the God man submitted to the authority of his parents, what about the children hearing this message?

If you are not authority oriented with your parents, then you will be unable to adapt to anything. Be patient, you will get out from under the thumb of your parents, but, you will find yourself under so many other authorities after that.

Throughout His ministry, there was a vague understanding of Who He was. Had the followers of Jesus been focused on His Deity from the beginning, their relationship with Him would have been vastly different. Jesus focused on His humanity. The human bond which bound the Lord to His disciples would have been dissolved, if their focus was upon His Deity.

We grow in our relationship as we become occupied with Him. We build a relationship with Jesus in a certain way.

Luke 2:52 **And Jesus increased in wisdom and stature, and in favor with God and man.**

Every event in His life was something that Mary would take note of and she developed a relationship with Jesus Christ as a Person as we do. She did not fully understand it all at the very beginning. It is just as we know some things about Jesus, but we do not know everything about Him. We grow and we learn those things.

It takes time to grow spiritually. That is why we are here.

Luke 2:19 **But Mary kept all these sayings, meditating** [ruminating, pondering] **in her heart** [right lobe].

Lesson #0047 Luke 2:20–21 Life of Christ February 13, 2011

Sunday 1

Communion Sunday:

1John 4–8 God is our valentine; God is love.

God made us alive in Christ. Central to our salvation and to our spiritual life is the divine attribute of love.

John 3:16 **For God so loved the world that He gave His uniquely-born Son. Rom. 5:12 God demonstrates His love for us, in that, while we were yet sinners, Christ died for us.**

Nonmeritorious faith; Christ did it all. God is eternal. He has always existed. His love, as an attribute, has always existed. There was never a starting point for God's love. Therefore, love has always existed toward us. His love has never changed toward us. Our love must be generated and developed over time. Human love will not blossom by learning the worst things about a person. All-knowing God, knowing even the worst about us from the very beginning, still loves us.

Adam rebelled and all mankind fell with him. **In Adam, all die. 1Cor. 15:22 For as in Adam all die, so also in Christ shall all be made alive.**

God's love does not increase because of our good deeds or spiritual advance. It is not affected by what we do or what we fail to do. God's love cannot be altered because God cannot alter His essence and still be God. His love can never be complicated by silliness; His love is not hot and cold; it does not have its ups and downs. God does not make exceptions for His favorites. God's love always functions in a rational manner.

Unconditional and unchanging love does not sound very romantic. Human love can also degenerate to anger and hatred. God's love will never do this. There is nothing that we can experience like the love of God. God's love compels Him to take actions so that mankind might have a personal relationship with Him. God could have left us to our fallen condition and to the punishment that we deserve.

However, no matter how much God loves His creatures, He cannot be associated with our sin. Love cannot overlook the sin problem. Sin was not the total answer. God could not simply dismiss or simply absolve man and sin. Love motivated God, but it could not, in itself, overcome the enmity of sin between God and man. God's righteousness and justice do not allow God's love to remove the barrier between man and God.

Our sins are not sins which belong to Jesus. Our sins are as abhorrent to God the Son as they are to God the Father. What kind of love is a love like that, that a perfect God could direct toward sinners who are anathema to Him. It was the most powerful love that ever existed. It was a completely unconditional love. This is a love which focuses on the work of Jesus Christ, but not upon us. God's love does not depend upon our merit. It depends upon His integrity. It depends upon the grace of the subject. We begin life as God's enemy. Rom. 5:10 **For if, while we were enemies, we were reconciled to God by the death of His Son; much more will we be reconciled to His life.** This is the grace of God in action for us. Grace works in coordination with His righteousness and justice. No sin can stand before the righteousness and justice of God. His love and grace provide the reality of the incarnation of Christ. Because Jesus Christ was judged on the cross, all of our sins were forgiven. Christ became sin for us. God does not see our sin; only His perfect righteousness in us. We have the righteousness of God imputed to us and we are therefore righteous in His sight. Because of Jesus Christ, we know that God is our Father; he is our benefactor and He is our friend. We can, at any time, come into His presence in prayer. Without Christ, none of us can say that. God is no longer our enemy. There is no longer this unbridgeable gap between God and us. This is all true because of the love and grace of God which is in the Lord Jesus Christ.

That is worth remembering on Valentine's Day.

Luke 2:8–20 is about the critical role of the shepherds on this first Christmas. The announcement of the angel is in Luke 2:14 **Glory to God in the highest and on earth peace with whom men He is well-pleased.** This is the most famous of Christmas sayings. The shepherds were overwhelmed but not confused. They departed immediately to Bethlehem to view this great event. Luke 2:17 **And when they saw it, they made known the saying**

that had been told them concerning this child. Then the shepherds returned to the fields. They were not far away. They were in the fields where David was as a shepherd boy.

Luke 2:20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as was spoken to them.

These men became the first witnesses to the Lord Jesus Christ. They testified for the Savior and all that He is and all that He has done. From this point, His life began to unfold to the world.

Then 8 days go by, and the custom was to circumcise the child and to name the child. This was done to every male Jewish child.

Luke 2:21 And when eight days were fulfilled to circumcise the child, His name was called JESUS, the name called by the angel before He was conceived in the womb.

Jesus means *salvation*. This event had great significance.

Lesson #48 Luke 2:21 Gen. 17:1–17 Life of Christ Feb 13, 2011 Sunday 2

Luke 2:21 And when eight days were fulfilled to circumcise the child, His name was called JESUS, the name called by the angel before He was conceived in the womb.

Jesus was His name, just as the angel told Mary and Joseph. His name means *God is salvation*.

8 days later, Jesus is presented and named. This was the custom for all Jewish infant males on the 8th day of their life. However, it has great significance.

Circumcision was not exclusive to Israel. Other cultures practiced it. In Israel, it took on a very special, symbolic meaning. It was mandated by God to represent a doctrine that Israel needed to know and needed to remember every day.

Circumcision was connected to the covenant of God to Abraham.

Gen. 17:1 When Abram was ninety-nine years old the LORD appeared to Abram and said to him, "I am God Almighty; walk before me, and be blameless,

God made a promise to Abraham about his descendants, despite the fact that Abram had no children and was too old to father a child. Abram had to realize that this would happen. God would make this happen. This way, Abraham could recount these promises.

Gen. 17:2 that I may make my covenant between me and you, and may multiply you greatly."

Gen. 17:3 Then Abram fell on his face. And God said to him,

Gen. 17:4 "Behold, my covenant is with you, and you shall be the father of a multitude of nations.

Gen. 17:5 No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations.

Gen. 17:6 I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you.

Gen. 17:7 And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you.

Gen. 17:8 And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God."

Gen. 17:9 And God said to Abraham, "As for you, you shall keep my covenant, you and your offspring after you throughout their generations.

Gen. 17:10 This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised.

So that Abram would remember this, God mandated circumcision.

Gen. 17:11 You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you.

The time frame is given, which would be observed by our Lord's parents.

Gen. 17:12 He who is eight days old among you shall be circumcised. Every male throughout your generations, whether born in your house or bought with your money from any foreigner who is not of your offspring,

Even Gentiles living with them.

This was related to the virility of Abram, even though he was 99 and long past having children.

Circumcision represents the revival of Abraham's ability to procreate. This is the ritual to commemorate the establishment of the Jewish race. This also established a regenerate race. They were from death, and yet they live. All circumcised Jews can depend upon God for their race and their regeneration. God's symbols are certainly appropos.

Gen. 17:13 both he who is born in your house and he who is bought with your money, shall surely be circumcised. So shall my covenant be in your flesh an everlasting covenant.

Gen. 17:14 Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant."

Gen. 17:15 And God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name.

This was accomplished the same time that the promise of Isaac was made, as well as the promises of kings of people would come from Sarah. From Abraham and Sarah would come the kings of Israel. Sarah will be the mother of kings and she is long past the age of child-bearing.

Circumcision

1. Circumcision was continued as a ritual reminder of God's promise for all generations of Jews. All male Jewish boys were circumcised as a ritual reminder to all Jews.
2. God instituted circumcision with Abraham as the sign of His everlasting covenant.
3. It was also a symbol of Abraham's faith in the promise of that covenant. Abraham had to perform this ritual himself. This was a sign of his faith in God's covenant.
4. Abraham was a mature believer when God made the covenant. This is when Abraham became a Jew.
5. When this covenant was made, this spoke of greater blessings conveyed at spiritual maturity. This covenant was made a long time after his salvation. Greater blessings conveyed to a spiritually mature man.
6. The covenant sign of circumcision glorifies God in the fulfillment of the covenant.
7. This is about the coming Messiah as well.

Circumcision is the symbol of the promise and Jesus is the fulfillment of this promise. So every time Abraham or any Jew looked down, it was a reminder of the grace of God and a reminder of the importance of spiritual advance.

Then, after this child is born, God will tell Abraham to take this son out and kill him as a sacrifice. Abraham had the symbol of circumcision with him always, so this reminded him.

Gen. 17:16 I will bless her, and moreover, I will give you a son by her. I will bless her, and she shall become nations; kings of peoples shall come from her."

Why is the 8th day chosen for the circumcision of a male child? Why not do this when the child understands it? Baptism is a recognition of your faith in Christ. Here, we have circumcision mandated when the child is only 8 days old.

This is to remind the parents of God's faithfulness in His promise to Abraham and to all of the Jews. It was not necessary for the child to understand that point.

The parents could later teach this to the child. Through circumcision, the child would recall that he had accepted all the conditions and all of the obligations and privileges of the

covenant. This included the obligation to live under and to obey the Mosaic Law. This is what is required of the Jews. That is a part of their conditional covenant; a part of their national law. Moses was given the Law on Sinai, a law to govern their nation, right out of the box. This was a law in which there was no flaw. This was a part of the personal and national existence of Israel. This was a national thing.

The Mosaic Law was scrupulously observed by the Lord Jesus Christ as a child and through to adulthood. He was the only Person who could fulfill the Mosaic Law and the only One Who would. Every other Jew also had an obligation to fulfill the Law. They all had sin natures and they all sinned at various times in their lives. The Law was always violated by everyone one way or another.

The pharisees thought they could keep the Law; or they would pretend that they are able to keep the Law. The Jew had the obligation to keep the Mosaic Law, and so Jesus was the only One Who could do this successfully. The Mosaic Law reminded the Jews that they needed an intervention on their behalf. Only Jesus Christ was an acceptable mediator between God and man.

Circumcision reminds the Jews of their own inability to keep the Law as well as the sacrifice of the Lord Jesus Christ. No Jew would be justified by keeping the Law.

This circumcision of Jesus Christ is no insignificant event. This is the most significant event in His young life. The baby would be too young to remember the pain of the circumcision. So, early in life, on the 8th day, a time designated by God, so that cruelty and any pain is beside the point of circumcision.

Circumcision Today

1. Circumcision in the Church Age does not carry the same ritual meaning that it did in the Age of Israel. Today, some call circumcision to painful and too cruel.
2. It is no longer a symbol because client nation Israel no longer exists in the Church Age. That nation has been set aside. It will be set aside until the Tribulation.
3. It can still be used as a reminder that the covenant is still in effect for Israel.
4. The church is not under the Abrahamic covenant or the Mosaic Law.
5. The ritual of circumcision has no spiritual connotation in this age as it did during the Age of Israel.

Circumcision on Jesus Christ was a recognition of the covenant that God made to Israel and to Abraham. This promise was given to Abraham. The 8 day old child has the symbol of this circumcision.

Gen. 17:17 [Then Abraham fell on his face and laughed and said to himself, "Shall a child be born to a man who is a hundred years old? Shall Sarah, who is ninety years old, bear a child?"](#)

All of the rituals of the law pointed to Jesus Christ, His work, His kingship, and to His substitutionary death. Jesus had to keep the Mosaic Law, and that was necessary in order for Him to show that He was sinless. He could not violate one jot or tittle of the Law. The pharisees attempted to keep the Law and none of them were able to. Jesus is the only one qualified to be the Savior. This is His credential of Messiahship.

Jesus, in His birth and conception, fulfilled the Law. There is the place of His birth and the virgin birth and His line, all were things that were fulfilled by Jesus Christ.

Once 8 days came to pass, Jesus was circumcised. We discuss circumcision because this is here. This helps to define Who Jesus is.

Luke 2:21 **And when eight days were fulfilled to circumcise the child, His name was called JESUS, the name called by the angel before He was conceived in the womb.**

Gen. 12:1–3 there would be a nation, a land, a seed, an inheritance and this would be a covenant between God and Abraham.

Gen. 17:11 **You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you.**

This ritual had a symbolic meaning which is centered in reality. Circumcision was mandated as a sign of the covenant promise between God and Abraham.

Circumcision, Regeneration and Abraham

1. This symbolized the revival of Abraham's sexual function. In the covenant, God promised that Abraham would be the father of a great nation, and it got to a point where Abraham was too old. When God made this announcement, circumcision was a sign that guaranteed the promised child.
2. Circumcision was the sign of the new race fathered by Abraham.
3. This began the line of Abraham, Isaac, and Jacob. Abraham believed in God, and that was why he was chosen. He believed the covenant and he believed the One who made the promise. First physically and second spiritually. Abraham was the first Jew and he was also regenerated. Abraham generated the race. Abraham was regenerate. The race was born and the race was to be born again race.
4. Circumcision is a sign of the divinely ordains, Abraham was the father and the forerunner of this race.
5. The Jews were to be a blessing to all of mankind; and their race was based upon regenerate. Furthermore, they would be blessed under the Abrahamic Covenant.
6. Gentiles were circumcised as a symbol of belief. Circumcision represented all of these things to Israel. Therefore, it was necessary that Jesus Christ be circumcised as a Jew.

The reality was regeneration; circumcision is the sign. Gal. 5 is all about the sign of circumcision. This is not mandated for Church Age believers. We are not under the Mosaic Law.

Gen. 17:12 He who is eight days old among you shall be circumcised. Every male throughout your generations, whether born in your house or bought with your money from any foreigner who is not of your offspring,

Gal. 5:2 Look: I, Paul, say to you that if you accept circumcision, Christ will be of no advantage to you.

If you go the legalistic way, then you have no advantage.

Gal. 5:3 I testify again to every man who accepts circumcision that he is obligated to keep the whole law.

If you think you must keep one part of the Law, then you are obligated to keep all of the Law. Paul is logically devastating to these people. What the Church Age believer has is unique way beyond this ritual.

Gal. 5:4 You are severed from Christ, you who would be justified by the law; you have fallen away [drifted off course] from grace.

If you think that circumcision is the answer, you have been severed from Christ. You have fallen from grace. Maybe this is where he has drifted off course from grace?

If they are trying to be saved by the Law, they are in the same boat as unbelievers in the Old Testament. They may, after salvation, decide that the Mosaic Law is the way to go, and that means they have drifted off course.

The Church Age Believer and Circumcision

1. The Church Age believer is not identified by circumcision as a New Covenant people. So circumcision is not a ritual for us which identifies us.
2. Dispensations allow us to differentiate between the times.
3. God has a different plan for the Church Age believer. That mandate is not for this age. We do not live under the Law.
4. Our identification is with Jesus Christ. We are not a racial species but a new spiritual species.

Circumcision is practiced today, by both Jews and Gentiles. However, there is no spiritual connotation associated with it. It is mostly a hygiene thing. Regeneration is by faith in Christ. No Jew under the covenant just by descent from Abraham or by means of the ritual of circumcision is saved. It was all about regeneration. This is true in the Age of Israel and during our time as well.

Why Jesus Was Circumcised.

1. It identified Jesus Christ with Israel and the Jewish race and identified Him to Israel.
2. It was a symbol of His being under the covenant.
3. For Jesus, as the Messiah, He was the fulfillment of that covenant.

Gal. 5:5 **For through the Spirit, by faith, we ourselves eagerly wait for the hope of righteousness.**

Being cut off from the hope of regeneration if you depended upon the symbol of regeneration. Circumcision was never the means of gaining the promise of Abraham.

The 8 day old child was circumcised as a sign of accepting the covenant. It would be like being baptized at 80 years old.

Circumcision was and is meticulously practiced by the Jews. However, then and now, it was not practiced for the right reasons. It is a ritual only.

There are many Christians who believe in baptismal regeneration. This is heresy. Working your way to salvation via sacraments is also heresy.

Moses wrote in the Law in Deut. 30:6, which is all about the real circumcision: **And the LORD your God will circumcise your heart and the heart of your offspring, so that you will love the LORD your God with all your heart and with all your soul, that you may live.** Outer symbols represented inner realities. It is the circumcision of heart that matters.

Rom. 2:28–29 **For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.**

Rituals do not save; rituals represent something. What divides the Jew is the reality. Circumcision is a matter of the heart. It is the Holy Spirit Who has the knife and circumcises the heart.

Justification is the reality. The redeemed are circumcised of heart.

Final Points

1. Outward rituals must represent the inward reality; otherwise it is pointless. How many churches go through rituals which are meaningless.
2. Regeneration of heart first. Circumcision of the foreskin represented the circumcision of the heart.
3. Symbolic rituals do not solve the problems of man's sin nature.
4. Only Christ can solve the problem of the separation of man from God.

Fulfilling the ritual of circumcision signifies Mary's and Joseph's faith and signifies that their child was set apart as a child of Abraham, bound to obey the Mosaic Law.

40 days after circumcision, something else comes. Up.

Gal. 5:6 **For in Christ Jesus neither circumcision nor uncircumcision counts for anything, but only faith working through love.**

Lesson #0050 Luke 2:22–24 The Life of Christ Feb. 17, 2011 Thursday

There are 2 more rituals here in the early life of Jesus which are not as well-known as circumcision.

They named Him Jesus as they were told to do by the angel; and then He was circumcised on the 8th day.

Then, about a month later, there was a legal requirement. 40 days after Jesus was born, they went to Jerusalem. Bobby said they went due north?

Luke 2:22 **And when the days of her purification according to the Law of Moses were fulfilled, they brought Him to Jerusalem, to present Him to the Lord**

This describes this purification.

Luke 2:23 **(as it is written in the Law of the Lord, Every male that opens the womb shall be called holy to the Lord)**

There was a sacrifice which had to take place in the Temple.

Luke 2:24 **and to offer a sacrifice according to that said in the Law of the Lord, A pair of turtledoves or two young pigeons.**

These commands come straight out of the Mosaic Law. This was part of the Law for every child (or, every firstborn child?).

This was a critical event in his life. This may seem routine, but for Jesus, this is a critical moment.

Every Jewish mother went to the Temple after have a child for a purification ceremony. Then there was a redemption ritual which took place. Jesus was the Redeemer of mankind, and notice was posted when these rituals took place. This would be circulated among those who had not yet heard, but a group who is very important. This is the first time that the religious leaders head about our Lord.

Luke 2:23 **(as it is written in the Law of the Lord, Every male that opens the womb shall be called holy to the Lord)**

This is a restatement of Ex. 13:2; God chose every firstborn male for priestly service.

Ex. 13:2 "Consecrate to me all the firstborn. Whatever is the first to open the womb among the people of Israel, both of man and of beast, is mine."

The spiritual life is a part of everything that we do. Wandering off course from this means that we are not living the Christian life. The Jews were always forgetting what God had done for them. They were always off chasing after false gods.

Similarly, we are not to marry a heathen. They always drag the Christian down. So this ritual reminds Israel that every male child firstborn was to render service to the Lord. This was a sacrifice for a family, and that is why it spoke of the sacrifice of the firstborn of Mary. This passage was prior to the Levitical priesthood. Aaron's family became the line of the priesthood. However, God never abolished this requirement. This mandate remained in place and the firstborn was still dedicated, but they were to support the new Levitical priesthood.

God provided for His priests a means of support. More importantly, this was servanthood of the firstborn. The firstborn is the one with the greater honor. The firstborn, who are the highest, had become servants. The highest is Jesus Christ, and He was a suffering Servant; He came to serve us. This ritual was a picture of Jesus.

Not every firstborn male was turned over to be a servant. However, the family could pay to keep this child from serving. The family had to pay this price, and that would get him out of this service. Serve the priests or pay the redemption price. One of these 2 was required. Jesus Christ was both. He is both the servant and the Redeemer.

The total payment is 5 shekels of silver from Num. . This was a legitimate and legal and this was also expensive. This was a considerable amount for someone to pay. This was not a cheap redemption. This same ritual occurred over and over again in Israel. The synagogue still has this ritual.

Jesus, the Son of Man, needed to be redeemed from Temple service, just as was every other firstborn son. This was Jesus fulfilling all of the rituals and all of the requirements, demonstrating that He was the Messiah. The picture is, Jesus would redeem all mankind.

All of this was a picture of Who He is. 40 days old, and He is pictured as the redeemer of all mankind.

Luke 2:22 **And when the days of her purification according to the Law of Moses were fulfilled, they brought Him to Jerusalem, to present Him to the Lord**

There is also all of this cleanness and uncleanness. You may wonder, what is the deal with all of this clean and unclean stuff. Being unclean was a circumstance mentioned many times in the Mosaic Law. This represents a very basic doctrine. Uncleanness represents sin.

Now, in the Law, there were clean and unclean animals. Cows and sheep were considered clean. Animals who walked on flat paws were considered unclean, like dogs and cats. Eating of blood was considered unclean, whereas, other societies around the Jews did that.

Even today, Jews do not eat unclean food. They eat kosher food.

The emission of bodily fluids was considered to be unclean; sexual discharge, menstrual discharge; and then the afterbirth was considered unclean.

Every mother was considered unclean. All are unrighteous. Men and women were all considered to be unclean.

Places and locales were considered unclean. Place outside of an encampment was considered to be unclean (because they poop there). At some point in time, everyone violates this and is considered unclean. So then, we have to be made clean. That is what the ritual is all about.

There was certainly a theological lesson to be learned.

Cleansing Rituals and What They Represent

1. The standard of ritual purity, cleanness, is built upon God's perfect righteousness.
2. God is clean in every respect. Jesus Christ was also righteous throughout His entire life.
3. Uncleanness in Israel pictured separation from God. God cannot have contact with unrighteousness.
4. The uncleanness before God, the barrier of unrighteousness, represents spiritual death.
5. So the cleansing ritual was a picture of redemption; a cleansing from all unrighteousness. Mary ritually went from unclean to clean.
6. So the ritual cleansing is the picture of the work of the Savior. It is making man clean and righteous.
7. Also, this is a picture of rebound, after salvation. The cleansing from all unrighteousness.

Mary was defiled, and this was contagious, and it extended to Joseph; so the entire family was contaminated. A picture that Adam contaminated all of us. It is everywhere in the Old Testament.

She would remain ceremonially unclean for 33 more days. She had to be purified from this uncleanness, and her ritual cleansing was a picture of her redemption.

The purification required a sacrifice. The more wealthy is to bring a lamb. Mary was more poor so she brought a pigeon or a dove, indicating that she and Joseph were poor.

How Jesus Was Redeemed

1. The ritual purification is a picture of the cleansing from sin. A sacrifice was required to cleanse mankind. The turtle dove was the sacrifice.
2. The one who would be redeemed from Temple service would be the true Redeemer.
3. The reality of the redemption was demonstrated in this ritual.

This also shows that Mary is not sinless. She is not immaculate. She had to be purified just like everyone else. Everyone needs this purification. She needs redemption just like everyone else.

All of this elaborate ritual centered around the Lord Jesus Christ, because the Mosaic Law had to be strictly adhered to. The Law was given to Moses by the Shekinah Glory. When he came down from the mountain, Moses' face shined as a reflection of the glory of the Lord. This is the Law given by Jesus. He gave the Law and He fulfills the Law perfectly. He was without sin. He was ritually redeemed.

In the Communion Service, Bobby gives us information about Jesus Christ. The Communion speaks of Who Jesus is. From the very beginning, Jesus was the Savior of all mankind. They looked forward to Him and believed; we look backward and believe.

In case no one gets this so far, this will be announced again. The shepherds did it. And next, 2 people will show up, a man and a woman, and they will make the announcement in the Temple, and they will make this announcement to the people who should have known this and understood this. They should have all looked to Jesus and said, "That is the One; the Messiah."

The people are Simeon.

Lesson #0051 Luke 2:22–26 Ex. 13:2 Life of Christ Feb. 20, 2011 Sunday 1

There are 4 rituals which must be fulfilled.

Think of all the laws in Houston; have you ever driven too fast in a 35 mph zone?

Even one misstep for Jesus, and He is no longer qualified to be our Savior. As an infant, Jesus Christ could make no choices; but in these first 40 days, there were customs which had to be followed, and His parents followed these laws.

The first was, Jesus was a physical descendant of Abraham and He lived under the promise of the Mosaic Covenant as a Jew. He also fulfilled the Mosaic Law perfectly. He is the complete fulfillment of the Law of Moses.

2 more meaningful rituals took place in the Temple of Jerusalem. He was redeemed from service in the Temple. Every Jewish firstborn was set apart to God, and if not redeemed, then he was to serve in the Temple.

Luke 2:22–24 **And when the days of her purification according to the Law of Moses were fulfilled, they brought Him to Jerusalem, to present Him to the Lord (as it is written in the Law of the Lord, Every male that opens the womb shall be called holy to the Lord) and to offer a sacrifice according to that said in the Law of the Lord, A pair of turtledoves or two young pigeons.**

Ex. 13:2 **"Consecrate to me all the firstborn. Whatever is the first to open the womb among the people of Israel, both of man and of beast, is mine."**

Jesus came to be the Servant of all mankind. The anguish of the soul of the Messiah in Isa. 53, because He bore the sins of the entire world, which is the greatest anguish that could be endured.

God the Father would be satisfied by the work of the Lord Jesus Christ, and His wrath is no longer directed toward us.

The redemption ritual of the Temple would telegraph His redemption for all mankind.

A second ritual was equally important, which was the ritual cleansing of Jesus mother, Mary. This was related to her Son as well. In giving birth, Mary was unclean. This is because she came in contact with the dead tissue of afterbirth, which represents the sin nature.

Uncleanness represents sin in the Old Testament and the spiritual death which is caused by that sin. Men are unclean in the sight of God; we are all unrighteous in His sight; we are born unclean; we are born with sin natures.

Isa. 64:6 **For we are all become as one who is unclean, and all our righteousness are as a polluted garment: and we all do fade as a leaf; and our iniquities, like the wind, take us away.**

Mary was just one more unclean person, just like all of us. She was not sinless. She is not immaculate and she should not be deified. She was unclean because she gave birth, just like all of us.

Every ritual of the Mosaic Law points toward Jesus Christ and His sacrifice for us. This is a perfect illustration, which they saw day after day in their rituals. Every mother had to go through this purification ritual.

Even though the mother contributed the pure gene structure, the impurity was passed along to through the man.

Mary's Ritual Cleansing

1. She was made unclean.
2. The reality represented by this ritual was the work of the Savior Who purifies her. This ritual represents the work of the Savior in purifying Her. The reality of her uncleanness was right there with her.
3. The purification was making Mary righteous when she was unrighteousness.
4. This is a picture of redemption from sin; and a picture of justification; being made righteous.

We are truly purified by His righteousness in us. That is ritual with reality. We no longer perform that ritual; but we understand it as we study it.

There was a specified ritual which provided for her necessary cleansing. This was a blood sacrifice.

Luke 2:24 and to offer a sacrifice according to that said in the Law of the Lord, A pair of turtledoves or two young pigeons.

The cleansing ritual was a sacrifice; that is how she was purified. It represented another blood, her child, the one who's redemption had been purchased, which was to the purpose of revealing His future substitutionary sacrifice. This is the redemptive solution to sin.

When we believe in Jesus Christ, we are justified; we are made clean. He fulfilled the symbol.

The whole world needed to understand what happened here. 2 witnesses were on the scene, and the fact that they were there is entirely miraculous. This announcement would be made to Jerusalem, to the city, in the heart of Judaism, in the Temple itself, the residence of the Shekinah Glory. This is the amazing revealing of the Lord Jesus Christ. The people rejected this reality.

They would give thanks to God and then they were speak of the Redeemer child.

In a day when legalism ruled and the oral tradition reigned among the religious leaders, there, right in front of them, was the grace of God in Christ. Grace overshadowed all of their legalism.

In the midst of all this legalism, Simeon looked for the purifier, the Redeemer. Simeon was an old man, but he was grace oriented. He was in the heart of legalism. He longed to see the grace of God, which is called *the Consolation of Israel*.

400 years had passed since God spoke to Israel. But Simeon never stopped believing in the promises of God. He would be like believers today who are convinced of the promises of God. What eschatology is in front of us? We look for that promise, yet we do not know when this will occur.

Throughout his life, Simeon looked forward to the coming of the Messiah of God. The great blessing begins with the Son of Abraham; with the Son of David. It was not just the land and not just the nation, but the salvation which comes through the redemption of mankind.

Maybe we never think about the eschatological future which will happen.

Luke 2:25 **And behold, there was a man in Jerusalem whose name was Simeon. And this man was just and devout, waiting for the Consolation of Israel. And the Holy Spirit was on him.**

Luke 2:26 **And it happened to him, being instructed by the Holy Spirit, he was not to see death before he would see the Christ of the Lord.**

Lesson #0052 Luke 2:25–33 Life of Christ February 20, 2011 Sunday 2

Luke 2:25 **And behold, there was a man in Jerusalem whose name was Simeon. And this man was just and devout, waiting for the Consolation of Israel. And the Holy Spirit was on him.**

There were a number of announcements to indicate that Jesus, the Messiah, was there, among the people.

Simeon understood the redemption and the various Temple sacrifices. He was righteous and he was devout. 40 days into the history of our Lord Jesus Christ, and this man is looking for the Messiah. All that he knew about the Old Testament was unfolding before his eyes. He was waiting for the Consolation of Israel. He had an advantage. It had been revealed to him and he would remain alive until he came face to face with the Messiah of Israel.

Luke 2:25 **And behold, there was a man in Jerusalem whose name was Simeon. And this man was just and devout, waiting for the Consolation of Israel. And the Holy Spirit was on him.**

Luke 2:26 **And it happened to him, being instructed by the Holy Spirit, he was not to see death before he would see the Christ of the Lord.**

This man spent his life growing in grace and knowledge and growing in the understanding of the Messiah, looking for the moment that Messiah would appear. The Holy Spirit told him to continue to wait. The next prophetic event of the Bible would be the Messiah, and he, along with many others, anticipated this event. This revelation is His future appearance; and we await His 2nd Advent in much the same way. He looked forward to seeing the face of the Messiah just as we look forward to the coming of Jesus.

Bobby's grandfather was the pastor of a Tucson church for 50 years. He was a dispensationalist and the pastor of Bob during a time. He used to think the rapture would occur in his time, but he admitted that he did not know for certain. He was making a point; his statement revealed his attitude; "Yes, the Lord is coming while I am alive." That is the imminency of the rapture.

We ought to live as if it will happen today or tomorrow; but it may not occur for 1000 years. He lived in such a way knowing that it could happen at any time. He also said, "Don't be so heavenly-minded that you are of no earthly good." Both things are a part of our responsibility.

Some of us waste so much time. What do you do with your spare time? Is it worthless? God does allow us time for recreation. Think about the return of our Lord. Don't sell all of your goods; but this is an invitation to live the spiritual life.

However, unlike the coming rapture, Simeon actually knew that He would see the Lord before his death.

His promises are true and reliable. All of them, including the rapture. Every believer has many promises of God, which include the resurrection. If we every become sad about those we have lost, we will be resurrected and we will see them again.

It is not a blinding flash which makes you suddenly confident. It is a day by day process. You begin to think more and more with divine viewpoint. You learn more and more to live in the light of eternity. We are redeemed in order to serve Jesus Christ.

Receiving the Holy Spirit, and this knowledge, was the Word of God to him. The revelation that we receive is in the Word of God. We do not get extra-revelation. Simeon got it directly; we get it indirectly.

The Holy Spirit told Simeon that he would not see death until he see's the Lord's Christ. We are not told at what time he heard this from the Holy Spirit. Was he told as a young man? Was he told as an older man, close to dying? He wasn't discouraged. He had the promise. He knew it would come true. These are God's Words. They will come to pass.

We have promises; hundreds of them. How long did Simeon carry this promise in his soul? Here, his faith was rewarded. One day, Simeon, an old man, walks into the Temple, and there is Jesus, the object of his faith, the fulfillment of the promise of the Holy Spirit to Simeon. This had to be quite a moment. This was probably the apex of his life.

In essence, we walk into the Temple every day. Jesus is with us and He is in us; and the more doctrine we know, the more we are cognizant of these facts.

Luke 2:26 **And it happened to him, being instructed by the Holy Spirit, he was not to see death before he would see the Christ of the Lord.**

The next few verses tell us what is next for Simeon.

Luke 2:27 **And he came by the Spirit into the temple. And as the parents brought in the child Jesus, to do according to the custom of the Law concerning Him,**

Just as Simeon walks into the Temple, so does Mary and Joseph with the baby Jesus. He will be given one more task.

This would take place in the religious center of Israel. These were the scribes who wrote the oral tradition. And here is Simeon, walking into this nest of legalistic vipers of religion, and he walks in.

Luke 2:27 **And he came by the Spirit into the temple. And as the parents brought in the child Jesus, to do according to the custom of the Law concerning Him,**

Simeon lifts up the baby in his arms.

Luke 2:28 **even he received Him in his arms and blessed God, and said,**

He sings the Nonk Dimetus, which means “his farewell.” He can now depart in peace. This is a great moment for him and for the world. A great honor to be able to make this announcement to the entire world.

The same One Who gave the Law to Moses, is back in the Temple. He had not been in the Temple since the Chaldeans removed the Ark of God from the Temple.

Luke 2:29 **Lord, now You will let Your servant depart in peace, according to Your word.**

Vv. 30–31 reveal the context of what Simeon sings. Isa. 32:6

Here are 2 men, who had no contact with one another, and they were giving the same message, the same continuity. This is the agreement which was written over centuries. Is there any greater proof? There are lots of authors and lots of witnesses. It all fits together, perfectly.

4–5 B.C. He is born and in A.D. 33, He dies on the cross. The message is the same, as given to those before His birth and to us today who live after He paid for our sins.

Luke 2:30 **For my eyes have seen Your Salvation**

Luke 2:31 **which You have prepared before the face of all the peoples,**

Luke 2:32 **a light for revelation to the nations, and the glory of Your people Israel.**

Jesus parents were right there and they understood, to some degree, what was going on, and Who Jesus was, but what Simeon is saying here, they find to be stunning. They were unaware of some of the specifics. They did not fully understand everything there is to know about Who He is.

We know, right now, enough to be saved. And he learn daily more and more about Him. It is progressive; we learn, bit by bit. Jesus’ parents learn the same way. They listen to

Simeon, and some of these things make sense and they begin to grasp more and more about Jesus. Joseph and Mary did not know everything at His birth.

Simeon serves in his own way. He brought some doctrine to the Temple; he brought some doctrine to Mary and Joseph. They hear Simeon, and they learn more and more.

Luke 2:33 **And Joseph and His mother marveled at those things which were spoken by him.**

Lesson #0053 Luke 2: The Life of Christ February 23, 2011 Wednesday

A pastor visiting from England.

The coming of the Messiah was announced at every turn. For the birth narrative and beyond, it was announced. He was born in a time when the Roman empire had great control of that region and Palestine was under the control of Herod, who was a monster. He comes into contact with the Lord Jesus Christ at that point.

This was no ordinary child Who is born, in the line of David. His arrival needed to be proclaimed to the Jews and the whole nation of Israel and to the world as well. The Old Testament was full of prophecy concerning the Lord Jesus Christ; it revealed Who He was and how He would be.

The religious leaders could not see Jesus in Isa. 53. When the time came, in the moment of history, when God chose to send His Son into the world, there was a concentration of announcements.

The Announcement of Our Lord Jesus Christ Being Born

1. Mary was told about the child and that she would be the mother and that the seed of the man would not be involved.
2. The actual moment of the birth was announced by the angel of the Lord and then by a whole chorus of angels singing to the shepherds to the field in Bethlehem.
3. 40 days after His birth, there were 2 rituals which took place. The purchase of the firstborn out of service to the Temple. The 2nd was the cleansing of Mary, who was unclean because she gave birth. This is even bearing the Messiah. There was just Mary, Joseph, and a priest at these 2 rituals.
4. God provided the means for a larger audience; 2 special witnesses. The first one was a man called Simeon.

Simeon was a man who lived for the Lord; he glorified the Lord. He was looking and waiting for the Messiah. He knew that he was looking for his Savior.

Luke 2:25 **And behold, there was a man in Jerusalem whose name was Simeon. And this man was just and devout, waiting for the Consolation of Israel. And the Holy Spirit was on him.**

Simeon was told that he would not see death before he saw the risen Christ. This does not mean that we hear the Holy Spirit speaking to us; but the Holy Spirit gives him direct guidance. This is a special revelation by God.

The religious leaders of Israel were so mired in the legalism of the Law that they were unable to recognize the Lord Jesus Christ. The last prophecy given to Israel was 400 years prior. However, Simeon had no problem believing. After all of this waiting, Simeon was miraculously informed that he would be an integral part of this event.

Luke 2:26 **And it happened to him, being instructed by the Holy Spirit, he was not to see death before he would see the Christ of the Lord.**

So Mary takes Jesus to the Temple. Simeon is moved in by the Holy Spirit. One day, the Holy Spirit told Simeon, "Get off your butt and get into the Temple." All that he had waited for was in front of him at this time. What would he do?

Mary did not know this guy from Adam's half ox. So, the child is in the Temple and going through the ceremony, and Simeon comes in.

Luke 2:27 **And he came by the Spirit into the temple. And as the parents brought in the child Jesus, to do according to the custom of the Law concerning Him,**

He picks up the child and blesses God. We have no idea how this came to pass. Did he grab the child? Did he ask Mary.

Luke 2:28 **even he received Him in his arms and blessed God, and said,**

Simeon was quite moved by the child that was in his arms. He now speaks these words in a much more conspicuous way, from the porch of the Lord's own house. God was home. The Shekinah glory was now resident in the Temple.

Luke 2:29 **"Lord, now You will let Your servant depart in peace, according to Your word.**

Simeon now sings a hymn of praise.

Luke 2:30 **For my eyes have seen Your Salvation**

This moment was prepared in the face of all people.

Luke 2:31 **which You have prepared before the face of all the peoples,**

The presence of God was with Israel; His glory was with the people Israel. This is the wonderful announcement that Israel and the whole world had been waiting for.

Luke 2:32 **a light for revelation to the nations, and the glory of Your people Israel.**

Joseph and Mary knew that their Son was the Messiah, but they did not fully get it.

Luke 2:33 **And Joseph and His mother marveled at those things which were spoken by him.**

You either rise with the Savior or fall if you are against Him. **“For a sign to be opposed to the end that many hearts might be revealed.”**

Luke 2:34 **And Simeon blessed them and said to Mary His mother, Behold, this One is set for the fall and rising again of many in Israel, and for a sign spoken against**

Then this gets dark. There will be great impact of the child upon Israel and upon Mary.

What Is this Negative Stuff?

1. There would be great opposition to the Lord.
2. He would be rejected by His Own people.
3. In this rejection, Jesus was reveal the intents of their hearts, which was negative volition toward God’s plan.
4. This child would reveal the legalism and the lack of grace orientation of Israel and Judaism in general.
5. Men would be compelled to take a stand for or against Christ. This is compelling to say yes or no. There is no ambivalence here.
6. He told Mary that she would suffer greatly in the process. He?
7. A righteous judgment would fall upon those who reject it. Because her child, her son would suffer, she would suffer. All that Jesus faced by way of rejection, Mary, as His mother would feel. A sword would pierce even Mary’s own soul.

Mary would stand at the foot of the cross and watch Him bear the sins of the world. A sword would pierce her heart. She would witness all of it. During the process of her life and she understood the grace of God and the consolation of Israel.

Luke 2:35 **(yea, a sword shall pierce through your own soul also), so that the thoughts of many hearts may be revealed.**

The second witness is the prophetess Anna. At the very moment this was announced, this whole ritual was occurring, and she begins to speak. Simeon got the word from the Holy Spirit; and she is there, but nothing is said about anything. When she spoke, people listens.

Luke 2:36 **And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was advanced in many days, and had lived with a husband seven years from her virginity.**

Why Was She Listened To?

1. She was a distinguished woman from the tribe of Asher.
2. She had been a widow for 84 years and a wife for 7; so she was well over 100.

3. Unlike today, age was venerated. This woman was aged and she showed great wisdom in these years. She was a great woman of the Word and of grace. She was not a legalist like the pharisees.
4. In those 84 years she literally lived in the Temple; she was involved in fasting and prayer.
5. So everyone knew of her passion for God and desire to follow His will.

She was the consummate prayer warrior. She had a special place in the plan of God. She would lay her eyes on the Messiah.

This reminds Bobby of May Walker, an elderly widow confined to a wheelchair. Every time the doors to Berachah was opened, she was wheeled integrity Berachah Church. May was always there. She spent more time in prayer than anyone else that Bobby knew of. She also made a great cherry pie. Every church needs an Anna.

Luke 2:37 **And she was a widow of eighty-four years, who did not depart from the temple, serving God with fastings and prayers night and day.**

Like Simeon, her prayers were answered. 84 years in the Temple and it finally happened. We live in an age of instant gratification. I want what I want when I want it.

She waited 84 years and now she is seeing the Lord. She prayed that long for this one moment. There is always a reason why your prayers are not answered immediately. It may takes days or a year or 20 years.

Bob used to pray when he was driving, but he kept his eyes open. Some work out and some run.

Sometimes His plan involves growing up. Sometimes you have to grow up in order for God to answer your prayer. Every day when you face a test, pass it, using divine viewpoint. But know that prayer is not a problem solving device.

these 2 people had the honor of making this announcement.

There is one more set of witnesses to study; the Magia.

Luke 2:38 **And she coming in at that instant gave thanks to the Lord and spoke of Him to all those in Jerusalem eagerly expecting redemption.**

Luke 2:39 **And when they had finished all things according to the Law of the Lord, they returned into Galilee, to their own city Nazareth.**

Luke 2:40 **And the Child grew and became strong in spirit, filled with wisdom. And the grace of God was on Him.**

Lesson #0054 Luke 2: The Life of Christ February 24, 2011 Thursday

A pastor visiting from England. He'll be speaking after class about the spiritual condition of England.

Magi are only mentioned in Matt. 2. This term was based upon Melech, but it came from Melchior, which is King of Light. This suggests that they are experts in astronomy. Such men look at stars. They had been looking at stars.

There are all kinds of speculative traditions concerning these men. All we can really hang our hat on is the Scriptures. They arrived in Bethlehem sometime after the birth; and certainly not on the night of the birth, even though many Nativity scenes portray it that way.

Why the Magi Did Not Arrive the Night of the Birth of Our Lord

1. Mary and Joseph, when the Magi arrived, are in a house in Bethlehem. Jesus was born in a manger in the courtyard of an inn or in a cave near to the inn. They would have been surrounded by animals and people.
2. Jesus is called a child here and not an infant.
3. There was travel time needed to get to Bethlehem, particularly since they stopped in Jerusalem first.

We have always assumed that there were 3 magi, but that is not in the text. 3 because there are 3 gifts, so the assumption has been 1 gift per person. They are probably Arabians, but their exact identities are not known.

Some traditions say these are representatives of Shem, Ham and Japheth. However, there is no indication of this. It is much more likely that these are gentiles who held high positions in their society. They are probably priest sages.

Matt. 2:1 **After Jesus was born in Bethlehem of Judea in the days of King Herod, wise men from the east arrived unexpectedly in Jerusalem,**

How did they know about the star? Jerusalem and all of Judah was taken into captivity in 586 B.C. by Nebuchadnezzar of the Chaldeans. The spreading out of the Jews took place over a century and a half. Most of them no longer resided outside of Israel. The Persians then conquered the Chaldeans and they had a lot of contact with the Jews. They learned a lot of information through Daniel, etc. Perhaps, they timed all of this based upon the prophecy of Daniel? However, that is based upon a number of years and days.

They could have gotten this information by ancient prophecies, about the King of Kings. This was the ancient prophecy. They may not have been believers; but it is more reasonable that they are believers. If they were believers, they understood this

immediately. These Gentiles represent a wider expectation throughout the world; there were more than just Jews waiting for the Messiah.

What Is Important about the Magi?

1. The visit of the magi is a part of the early revelation of Jesus Christ.
2. The visit of the magi constitutes a strong proof of His universal Messiah-ship and Savior-hood. This indicates a universality of Jesus.
3. These magi came to worship Him, which indicates prior knowledge of Him. They were already believers, if they came to worship him.
4. Jesus Christ is not just a Jewish phenomenon known only to Jews. Jesus was already well-known; universally, before He was born.
5. This also represents the Messiah's universal appeal and His overall work for mankind.

Then there was the star. Who has not gazed at the stars and wondered, what is out there? What is up with all the movement of the universe.

There are all kinds of theories about the phenomenon of the star. Many ideas come from secular hedonism. However, the real explanation is, this is supernatural.

Various Theories

1. This star is linked to astronomical events; an unusual conjunction of stars at this time. People figure this out as a natural phenomenon which is not supernatural, but some alignment or some incredible which caught their attention.
2. Another theory is that this whole star thing includes astrology. The nature of eastern astrology lent itself to this. Some connect this to actual astrological predictions. This is simply a false theory.
 - 1) Astrology is a ploy of Satan and demonism throughout the Bible.
 - 2) Satan would not like to present the Savior, the Messiah and his ultimate conqueror to the world. That would not be his approach to this; he would want to obscure this.
 - 3) Satan would like to obscure the birth of the Messiah.
 - 4) Therefore, this was not astrology that revealed Jesus to the magi. Many dabble in Tarot cards, astrology, and various occult activity.
3. It is anti-God, even if it is accurate from time to time. It is prohibited for us.
 - 1) If a divination is accurate, it could simply be a coincidence. Or it could be a very generalized prediction. Or this can be much more sinister.
 - 2) Various occult mediums have been used throughout history. We are forbidden contact with them. We do not need such exposure.
 - 3) Satan uses divination as a revelation of his plan and his cosmic system.
 - 4) Divination is always opposed to the leading of the Holy Spirit in the life of the believer.

- 5) If divination includes the doctrine of demons, that is never used to commend God's plan to anyone. Not to a believer or an unbeliever.
- 6) Divination is a distraction at best; or demonic influence at worst. We really do not need to know the future to be in God's plan. Everyone wants to know who they will marry, and how much money they will have, etc. God expects us to utilize His Word. Bible doctrine is to reign in our life, not divination. Our lives are not to be based upon the words of the astrologer. As a believer, why would you want to know the future of this life. We are always in God's plan as a believer. We can already know everything necessary for our future. What happens with regards to the details is unimportant. We need to live our lives in the light of eternity. That is the triumph of our lives. We are not rewarded for what happens in the future, and side-stepping it or embracing it. There is no such thing as bad news which can shake the peace that passes all understanding.
- 7) Divination is a diversion to the spiritual life, or an indication of reversionism and demon-influence. This is why God told Israel not to become involved in such practices.

Disregard the predictions or suggestions of those involved in fortune telling or astrology. In this way, we depend upon Him rather than any form of human or animal machinations.

Αστειρ is the Greek word for *star*. This is not a cluster of stars which come to an unusual arrangement. This was not a natural phenomenon but a supernatural event.

This could be another event which involves the Shekinah glory. The bright light, the presence of God. Just as the Shekinah led the people through the desert, so God guided his people.

This star provides us notice that Messiah is born and His locale is known.

Jesus Christ limits His divinity by choice. He could have been in 2 places at once; in the Messiah and Jesus may have manifested His presence in 2 places at the same time.

The magi represent the gentile world. Here is the glory of God manifested to the Gentiles. He is not just Savior of the Jews, but He is our Savior as well.

What Do We See in the Magi?

1. This shows that he is welcomed by the Gentiles.
2. This foreshadows the incarnation.
3. This portrays the Savior of all mankind.

Matt. 2:2 saying, "Where is He who has been born King of the Jews? For we saw His star in the east and have come to worship Him."

We have these announcements all over; this is the announcement to the Gentiles. The life of Christ will next intersect with Herod I and with the religious leaders for the

So Herod begins to ask the priests around him, Where is this Christ child?

Matt. 2:3 **When King Herod heard this, he was deeply disturbed, and all Jerusalem with him.**

Matt. 2:4 **So he assembled all the chief priests and scribes of the people and asked them where the Messiah would be born.**

English pastor to tell a little about his past life and what is going on in England. This has been a significant year for him. His 50th year association with the colonel's ministry. He first came in 1989 and he waited 30 years to first meet the colonel. In England, it is rare to gather even 8 or 10 people. A woman said she learned more in an hour than her entire Christian experience. She brought the colonel's teaching back which introduced this guy to it. When he first heard, he was hooked.

He is fascinated how various people come into contact with the colonel and his message. He had hoped to share this message with the people in England. Bob never advertised his ministry at all. It always became available to those who were positive. He regarded it to be selfish to keep this just to himself. People would listen, give it a hearing, but their interest would wain and they would drift away.

They eventually set up their own local church; but people won't listen to anyone without the proper credentials. They thought about joining a Baptist church and tried to share it, but the interest waned. He finally tried his own pastorate. This was a little village where he tried to make the message known. He strayed there for 22 years. The motto, the Lord would provide. They would gather with the few people who were there. Some would go and a few would show up.

From the first Sunday morning, there were children. So his wife taught them. However, they would grow up and leave. Unable to solidify the people. Much more difficult to be a pastor's wife than the pastor.

He came to the conclusion that there was no reality to what those were being taught. Simeon knew the reality of what he believed; the confident expectation with regards to the birth of the Lord Jesus Christ. Some may give it a hearing, but they are not prepared to stake their lives upon it. If all the people had stayed in his church, he would have had about 250 people and the church would have been packed. But that was not the case. This was a seaside location, and many became positive toward the gospel there.

He knew not to ever take any credit to himself.

There was a woman who distributed tapes and she told him, his ministry was to anglicize the Colonel's ministry. A half a dozen elderly people ended; so he had no alternative but to leave the church. It was his desire to stand in the pulpit and make dogmatic point. God knows best. He knows what the situation is. The truth of doctrine was never diminished. He is very sad and disappointed.

1. Disappointed the loss of glorification of the Lord Jesus Christ. There will be a great amount of glorification in the eternal state.
2. Disappointed that those believers who neglect the doctrine lose their escrow blessings.
3. Loss of pivotal influence within England. It is going downhill, although it is doing better as of late.

He is not surprised in the loss of interest in doctrine. The charismatic churches are flourishing, but they ebb and flow. It is a great distraction from the teaching of the Word of God. There is so little interest in spiritual things. Prosperity leads them away. Finally, Christianity has been bracketed together with all the other religions there. We know there is a difference, but many of the English clergy teach Christianity as simply a religion. They just want people in the seats and the money out of their pockets. Many religions are seeking to dominate England. The Muslim influence is mostly confined to the larger cities; the villages and smaller towns do not see this influence. The Muslims tend to congregate in particular areas. As with all media, much has been expanded beyond all recognition, and it only appears to be worse than it is.

Without a congregation, there can be no teaching. Therefore, he is grateful to all of Berachah.

Lesson #0055 Luke 2: The Life of Christ February 27, 2011 Sunday 1

Up until this point, all of the witnesses have been Jewish. Jesus Christ is the King of the Jews. These were mostly individual witnesses to his conception, birth and uniqueness. When He was born, another group, shepherds, spread this around.

Simeon and Anna both witnessed to Him in the Temple. These are all Jews, but Jesus is not just the Messiah of Israel; He is the Savior of all mankind.

These Gentiles were from outside of the Jewish world, indicate that people knew about Jesus outside of the Jewish world.

By and large, Israel would reject Jesus as their King; but the Gentiles would receive Him. Most of the early churches were founded among the Gentiles.

How did the magi foreshadow the rejection of the Jews of Jesus. These gentiles stop in Jerusalem first, and they knew that Jesus is born. These are gentiles from Persia. Jews had been scattered throughout the world; they went to Chaldea and Persia. Some recalled

what God had taught to them. It only make sense that they might stop in Jerusalem, the capitol of the Jewish world, and ask around to find out where Jesus is.

There is an intersection here with Herod first.

Herod hears that there is a king born in his realm, and Herod is troubled, and so is all Jerusalem with him.

The magi came west, but the star did not go before them. This star is not mentioned until it is above the home in Bethlehem. Therefore, the star probably did not lead them. It is reasonable that there was a message connected with the star; they understood that what star represented. So these magi came to Jerusalem to seek the King of the Jews, to pay homage to Him. They only worship God or gods. This king is a man, and they thought, at first, maybe the royal palace would know where the Messiah was.

This was no localized event; this message had been spread about in gentile world. These gentiles did not consider politics, intrigues, family rivalries, etc. They were focused on salvation. It only made sense that people all over would be looking for Messiah.

Herod is the ultimate political animal. Jerusalem was not a very large city, and court rumors spread around rather quickly. The reaction of most of the people of Jerusalem was much different than that of the magi.

Aorist passive indicative of ταραάσω; he was troubled in himself; he was troubled in his own soul. King Herod was paranoid and power-mad. If he would kill members of his own family to preserve his power, do you think he would have any problem with some Jewish baby? He knew that this would stir up some fanatical independence among the Jews. Rome was Herod's patron. Augustus could remove Herod at any moment. He could send a group of soldiers to him at any time and end his rule. Herod was committed to destroying any opposition to himself or to Rome, and he would do this in any way possible. He was thinking, "Who do I have to kill to solve this little problem?" He had not problem to destroy others without conscience. He was a monster.

Cæsar Augustus understood the nature of Herod exactly. "Better to be Herod's hog than Herod's son." The hog had a better chance of living.

The city of Jerusalem were also deeply disturbed. This was their Messiah? Why would they be frightened? Many knew the horror and bloodshed of the Maccabees and the Hasmonians. They knew the beginning of Herod's reign, where he wiped out much of the Sanhedrin. They were afraid of a resurgence of bloodshed.

Verb: tarasso⁻ (ταράσσω) [pronounced], which means, 1) to agitate, trouble (a thing, by the movement of its parts to and fro); 1a) to cause one inward commotion, take away his calmness of mind, disturb his equanimity; 1b) to disquiet, make restless; 1c) to stir up; 1d) to trouble; 1d1) to strike one's spirit with fear and dread; 1e) to render anxious or

distressed; 1f) to perplex the mind of one by suggesting scruples or doubts. Thayer Definition only. Strong's #5015.

Matt. 2:3 **When King Herod heard this, he was deeply disturbed, and all Jerusalem with him.**

Herod gathers all of the religious leaders to his palace. Herod had to know where this Messiah was. The scribes and the chief priests had to be careful here, because Herod might kill them. Everyone was a little tense.

Here, we will get to see the cowardice and pathetic actions and thoughts of the religious leaders. No courage whatsoever.

Matt. 2:4 **So he assembled all the chief priests and scribes of the people and asked them where the Messiah [Christ] would be born.**

These religious types immediately give up the Messiah's birthplace. They quote the prophet Micah.

Matt. 2:5 **"In Bethlehem of Judea," they told him, "because this is what was written by the prophet:**

Herod would act immediately on this information. They understood who Herod was and why they were there, and they were afraid for their lives.

Herod knew that he had these men under his thumb. They caved immediately to Herod.

The struggles between the church and the nobility during the Middle Ages. This perfectly illustrates the problem of the church.

The Puritans got their name from the pure Scripture. They settled New England in order to escape persecution. They sought liberty to worship, without manipulation or oppression. There is nothing new under the sun. It has all been done before.

These religious leaders were nothing more than political animals. It would not be healthy for these religious leaders to align themselves with a Jewish king in front of Herod. These religious leaders were content to allow gentiles from the east to check out their prophecy; what numb indifference to ignore the fulfillment of the prophecy of Micah. Israel rejects and the Gentiles seek the Lord.

These Jewish leaders are irrelevant spiritually. They mean nothing in the plan of God. They are, at best, obstacles. Only absolute truth is relevant. History is all about the Lord Jesus Christ; it has nothing to do with the power politics that is going on right now. What we see in this world is the Angelic Conflict.

The ones who should have known Jesus rejected Him and gave Him up. The gentiles from afar seek Him.

Matt. 2:6 **And you, Bethlehem, in the land of Judah, are by no means least among the leaders of Judah: because out of you will come a leader who will shepherd My people Israel."**

Herod probably told the magi that he would find this information out for them. So, now Herod begins to pick their brains, to determine who might take away his throne.

Matt. 2:7 **Then Herod secretly summoned the wise men and asked them the exact time the star appeared.**

Lesson #none Church Meeting February 27, 2011 Sunday 2

I did not attend.

Lesson #0056 Luke 2: The Life of Christ March 9, 2011 Wednesday

We are in the last phase of the very early life of Jesus in the gospels. Now, we are dealing with the wise men or the magi; probably from Persia; possibly further east. They saw a star and they understood what had occurred. The Jews of the diaspora were all over, and their evangelization taught many of the coming Messiah.

They first went to Herod, who was the ruler over the Jews; and who would know better who the king was than the present king of the Jews. Then men read his face and understood what he was saying, and understood that this was a bad guy.

Herod knew that the King of the Jews could arouse the people to revolt.

Matt. 2:4–6 **So he assembled all the chief priests and scribes of the people and asked them where the Messiah [Christ] would be born. "In Bethlehem of Judea," they told him, "because this is what was written by the prophet: And you, Bethlehem, in the land of Judah, are by no means least among the leaders of Judah: because out of you will come a leader who will shepherd My people Israel."**

Herod calls the magi back in and asks them some questions. He needs to know the time frame. He is trying to figure out the approximate age of the child. Herod knew from the wimpy, cowardly religious leaders about where the Messiah was born. He needed to know more about the child's age. While doing this, he had already determined to kill this child. He was ready to ransack all Bethlehem to find and kill this child. He was a lot like Stalin, who killed millions. The closer you got to Stalin, the more danger you were in. Stalin killed many people out of paranoia.

Herod asks about when the star occurred, determining that would be the birthdate of the Messiah. He was looking for one simple answer to one simple question. Herod determined that the child would have been around 2 years old.

Matt. 2:7 **Then Herod secretly summoned the wise men and asked them the exact time the star appeared.**

Herod sends these magi out to the child. He was attempting to be discrete. He asks to know where the child is, so that he could go and worship this King. This is the King of Kings, worthy of worship by all mankind; and Herod used this subterfuge in order to find out where the Messiah was so that he could go kill them.

All the human power on earth cannot foil the plan of God. No idea where this nation is going; but we know where this administration wants to take us. No matter what happens, God is still in charge. We will retain our client nation status, if that is God's choice. No votes or talk show host which will keep us from the destruction of the fifth cycle of discipline. We ought not to sweat it. Our prayer should always be for our nation and our leaders.

Herod could not do what he wanted to do. He was unable to stand against the plan of God. No one can take us out of this life until it is time for us to go. We are the only ones who can turn our adversity into stress; but this is an option.

Matt. 2:8 He sent them to Bethlehem and said, "Go and search carefully for the child. When you find Him, report back to me so that I too can go and worship Him."

The magi got their instructions, and they followed the star, and they followed it until it stood over the place where the Lord was.

Star light defuses and it does not shine upon any particular place. This star was a supernatural event, and it shined upon the house of the Messiah.

God has a specific purpose for the men in this plan. They were going to reveal the presence of their Savior. They are simply some gentiles from Persian, but they are here fulfilling the plan of God.

We normally do not get a star to guide the way; it is usually His written Word which lights our path and guides us. There must be a way for us to ascertain the will of God. They were led all along the way, but we are led as well. Divine guidance is just as much a part of our lives as it was for these magi.

We do not receive divine guidance through human divination; and they did not receive it the same way either. God forbids that sort of thing.

All sorts of people are into the future and divination.

Divination

1. Divination is a vehicle used by Satan and it is a ploy of demonism.
2. Since this can be a Satan, so, sometimes divination and mediums are accurage. This is coincidence or some much more sinister.

3. Satan has used divination throughout history. However, Saul was about to go to battle and he went to the witch of Endor. God prophesied through this medium. It also scared the witch of Endor.
4. There is nothing spiritual about divination.
5. Divination is always opposed to the leading of God the Holy Spirit in the life of the believer.
6. Satan will never commend God's plan to any believer through divination.
7. Satan is opposed to the Holy Spirit in every way, so divination does not guide the believer in any way.
8. Divination is a distraction at best and demonic influence at worst.
9. God's will is obscured and opposed by the occult; it is not revealed by the occult. The future is in His hands. We do not need to know where everything is all going.

The comfort is, His plan for our lives can be a clear to us as that for the magi. Deferred gratification rather than instant gratification. We do not get a star in the sky to follow; what the stars are up to is not our lead.

Guidance for us is progressive. God makes sense. His Word makes sense. We have to wait, we need to pray for guidance, particularly when coming to a fork in the road; we need to be sensitive to providential circumstances. We need to be able and willing to walk through the open door, and door Go would have.

We do not need to know what will happen 3 years from now. It just will; and we are in the plan of God when we grow to maturity. And if we make a mess, that is something which we have created. Allah is not God.

This guidance was very similar to Old Testament guidance, like the Pillar of fire.

Ex. 13:21–22 [The LORD went ahead of them in a pillar of cloud to lead them on their way during the day and in a pillar of fire to give them light at night, so that they could travel day or night. The pillar of cloud by day and the pillar of fire by night never left its place in front of the people.](#)

The Star and the Leading of the Star

1. These pillars reveal the manifested glory of Jesus Christ with the Jews at that time; the manifested Person of the 2nd person of the Trinity.
2. So also the star above the house; this also indicates the Trinity.
3. The star led the magi to the Shekinah glory in the flesh.
4. The star revealed the Shekinah glory to the magi.
5. Just as the pillar of fire led the Exodus generation, so did this sign.

The family was still there in Bethlehem. In Luke's account, after they report.

A contradiction in Luke 2:39 [Luke 2:39](#) When they had completed everything according to the law of the Lord, they returned to Galilee, to their own town of Nazareth.

Luke leaves out the trip to Egypt. Only Jesus in the Temple at age 7 or 8 is the only event in Jesus' life.

For about 2 years, the family stay in Bethlehem; then they go to Egypt.

Birth, 40 days, the rituals; 2 years; there is no going back and forth; back and forth. They stay in Bethlehem for 2 years without going back to Nazareth. The magi had to find Him in Bethlehem.

the prophecy to the Jews and the Gentiles was fulfilled. This is how God's will works. Little incidents; little things that happen. They probably wanted to go to Nazareth, but God had them in Bethlehem.

Matt. 2:9 [After hearing the king, they went on their way. And there it was--the star they had seen in the east! It led them until it came and stopped above the place where the child was.](#)

Lesson #0057 Matt. 2:9–11 2Cor. 9:7 Life of Christ Mar 10, 2011 Thursday

Herod asks the magi to tell him where the Christ child was in Bethlehem, so that he can go there and worship Him as well.

The star goes and stops over the place where the child is.

Matt. 2:9 [After hearing the king, they went on their way. And there it was--the star they had seen in the east! It led them until it came and stopped above the place where the child was.](#)

There are some chronological problems. There are some dating problems, which we will get into later.

Matt. 2:10 [When they saw the star, they were overjoyed beyond measure.](#)

They come in and worship the Christ child on the spot. The one house in all Bethlehem, and it is lit up like a Christmas tree. The magi were let into the room. They enter the room of the child. What happens next is quite significant. They recognize the Christ child and they dropped to the ground, faces on the ground; and they had no problem worshipping this child.

These magi were complete strangers to Mary, and yet, here they are, in her house, worshipping her Son. Doubtless, they explained their journey; the star, how they found her; and their visit to Herod. They probably told her what he said; and she asked, "Herod knew? Hmmm."

These men are even telling Mary things about her Son that she did not know. This event was another clue in the progressive revelation of her child. Mary had no idea men would show up and worship. Jesus came to the gentiles as well. This was more than Mary realized and this was a part of her learning experience.

She was finding out more things about her Son, and really Who He was. She was immersed in all of the motherly things, but there was much more going on. She learned a little theology related to her Son. She would continue this learning process all of her life. She was just like us.

Mary Is Just like us

1. When the magi showed up, it is clear, Mary only had partial knowledge of her Son.
2. Like her, we continue to add and to grow in our partial knowledge of the Lord Jesus Christ. This is an ever-expanding growth process. We learn about Him. We expand our knowledge of Him.
3. We will never know all things about Him until we arrive in heaven.
4. As long as we live, we continue to add to our knowledge from God's Word. She learned from the Living Word, from the mouth of her own Son. We progressively grow in grace and knowledge as she does. \
5. In doing this, we begin to progressively understand the spiritual life that Jesus pioneered for us. We are understanding Him and what this means to us.
6. As we begin to understand, we are motivated in life by Him. We gain reciprocal love for Him. We begin to understand what true love is. We gain capacity for love. We begin to express reciprocal love for God. We are simply learning to live the Christian life.

The magi then got up and presented their gifts. They had been carrying these gifts with them for however long. They open up their rucksacks and get out their gifts, but only after they worshiped.

What Do the Magi Teach Us about the Worship of Jesus Christ?

1. These men, these magi, understood worship to be first from their souls. They had been worshiping from their souls for some time now. They had been worshiping him at least through the journey.
2. When they arrived; when they went in the door, they overtly expressed this worship, in front of this child, they fell on their faces. This takes doctrine in the soul. They would not do this unless they know who this child is.
3. They were profoundly moved by being in His presence. This is from the knowledge in their souls. Are we profoundly moved by our understanding of the Lord Jesus Christ from our souls.
4. Only after this worship, after they expressed what was in their souls, then it was appropriate to pass along gifts. That was set aside until after they worshiped Him.
5. What do we learn by this. Internal worship always precedes external worship.

6. The worship of our Lord emanates from the mentality of the soul; it does not come from the emotion or from overt demonstration. It is all about what is in our soul.
7. This is the divine order of worship which gives meaning to the worship. First internal and then an external expression. This is where so many Christians go wrong. Believers want to wave and clap their hands. They want to worship apart from thought. Their minds are blank, but they just get into the feeling. This moving and swaying has nothing to do with Jesus Christ. Such worship is just external. You may feel something if you have something in your soul.

There is the ritualistic worship of high church. Worship which is nothing but ritual. It is an external show with nothing in the soul. It is a meaningless repetition of some rituals; it is rote. People just do it. It is going through the motions.

A pitfall of Christianity is the external signs of worship apart from the inner reality. So many have no interest in learning the mind of Christ. That takes self-discipline and concentration and investment of time. It takes a prepared teacher to teach doctrine; not an uninformed discussion leader, and asks what everyone's opinion is. These are meaningless opinions.

Believers often want instant gratification; they want to feel close to God. We are an instant gratification society. However, that is not the Christian way of life. This is a slow, step-by-step growth. Ex-Berachah people tell Bobby that they learned more at Berachah than anywhere else, and yet they stopped going.

When you get away from it, human viewpoint sweeps into your thinking. If you do not continuously take in doctrine, you will not think with the mind of Christ. You will be inundated with something else. There are churches loaded with people simply keeping up appearances. There is no renovation of thinking for someone who is just keeping up appearances. Rom. 12:2 is all about the renovation of our thinking; that is our first and foremost objective. This is an internal life with external manifestations.

Matt. 2:11 **Entering the house, they saw the child with Mary His mother, and falling to their knees, they worshiped Him. Then they opened their treasures and presented Him with gifts: gold, frankincense, and myrrh.**

Churches from all over America have techniques for turning you upside down and shaking the money out of your pockets. Giving is for the dissemination of the Word of God. That is what the financial report is all about. Berachah's financials are all about spreading the Word throughout the world. We are to give out of correct motivation. No one can express true worship apart from doctrine in the soul. We cannot and should not be manipulated.

The magi were correctly motivated givers. The ritual of communion is when we can worship from our souls and we think upon what we know about Jesus Christ. What rattles around in your head when you can mediate on the Lord Jesus Christ. It is not sacraments or magnificent buildings or a repetition of certain physical movements.

Bobby went to one of the most magnificent gothic cathedrals in France. There are 2 spires and they are different. All that matters is, what do you think of Christ.

External expressions of worship must always follow the correct motivation of reciprocal love of God. That must emanate from our souls. The reality of internal worship can only occur as person grows in grace and knowledge of our Lord Jesus Christ.

Doctrine must be metabolized; it must be a part of our thinking; then it becomes worship. Listening to the raw material is not enough; it must become a part of your thinking.

2Cor 9:7 **Each person should do as he has decided in his heart--not out of regret or out of necessity, for God loves a cheerful giver.**

The queen of Sheba brought Solomon a bunch of gold. This is the time-honored gift for a king. They knew they were going to see a king before they even left home. He is the King of Kings, Lord of Lords.

This gold undoubtedly sustained this family in the hardship which was to come. They would soon depart on an abrupt passage to Egypt. These men gave valuable assets to this family. This was God providing for His Own Son so that He could survive. This was logistical grace to Jesus Christ.

Frankincense used for healing and as a base for makeup. All 3 gifts are highly valued. There is great symbolism involved here, and all Israel would understand. Both used in the grain offering.

Lesson #0058 Matt. 2:11–14, 16 Lev. 2:1–2 Life of Christ 3/6/11 Sunday 1

A normal star does not shine on one location, but it diffuses and shows over a much larger area.

Matt. 2:11 **Entering the house, they saw the child with Mary His mother, and falling to their knees, they worshiped Him. Then they opened their treasures and presented Him with gifts: gold, frankincense, and myrrh.**

What happened when these men saw the Christ Child; they knew that this was He. These facts were found only in the Old Testament Scriptures or only by the Jews in the diaspora. These are the Jews who knew the prophecies, and magi from far off places knew these things. Jesus was, of course, the Jewish Messiah, in the line of David. However, these are gentiles from a gentile land and they knew about Jesus Christ and the revelation which had been given to Israel. These were believers. From this incident, we can understand the clear impact that this child would have on the entire world. He was not just the Jewish king, but He was the King of Kings and the Savior of all mankind.

These gentiles fell on their faces first, indicating obeisance, which is given only to a king or to the worship of God Himself. They were to understand from this that they had intimate knowledge of Israel's Savior.

They then stood up and presented 3 gifts: gold, frankincense and myrrh, which are very expensive and valuable spices. These gifts recognize this Person. This is tribute to a king.

The Queen of Sheba came to King Solomon and she brought him 120 talents of gold. She also brought him spices and many precious stones. These gifts she brought to the great king of Israel. The real meaning of the worship of the magi is found in Lev. 2:1.

Lev. 2:1 "When anyone presents a grain offering as a gift to the LORD, his gift must consist of fine flour. He is to pour olive oil on it, put frankincense on it,

The grain offering was the only non-bloody offering given to the Lord. There were many different offerings which symbolized death; but this is the only one which symbolized life. This is serving God's plan and will. That is exactly what Jesus was doing by becoming the God-man.

The King and God Himself are the things involved here. Gold became very important to Mary and Joseph, because they are a poor family. Gold became logistical grace for the family for what they must do for being in the plan and will of God.

Lev. 2:2 and bring it to Aaron's sons the priests. The priest will take a handful of fine flour and oil from it, along with all its frankincense, and will burn this memorial portion of it on the altar, a fire offering of a pleasing aroma to the LORD.

Magi had an important role to play in identifying the child as the God-King.

Jerusalem was not a large city and the meeting of the magi with Herod probably got out and there may have been a crowd which followed this Christ child.

Jerusalem and Bethlehem had now found out Who this Child was.

Matt. 2:11 Entering the house, they saw the child with Mary His mother, and falling to their knees, they worshiped Him. Then they opened their treasures and presented Him with gifts: gold, frankincense, and myrrh.

The Magi were warned not to return to Herod. Herod had asked them to return to him and tell him where this Christ-child was, and he said he wanted to worship the child. The magi experienced this dream and they believed it.

Today, people simply pick and choose what it is that they want to believe. Sometimes, there are things we do not like, and then we reject that. We all fail. We all have sin natures. However, the mandates of the Bible still apply to us.

Christians often question, how can heathen on the other side of the world hear the gospel? Why don't others out there have their own way? There cannot be several religions which contradict one another. That makes little sense. Salvation message is not limited by geography or language. God will see to it that all people who so desire will hear the gospel. No matter where someone is, if they desire to know God, they will receive the gospel. Whoever accepted the gospel there spread it around.

Matt. 2:12 **And being warned in a dream not to go back to Herod, they returned to their own country by another route.**

We will skip over a few verses.

Matt. 2:16a **Then Herod, when he saw that he had been outwitted by the wise men, flew into a rage.**

Another angel will come to Joseph in a dream and tell them to escape. Herod was not used to be tricked, and he was paranoid about his kingship. He was dead.

These parents needed to move out quickly. It would have taken Herod very little time to assemble his army. Herod would go out and search for the child.

Matt. 2:13 **After they were gone, an angel of the Lord suddenly appeared to Joseph in a dream, saying, "Get up! Take the child and His mother, flee to Egypt, and stay there until I tell you. For Herod is about to search for the child to destroy Him."**

The Old Testament, by this time, was available in Greek, and available to all of those in that area.

There is an historical precedent for Jews to go to Egypt.

In Gen. 12:10 Abram went to Egypt to escape famine. Jacob also went there. However, there were those who escaped Nebuchadnezzar during the time of Jeremiah.

Joseph and Mary and the child left for Egypt, about 75 miles away.

Matt. 2:14 **So he got up, took the child and His mother during the night, and escaped to Egypt.**

Matt. 2:16b **He gave orders to massacre all the male children in and around Bethlehem who were two years old and under, in keeping with the time he had learned from the wise men.**

Lesson #0059 Matt. 2:16, 15 Life of Christ March 6, 2011 Sunday 2

Herod has decided to kill all children 2 years and younger; and this is going to involve some technicalities.

Herod, in listening to the Magi, determined that the Christ-child was 2 years or younger.

Most of the time, the Bible lines up well with ancient history. However, this is one place where there are some questions. This is the Word of God. This appears to be an error and that calls into question the rest of the Bible's accuracy. Any inaccurate piece of information is problematic. This opens us up to accepting this but not that in the Bible.

What historical facts do we know. Jesus Christ was born in the winter of 5–4 B.C. and Herod died in 4 B.C. So we have a maximum span of a year. So Jesus could not be more than 1 year of age when Herod died. Jesus and the family had to flee Judæa while Herod was still alive, as there would be no reason to leave.

Herod's calculation is 2 years and younger. Herod probably calculated the travel time and their arrival in Jerusalem. He determined how long it took them to get there. This gives him the approximate age of the child. They came from Persia to Jerusalem.

Let's assume that the star appears the night that the Christ-child was born. If the magi arrive 2 years after the birth of Christ, Herod would have been dead.

There were 2 interviews between Herod and the magi and the family of Joseph fled, all of which would have occurred before Herod died.

The magi arrived before Jesus' family left Bethlehem.

The Time Frame of Jesus Birth and Herod's Death

1. The journey from Persia did not take 2 years, but probably a few months. Modern Iran to Jerusalem is the distance being covered.
2. The star appeared to the magi in Persia before Jesus' birth. Not necessarily on the night of His birth. The star would have been a forecast of His birth. Matt. 2:2 gives us no idea as to when this birth occurred. This way, they could have set out before the child was born. This was a supernatural star; it was not a normal star.
3. This 2 year time frame is feasible, but not the time frame of Jesus' age. The magi could have arrived within a month of our Lord's birth.
4. A 3rd possibility that Herod fudged on the 2 year calculation in order to cover all of his bases. He was truly a monster. We think of monsters of this era: Stalin, Hitler and Mao.
5. The calculation that Herod makes could be incorrect.
6. Jesus was less than a year old when the magi arrived when Herod sent out the edict to kill all of the children 2 years and younger.
7. All of this is speculation, but one scenario will be true, as the Bible is infallible.

More on this Time Frame of the Magi

1. The magi left Persia up to 2 years before the birth.
2. The travel time is unimportant in the calculation of the child's age. The magi could have traveled for 2 years, and the child still in His first year.

3. Herod's calculation would have been correct if he figured out the appearance of the star in relation to the birth. This was an unknown.
4. Likely, neither the magi or Herod knew the exact timing.
5. The magi were just looking for the King; they did not care how old He was. His age did not enter into their thinking. Herod only cared because he wanted to kill the Child.
6. So the magi worship this child, regardless of His age. He might have been a few months old and He might have been a year old. His parents are only beginning to learn and understand the impact of their Son as well.
7. The whole time sequence fits the events surrounding the magi. They fit the events concerning Herod's cutthroat orders; and they fit the time of Joseph's return from Egypt.

The Scripture which we study is accurate.

Matt. 2:16 Then Herod, when he saw that he had been outwitted by the wise men, flew into a rage. He gave orders to massacre all the male children in and around Bethlehem who were two years old and under, in keeping with the time he had learned from the wise men.

Back to Herod. What he did to Bethlehem is, he turned it into a Jewish ghetto. Russians were pushing the Germans back to Berlin. The Germans surrounded the Jewish ghetto and they began to systematically exterminate the Jews; and the Jews resisted here, for the first time, and they fought well against the Nazi soldiers. Herod here ordered the systematic killing of all children 2 years and young.

Herod died very soon after this of very painful diseases (2 of them) and members of his court kept him from killing himself. Herod wanted a monument to himself; and he dies this excruciatingly painful death. "I will bless those who bless you and I will curse those who curse you." God uses nations to administer the 5th cycle of discipline from time to time.

The Jews are aware of all this. In WWI, the Jews were thoroughly integrated into German society at this time; and yet, the Germans managed to isolate and destroy them.

Today, of course, there is another group bent on destroying the Jews. Why is it always the Jews? It is the Abrahamic covenant; the Angelic Conflict. If Satan is to avert his eternal condemnation, Satan must show that God is wrong and cannot keep His Word. One way is to show that God cannot keep His covenant.

Another objective was to keep Jesus from growing up.

Among believers, Satan wants to stop evangelization; and to stop spiritual growth. The divine viewpoint of history explains why everything happens in this world, and it is all centered upon God and His plan and all that is related to that.

The Angelic Conflict is being revised to put out.

This history of the Jews ought to be some kind of comfort to us, to indicate that God does control history. If God preserves all of these people over all this time, can God not take care of us? Do we think that our little problems amount to a hill of beans to God? Get some perspective on all of this. God never forsakes us and never deserts us, no matter what the circumstances.

Matt. 2:16 Then Herod, when he saw that he had been outwitted by the wise men, flew into a rage. He gave orders to massacre all the male children in and around Bethlehem who were two years old and under, in keeping with the time he had learned from the wise men.

There is a prophecy here. This is a quotation of one of the prophets of Israel 700 years prior to this. Prophecies are fulfilled again and again and again in God's plan. God does not determine our volition. But His plan marches on. It moves forward in the exact manner in which He has decided.

The fleeing of these people for their lives may seem unreal; but God deals with it. Ask those who have fled out of Germany and uprooting one's entire life. George Mueller is an example of this.

Every day is the day that the Lord has made. We have no excuse to be afraid. No excuse to say, "God has deserted me" or "God doesn't love me." Our circumstances inside the plan of God are just what we want. They will be exactly the best for us. Just one morning recognize this.

Matt. 2:15 He stayed there until Herod's death, so that what was spoken by the Lord through the prophet might be fulfilled: Out of Egypt I called My Son.

Lesson #0060 Matt. 2:15–23 Isa. 11:1 Life of Christ 3/9/11 Wednesday

Herod is chasing down the family of Jesus so they will go to Egypt until Herod is dead. Herod was dying of 2 diseases, and he died in great pain. He killed at least one wife and two sons. He attempted to commit suicide, but was apparently stopped.

There is nothing written about Jesus and His family in Egypt. There is always speculation. There is a necessity for them to leave Judæa and go to Egypt. This is also a fulfillment of prophecy. This was anticipated by an Old Testament prophet.

Matthew often uses an Old Testament quote, and this is divine inspiration in itself. However, what is not always obvious by the context, is still picked up on by a New Testament writer.

Matt. 2:15 He stayed there until Herod's death, so that what was spoken by the Lord through the prophet might be fulfilled: Out of Egypt I called My Son.

When the nation was just formed, God loved Israel; and God called them out of Egypt. Hosea is not thinking about the Messiah when he wrote this.

Why did Matthew understand this prophecy in this way. The answer is in typology. Hosea's statement was topological. In making this statement, Hosea did not necessarily know that this was related to the Messiah. However, God the Holy Spirit meant it in this way. A type is an Old Testament illustration or analogy, which, although it had a place in Biblical history, it is also divinely intended to foreshadow some New Testament truth about the Messiah.

The Typology Found by Matthew

1. Matthew made a topological interpretation from Hosea 11:1
2. Matthew is comparing Israel, whom God delivered from the slavery of Egypt to become a nation, as He promised Abraham; to what God would do for the spiritual deliverance of Israel in returned the exiled Messiah to Israel.
3. In Christ, there is salvation and deliverance for the Jews when He came out of Egypt; just as Israel was delivered under Moses. Out of Egypt comes our Lord, for the purpose of delivering Israel. Israel was delivered out of Egypt as a covenant promise. Jesus is the fulfillment of a covenant promise.
4. The Jews understood the national slavery issue. This was written for Jews.
5. In Matthew's quote, our Lord did not deliver Israel from physical slavery; He would deliver them from the slave market of sin.
6. In Christ was by far the greater fulfillment; the spiritual fulfillment culminating at the cross.
7. Conclusion: in this prophecy, our attention is drawn to the identification of the Savior with the nation He came to save.

Hosea 11:1 **When Israel was a child, I loved him, and out of Egypt I called My son.**

Matt. 2:15 **He stayed there until Herod's death, so that what was spoken by the Lord through the prophet might be fulfilled: Out of Egypt I called My Son.**

Then Matthew goes to Jeremiah. Jeremiah prophesied many difficult things for Israel.

Rachel is used metaphorically here, weeping for her children, who is Israel, because they are no more. Judah was destroyed; 586 B.C. In Babylonia there was slavery.

Jer. 31:15 **This is what the LORD says: A voice was heard in Ramah, a lament with bitter weeping--Rachel weeping for her children, refusing to be comforted for her children because they are no more.**

Matthew interprets this prophecy topologically. Jeremiah did not mean it in this way. Jeremiah understood a single meaning.

Jeremiah, Matthew and Typology

1. Jeremiah's context of Nebuchadnezzar, who devastated Judah and dragged almost all of them into slavery. The place was destroyed, including Solomon's Temple.

2. In this typology, Matthew included what Herod did to Bethlehem, where he ransacked Bethlehem, to find and kill our Lord.
3. Matthew brings in this identification.
4. He notes that there are so many incidents in the life of Israel which foreshadow the Messiah. Matthew is linking this historical event with Jesus Christ.
5. Jesus' life perfectly unfolded in accordance with the plan of God, including all of the typology of Israel's history. The Jews should have recognized this on their own.
6. Matthew again uses a typological approach.

Matt. 2:17 Then what was spoken through Jeremiah the prophet was fulfilled:

Matt. 2:18 A voice was heard in Ramah, weeping, and great mourning, Rachel weeping for her children; and she refused to be consoled, because they were no more.

Joseph was given the all-clear in a dream from an angel.

Matt. 2:19 After Herod died, an angel of the Lord suddenly appeared in a dream to Joseph in Egypt,

The angel tells them that it is time to return to Judæa.

Matt. 2:20 saying, "Get up! Take the child and His mother and go to the land of Israel, because those who sought the child's life are dead."

Matt. 2:21 So he got up, took the child and His mother, and entered the land of Israel.

Herod had a son, whose name was Herod Archelaus, a name from history. He was the worst of the worst of Herod's children; and he was the worst one to rule over Israel.

As soon as Herod Archelaus took control, he killed 3000 Jews in the temple while they were worshipping. He would be no more respectful to a king of the Jews any more than his father was.

Herod Archelaus was a survivor, but not a good man. As Joseph begins heading up to Judæa, he is given orders to avoid this area and to go up to Galilee.

Could this be the same route as the children of Israel coming out of Egypt.

This is also logistical grace.

No one can be taken out of this life apart from God's timing.

Matt. 2:22 But when he heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go there. And being warned in a dream, he withdrew to the region of Galilee.

Every time they made a move, it was a fulfillment of prophecy.

There is no Old Testament prophecy “He will be called a Nazarene;” so how can there be such a statement?

To answer this, we must go to several Old Testament Scriptures. There are several prophets being referred to.

Matt. 2:23 **Then he went and settled in a town called Nazareth to fulfill what was spoken through the prophets, that He will be called a Nazarene.**

This is clearly about the Messiah. Branch is the Hebrew word Netser. This is the connection to Nazarene. Hebrew is made up of only consonants. There are no vowels in the written Hebrew.

Where Does Nazarene Come From?

1. Netser without the vowel points is נצר. That means branch. This is the same consonants as Nazarene.
2. Therefore, there is a connection between branch and Nazarene.
3. Branch has the connotation of lowliness and obscurity in the Hebrew.
4. David was a obscure in Jesse’s house. He was the lowly shepherd. Bobby reminisces about Samuel choosing David from among Jesse’s sons.
5. David’s greater Son, Jesus Christ, also had lowly beginnings.
6. The title Nazarene fits this lowly concept. They have a similar meaning. Nazarene means *lowly* and *obscure*.
7. Nazareth has quite a raucous reputation. Nazareth was filled with lowly Galileans.
8. Galileans were despised and rejected by the Galileans.
9. The greatest portion of Jesus’ life was spent in Nazareth in the despised city of the despised Galileans.
10. It was the religious leaders of Judæa and Jerusalem.
11. This final quote by Matthew, the toughest to figure out; that is the connection. Lowlenss and reject of Messiah.

Jesus will live most of His life here in the Galilee area.

Isa. 11:1 **Then a shoot will grow from the stump of Jesse, and a branch from his roots will bear fruit.**

When our Lord presents Himself as the Messiah, He comes out of a town of obscurity. John was known, but Jesus was not. No human credentials and no accomplishments. He presented His spiritual credentials. Those are His credentials.

The religious leaders who knew prophecy should have linked Him to Old Testament prophecy and typology.

Herod the Great is dead. Joseph, Mary and Jesus are in Egypt. They have been instructed to return. They understood that Herod was dead, but his son was still alive, and his son was worse than Herod. He killed 3000 Jews on Passover when he took over.

In all of this, our Lord was fulfilling prophecy in the Old Testament. Jesus Christ is still a year old. He now resides in Nazareth. What about all of these years of His childhood or young adulthood. What did He do for all of these 29 years in Nazareth? What was His day to day life like?

The Scripture is silent about these years; and they would apparently add nothing to our necessary knowledge of Him. It should have been obvious to those who knew Him that He was unique. This impact was only upon those who knew Him.

Even in Nazareth, He lives; and the word does not get around about Him. We are all being prepared in our early life without much knowledge of anything. Our knowledge of divine things must grow. Jesus Christ was no different. His learning had to take place as well. This is the greater part of His life.

There is brief mention of Jesus going to Jerusalem and he was 12 years old. Only Luke records a few general facts about His childhood. From these few we can ideally, this will allow us to know Him a little better.

Luke 2:42 **And when He was twelve years old, they went up to Jerusalem according to the custom of the Feast.**

Luke 2:52 **And Jesus increased in wisdom and stature, and in favor with God and man.**

Jesus developed physically like all children did; and he had brothers and children. He likely gazed about to see the beautiful landscape. This is what kids do.

Jesus developed a very strong body, which explains why He is able to do this or that. He had no sin nature; so his body developed as God designed it to develop. He would have had no diseases.

His strength was not unlimited; there are verses where He stopped and rested?

For 24 hours, Jesus was beat down like no one else, and He lost His footing only in carrying the cross to Golgotha.

There would have been no flaws or defect in His body; since He had no sin nature. No mood swings, no complications. He probably was very handsome with an attractive personality; and a strong delivery of His message.

He increased in His intellect; He had to increase. He had to learn as any child learns. No doubt, He had a mental capacity which is off the charts.

He likely knew Greek and Hebrew and Aramaic. It is possible that He may have known Latin; He would have had plenty of exposure to it.

We do know that He gained in intellectual knowledge in several ways. He probably attended a synagogue school as a child. He could retain things; and He did not cause trouble. The Old Testament was the Jewish textbook; so He learned. He had no formal education, but He could think rings around the pharisees and Jewish theologians.

He gained knowledge from experiencing life. He learned a lot from his brothers and sisters. Without doctrine, we are destined to repeat our mistakes.

Everything that He thought was in terms of divine viewpoint. No contaminating human viewpoint. We are clouded by our own sin nature; and by our human experiences. He had no problem with evolution. He understood that everything came from divine creation. No prejudices to overcome. He had no prejudices to take into account. He was not co-dependent with anyone; He had no bad habits.

We may have wanted to be around Him for a week or so; but we have the mind of Christ.

He also developed morally and spiritually. He had to learn the Old Testament; it was the foundation of His education he read

He no doubt spend hours in prayer and cocentration.

It will be clear that He knows and understands the Old Testament. We can take our cue from the Lord and how He handled Scripture.

God's grace poured through our Lord. He was our prototype at a ver you ag. He lived his life empowered by the spit.

All of these things re issues in our lives; but we have all of the assets that we need to live the same spiritual life that our Lord led.

He developed as the idea His development was without flaw and without a sin nature. He is the only man to grow up and function as the

he could be movitvated externally, but He did not have the sin nature. He was completely innocent in thought and act

there is one incident of importance

now we have a specific picture of hod o

many about families back go Ikl.

this one discussion probably started many other discussions.

Luke 2:41 **And His parents went to Jerusalem every year at the Feast of the Passover.**

the Passover is occurring. They

this child is left behind as a 12 year old.

they did not notice that Jesus was hiding vvl

Luke 2:42 **And when He was twelve years old, they went up to Jerusalem according to the custom of the Feast.**

Luke 2:43 **And fulfilling the days, as they returned, the boy Jesus stayed in Jerusalem. And Joseph and His mother did not know.**

Luke 2:44 **But they, supposing Him to have been in the company, went a day's journey. And they looked for Him among the kinsfolk and acquaintances.**

It takes them 4 days to. Jesus was listening to what was being said and he would ask questions

Luke 2:45 **And when they did not find Him, they turned back to Jerusalem, seeking Him.**

People were amazed. Genius and mastered the Scriptures; at 12 years. These teachers got there by being the best. Do not ever be intimidated by smart people. They have no real wisdom. These guys developed this possession. Suddenly there is...

There were theological discussions with religious leaders and many recognize His great knowledge.

These talks were to His advantage. He came to know first-hand, the distortions, hypocrisy, an left. He knew them backwards and forwards. He knew their souls. He had them. He listened.

We can hardly wait to pontificate with all of our knowledge. When you straighten some people out, you are arrogant and it does not encourage them.

Jesus knew when to make them mad; He knew when those around Him needed to hear the truth. Many of the teachers were negative to the core. However, there were other people who were interested in the truth.

Jesus goes missing for 3 days. Men and women traveled separately within the caravan. They frantically searched for Him. They miss Him on the caravan for a day; and then search for Him for 2 days.

His parents came into the Temple and saw Him doing something they did not expect to see. Now, it seems like this would be violating parental authority. Is that not a sin?

Luke 2:46 **And it happened that after three days they found Him in the temple, sitting in the midst of the teachers, both hearing them and questioning them.**

Lesson #0062

Luke 2:40 Life of Christ March 13, 2011

Sunday 1

Communion Sunday:

John 12:41 **“These things Isaiah said, “Because he saw His glory and he spoke of Him.** The Old Testament is as much a testimony to Jesus Christ as the New, but in a different way. David saw, and Moses, and the prophets. There has never been a time in human history that God has left man with no knowledge of His plan of salvation.

Uzziah was not a bad king, but he died in 740 B.C. Isaiah had a vision of what would come. The importance of this vision is testified to by John. The 2nd Person of the Trinity, Jesus, is revealed, in the Shekinah Glory. **And the Word became flesh and dwelt among us.**

What did Isaiah and John see in this vision of glory? They saw Almighty God and the power and glory revealed in the omnipotence of Him. **For a child will be born to us, a Son will be given to us, and the government will rest upon His shoulders, and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.** Isaiah understood that the power of God would reside in the Person of Jesus Christ.

Isaiah did not see or speak of a weakling, but He spoke of a King to be called the Mighty God. So that Person could not just be man. He is also the Creator, the God of the Universe. **The dominion will be vast, and its prosperity will never end. He will reign on the throne of David and over his kingdom, to establish and sustain it with justice and righteousness from now on and forever. The zeal of the LORD of Hosts will accomplish this.**

Until this very day, He has not occupied the throne of David. However, He will someday yield the scepter of power in great glory and all will bow to His will. Matt. 6:10 **Your kingdom come, Your will be done, on earth as it is in heaven.**

Behold My Servant, Whom I uphold, My Chosen One in Whom I delight. Mark 10:45 **For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for the many.**

He is our substitute Servant; in Him is our eternal salvation.

Philip. 2:6–8 **Make your own attitude that of Christ Jesus, who, existing in the form of God, did not consider equality with God as something to be used for His own advantage. Instead He emptied Himself by assuming the form of a slave, taking on the likeness of men. And when He had come as a man in His external form, He humbled Himself by becoming obedient to the point of death--even to death on a cross.** The most ignominious of all deaths. When man looked upon the dying figure of Jesus Christ on the cross, he saw more than just a man. The world saw omnipotent God; God in the Person of the Lord Jesus Christ, undergoing the humiliation of taking upon Himself our sins. All of this is done for you and me, because God so loved the world.

Why such a paradox of humility and glory? Jesus Christ is the only One Who could satisfy the requirements of God to pay for our sins. He is the only One Who could mediate between man and God. Jesus had all the power of God, and still, He went to the cross for us. This humble Servant would be the mighty conqueror. The cross must precede the crown, and in both, there is glory.

Philip. 2:6–9 **For this reason God also highly exalted Him and gave Him the name that is above every name, so that at the name of Jesus every knee should bow--of those who are in heaven and on earth and under the earth-- and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.**

Isa. 53:11 **As a result of the anguish of His soul, He will see it and be satisfied. By His knowledge, the Righteous One will justify the many, for He will bear their iniquity.** To look upon Jesus Christ as anything other than our substitute, is to miss all that He is. He opened the way to our glorious future. We are lost, but He found us in His ignominious death.

We know almost nothing about our Lord's early life, past his first couple years and on up until around age 30.

Luke 2:40 **The boy grew up and became strong, filled with wisdom, and God's grace was on Him.**

His physical body was perfect and without illness and defect.

He was perfect and He did not rebel, have tantrums, attention deficit, etc. He perfectly honored the authority of His parents, just as the Old Testament mandated.

He had a conscience with perfect standards. He was always without guilt. He certainly had emotions and appreciated all that God created and He wept. But He never expressed emotionalism of any mental attitude sins.

He was certainly and truly tempted.

When did Jesus become conscious of Who He was? He certainly understood this within the first decade of His life.

He also matured intellectually as well.

Lesson #0063 Luke 2:40–49, 52 Life of Christ March 13, 2011 Sunday 2

There are 3 verses which deal with our Lord between age 1 and age 30. One difference is, He would have been different for His parents; an ideal son.

He also grew intellectually, and He had an amazing capacity to learn. His mental acuity is off the charts. He learned by experience and in His parents' home. He also went to synagogue school, as did all children between ages 6 and 10. He had a formal education at least until age 10, and He undoubtedly knew the Old Testament. He could pull passages out of the Old Testament and interpret them very easily.

He metabolized doctrine just as we do. His concentration and mental processes were perfect and He continued to spiritually advance very rapidly. He lived with the same power, the filling of the Holy Spirit, and we have His mind in the Scriptures.

The grace of God was upon Him. Jesus had the favor of God and He deserved it, as He was without sin. We do not deserve God's grace. He grew in grace orientation. How could Jesus be anything less than perfect grace, dying for all of us.

Luke 2:40 The boy grew up and became strong, filled with wisdom, and God's grace was on Him.

Jesus continued to grow in wisdom and stature, and in grace with God and man. No self-righteousness whatsoever in Him. He is the Servant and He acted like it in His life. He had incredible humility. He showed great love and great consideration for those around Him, whether they deserved it or not. He demonstrated perfect virtue love. This is what we take in doctrine to be able to do.

He developed in every way as we do. He lived in the midst of adversity and degeneracy and misery, and yet without sin; without self-righteousness, without arrogance. He was the very perfect man.

Luke 2:52 And Jesus increased in wisdom and stature, and in favor with God and man.

He lived quietly in Nazareth in silence. The silence of the gospels concerning these early years was broken just once in the book of Luke.

His parents go up to Jerusalem for the Festival of the Firstfruits.

Luke 2:41–51 Every year His parents traveled to Jerusalem for the Passover Festival. When He was 12 years old, they went up according to the custom of the festival. After those days were over, as they were returning, the boy Jesus stayed behind in Jerusalem, but His parents did not know it. Assuming He was in the traveling party, they went a day's journey. Then they began looking for Him among their relatives and friends. When they did not find Him, they returned to Jerusalem to search for Him. After three days, they found Him in the

temple complex sitting among the teachers, listening to them and asking them questions. And all those who heard Him were astounded at His understanding and His answers. When His parents saw Him, they were astonished, and His mother said to Him, "Son, why have You treated us like this? Your father and I have been anxiously searching for You." "Why were you searching for Me?" He asked them. "Didn't you know that I had to be in my Father's house?" But they did not understand what He said to them. Then He went down with them and came to Nazareth and was obedient to them. His mother kept all these things in her heart.

Jesus became absorbed in conversation with the most learned in the Law and the Old Testament, and, during this time, His parents took a caravan out of town. They must have thought that He was somewhere with them in the caravan. Men and women traveled separately in the caravan. One would have assumed that Jesus was not with them. At that time, parents begin to panic, after a full day, without a child.

They searched for several days; 2 or 3 days. If they knew fully Who He was, they might not have worried as much. They got very upset over this.

Luke 2:41 *And His parents went to Jerusalem every year at the Feast of the Passover.*

Luke 2:42 *And when He was twelve years old, they went up to Jerusalem according to the custom of the Feast.*

Luke 2:43 *And fulfilling the days, as they returned, the boy Jesus stayed in Jerusalem. And Joseph and His mother did not know.*

Luke 2:44 *But they, supposing Him to have been in the company, went a day's journey. And they looked for Him among the kinsfolk and acquaintances.*

Luke 2:45 *And when they did not find Him, they turned back to Jerusalem, seeking Him.*

These scholars must have been dazzled by Him, and kept up a conversation with him for 3 days. He had a tremendous capacity and understanding of the Word of God. At this time, He had tremendous skills in the knowledge of the Old Testament.

What would you do if all of your theological questions were being answered and explained by a 12 year old. There was obvious excellent content.

All who heard Him were amazed at His understanding. Imperfect middle indicative of *εξιστιμι*, which means *to drive out, to confuse, to astound*. These scholars were utterly astounded within their own minds. His knowledge and speech was complete overload for them. He never stopped.

You know that they must have brought in other experts and other teachers. Because of the holy days, there were probably teachers and experts from other cities. This could have been like a Bible conference going on. Not begun as such, but continued as such.

What do you suppose they were discussing? What kinds of information do you believe passed between them? They probably covered a lot of ground in 3 days. Even if they simply went 3 12 hour days.

The very meaning of existence as related to God; the actual versus the possible; a philosophical discussion with regards to God Himself. There were probably many questions about difficult interpretations of this or that passage. What do you think about it? Jesus could take the context around it and show how this fit into the Mosaic Law.

It is likely that they got into the prophets and into the Messianic prophecies.

He could have said, "I wrote this, so I will let you know what I meant." However, He did not because He voluntarily restricted Himself and He did not use His divine nature unless willed by God the Father.

We cannot say that He knew these things because He was God. It was not just there; He learned it. He could utterly astonish the greatest scholars of His day. They must have asked every question that they always wanted to know.

Abraham was a believer and it was reckoned to him as righteousness. He could not be a part of the kingdom of God without faith in Jehovah Elohim. Probably some were saved in this discussion with Him and there would have been others who resisted Him. Others would have had the seeds planted in them and they would believe at a later time.

You can present the truth, and volition can still reject it. Jesus would have given the best and clearest presentation of the gospel, and it can be rejected. Do not be surprised at giving the greatest presentation of the gospel and have it rejected.

We may reasonably surmise that He knew Who He was. It would be 18 years before He announced Who He was; but He would not have revealed that here, because this was not God's plan for Him to reveal Himself at this time.

Luke 2:47 **And all who heard Him were astonished at His understanding and answers.**

His mother spoke to Jesus as she would any child. They were desperately concerned for Him. They were overwhelmed. They also had a strong reaction.

They must have had a number of different reactions, e.g., happiness that He is in the Temple holding his own against great scholars. At the same time, they are concerned that He would allow His parents to go through this anguish.

She was giving her son what-for, as a parent would naturally would do. To her, He had not honored the wishes of His parents. Kids grew up much faster at that time. They expected Him to be on this caravan; and yet He was in the Temple. Yet, in this, He had not sinned.

His parents were His authority, and He did this without sinning. There was a higher authority in God, and His parent's wishes were overruled by the will of God. Jesus was there to do the will of God.

Luke 2:48 **And seeing Him, they were amazed. And His mother said to Him, "Child, why have you done so to us? Behold, your father and I have looked for you, greatly distressed."**

Jesus asks them, "What did you look for Me?" Age 12 would have been a level of growth attained by Jesus Christ, which was accepted. Jesus would have been an adult at this point.

It is possible that Jesus was disappointed with His parents for not quite getting this, not understanding Who he was.

Luke 2:49 **And He said to them, "Why did you look for Me? Do you not know that I must be about My Father's business?"**

Luke 2:50 **And they did not understand the word which He spoke to them.**

Jesus did not buck their authority. He went back with them. Jesus was the authority of the universe, and yet, He consented to return to Nazareth with them. He chose to place Himself under their authority.

God the Father's will was for Him to remain in Nazareth with His parents under their authority. This was a learning experience for His parents; and Jesus learned to listen to the legalism and apostasy of the religious leaders of His day. He learned about the opposition and how He could address it.

Luke 2:51 **And He went with them and came to Nazareth, and He was subject to them. But His mother kept all these sayings in her heart.**

Luke 2:52 **And Jesus increased in wisdom and stature, and in favor with God and man.**

Lesson #none Luke 2: Life of Christ March 16, 2011 Wednesday

No Bible class

Lesson #none Luke 2: Life of Christ March 17, 2011 Thursday

No Bible class

Lesson #0064 Life of Christ March 20, 2011 Sunday 1

Our Lord Jesus Christ had perfect character as a child and He enjoyed an excellent upbringing. His parents were mature believers. They were great facilitators to His spiritual growth.

Some of you have children and all you want is for them to love you and to be their friend. That is sad. The first thing you need to do is to teach them discipline.

Mary would have been a good mother and she was a student of the Scriptures. When it was explained what would happen to her, she accepted it, understanding, to some degree, who Jesus was. We believe in Christ in the same way, not fully understanding all about His character.

Joseph would have taught his child a craft; a profession. This would have been carpentry, which is what Jesus would have done. Before His public ministry, Jesus worked hard, just as all of us do. He had a vocation. His step-father made certain that He had a vocation.

Apparently Joseph died prior to our Lord's public ministry. He is never mentioned during the public ministry of our Lord Jesus Christ. Joseph was in the line of David; he was the immediate successor. Jesus Christ was the king, and He could not be the king until His father had passed.

In the course of His life, Jesus Christ was sinless; He had no sin nature; because He had not human father. He remained in a state of perfection for all of His life. He could not pay the penalty for our sins without being perfect, the unblemished Lamb of God to take away all the sins of the world.

In the midst of adversity, humor is a bit of a lift; and doubtless, the Lord had a sense of humor. He did not engage in brawls nor was He a bully nor did He pick on his younger siblings. He was head and shoulders above all of His contemporaries.

He did not get any spankings or time-outs for bad behavior (although it is not out of the question that He received some for things that He did not do). He showed respect for those in authority, despite their sinfulness.

Those in authority over us are in authority over us; we do not get to pick and choose the ones that we respect and the ones that we disobey.

We can also surmise that there was no period of rebellion, as many teenagers go through. He was responsive toward the wishes and directives of His parents. He fulfilled the mandates of the Old Testament concerning His parents; [Honor your mother and father](#). Certainly, there were times when He was treated unjustly by His parents; and He was respectfully, nonetheless.

If you are not authority-orientated, then life becomes a constant battle.

In all of these things, Jesus was exactly like us. He had a soul like ours and bodily functions just like ours; and yet, He was unique. He had a gracious personality, because He was the epitome of grace, representing God to man. He lived grace. He demonstrated grace.

Jesus was probably quite puzzling as well. No doubt, His parents often laid in bed with many questions. Jesus had no sin nature, and He would have been quite unusual for that reason.

Nazareth was a Roman army town; and when there are guys in the service, things happen. This was no different in the city of Nazareth. Nazareth was a crossroads town, where people came and went. There were temptations and places where carnal lusts could be satisfied.

Jesus was not a legalist; He was not self righteous. He did not run people down who were sinners. He would later spend time with taxpayers and prostitutes. They were His friends. Pharisees and sadducees were not His friends. Jesus was not self righteous.

Jesus had no utopian illusions about mankind. He knew that mankind was not essentially good. That is a view of certain people today; that utopia is possible. If only the government could be in charge. Rousseau and Voltaire wrote all about this.

Bobby read an article about what would happen if Israel laid down their arms, they would cease to exist as a nation within 2 days.

Jesus could tell that man, with their sin natures, could not please God. [All our righteousness are as filthy rags in His sight](#) (Isaiah).

Jesus completely fulfilled the Law without a single mistake. [While we were yet sinners, Christ died for us.](#) If there were a single violation of the Mosaic Law, then He could not be our substitute. How could anyone be without sin? If He was not perfect, then we cannot be saved.

The march of His life was specifically for that purpose. As we study His life and ministry, it culminates in His purpose as man and God.

We now leave His 30 years.

The public ministry took place over a very short time. It begins with the designated forerunner, John the Baptizer. From the time that Jesus was 12, he dazzled everyone with His superior knowledge. He was a genius. After this age, the gospels go silent for the next 18 years. We can only speculate about those years.

We know His character from His public ministry. We can only draw a few conclusions from the public ministry; but these are only generalities that we can depend upon.

Some go well beyond this evident. Some have surmised that Jesus was married with children. As the God-man, what sort of children would He produce? Furthermore, this is not His purpose in life.

Many liberties are taken in the theater with His life. No one can know His actual movements or activities or communications in those years. He did not sin; He had family life; He had a vocation; He developed physically, mentally and spiritually. Clearly those silent years prepared Him for the final 3 years of His life.

Bob spoke of the great deal of preparation required for the ministry. B. B. Warfield said 40 years of preparation for 1 year of ministry, that is a good deal.

Lesson #0065 Luke 1:17 3:1–3 Life of Christ March 20, 2011 Sunday 2

The prophecy.

Luke 1:17 **And he will go before Him in the spirit and power of Elijah, to turn the hearts of fathers to their children, and the disobedient to the understanding of the righteous, to make ready for the Lord a prepared people.**

Then John, about 6 months, is the forerunner of Jesus Christ, about 30 years after this prophecy.

All 4 gospels speak of John. Matt. 3:1–12 Mark 1:1–8 Luke 3:1–18 John 1:6–8 3:27–36

Our homework assigned is to read these passages and to see how these gospels compliment one another. We will put these together to get the entire picture. We will see each one has a different perspective, and there are different details revealed in these accounts.

400 years have gone by, and there were no prophecies from the Lord. Many Jews were waiting for a word; they were waiting for some prophet to step forward and say something. When John stepped forward, people came from all over to hear John the Baptizer, a prophet. This man drew a big crowd. This became well known throughout all Israel. He was preaching in the desert-wilderness.

He was very effective; he was gifted in teaching.

John was a link between all that was great in Israel's past. The prophets; those who spoke the Word of God clearly and with authority and without fear. He was also a revealer of the evils of that present generation. That was also indicative of Israel's past. Furthermore, he was fearless. He had no problem condemning anyone who was a part of the evil of his generation. So many who came out to hear him in the wilderness loved his message.

He rebuked the religious leaders, and this resonated with the people. He took on the rulers of Palestine. John was the herald of the One they were waiting for. This began the new era of the future king.

The legalists, pharisees and sadducees were the ones who should have been interested, but they were not.

John the Baptizer was kind of a strange person. He was kind of weird. He was announcing the advent of the King.

You would think that he would make these announcements in the streets of Jerusalem, but he was out by the Jordan River.

John wore a belt and a sack. He ate locusts and wild honey. That is a weird guy.

Matt. 3:4 John himself had a camel-hair garment with a leather belt around his waist, and his food was locusts and wild honey.

He probably looked like quite a wildman, out in the wilderness. He was not exactly what one would expect of an exalted herald calling for people to observe the coming of the King. His humble beginning and attitude spoke of the humility of the One to Come.

He was humble in deeds and in every other way. He was the forerunner of the King of Kings, Who is also very humble.

Mark 1:6 John wore a camel-hair garment with a leather belt around his waist and ate locusts and wild honey.

Nothing is known of John's life prior to this ministry. We have his birth and the predictions of his future ministry, and from there, we go right into his ministry.

John was well aware of the apostasy of the religious leaders. He could tailor his message just for them and the common people. His father was a priest in the Temple and his father loved the Scriptures. His father knew about all that went on in the Temple. His father could have taught him what is right and wrong about the Judaism which existed during their time.

The Temple was a great place to observe apostasy. He made visits to Jerusalem for the festivals and the holy days; and there, he could observe firsthand the evils of the day. The hypocrisy of the religious types of that day.

He saw the tyranny of Roman rule. He saw the restlessness of the people for deliverance and their hunger for truth and for a Deliverer. He understood the impact of his calling. He called for repentance; a change of mind, for his people.

We will go into repentance in the future. John understood the impact of his calling. He had the privilege of presenting what Israel was looking for.

How would they see the future Messiah, as a political liberator or as the liberator from the slave market of sin? Those were the options in the announcement of the King.

John had 30 years to prepare for his short ministry. Luke tries to give the exact date, but there is some dispute about this time period. There are other sources that we can go to.

Luke 3:1 In the fifteenth year of the reign of Tiberius Caesar, while Pontius Pilate was governor of Judea, Herod was tetrarch of Galilee, his brother Philip tetrarch of the region of Iturea and Trachonitis, and Lysanias tetrarch of Abilene,

There Are 6 Chronological Markers

1. A.D. 26–36 for Pontius Pilate.
2. Herod Anitpas, who was deposed in A.D. 39
3. Philip died in A.D. 34.
4. Lysanias cannot be dated as of right now.
5. Chaiphus was the High Priest until A.D. 37.
6. So we place this between 26 and 34.
7. Tiberius Cæsar's 15th year, but there are 5 ways this is calculated. There is a calendar that needs to be used. We do not know the calendar that Luke uses. What calendar was available; the Julian calendar, revised in 45 B.C. by Julius Caesar.
 - a. The Syrian method for years. 21 Sept 26 to 21Sept 27. Crucifixion would be A.D. 30.
 - b. The Julian calendar, begins Aug and December of 29. Crucifixion placed in A.D. 33.
 - c. Probably 26 or 27 would be the calendar that a Jew would use.

So, let's place his ministry in A.D. 26.

at this time, the Word of God came to John, which is a formula phrase. This is a prophetic message to God to be delivered to Israel. We find this Haggai and Zechariah and Malachi, all 1:1 for each of those books (post-exilic prophets). John would fit into this same mold. 4 to 6 centuries after these great prophets. Many of those who heard John understood this. John is claiming to be an Old Testament prophet.

John's prophecy was quite different; he claims, "The Kingdom has come. It's here. It is not sometime later down the road. It is right now."

Luke 3:2 during the high priesthood of Annas and Caiaphas, God's word came to John the son of Zechariah in the wilderness.

Bobby gives the parallel passages once again. Bobby will take these 3 synoptic passages and combine them into one passage. This will be a synthesis of divinely inspired Scripture.

Luke 3:3 He went into all the vicinity of the Jordan, preaching a baptism of repentance for the forgiveness of sins,

Lesson #0066 John the Baptist Life of Christ March 23, 2011 Wednesday

There had been no prophecy for 400 years, and suddenly, out of nowhere, came Jesus Christ. So many different groups ruled over Israel. The Persians and the Chaldeans and the Assyrians and now the Romans.

Now, a prophet spoke out at the Jordan River, and he kept saying, "The kingdom is at hand." His fame spread like wildfire, and huge crowds came out to hear what this prophet had to say. This is a man who had the Word of the Lord. No prophecy had been heard for centuries.

However, John ben Zacharias was a very strange man. He would be the forerunner for Jesus Christ.

Did we do our homework? Repentance is a word that is very misunderstood.

Luke 3:3 He went into all the vicinity of the Jordan, preaching a baptism of repentance for the forgiveness of sins,

Luke 3:4 as it is written in the book of the words of the prophet Isaiah: A voice of one crying out in the wilderness: "Prepare the way for the Lord; make His paths straight!"

Luke 3:5 Every valley will be filled, and every mountain and hill will be made low; the crooked will become straight, the rough ways smooth,

Luke 3:6 and everyone will see the salvation of God."

The parallel passage in Matt. 3:1:

Matt. 3:1 In those days John the Baptist came, preaching in the Wilderness of Judea

Matt. 3:2 and saying, "Repent, because the kingdom of heaven has come near!"

Matt. 3:3 For he is the one spoken of through the prophet Isaiah, who said: A voice of one crying out in the wilderness: "Prepare the way for the Lord; make His paths straight!"

Matt. 3:4 John himself had a camel-hair garment with a leather belt around his waist, and his food was locusts and wild honey.

Matt. 3:5 Then people from Jerusalem, all Judea, and all the vicinity of the Jordan were flocking to him,

Matt. 3:6 and they were baptized by him in the Jordan River as they confessed their sins.

Mark 1:1 The beginning of the gospel of Jesus Christ, the Son of God.

Mark 1:2 As it is written in Isaiah the prophet: Look, I am sending My messenger ahead of You, who will prepare Your way.

Mark 1:3 A voice of one crying out in the wilderness: "Prepare the way for the Lord; make His paths straight!"

Mark 1:4 John came baptizing in the wilderness and preaching a baptism of repentance for the forgiveness of sins.

Mark 1:5 The whole Judean countryside and all the people of Jerusalem were flocking to him, and they were baptized by him in the Jordan River as they confessed their sins.

Synoptic Accounts

1. All these accounts have similarities and differences.
2. Each narrative adds something of John's preaching.
3. That is the beauty of the synoptic gospels. Everything which is written is divinely inspired. There is no contradiction anywhere. There is a uniqueness to each author.
4. Each gospel confirms the other, while adding knowledge from their own perspective. The gospels verify each other simply because they agree. Why does one author add information that another lacked? It reveals their own personal perspective.

Bobby is going to give an interpretive synthesis of all 3 passages, which will include all of the facts.

In those days, John went into the region around the Jordan River in the Judæan desert in fulfillment of what is written in the prophet Isaiah: I sent My messenger before You to prepare a path for You. John preached a baptism of repentance for the forgiveness of sin. He said, "Repent, for the kingdom of heaven is at hand." This John the Baptist is the one spoken of by the prophet Isaiah. The voice of one calling in the desert, the voice prepares the way for the Lord, make straight paths for Him [open up a way for Him], every valley will be filled up and every mountain and hill will be leveled; crooked paths will be straightened [much of the apostasy in Israel will be revealed]; rough paths will be made smooth; all mankind will see the salvation of God. This is John's complete message to Israel, paralleling Isaiah's message from 8 centuries before. What John was presenting was close at hand; not centuries down the road.

The difference was timing. John is called the baptizer. He was proclaiming a baptism of repentance for the forgiveness of sins. He dunked them under water and pulled them back up. Secondly, a repentance, for the Kingdom of God was at hand.

What Is the Connection?

1. His baptism indicated a repentance on the part of the one who was being baptized. This does not refer to professing one's sins in front of others.
2. It was part of John's ministry to baptize the repenters in the Jordan River.
3. Those being baptized were the ones coming out to him at the Jordan River.
4. These were responding to his call to repent for the forgiveness of sin.

5. The repentants were a group of people who acknowledged and accepted His message.
6. Exactly what this repentance meant, we have studied. It refers to a change of mind. This is important in understanding John's message to Israel. He baptized in a different dispensation. He was still a part of the Age of Israel. This meant that his baptism and message was specifically for Israel. The church was not found in the Old Testament.

John's Baptism of Repentance; What Was It?

1. This was a symbolic baptism. Those being baptized were identified with the future kingdom of God, which was promised to Israel in the Davidic Covenant.
2. What is clear is, these people are not yet in the Kingdom. It had not yet been offered by the King.
3. John's baptism ritually identified the repentant Jews with the future kingdom when it was initiated because of their repentance, their change of mind. It is like our water baptism today, which ritually identifies the believer with the work of Christ. It represents the believer's change of mind concerning the work and Person of Jesus Christ. When that person is baptized, it is a testimony of faith in Christ. Being baptized and dunked without a message means nothing is being represented. This is a ritual identification, so the gospel needs to be given. We do not have to be baptized to be saved.
4. John's baptism was preparatory work for the appearance of the King, Who would be shortly identified by John. The promise of the Kingdom. People change their minds about the fact that the Messiah has come.
5. The people being baptized would be a remnant of Israel. Based upon a change of mind and the future forgiveness of sin. This is also the entrance to the kingdom for the Jews who are promised the kingdom. In the Millennium we will also be...
6. The remnant of Jews refers to the repentant of the Jews; those who will be part of the Kingdom of Heaven and God's Kingdom on Earth, as the fulfillment of the Davidic covenant. The Jews understood this; there is a history and a future to this remnant. There was a remnant of believers during the time of Isaiah. Assyrian attacked the northern kingdom; and Chaldea and Babylonia to the southern kingdom. There was a remnant of believers who returned to the Land of Promise. This is a foreshadowing of a more distant fulfillment.

The Kingdom of God has yet to be instituted. It is still future. The King was rejected; the King was crucified. At this point, John was addressing only the Jews of Israel. He was presenting the Messiah; he was looking forward to the Messiah.

Here is the king who will make a legitimate offer, and He will be rejected. When Messiah is rejected the forgiveness of sin is provided for on the cross. Isa. 53 is all about the suffering Servant, our Lord on the cross.

Acts 13:38 **Let it be known to you, brothers, that forgiveness of sin is made to you.** The forgiveness of sin is effective for all. Repentance of sin, the Kingdom of Heaven, all pulled together by John's baptism.

How Are These All Related?

1. Only through Jesus Christ could sin be forgiven; and only through Him could be brought the Kingdom of God. A change of mind because Israel had been so apostate over the past 50 or more years. They followed their religious leaders, who were teaching them salvation by keeping the law.
2. Only those who repented, symbolized by the baptism of John, would be the remnant of Israel and enter into the Kingdom. They did not get the kingdom through the baptism but through the change of mind.
3. This baptism was a symbol; a representative of the coming Messiah; they were identified with the Messiah and His future Kingdom.
4. The baptism was a symbolic pledge of those who repented that Messiah would forgive them their sins. It was a pledge; a symbolic pledge. This pledge that they would enter the kingdom because they changed their minds. These people being baptized would not see the Kingdom in their lifetime, but they would become a part of it.
5. The judgment of the Messiah Himself had to precede their forgiveness; He had to die in order for our sins to be forgiven.
6. When John was preaching, his judgment on the cross was yet in the future and his ministry had not yet begun. He was the herald; the forerunner.
7. The crowing of the King could only be done when the judgment was complete. This was a legitimate offer, had Israel accepted Him as their King and Savior. A legitimate offer.
8. Without the cross, no one could enter into the kingdom, because sins would not be forgiven.
9. The entrance into the Kingdom and forgiveness of sin by those being baptized was all in the future. That is why they changed their minds. They looked forward to what would happen.
10. That is why John's baptism was a symbolic or representative thing.

So we will need to take a close look at the background of baptism. It had a meaning. There was a background for this. They already understood what baptism meant. What did John insist on the ritual of baptism? Because they would get it. They were well-versed in baptism already.

Lesson #0067

Luke 2: Life of Christ March 24, 2011

Thursday

We are currently looking at John the son of Zachariah. John prepared for the offer of the Kingdom. They must accept the King John spoke of. This was not a political savior that John announced. He was announcing the Savior, Who would forgive them their sins. He

would bring them into the Kingdom as regenerate Jews, as those who believed in Jesus Christ.

Bobby gave us a composite of the 3 John the Baptizer passages:

In those days, John went into the region around the Jordan River in the Judæan desert in fulfillment of what is written in the prophet Isaiah: I sent My messenger before You to prepare a path for You. John preached a baptism of repentance for the forgiveness of sin. He said, "Repent, for the kingdom of heaven is at hand." This John the Baptist is the one spoken of by the prophet Isaiah. The voice of one calling in the desert, the voice prepares the way for the Lord, make straight paths for Him [open up a way for Him], every valley will be filled up and every mountain and hill will be leveled; crooked paths will be straightened [much of the apostasy in Israel will be revealed]; rough paths will be made smooth; all mankind will see the salvation of God.

This was a very special baptism. There are 7 baptisms in the Bible. The real baptism is an actual baptism; we are identified with the Lord Jesus Christ in the baptism of the Holy Spirit. There are 3 symbolic or ritualistic baptisms. This baptism was the fulfillment of the Davidic Covenant. There would be an identification of the Davidic Covenant, the King and His people. The kingdom of heaven and the King were at hand. They were quite close; the King was over in Nazareth. The King had finally arrived after all of those centuries. All of this time, they expected the King; all of the prophets that spoke of Him; and He is at hand.

What Is the Kingdom of Heaven?

1. This is any type of rulership that God asserts on this earth.
2. John proclaimed the future rule of Jesus Christ, the King Who had not yet been introduced.
3. It was a kingdom instituted by God Himself. The kingdom of heaven would occur at the 2nd advent.
4. This would be the first appearance of the God-man, Jesus Christ.

Unfortunately, Jesus would be rejected. Many accepted Him and believed in Him, but many in the nation rejected Him. They hated Him and they killed Him.

The cross had to come before the crown. How can this be a legitimate offer? If the King has to die. Even if He was accepted by the Jews, Jesus still had to die for the forgiveness of sins. Repentance and baptism which identifies the Jews with this kingdom. The kingdom of heaven is the future kingdom of the Millennium.

His Was a Ritual Baptism, Symbolizing...

1. A change of mind of the Jews and the nation about the Messiah. They had to accept that He is the Messiah.

2. They had to accept a future forgiveness of sins by the Messiah. There was a lot of legalism at this time. Remember the rich young ruler?
3. Entrance into the kingdom was brought in by the King for those who are regenerate.

Why was this water baptism necessary? What was it all about? Israel understood ritual; their religious lives was all wrapped around ritual. This baptism ritual had meaning well beyond John. This was not brand new. The Jews understood what it meant. Baptism was a very common word in the Old Testament.

What Did Baptism Mean in That Culture and Time?

1. Βαπτίζω which means *to dip, to dye*.
2. Baptizô was a common word in the fuller's trade (one who works with cloth).
3. The fuller received the cloth, which was unprocessed sheep's wool. It had no luster and it needed to be washed. Sheep do not smell very good. This wool needed to be cleaned up before it was used.
4. It was prepared for use by being dipped into bleach and then into dye. This was a very common industry.
5. When the wool emerged from the bleach, it was clean and the smell was gone.
6. When it arose from the dye, it was further altered with a lusted that it did not have before.
- 7.
8. The appearance of the cloth was changed by bleaching it and dyeing it. It was a completely different thing; there was a change in the wool itself.
9. This was the literal concept of the word βαπτίζω.
10. But baptizô did not emphasize the process, but the result of the process.

There was a symbolic meaning of baptizô as well. Iron is a hard substance; and iron can be used metaphorically as well. This could be used to change identify, to change appearance, to change in a relationship. This metaphorical usage could be understood by the Jews.

There Was a Baptism in the Old Testament

1. Water was used extensively in the Old Testament in connection with the ritual of cleansing. Mary washed at the end of the period of time, after giving birth. Water was used extensively in the ritual of cleansing; and consecration and change to a new identify or relationship.
2. Lev. 14:7 refers to the sprinkling of water and a literal cleansing. The Jews were mandated to good hygiene in the Mosaic Law.
3. The unclean person had to wash with water to remove his uncleanness. Lev. 16:4
4. A literal washing could change or cleanse from symbolic uncleanness. When the physical act was done, symbolically this was going from being unclean to clean.

5. The high priest was to carry out rituals on the Day of Atonement. He needed to wash himself with water, which indicated that he was cleansed. This idea is, he was cleansed from sin, symbolically. Only then could he enter into the Holy of Holies for the sacrifices.
6. Literal washing first meant that he was symbolically clean, cleansed from sin.
7. So this literal use of water in the Old Testament signified 2 things: cleansing from sin and devotion and fidelity to God.
8. This is a change of identify from clean to unclean. There is a new relationship.

There is a requirement of Judaism; a new convert to Judaism had to have this.

Old Testament Baptism

1. In baptism, converts were ritually admitted into an identification with the people of Israel and with the promises of God to Israel. This included gentiles. There was a baptism, a circumcision and the animal sacrifices.
2. Baptism symbolized the removal of the defilement of sin. Sin was what blocked a relationship with God. The cleansing of baptism represented a new relationship with God where there was none before.
3. The baptizing of the new convert symbolized a changed relationship with God. Water baptism is a changed relationship, for us, from lost to regenerate.
4. Sin is no longer a barrier to the relationship with God. Baptism was soteriological for the Jews in Israel.
5. In the case of conversion of Gentiles, this signified terminating a relationship with their false gods. And beginning a new relationship with Y^ehowah.
6. Baptism was an identification with the God of Israel where none existed before.
7. This ritual cleansing and identification continued to be practiced by the Jews in the time when John was preaching it.

The Jews already had the concept of baptism; and John tweaked it slightly. He was preaching this to Israel about their current need to change; their current need to repent.

Μετανοεω and it is used as an imperative of entreaty. John entreated his audience to change their minds. Standing up in front of everyone and feeling sorry about your sins is not what John was talking about. John wanted these people to change their minds about something.

Perhaps the idea is, to change their minds about what they expected to find in the Messiah.

He does this with a baptism of repentance for the forgiveness of sins. Here, this is the idea of a symbolic cleansing portrayed in the literal dunking of water.

The Baptism of Repentance of John

1. Something great was going to occur. The Messiah was coming. The people came and said, "I want to be baptized; I can't wait." This was quite exciting for the people; they were stunned and overjoyed; the Messiah would be there. The baptism of repentance for the forgiveness of sins. They were to change their minds about the Messiah, about His appearance and His work.
2. This signified that they had changed their minds about Christ. We were not clean and now we are clean.
3. John was immersing these people. Sprinkling does not reveal the real meaning for being baptized. The old relationship is gone and the new relationship has begun. John immersed people in the Jordan River. This mode symbolized the forgiveness of sins.
4. John was immersing people in the waters of the Jordan River. The necessity for the Messiah to do it. The Messiah had to change the relationship between these people and God. This was all about the Messiah and His work.
5. They changed their minds about what Christ would accomplish on the cross and the offer of a relationship with God. Who could do that? Only the Messiah on the cross. Here is entrance into the kingdom. There were many people there to be baptized. There were many people who identified with the Messiah and His work and the Kingdom.

The only problem for them was, when would this actually happen? Would he walk into this place and destroy the Romans? Even though the kingdom was not instituted in the 1st advent, this would come in the 2nd advent.

All that was necessary was a change of mind. We accept the Lord Jesus Christ as our Savior. We will return with Him and we will rule with Him. That is our promise.

No ritual sacrifice like baptism could be efficacious for sin; this was a symbolic ritual of baptism. This represented the work of Christ. For many years, there was the concept of baptismal regeneration. That is a heresy and a fallacy. Baptism has nothing to do with your eternal future.

For them, it was the same. It was a symbol of the reign of God in the Millennium. This was John's introduction to the Lord Jesus Christ, preparing our Lord's path. This message would divide the nation. It would separate the saved from the lost.

Final 3 Points

1. The future work of the Messiah must be accepted for what it is and what it does.
2. A change of mind is necessary from the old way of thinking about the ritual sacrifices to the new real sacrifices. The old rituals are obsolete.
3. The baptism was a recognition that the one who was baptized had changed his mind and had repented and was forgiven.

John the Baptizer was the forerunner to Jesus Christ. He was 30 years old in A.D. 26. One of the methods for heralding our Lord was baptism. We was also a prophet on the order of the Old Testament prophets, like Isaiah. Israel had not heard a voice from God through a prophet for 4 centuries. Nothing but dead silence, and they were ready to hear a voice. This is how Israel received divine revelation.

It was a bad time for God's teaching during the time of John the Baptizer. They needed this reassurance. "Has God forgotten us?" they asked themselves. They did not like being subject to Roman occupation.

Israel, at this time, was in a general state of apostasy. The path they should have followed was well-defined for them in a number of places. David spoke to his son Solomon and he was about to hand over the throne for the first time; and his was the first in the Davidic line. That advice is found in 1Kings 2:3-4 **And keep the charge of Jehovah your God, to walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, as it is written in the Law of Moses, so that you may prosper in all that you do and wherever you turn yourself, that Jehovah may continue His Word which He spoke concerning me, saying, If your sons take heed to their way, to walk before Me in truth with all their heart and with all their soul saying, there shall not be a man of yours cut off from the throne of Israel.** The first great king of Israel tells Solomon what is mandated for a nation to be great.

In the time of John, the people then were interested in politics, in power; they had become very secular, in the guise of religion. John's message was a message of repentance. The actual preaching of John is found in 3 passages.

A synthesis of these passages: **In those days, John went into the region around the Jordan River in the Judæan desert in fulfillment of what is written in the prophet Isaiah: I sent My messenger before You to prepare a path for You.** John preached a baptism of repentance for the forgiveness of sin. He said, "Repent, for the kingdom of heaven is at hand." This John the Baptist is the one spoken of by the prophet Isaiah. The voice of one calling in the desert, the voice prepares the way for the Lord, make straight paths for Him [open up a way for Him], every valley will be filled up and every mountain and hill will be leveled; crooked paths will be straightened [much of the apostasy in Israel will be revealed]; rough paths will be made smooth; all mankind will see the salvation of God.

"Repent, for the kingdom of heaven is at hand" and "a baptism of repentance for the forgiveness of sin" are 2 very problematic passages.

Baptism is an identification. Today, it is a ritual, symbolic of our union with Jesus Christ. Going under the water is identifying Jesus Christ in His death; and coming back up, we are associated with His resurrection.

There is the false teaching, baptismal regeneration, which is, no baptism means no salvation. Infant baptism is totally apostate and wrong. How does an infant have any idea what is going on? He cannot know Who God is and Who Christ is.

Repentance for the forgiveness of sin. He identified those individuals in Israel who had repented. That is what his preaching message was. What occurs is in the soul; the repentance occurs in the soul. Some people just want to hear it. They just want to hear that it has been done. This was John's call for the people of Israel to repent for the forgiveness of their sins.

Standing up and naming your sins in front of everyone just puts everyone else out of fellowship. Baptism does not bring about the forgiveness of sins; it is symbolic. It is an identification.

Forgiveness of sins can only be accomplished in one way; but the people of Israel had to change their minds about forgiveness of sins. Confession is not a prerequisite for the forgiveness of sin. The Jews must change their minds about the One Who would shortly appear. They must accept the One about to come. Jesus is the Savior of infinitely greater impact; the only One Who can bring forgiveness of sins and he spiritual life to them. They were simply looking forward; we look back. This was a change of mind in the Jews, in Israel, about the Messiah to come. Jesus is their king, and they needed to change their minds about Him. There is the King and the Savior; they should have known both. He truly offered the kingdom. If He had to die, how can He offer the kingdom? If God offers something, then it is true. They had to accept Him in order to be entered into the kingdom.

"Repent, for the kingdom of heaven is at hand." This is any sort of rulership that God brings upon the earth. No person can bring a utopia upon this earth. This was that legitimate offer of the kingdom promised the David. John presented the kingdom and the King to Israel. This is what the nation should do at this time.

This is pertinent to the United States of America today. We are not awaiting the kingdom of God and the return of our Lord. Israel was consistently disobeying the Word of God. If they did not change their minds,...

Israel was constantly chasing after other gods. They would marry a foreign woman and convert to her religion. The prophets warned Israel to abandon the gods that they chased. Hosea 4 is a good idea of the prophet's message. The prophets warned of the fifth cycle of discipline where judgement would fall upon Israel.

In the fulness of time, the Messiah would come, to bless this nation with their King. This was the fulfillment message of John's prophecy. The promised kingdom of the covenant was being offered legitimately to them. It was within their sight.

Bobby wants us to imagine the rapture is coming in 6 months.

This is one of those times that dispensational teaching is important. The first great distinction is hermeneutics; which is, how we interpret the Scripture (the ICE method). Eschatology is also a great distinction, which is the study of future things. The final distinction, is the church and Israel. That is a critical distinction of dispensationalism. There are some similarities; but there serious differences.

Covenant theologians transfers Israel's inheritance over to the church. There are many places in the Old Testament, messianic passages which speak of the Messiah as King forever; and all of these are promises which are made to Israel. These are not promises to us. We will rule with the Lord in the Kingdom, with Christ on the throne in the Millennium. That is how we understand what is happening in the Millennium.

John the Baptizer is one of those transitional figures. He knew nothing about the church. He simply new about repentance for the forgiveness of sins; about the baptism of the kingdom. The church was completely unknown to him. He did not know that the Jews would reject their Messiah and would crucify Him. No one enters the Kingdom of God but a regenerate Jew.

Who was promised? Abraham. David. These promises were not made to unregenerate Jews. The baptism of John in the Jordan River was a ceremony that identified the believers there with the coming kingdom, the forgiveness of sins, and the cleansing of the water. The kingdom was at hand, because the King was coming. John was to present the King. He was a strange herald.

Matt. 3:4 John himself had a camel-hair garment with a leather belt around his waist, and his food was locusts and wild honey.

John spoke in words and deeds of the Messiah. The King would be manifested in the Person of Jesus Christ. Out of Galilee and into the desert would walk the Lord Jesus Christ, and John would baptize Him, the final identification of the Messiah.

He is also the prototype of our spiritual life, beyond where we are going today.

John spoke, but the nation would not repent. So judgment had to precede the blessing of the kingdom.

We are in the Church Age today, a different age than the age the John the Baptizer lived in. We have different expectations and different resources than John did. We look forward to the rapture of the church. John looked forward to the Kingdom of God.

Christ returns after the 7 years to establish His kingdom.

John knew nothing about the church. No one knows when Jesus will return.

Israel has a kingdom on earth promised to them by God. The church has a different promise. We are raptured and we are taken into heaven. We receive resurrection bodies. Even if we return to rule with Jesus, the kingdom is for the Jews.

John is at the river baptizing.

What Does it All Mean?

1. Putting the person into the water identified that person by repentance with Messiah and God's Kingdom. They believed in the One Who was coming.
2. In the water, the person was testifying as to his belief that Messiah was the King and that the kingdom had come.
 - a. Could there have been a widespread belief that the coming King was not to be taken literally????
 - b. Church baptism has the element of identification with the Savior in His death. We die with Him and we are raised with Him. We profess this through our identification.
3. The baptized person was saved and identified with the Jewish kingdom forever. Not all Israel is Israel. There are racial Jews and regenerate Jews.
4. The baptism also meant what Isaiah had prophesied. Identification with the Suffering Servant Who would pay the penalty for the forgiveness of sin.

John's baptism was a great encouragement to the people of God. This was a legitimate offer made to Israel. However, the problem is, those in Israel who thought the Messiah was coming as a political deliverer, rejected the true Savior. He was not a political Savior. Infinitely more important than liberation from Rome.

Let's suppose we lose our liberty, by our own government or by an outside power. Jesus Christ did not come to liberate us as a nation; He liberates us individually through the forgiveness of sins.

John's baptism was encouragement to those who did believe, and his offer of the kingdom was a true offering.

In this baptism, there was no salvation or spiritual advance. They were not baptized and became a remnant because they were baptized. It represented their salvation. It was a testimony of their salvation; not the means of their salvation.

Furthermore, only doctrine advances the believer in his life; never rituals. Repent; turn back to the Lord. What happens to Israel when they reject their Lord? God scatters them and they will remain scattered throughout the Church Age. The nation Israel is not the promised kingdom, it is not a remnant of believers, and it is not the fulfillment of the Davidic Covenant or the Abrahamic Covenant. This is the Land of Promise, but this is not the people, because they are not regenerate Israel.

The offer of the kingdom was valid at the time of John, even though the cross has to come before the crown. The crown could have been instituted right then, after the cross, but the Jews rejected Jesus in large numbers.

John would shortly introduce Jesus through His baptism. Israel and the baptism of Christ should identify with the Messiah.

There were those who accepted Jesus as the Savior for the remission of sins, as King of the Jews.

There is Old Testament documentation for the validity of John's ministry.

We do not know if Isaiah understood the far-fulfillment; he probably understood the near fulfillment.

Isa. 40:3 **The voice of him who cries in the wilderness, Prepare the way of Jehovah, make straight a highway in the desert for our God.**

What v. 4 is, is an environment change; a new environment in the new kingdom. A perfect environment of the kingdom.

Isa 40:4 **Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked places shall be made level, and the rough places smooth;**

All flesh will see this together. Isaiah documents this with, **for the mouth of Jehovah has spoken this.**

Isa 40:5 **and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah has spoken.**

The writers of the gospels did not collaborate, but the things which they wrote coincided and were parallel. This was a confirmation of what was coming to pass. This was the one prophesied by Isaiah. This introduced the Shekinah Glory of Jesus Christ.

And John said, "This is God in the flesh. His glory would be revealed and all flesh would see it together."

John's ministry was big for Israel.

Matt. 3:4 **John himself had a camel-hair garment with a leather belt around his waist, and his food was locusts and wild honey.**

John was attracting a huge crowd and caused a big stir.

Matt. 3:5 **Then people from Jerusalem, all Judea, and all the vicinity of the Jordan were flocking to him,**

as they confessed their sins is a tremendously misunderstood phrase. However, confession of sins aloud is not the key to salvation at this time before John the Baptizer. No way does this mean you must confess your sins aloud in order to be saved.

Bobby's going to take this verse apart, so that we get it.

Matt. 3:6 and they were baptized by him in the Jordan River as they confessed their sins.

Lesson #0070 Matt. 3:1–6 Life of Christ March 30, 2011 Wednesday

Matt. 3:1 In those days John the Baptist came, preaching in the Wilderness of Judea

Matt. 3:2 and saying, "Repent, because the kingdom of heaven has come near!"

Matt. 3:3 For he is the one spoken of through the prophet Isaiah, who said: A voice of one crying out in the wilderness: "Prepare the way for the Lord; make His paths straight!"

Matt. 3:4 John himself had a camel-hair garment with a leather belt around his waist, and his food was locusts and wild honey.

Matt. 3:5 Then people from Jerusalem, all Judea, and all the vicinity of the Jordan were flocking to him,

Matt. 3:6 and they were baptized by him in the Jordan River as they confessed their sins.

John was a Nazarene; he did not cut his hair. He was totally dedicated in his life. His message had not been heard for several centuries. This awakened the people in the area. They had never given up, in all that time, faith in the promises of God. Jews today don't even see the messiah as real; and they see the messiah as entire different way than we do.

In John's time, they had a deep and abiding hope. They lived under apostate Judaism, as it is today (but a different flavor).

These Jews eagerly awaited the Messiah and the constellation of Israel. There were some who were turning away from the apostasy of their day. They heard John's message and they responded to it. These people were changing their minds; many of them; and they were being baptized. This was an old fashioned revival. This explains the eager response to John.

The Jews expected a king. The promise given to David told them that they would have a king. So, now they looked, and rightly so, for a literal kingdom here on earth. Then there would be righteousness and peace throughout the world. Also, they wanted the Roman yoke to be thrown off.

They were not necessarily looking for the Savior; the Messiah. They were looking for a physical conqueror. They wanted a political conqueror. They were looking to be liberated in a political sense; or from Rome. The cross has to come before the crown.

John said that the kingdom was at hand; it was near. Others thought, "We are about to enter into the kingdom of the Messiah." John was there to tell them that the king was present. Everyday, large crowds came out to see John.

John was gathering a remnant of people around him; people who would believe that the Messiah was coming and the kingdom was at hand. What they missed was, the cross; the suffering servant. Some put the cart before the horse.

Matt. 3:6 **and they were baptized by him in the Jordan River as they confessed their sins.**

Someone gets up there and starts telling about sins that he committed, which ticks off other people who did not know about these sins, and they are set off. Now, if you want to apologize for a sin to someone personally, that is fine. However, confession of sin is done privately.

Ὁμολογῶ means *to confess, to admit*. Remember the context of John's teaching. This is about Israel and a kingdom and the offering of a kingdom. This is a different context than 1John 1:9.

This verse does not mean that, prior to being baptized, these people yelled out a few sins, and after it is all over, they all felt better.

The baptism itself was an admission of guilt.

Confessing the Sins at John's Baptism

1. This is a confession, and admission of their spiritual failures as a nation and as a people. We have gone over these failures. Judaism, the oral tradition, etc.
2. Their failures have been demonstrated throughout Israel's history.
3. These are the failures and sins that the Old Testament prophets spoke of. Elijah preached against Ahab and Jezebel and the Baal cult introduced by Jezebel. This is the same message that John had. Many of us can see what is happening to us for several decades; and it is the same with Israel; and they are even further down this road.
4. These sins were the reason for the fifth cycle of discipline being administered to the nation Israel. Lev. 26 lists the cycles of discipline. Our nation needs to hear this message, because there are voices calling out, crying in the wilderness.
5. They needed to change their minds and return to the Lord. Many were believers. They were baptized.
6. John's baptism recognized that they had failed and recognized that they needed to change their minds. John was teaching the very heart of the Old Testament. This recognized all of that.

7. Confession does not necessarily mean a public confession of personal sins. They were not confessing to others their personal sins.
8. They were identifying with the Messiah and with God's kingdom and with the remnant of believers. They were forming a cadre of believers in Israel. They were ready to be subjects of the Messiah.
9. They had turned back to the Lord and they were making this statement with their baptism.

All of this is confirmed by the verb *to confess*. The middle voice.

Why We Know this Was Not a Verbal Confession

1. The middle voice emphasizes the subject of the verb, not the object. They were confessing. It emphasizes they, not the one being confessed to.
2. The middle voice indicates that there is no object toward whom they were confessing.
3. Other people were not the target of a vocal confession of sins.
4. Therefore, they did not make verbal confession.
5. They were making a confession of their own repentance; of their own change of mind. They did this by the ritual of baptism.

What Can We Conclude

1. In v. 6b, the ones being baptized are participating in the results of the action of confession.
2. The middle voice relates the action of confession more intimately to the subject.
3. We can understand them as *they themselves* as participating in the action of confessing. The emphasis is on the subject.
4. They themselves confessed. This is an emphasis upon their own change of mind. This is not an outward confession.
5. Baptism was the external identification of that change of mind; of that inner confession. The middle voice is talking all about they themselves confessing. The reflexive idea of the middle voice is what is being examined here.

This is a direct middle or a redundant middle. This refers to something being done over and over oneself. It acts upon itself. This is an inner confession. The change of mind is...

This redundant middle is rare, but it always contains a reflexive pronoun. This pronoun emphasizes the subject acting upon itself. The confession was for themselves; their inner change of mind.

If we stick around Berachah long enough, we will learn a little grammar. This is greatly misunderstood throughout all Christianity. Bobby gives us enough grammar so that we understand the impact of the translation itself, so that we know what the author is saying.

Confession of Sins Before John

1. This middle action means the impact of confessing was not to others. The impact of confessing was to themselves and for themselves.
2. The middle voice denies that confession requires a public announcement of sin.
3. This was a private confession in the souls of these people. This was demonstrated by a public baptism. The baptism was public, not the confession.
4. This confession is the repentance in their souls.

In the Old Testament, exothomologeô is a recognition of their bloody history. They know about the prophets and what the prophets have said. They were taught these things. These prophets told these kings that they were way off base. The kings thumbed their nose at the prophets; they ignored their voices.

Elijah went to Ahab and told him to wipe out all of the asherim. Ahab said, "No, Jezebel won't let me." Israel continued to reject and reject. Israel was hard-headed; unbelievably hard-headed.

This must have been quite a scene on the Jordan river, where there is no prophecy for hundreds of years, and suddenly, someone returns as a prophet.

John's Baptism

1. The very act of baptism represented their failure as a nation and their spiritual recovery from it.
2. Their confession at baptism was an admission of failure. It was their failure as a nation and as a people of God. This was a confession of failure. There was nothing but apostasy of the religious leaders. This was a public
3. This was a public testimony indicating their acceptance of the king. Only the Savior could forgive sin.
4. John, as a prophet, was once again calling Israel to repentance, like the prophets of old.

The baptism is an indicator that they had been saved. This was a confession that announced that they believed in the Messiah. Religious legalism was the problem in Israel. They were turning to the grace of God in the Person of the Messiah. So John's baptism was a public confession.

There were those who did not like the prophets of old. They wanted to discredit John and his baptism, and they came to the Jordan to discredit John and his baptism.

Lesson #0071 John 1:19–28 Life of Christ March 31, 2011

Thursday

Dan Ingraham passed away.

Blaine. Soldier from Iraq or Afghanistan. Bomb went off behind him. About the 16th or so time that we should have died, but did not. He will give his guardian angel a heart handshake in heaven. Shrapnel went through him without hitting his organs. He cannot explain it in any other way, than God protected him. God controls history.

Like many others in Berachah, there have been so many who have fought on the battlefield and were delivered in many circumstances.

John 1:19 **This is John's testimony when the Jews from Jerusalem sent priests and Levites to ask him, "Who are you?"**

John 1:20 **He did not refuse to answer, but he declared: "I am not the Messiah."**

Apostate leaders always try to draw attention to themselves. It is not John's approach. John reveals that he is a witness; a herald of the Messiah. He said, "I am not the Messiah."

Why Does John Say 3 Times, "I Am Not the Messiah"

1. He repeats this 3 times. First to highlight his position. These men had come out to discredit him. They were not interested in what he had to say. They wanted to trip him up.
2. This reveals his subordinate position to Jesus Christ.
3. He did not want to mar his purpose. He stuck to his mission.

Calling him John the desert prophet was not enough. He was asked if he is Elijah, and he denies this. Elijah came into Israel abruptly, as did John. Jezebel and Ahab were 2 of the worst leaders in Israel history. Israel followed them in Baal worship.

Elijah walked into Ahab's court, and he said, "God is displeased with you, and there will not be a drop of rain in Israel until I step back into this court." And he was gone for 3 years. Elijah was not a correct identification for John. He clearly denies this.

Then John is asked if he is the Prophet. He was a prophet along the order of the Old Testament. He was not a prophet who returned nor was he a prophet like Moses.

John 1:21 **"What then?" they asked him. "Are you Elijah?" "I am not," he said. "Are you the Prophet?" "No," he answered.**

John 1:22 **"Who are you, then?" they asked. "We need to give an answer to those who sent us. What can you tell us about yourself?"**

Isaiah was one of the greatest prophets in Israel's history. He gave some of the greatest prophecies of the Old Testament.

John stressed his heralding ministry. John is a voice crying out in the wilderness. He was a prototype of the minister of the gospel; he was to focus on his message. John is a great prototype. The message is what is important. It is an occupational hazard, for pastors to try to raise money. We see it all the time on religious channels. They are the opposite of what John was.

God honors those who teach the Word. Bobby was here 7 years as of the 28th. The pastor has no right to get his eyes on people or to focus upon himself. He has no right to make an issue of himself. A pastor has no right to dun people for money because he can.

There was ways that people present the gospel or the little doctrine they know, and it is a 3 ring circus. Sometimes, it is a false gospel; a false message. And the message is evil.

Those who are in opposition are evil. These will be the very ones who oppose John and ask him these pointed, sarcastic questions. The religious types are just getting warmed up with John and they will pour it out on Jesus.

John 1:23 **He said, "I am a voice of one crying out in the wilderness: Make straight the way of the Lord--just as Isaiah the prophet said."**

Those who came with these questions had been sent by the Pharisees; the great legalists.

John 1:24 **Now they had been sent from the Pharisees.**

Now they will try to trip him up. What right do you have to baptize if you aren't the Messiah, Elijah or the Prophet.

Could they be thinking that Messiah and the Prophet are different people?

"Who are you to do this? We are the religious leaders here. We are the ones who can perform rituals." They did not like the idea that John was out here, way out in the wilderness, proclaiming the Messiah, repentance and baptizing everyone. They do not like John's message and they are jealous of his ministry.

They want to protect themselves from the message of all time; the message that Israel has been waiting for. They held strictly to the law and to oral traditions.

Legalism hates the grace of God. It cannot stand the grace of God, because legalism needs people to make an issue of themselves and of their works. We are not fit to tie the shoes of the One providing salvation for us.

These messengers from the pharisees did not want to lose their standing.

These legalists did not come to be part of the remnant. They opposed the advent of the Messiah. They would not say this; but they did not believe that Messiah was there. John made such a point of his complete unworthiness, which is the opposite of the pharisees.

He claimed he was not fit to tie or untie the laces of Jesus' sandals. Jesus is therefore greater than any prophet. Every cult presents their leader as the prophet, superceding the Lord Jesus Christ. They present even their own prophets as superceding Jesus Christ, like Mohammed and Joseph Smith. There is no prophet greater than the God-man. John was such a contrast to the legalists who had come to see him.

John 1:25 **So they asked him, "Why then do you baptize if you aren't the Messiah, or Elijah, or the Prophet?"**

John 1:26 **"I baptize with water," John answered them. "Someone stands among you, but you don't know Him.**

This is the attitude these legalists should have, and this is the attitude of Jesus Christ. He came with a purpose to seek and save those who were lost. There was humility in all that He did.

From time to time, He got angry; He did not sin, but He had to confront these religious hypocrites and saw how they kept others from the Kingdom of God.

John 1:27 **He is the One coming after me, whose sandal strap I'm not worthy to untie."**

This is where John was teaching and baptizing.

John 1:28 **All this happened in Bethany across the Jordan, where John was baptizing.**

John tells them exactly who they are.

John speaking to the religious leaders next.

Luke 3:7 **He then said to the crowds who came out to be baptized by him, "Brood of vipers! Who warned you to flee from the coming wrath?"**

These were so proud to be in the line of Abraham, and this is not enough. "God is able to raise up children from these stones."

Luke 3:8 **Therefore produce fruit consistent with repentance. And don't start saying to yourselves, 'We have Abraham as our father,' for I tell you that God is able to raise up children for Abraham from these stones!**

John lays it out, calling them vipers, and tells them that they are about to be chopped down. John is ripping them up one side and down the other.

Luke 3:9 **Even now the ax is ready to strike the root of the trees! Therefore every tree that doesn't produce good fruit will be cut down and thrown into the fire."**

Bobby is not a jokester. He's told a few jokes, but not those he would tell here.

Throughout the week, we are bombarded with human viewpoint. We can spend these few moments each week learning Bible doctrine.

Luke 3:7–9 He then said to the crowds who came out to be baptized by him, "Brood of vipers! Who warned you to flee from the coming wrath? Therefore produce fruit consistent with repentance. And don't start saying to yourselves, 'We have Abraham as our father,' for I tell you that God is able to raise up children for Abraham from these stones! Even now the ax is ready to strike the root of the trees! Therefore every tree that doesn't produce good fruit will be cut down and thrown into the fire."

Sit down and think about this passage. What about this brood of vipers? And what does Abram have to do with all of this? And what about the ax and the rocks and the fruits.

Huge crowds were coming out to see John, to hear his message and to be baptized. Among these were pharisees and sadducees and scribes and skeptics. Some were just curious. What is this wild man teaching? Others were self righteous legalists who were threatened by John's message. His is a message of grace. They were angry that John drew such large crowds, and these same people were not coming to the Temple.

These people were changing their minds about the very things that the pharisees were teaching; they were moving away from legalism.

Nothing stirs up opposition to Bible doctrine more than a false religion which is challenged. It is all false except for Bible Christianity. This will explain Christian martyrism throughout the centuries.

All these religious types came out, some out of curiosity and some out of anger toward John and his message. They would not change their minds. These latter ones came to discredit John, to mock him. These silly people who believe that the Bible is divinely inspired; how could they be so ignorant?

The rest of the world sees all of this as drivel. John has a message; he denounces them to their faces. He does not dwell in euphemisms. John reminds Bobby of Bob; he called them as he saw them.

John looked these people in the eyes, who tried to trip him up, who saw themselves as far superior to John, and John called them *children of vipers*. These vipers would bite anything, and they were unclean. This vocative was to bring home the venom of the religious leaders. They came to expose him, and he exposed them.

There is also the allusion to the snake of all snakes, the serpent of the Garden. These vipers taught lies to their congregation, just as the serpent taught lies to Eve. Those who oppose John were doing Satan's work. Satan's work always fails with regards to man.

This did not cause them to repent. They did not change their minds about their religion.

John prophesies about the terrible judgement to come. "Who is going to warn you about the coming wrath?" The fifth cycle of discipline was coming, and John was warning of that. For those who stayed lost, there was nothing to be done.

The antisemites of the church who called the Jews Christ-killers. Here, the apostate ones are those who rejected Bible truth.

Luke 3:7 He then said to the crowds who came out to be baptized by him, "Brood [children] of vipers! Who warned you to flee from the coming wrath?"

John is addressing vipers, so there is a lot of sarcasm here. Don't start making excuses for yourself. They cannot claim that they have any privileges simply because they are genetically connected to Abraham. "There is nothing special about you; God can make these stones into children of Abraham.

"Change your mind and grow some fruit." He calls them to abandon their religion and their legalistic self-righteousness.

You are keeping the Law for your salvation. That is incorrect. Keep your eye on the coming Messiah. Depend upon Him; do not depend upon the Law of Moses.

All of these people had come to the Jordan River because they had changed their minds. "If you are regenerate, then start living the life of regeneration. Change your minds about legalism. Get grace oriented, you are on the wrong track." Move from legalism to grace orientation. You can only bear fruit if you are grace oriented.

John hits them right where they live. "Do not say to yourselves, 'We have Abraham as our Father.'" Many believed that racial identification was their ticket to the kingdom of heaven. They considered themselves acceptable to God in their self-righteousness.

It was the grace of God in regeneration. It is not race; it is not being born a descendant of Abraham. These religious types needed to demonstrate an act of faith, and be baptized; and then produce fruits of repentance.

Churches today are filled with legalism just like this. Ask your legalistic friends, "How good is good enough? How good do you have to be to gain the favor of God? Or how bad do you have to be to lose the favor of God?" No one can meet the standards of God, no matter how good they think they are.

To the extent that our churches believe that, is indicative of the vipers within.

Then John deflates them by saying, "God could raise up these stones as sons of Abraham." This was a great insult. God could give life to stones and call them children of Abraham. What does that say about them being sons of Abraham. God can make a stone

what you are. These common rocks could be made into children of Abraham. No one even thinks about these stones. They are not even noticed. So, what merit is it to be a Jew, if God is able to make children of Abraham out of stones. What is your great distinction here? Only God can make a Jew a part of His kingdom. God is able to regenerate anyone.

Religion is always phony, trying to pretend that which is unrighteous righteous.

Today, there are all sorts of substitutes for salvation, but none of them work.

Luke 3:8 Therefore produce fruit consistent with repentance. And don't start saying to yourselves, 'We have Abraham as our father,' for I tell you that God is able to raise up children for Abraham from these stones!

Luke 3:9 Even now the ax is ready to strike the root of the trees! Therefore every tree that doesn't produce good fruit will be cut down and thrown into the fire."

Lesson #0073

Luke 3:7–9 Life of Christ April 3, 2011

Sunday 2

Look at this passage from the standpoint of legalism.

Bobby dedicates this to his father and his emphasis upon the grace of God. God is grace to us; our spiritual life is lived by grace. The provisions that we have is by grace. By grace, we will spend eternity in heaven. A whole generation of vipers showed up at the Jordan River, intending to discredit him and his message.

So many times, a person is discredited, but his message may still be true. Which among us should cast the first stone? We all fail from time to time. Regardless of what others think of you, there is still the grace of God, despite your many failures.

How can these people do these things and be saved? Simple; it is the grace of God.

Luke 3:7–9 He then said to the crowds who came out to be baptized by him, "Brood of vipers! Who warned you to flee from the coming wrath? Therefore produce fruit consistent with repentance. And don't start saying to yourselves, 'We have Abraham as our father,' for I tell you that God is able to raise up children for Abraham from these stones! Even now the ax is ready to strike the root of the trees! Therefore every tree that doesn't produce good fruit will be cut down and thrown into the fire."

These vipers show up at the Jordan River, and John berates them, telling them to bear fruit. These people were unable to produce fruit.

There are so many substitutes for Christianity, but there is nothing new under the sun, when it comes to the rejection of God's grace. It has all happened before.

Some look at all of their success and they say, "How could God overlook me; He has made me so successful." Or those with a difficult life who think that God owes them for their difficulties. Or, those who give money and time; and they say, "Aren't I Christ-like for doing all of these things?"

Or, "I am a Christian by heritage; we have been Christians in our family for so long; and we go to services consistently."

Islam is one of the great legalistic religions in history. You cannot go to paradise unless you keep the 7 pillars; or unless you go through jihad. The Koran is filled with rules which we must do in order to be saved.

The difference between Christianity and every other religion is grace. That is the key; the grace of God versus the works of man. Legalism versus grace orientation. John was facing down the great legalists of his time.

John tells them that God could make Jews out of rocks. He could raise up His Own children from rocks; so the pharisees are not special, simply as being born from Abraham. Status, relation and works mean nothing. You can be the best person in your city and still condemned to hell; and the worst, and still eternally related to God. Christianity is set apart from every humanistic idea in this world.

John gives these pharisees a lesson in the grace of God. It is harder for a legalist to be saved than the reprobate. The reprobate recognizes that he has nothing to offer God; the legalist thinks he has everything to offer to God.

Luke 3:8 Therefore produce fruit consistent with repentance. And don't start saying to yourselves, 'We have Abraham as our father,' for I tell you that God is able to raise up children for Abraham from these stones!

John warns these legalists that the ax is ready to strike down all of the trees which do not bear good fruit. This is the judgment of the unbelieving Jews. This will include the pharisees, and this judgment will come in A.D. 70; and eternally as well.

The Messiah is ready to chop down some trees. Entrance into the Kingdom of Heaven is accepting the grace of God through the Lord Jesus Christ. John offered them this message. This is the origin of bearing fruit. The person bearing no fruit was not demonstrating the grace of God or regeneration.

If bearing fruit was the means of salvation, then he would have no message at all. These people had not believed, and, therefore, they could not bear fruit. Unbelievers cannot bear fruit. This is why they would get the ax; unbelief. This is manifested by their inability to bear fruit.

If you cannot bear fruit, then the ax will be taken to you. The idea is, a person has planted fruit trees and, they are not bearing any fruit; therefore, that person is going to remove these non-bearing trees.

Repentance which causes regeneration, then grace orientation allows one to bear fruit. Israel was all over the spectrum, but they so often rejected their God; rejected His grace. All they had to do was look back on their history and what God had done for them. So many kings had departed and so many of them had been destroyed.

These pharisees and religious types were unable to look back and to understand their own history. They fell into the pattern of legalism. Salvation is all about the change of mind toward Jesus Christ.

Bobby went to a PhD program in Trinity, associated with very well-known authors. Zane Hodges was teaching in the chapel. Bobby had to defend against 9 other candidates, Bible scholars of the highest order, who confused fruit-bearing with salvation.

There was a near fulfillment in A.D. 70 because they would never change their ways or their evil teaching. The vipers were crushed; this judgment had another reference. There is a reference to the future kingdom.

Luke 3:9 **Even now the ax is ready to strike the root of the trees! Therefore every tree that doesn't produce good fruit will be cut down and thrown into the fire."**

What John Is Telling Them to do

1. The vipers needed to change their minds about the Messiah. Then demonstrate this through baptism.
2. The vipers needed to abandon their legalism and their religious self-righteousness; that is their repentance. That is what they change their minds about.
3. Fruit was the life of the true Jew; the regenerate Jew who changed his mind about Christ. That is the beginning of fruit-bearing. Get with the program; jettison legalism, and that will take care of things. Otherwise, the ax will fall.
4. Fruit-bearing is the believer who has changed his attitude, developing grace and doctrinal orientation. Fruit-bearing has nothing to do with what we do for the Lord. How do we do it? Only through all the provisions which God has provided for us. Many times believers take credit for what they do and present that as proof of their salvation. Bearing fruit is based upon the grace of God. It is a result of the grace of God; not the result of your works.
5. John uses this fruit analogy to show these religious leaders the failure and fiasco of their self-righteousness and legalism. He challenged them to bear fruit. All they could bear is legalism. Their works hid the real evil in their souls.
6. They had rejected the Messiah and His grace. They substituted their own works and law keeping. Where did you face this yourself? Bobby has been to a lot of churches and the legalists are hard to take, because they know how good they are. Whose program is important? Theirs or God's?

7. That was a false fruit that would bring judgment upon them. Legalism always brings about judgment. Legalists are miserable people. No one every meets their standards. They never examine themselves; they merely examine everyone else; fruit inspectors. The pharisees and sadducees knew what was wrong with everyone else except for themselves.
8. If regeneration took place as demonstrated by the fruits of grace orientation, then judgment would be averted. Once you chop down a tree and you want to get rid of it; then you burn it. They would be thrown into the fire. No repentance means ultimate judgment. The judgment of unbelief is certain; and the judgment of the unrepentant nation is certain.

Bearing fruit does not mean the Jew enters into the kingdom by works. It is entered by embracing the King. God could have made a stone into Abraham, just as He could have made these stones into Jews. The Jewish race began with faith in Jehovah Elohim. It was all about regeneration and justification. These religious types believed that they were saved based upon their lineage.

The fruit will then be a result of their conversion and spiritual growth. None of these legalists had access to the Holy Spirit.

Lesson #0074 Luke 3:7–9 Life of Christ April 6, 2011 Wednesday

John had a lot of critics and interruptions and difficult people. John needed to make it clear that these skeptics were utterly wrong.

John has some pretty strong words for these Judiazers; for these legalists. They are incensed; and they do not think that they need some spiritual Savior. They want a political savior so that they can continue their power as an arm of the Jewish government. Religion is often involved in a power grab as related to the government. The Middle Ages are a time when this occurred.

These people want power and they hold the populace by the neck with their religious legalism. They seem themselves as way to righteous to need a savior to free them from the slave market of sin. They believe that their many good deeds will commend them to God. Religion blinds the mind to the truth of the gospel.

Some people get upset when they hear that religion is the devil's ace trump. It is evil. John is fully aware of their thinking and he exposes their legalism to all who are present.

These legalists think that their salvation is based upon their race. As Jews, they are automatically under the covenant; automatically brought under the covenant between God and Abraham. If they do that, then they are favored by God. They demonstrate their worthiness by keeping the Law of God.

Luke 3:7 **He then said to the crowds who came out to be baptized by him, "Brood [children] of vipers! Who warned you to flee from the coming wrath?"**

So John says, "Okay, you self righteous vipers, produce fruit that is in keeping with repentance. John knew that they could produce good deeds, but they could not produce worthy fruit without changing their minds about their religion and about Judaism.

These are unbelievers and they are unable to have grace orientation. It is always grace versus legalism. This is one of the great problems that we have in America today; the legalistic approach to God today.

Some people today think that they are Christians, being raised in a Christian home or in a Christian nation. Or they think that they are going to bring in the kingdom. Or some think they can bring on the Millennial kingdom by helping the Jews to get back into the land. Bringing Jews back into the land is not going to bring the rapture about.

God will return when He returns and He gathers regenerate Israel. Legalism misses this mark by a long way. We cannot affect the plan of God by what we do. We execute the plan of God by His grace. We do not change the plan of God; it is already in place.

John says, "What makes you so special? God can raise up children of Abraham out of these rocks."

The true key was that Abraham believed Y^ehowah and it was counted to him for righteousness. The Mosaic Law was a conditional covenant. It also defined their ritual spiritual life. It showed them how far short they fell of being able to please God on their own.

God did not make a covenant with Abraham because of his righteousness. It was because he believed in the future Savior and God imputed righteousness to him. These legalists think that they are saved just because they are Jews. Or, because they are good. Good deeds are not the ticket to heaven. Good deeds must be done within the confines of the way that God has done them. It is all about God's design, and not our design.

Luke 3:8 Therefore produce fruit consistent with repentance. And don't start saying to yourselves, 'We have Abraham as our father,' for I tell you that God is able to raise up children for Abraham from these stones!

Right now, the ax is laid at the root of the trees. God was ready to chop down trees; individual or the nation as a whole. Just being a believer does not mean that you will bear fruit. There must be regeneration first.

Are you bearing fruit? One of the misnomers of Christianity Today is, "If you are not bearing fruit, then you are not saved." And this is how people become fruit inspectors.

First you have unbelievers and they cannot bear fruit. There is no fruit there; they are unregenerate; unable to produce fruit. Then there are believers. Believers can potentially bear fruit because they are regenerate. They have access to the spiritual life.

Then there are the advancing believers, who take in doctrine. Just in doing this, they do bear fruit. John used these legalists to illustrate the worthless production of unbelievers and believers out of fellowship.

If there is this fruit tree, but it is not producing good fruit, then it is cut down and tossed into the fire.

Bear fruit, or you will be chopped off at the knees. If you bear fruit, then you must be regenerate and in fellowship. If there is no repentance; there can be no grace orientation; there can be no production; thus comes the ax to take down the tree.

Luke 3:9 **Even now the ax is ready to strike the root of the trees! Therefore every tree that doesn't produce good fruit will be cut down and thrown into the fire."**

Entering into the kingdom of heaven.

Psalm 24:3 **Who shall go up into the hill of Jehovah? And who shall rise in His holy place?**

Clean hands and a pure heart if God's righteousness.

Legalism is always self-deception. Scripture tells us not to think any higher of ourselves than we ought to. This defines the legalist.

Psalm 24:4 **He who has clean hands and a pure heart; who has not lifted up his soul to vanity and has not sworn deceit.**

Ezek. describes the judgment brought on by Chaldea. That is the prophecy here. Apostate Israel is violently removed from the land of Israel. 605 B.C. for the deportation and then the final destruction in 597. The ax will fall on the degenerate and the regenerate. Some believers will die. That means, it is God's time to take them. However, God promises Israel that there will be a remnant of believers.

John warned them that the judgment was coming soon, unless they repented.

In the end times, the unregenerate Jews will be wiped out.

John is exhorting these religious leaders to escape the judgment.

Psalm 24:5 **He shall lift up the blessing from Jehovah, and righteousness from the God of his salvation.**

It is certainly understandable that those who have been baptized by John, those who changed their mind about Jesus Christ, would also like to know what fruit-bearing is all about.

There are those who have a real curiosity ask John.

Luke 3:10 "What then should we do?" the crowds were asking him.

John tells them; to share what they had with those who have nothing. If they lack clothing and food, give to them. This is a foreshadowing of the environment of the kingdom of heaven. In God's kingdom, all are without want. This is the only time that there will be equality of results among the human race. Everyone will have what everyone else has. All are wealthy.

You cannot overcome poverty with a war on poverty. Outside of the reign of Jesus Christ, this sort of equality of results will not exist.

Forced equality is not the way for this to occur. Not to be brought about by taking from A and giving it to B. Those who want a socialistic society must take the society to tyranny. It cannot work without tyranny (it can't work anyway).

Satan himself is a tyrant. The human minions who carry out his ideas will bring in a scheme, but it never works. Wealth is confiscated and given to those with less. Leave the wealthy something and bring others to an equal footing. Taking from the successful and giving to the unsuccessful ruins everyone, including the incentive to produce. One level do not produce and others on another level eventually produces less and less. Trickle down poverty. All become slaves to government. What the government gives, they can also take away; and they do play favorites, in order to stay in power. You give one group enough and they keep you in power.

If we vote for socialism, we deserve what we get. Judgment will come. You can vote and you can run for office and stump for candidates, but that is not the solution.

As the Messiah will help them in the kingdom, so they should help others.

Luke 3:11 He replied to them, "The one who has two shirts must share with someone who has none, and the one who has food must do the same.

Lesson #0075 Luke 3:10–1 Life of Christ April 7, 2011 Thursday

Costa Mesa Bible conference coming up April 27th or so.

John has blasted the religious types in vv. 7–9. Their inability to bear fruit. He rips them for the false doctrine of heredity. Regeneration is necessary for entrance into the kingdom of heaven.

What does it mean for them to change their minds? What is this fruit bearing stuff? They ask, "What is this all about? We have repented. What is this bearing of fruit?" John has been talking about repentance, the kingdom (because the King is here), and what does the King expect of us? They are confused about fruit and the modus operandi of the kingdom itself. They believe that they can produce this fruit, even if the religious leaders are unable to.

Luke 3:10 "What then should we do?" the crowds were asking him.

There is a problem with this passage; it has been used in so many weird ways. John is not referring to the current state of Israel. This is bearing fruit in the kingdom of heaven, which has not yet been instituted. It sounds as if John is commanding a welfare kingdom; a socialist kingdom, and it has been taken this way by liberal theology today.

Some take this as a mandate for the liberal socialist state. Take from the rich and redistribute to the poor; isn't that what John is saying? Yes, it is. So, what is the problem with the liberal interpretation? This is the kingdom of heaven, the rule of Jesus Christ on earth. John has said, "The kingdom of heaven is at hand;" indicating that the King is here.

If this was a prototype socialist state, who would be in charge? The leadership of the Jews. However, John did not tell them to do any of this stuff. The Romans allowed the Jews to handle a lot of this stuff. Isn't John telling them to take from the rich and give to the poor? If that were true, John would be giving an exhortation to some central human authority for the redistribution of goods and the leveling of society. People who believe in socialism believed that it is a good thing; that it is good to level the playing field. If that is what John was saying, then this would be properly delivered to the Jewish authorities, who John just sent packing.

In the Kingdom, there will be the governing authority of Jesus Christ. Jewish power in Judæa was vested in the religious leaders; the pharisees and the sadducees; those who rejected John's message. It is their rejection of Jesus which indicates that the kingdom won't come to pass at this time. If this was the socialism of today, then the political authorities would be doing this. John is commending a private form of charity. These pharisees and sadducees and the very ones which John challenged to produce fruit, when they were unable to do that. John is telling them here to be involved in a private charity. If you are leaning toward a socialist state, this is a personal choice to give to the less fortunate. This is about our own volition. This is indicative of the modus operandi of the kingdom of heaven. This is what individual believers who populate the kingdom will be doing. Perhaps this is for believers during the Tribulation? That precedes the kingdom. The only one who can make this an equality of results, which is what the socialist wants to do, the only person who can do this is the King. This charity which John is commending is under the perfect kingdom rule of the Lord Jesus Christ. This is a picture of grace orientation. Any redistribution of food and clothing would not be fruit-bearing for the religious leaders. This will never be perfectly applied until His rule.

This exhortation is not given to the religious leaders, who would do this by government fiat. That would have been an ancient socialist state. A socialist state always becomes a tyranny. People will not always be charitable, and this can only be enforced by the state. They all degenerate into a despotism. It is an insidious system.

What John defines as fruit-bearing is charity in the kingdom. It is individual charity of the subjects of the King. This is the only time the playing field will be leveled and everyone has everything that they want.

What John does not know or any of the people with him, that the kingdom will be postponed because of the rejection of Israel of their King. There will be a bloodbath by the Lord Jesus Christ where the blood of soldiers rises as high as the horse's bridle. A bit hyperbolic, perhaps. Every experiment in the socialist state is a failure.

This is the way the king would and should operate. The fact that charity will work the way that it is supposed to work does not mean that charity is not a part of a Christian's good deeds.

Charity and Fruit-bearing

1. Charity is mandated to believers in the Church Age as well as to Israel.
2. All fruit bearing, good deeds by a believer, can only be accomplished under the power of God the Holy Spirit. There is plenty of charity done by unbelievers. However, only believers can produce divine good. This is the fruit of the spiritual life. It only occurs through the grace of God.
3. Only then, under these circumstances, is this divine good. Not every believer does this; not every believer produces fruit. Many a Christian is forced into doing things, like human good, that they would not otherwise do. Often mandated by a Christian bully.
4. Production, fruit-bearing is a direct result of grace orientation as the proper motivation for it.
5. All of this is part of the kingdom of heaven, which John is defining. This is our M.O. in the Church Age.

What Is John's Meaning Here?

1. Just as the Messiah would provide for them in the kingdom, and He will, so they must help those who are in need. What He has offered to us, we can offer to others.
2. Just as we are in need of spiritual help, satisfied by the grace of God in Christ, so believers reflect that grace.
3. What Bob has described is the best that man can do in the devil's imperfect world.
4. Notice that this is not an equality of result or charity to the poor. It is individual charity; not government-mandated redistribution. Socialism impels those to give without the proper motivation.
5. Man cannot bring in a utopian kingdom on his own. Charity reflects the grace of God, especially as believers carry it out.
6. It is ultimately the king in the Millennial kingdom who will administer the equality of results that we cannot.

Luke 3:11 **He replied to them, "The one who has two shirts must share with someone who has none, and the one who has food must do the same."**

Next John addresses some very specific groups. The tax gatherers, who were despised. These are the Jewish IRS. These guys were completely corrupt; utterly corrupt. They

ripped off others for their own gain. They would submit tax bills that were inflated so that they could skim some off the top. That is not the environment of the kingdom, nor is it the charity for the poor.

Luke 3:12 Tax collectors also came to be baptized, and they asked him, "Teacher, what should we do?"

There was to be no collection beyond what the state required.

Luke 3:13 He told them, "Don't collect any more than what you have been authorized."

These are police and soldiers. Some police used their authority to shake down others. They were hated for it. The military was feared because no one could stop them. John charges them not to do this.

Do not steal from others; be content with the wages that you are paid. All of this was John's simple explanation of what was right and moral. Bearing the individual fruit of grace orientation. There will be no war in the kingdom.

There are 2 picked to ask questions of John. Tax collectors and soldiers and police. This groups represented an issue to the Jews. These were the IRS and the crooked national police and soldiers. The nation as a whole needed to turn around and to repent and to return to the Lord, bearing fruit. This is what it would be.

John's instructions to them characterized the coming kingdom. Repentance and fruit-bearing meant that these things would be the modus operandi of the kingdom. These were aware of the corruption.

This could have referred to the tough times that were ahead of these people under Roman rule, and how they were to be in that society?

Clearly these people who were being baptized were excited about John's message. They knew John's message was Messianic. Living in this time would have been exciting. They lived under great religious tyranny in a land of corruption.

John preached for 6 months and then the Messiah would come. John was the definitive Old Testament prophet. He knew the Lord's 1st advent was in progress. He spoke a prophecy that was being fulfilled.

"You soldiers, be content with what you have; the kingdom is at hand." All that John has described will occur. This is the Millennium; the 1000 year reign of Christ.

Luke 3:14 Some soldiers also questioned him: "What should we do?" He said to them, "Don't take money from anyone by force or false accusation; be satisfied with your wages."

Communion Sunday April 10, 2011

When Jesus rode into Jerusalem on an ass, the palm branches represented peace. This was to be the greatest week in the history of mankind. It was to be a week of great turmoil. This is the week when our salvation was purchased on the cross. Our Lord's death and resurrection. Because He lived, we live.

There are 3 geographical places connected with our Lord: Gethsemane, and Golgotha. Gethsemane is where the oil was squeezed from olives. The pressure upon Him was enormous. We have no clue as to how terrible it was. He experienced sorrow and anguish as He had never known before. He was thinking and praying concerning His coming separation from God the Father. He took on the sins of the world.

As He was praying the agony was clear, and his sweat was like drops of blood on the ground. Jesus wanted the cup of judgment passed away from Him.

There were 3 rubber stamped trials and a bogus conviction. He was taken to Pontius Pilate and then to Herod and then back to Pilate.

John 19:13 when Pilate heard these words [of condemnation] he took Jesus out to the judgment street, Gabatha, which acted as the tribunal of judgment. He was once again found innocent; and here, He also received the death sentence.

The proceedings were simply outrageous. The knowledge of the trial was kept from His friends and disciples. The judges and prosecutors were totally biased. Perjury was committed by those who were involved, and all realized that it was perjury.

It was revealed at Golgotha (Calvary in the Latin). Mark 15:22 and they brought Him to the place of the skull. This was the place for Roman execution. There were many bleached skulls and the bones of criminals were scattered about. And the Just was here to die for the unjust. For us, Golgotha was a place of prophecy. This death was prearranged and pre-announced. This was foretold in Gen. 3:15. The bruising of the heel is Golgotha. Prophesied in Isa. 53:5 many Old Testament ritual sacrifices; millions of them like an index finger pointing to the true Lamb of God. The sacrifices of Israel pictured God passing over all the previous sins. Golgotha was a place of judgement which was very necessary for us. Jesus is seen as person of great courage Who withstood many persecutions, Who died for His convictions, whether they were true or not. That is all human viewpoint.

He was crucified like a common criminal. On the cross, Christ was receiving a reckoning. God the Father was imputing our sins to His body on the cross. Isa. 53:6 [all of us like sheep have gone astray...but the Lord has caused the iniquity of us all to fall upon Him.](#) Christ took upon Himself the sins we have committed. This way, we can be the objects of

sanctification. Everything centered on the 6 hours on the cross. This is the direction toward which He moved each day.

While He hung there, unbelievers mocked Him, calling for Him to come down off the cross. He could have destroyed all of His enemies right there, but He did not save Himself. He could not step outside of His Father's will.

These moments seemed like a battlefield. Ironically, this cross is a place of great confidence and redemption. His resurrection is our only hope.

Christ's resurrection is His chief claim to being our Savior, according to Peter in Acts. **But He Whom God raised did not undergo decay. Let it be known to you that, through Him, forgiveness of sin is to you.** Without the resurrection, you can never be free from sin and death.

Because He lives, our own resurrection is assured. **"I am the resurrection and the life; he who believes in Me will live, even though he dies."**

Luke 3 is about John the Baptizer's ministry to Israel. He heralded the Person of Jesus Christ. As people came out to him on the Jordan River, where he was baptizing and they were repenting. Within themselves, they confessed their personal and national sins; and they did all of this with the idea that the sinful nation might be forgiven.

The Old Testament prophets warned Israel many times to return to the Lord. At this moment, those who accepted his message were returning to the Lord. Their repentance included an excitement and some anticipation.

John's mission was to prepare Israel for our Lord's appearance. He exposed the legalism and the corruption of the crowds. A contrast between the religious types and the kingdom of heaven which was at hand. John, in part, proclaimed the ethics of the coming kingdom.

Luke 3:15 **Now the people were waiting expectantly, and all of them were debating in their minds whether John might be the Messiah.**

He was asked what to do, and he answered them in Luke 3:10–14 The tax collectors were ripping people off right and left; soldiers and police were extorting money. These federal groups represented the degeneration of the national life of Israel. There were certainly other examples of corruption; but Luke chose to mention these.

Luke 3:10–14 **"What then should we do?" the crowds were asking him. He replied to them, "The one who has two shirts must share with someone who has none, and the one who has food must do the same. Tax collectors also came to be baptized, and they asked him, "Teacher, what should we do?" He told them, "Don't collect any more than what you have been authorized." Some soldiers also questioned him: "What should we do?" He said to**

them, "Don't take money from anyone by force or false accusation; be satisfied with your wages."

There were moral principles that John was giving them, that would benefit. These were the principles under which the kingdom would operate with the King on the throne. So what John was addressing were the mores under the conditions of the King. John exposed the universal problems of the sin nature of man which had plagued mankind since the very beginning. John was proclaiming the physical modus operandi of the new kingdom. What would they do in an environment that would be completely different. This was a nation and a people in great apostasy. John's message was one of great repentance. Poverty and hunger would disappear because the King would be on His throne.

John did not know that the kingdom would be postponed. The response that John was very meager. It culminated in rejection. The ascension indicated the postponement of the kingdom.

All of this brought that which would be brand new, the Church Age.

Lesson #0077 Luke 3:10–16 John 1:32 Life of Christ 10 April 2011 Sunday 2

These are the mores for the kingdom. We think of this as absolute perfection but there will be problems and sin natures. Their sin natures have to be held in check. These are the ethics and mores of the kingdom. These things are not the way of salvation; they represent ethical actions; they represent laws of divine establishment.

Luke 3:10–14 "What then should we do?" the crowds were asking him. He replied to them, "The one who has two shirts must share with someone who has none, and the one who has food must do the same. Tax collectors also came to be baptized, and they asked him, "Teacher, what should we do?" He told them, "Don't collect any more than what you have been authorized." Some soldiers also questioned him: "What should we do?" He said to them, "Don't take money from anyone by force or false accusation; be satisfied with your wages."

The people that John spoke to were not many in terms of the whole scope of the nation. The same is true of Jesus Christ when He taught. The kingdom had to be postponed. Israel's kingdom being postponed still required a continuation of the history of man. There was a new program instituted, also known as the church. We are all members of the body of Christ. We are regenerate like Israel, but unknown in prophecy with a spiritual life unknown to Israel.

Israel had a whole set of prophecies that they were aware of, and they knew what would happen in the future. They knew all of this. This is not true in the age in which we live. The church was not prophesied and we do not have a set of prophecies for us to glom onto as Church Age believers. What happened at Pentecost was blacked out even from John. There is no prophecy to be fulfilled within the scope of the Church Age. What happened in the Church Age was not taught in the Old Testament as prophetic.

John was there. The kingdom was at hand. For us, there is no prophecy. Our Lord Jesus Christ returns. He returns because the Church Age is inserted. He returns to us without warning, without any heralds.

Jesus comes to resurrect us and to take us into heaven; not to set up His kingdom. That follows afterward. The only prophecy that the New Testament speaks of. John speaks of the kingdom; we do not. When the Lord returns, the Kingdom will be instituted. So many theologians take the rapture of the church to be one and the same thing. They are not dispensationalists. We have a special moment in history. The end of the Church Age and the return of Christ. The coming of the Lord to set up the kingdom.

We will be there in resurrection body. However, that is not our prophecy or destiny as the church.

John was the culmination of a long, long line of Old Testament prophets to Israel. That was the promise to Israel. All of these prophets pointed Israel in the direction of a kingdom where Messiah would reign forever. Since the Messiah was rejected at the 1st advent, the kingdom would be deferred until after the end of the Church Age and the final 7 years of the Age of Israel.

This kingdom is described by prophecies in so many places. Zechariah, Micah, Amos, Isaiah, Daniel, Jeremiah are examples of the future kingdom of Israel. This kingdom is prophesied and postponed. The ethics of the millennial kingdom. Everyone who goes into the Millennium has a sin nature, so laws are necessary, as are personal ethics. There is a kingdom that still has social and economic concerns. People are involved; people with sin natures. Even though the environment is perfect. No more global warming or cooling. The King of Kings will be on the throne. But there will be people with sin natures.

John did not know that he was giving the ethics of the kingdom exactly? The exhortations about charity and tax collectors and soldiers and to police represented ethical policies in the millennial kingdom. We may not have recognized that these things were necessary. There will be discontent under perfect environment.

Perfect environment is not the solution to anything. Perfect environment would not change a single sin nature on earth. Though the remnant of Jews will enter the Millennium with sin natures, there will be those born in the Millennium who will reject the rule of the King; a perfect rule during a perfect kingdom. There will be those who fake obeisance to Him and they will be receptive to Satan at the end of the millennial kingdom.

Jesus is rejected in the 1st advent and He will be rejected by those in the 2nd.

Since the Messiah had arrived, or was ready to. There was another question on the minds of those being baptized.

They wondered, Who is the Messiah? What will He do? When will He appear? We must never stop learning and appreciating Him. This is a continuing process. Bobby teaches

this because He is our Savior and this is foundational to our faith. We ought to ask, "Who is He? Who is the Messiah?"

The people were excited; they were living in a great historic moment. They wanted to know if John might be the Messiah. "Are you the man, John? Are you the Messiah?" They were unsure of this. Doubtless, John knew about the Messiah, but he did not know His name.

John had met Jesus. Their mothers were close relatives. Therefore, it is logical that Jesus and John, being cousins, had met. They were relatives. John did not know for certain that Jesus was the Messiah. John did not know this until He came to the Jordan to be baptized.

It is likely that Joseph, Zecharias and the mother were all dead by this time. The cousins were likely separated because of this. Probably only Mary was still alive. John was in the desert wilderness along the Jordan, and Jesus was in Nazareth.

If John knew that this was Jesus, then he would have said. However, John knew the Messiah was at hand, as was the kingdom, but he did not realize that this is Jesus. This is true for all of us; when we become impatient, when we become tired of waiting on God's plan, we have failed to realize His timing is perfect. John waited 30 years to fulfill God's plan for him. How can we advance His plan if we have no doctrine in our souls. God's timing for us is perfect and He knows the exact correct time. We are progressing toward it all the time.

Moses ministry after 40 years lasted another 40 years. He prepared for 40 years and then he had a 40 year ministry with the people of God.

John had a 30 year preparation time; and a short ministry. We have to advance and, at the right moment, of His choosing, all things are fulfilled.

Our mandate is to get ready; to grow in grace and knowledge. That was John's mandate as he moved toward his mission.

Luke 3:15 Now the people were waiting expectantly, and all of them were debating in their minds whether John might be the Messiah.

Luke 3:16 John answered them all, "I baptize you with water, but One is coming who is more powerful than I. I am not worthy to untie the strap of His sandals. He will baptize you with the Holy Spirit and fire.

Here is where John realized Who his cousin was.

John 1:32 And John testified, "I watched the Spirit descending from heaven like a dove, and He rested on Him.

Les. #0078 Luke 3:15–17 Ezek. 36:27 Life of Christ 13April 2011 Wednesday

John had been proclaiming, "Repent, for the Kingdom of God is now at hand."

No one knew, at this time, Who the Messiah was. Who was He? What was his name? Some thought that this may have been John, but John denied that.

Luke 3:16 John answered them all, "I baptize you with water, but One is coming who is more powerful than I. I am not worthy to untie the strap of His sandals. He will baptize you with the Holy Spirit and fire.

The Holy Spirit would come upon the Messiah.

John 1:32 And John testified, "I watched the Spirit descending from heaven like a dove, and He rested on Him.

John 1:33 I didn't know Him, but He who sent me to baptize with water told me, 'The One you see the Spirit descending and resting on--He is the One who baptizes with the Holy Spirit.'

At just the right time, Jesus came and expected to be baptized by John. John was surprised to find out that this Messiah is his relative. His cousin.

What does this mean, the Messiah asking for the same baptism?

John 1:34 I have seen and testified that He is the Son of God!"

Luke 3:15 Now the people were waiting expectantly, and all of them were debating in their minds whether John might be the Messiah.

John answers this prophetically. They asked if John was the Messiah, and he answered them in vv. 16–17.

Luke 3:16 John answered them all, "I baptize you with water, but One is coming who is more powerful than I. I am not worthy to untie the strap of His sandals. He will baptize you with the Holy Spirit and fire.

The Messiah would baptize them with the Holy Spirit and with fire. John explains this in the next verse, how Messiah will burn up the chaff with a fire that never goes out.

Luke 3:17 His winnowing shovel is in His hand to clear His threshing floor and gather the wheat into His barn, but the chaff He will burn up with a fire that never goes out."

Matt. 3:11–12 Mark 1:7–8 are the two parallel passages.

Bobby writes an interpretive synthesis for these.

“I baptize you in water to show your repentance. But coming after me is Someone so much greater than I am. Someone Whose sandals I am not worthy to remove.” John is not worthy to touch even His sandals. “He will baptize you with the Holy Spirit and with fire.” These are the two new baptisms. Then, what follows, is found in Luke only: “His winnowing shovel is in His hand to clear His threshing floor and gather the wheat into His barn, but the chaff He will burn up with a fire that never goes out.”

The analogy is separating the wheat from the chaff and the chaff is burned. This is not just a separation from God in eternity. People don't like to think this as real fire, but they see this as a separation. People do not like to think of hell as unquenchable fire. It is almost unthinkable. Such horror is almost beyond understanding. That is the price for rejection of Jesus Christ. There is a penalty for rejecting Him. “This is a hellfire and brimstone sermon, by the way.”

The baptism was representative of identifying the victim with their repentance and with the kingdom and the king. However, there are 2 new baptisms, both of which are very real. In defining the Messiah's work, John differentiates between the real baptisms and Messiah's real baptisms.

The baptism of the Holy Spirit upon Jesus after His symbolic baptism with water. This would be His empowerment. This is an identification of Jesus Christ with His power source. Then there is a second baptism; the Holy Spirit baptism by Jesus Christ. There are two parts to this. One to Israel and one which would open the Church Age. The other baptism of fire is judgment which would culminate at the end of the Tribulation by Him.

John never wavered in his loyalty to the King. He never deviated; he never became arrogant. He was chosen for this prophetic mission. This was a singular honor. How easy John could have become arrogant. The more important we think we are, the more we make an issue of ourselves. John is a wonderful example of great humility. He simply gave the message, which focused upon the One he was heralding. Next to Jesus, John places himself lower than any servant. That is great humility.

Εν πνευματι dative singular form expresses the means by which something is accomplished. En can be translated *with, by means of*. This is a real baptism by the Messiah designed to accomplish something. It is a real baptism. A symbolic baptism represents something. A real baptism is an identification with a real thing or event. In this case, this is the fulfillment by Messiah of a prophecy. It was for the identification of Him for a certain group.

As John is preaching, this is not the beginning of the Church Age. John's message was a prophecy, directed toward Israel. This is not a prophecy of the church. This is not the day of Pentecost and the beginning of the Church Age.

The prophecy is found in Joel 2:28 and Ezek. 36:27 The Ezekiel prophecy is directed toward Israel.

Ezek. 36:27 I will place My Spirit within you and cause you to follow My statutes and carefully observe My ordinances.

Ezek. 36:28 Then you will live in the land that I gave your fathers; you will be My people, and I will be your God.

These are believers who are turned back to God. This was an identification of a regenerate people, Israel, with God; via God the Holy Spirit. He is putting His Spirit within us. This promises to put the Holy Spirit within them.

The Future Jewish Baptism

1. John's reference to baptism by means of the Spirit is for the kingdom of regenerate Jews. This makes perfect sense. John is speaking to those who have repented; they are the remnant to go into the kingdom. This is what will happen. This is the fulfillment of Ezekiel's prophecy.
2. Messiah had come and would fulfill this prophecy to Israel. The Spirit baptism identifying them with Himself and the kingdom and empowering them. David was many times indued with the Holy Spirit. It is never spoken of like this except in Ezekiel and in Joel.
3. Jesus Christ made a legitimate offer of the kingdom in the 1st advent. He would have set up the kingdom and He was rejected.
4. With the rejection of the kingdom in the 1st advent, the fulfillment of this baptism was postponed to a future time.
5. John's prophecy will be fulfilled at the 2nd advent.

Joel 2:28 After this I will pour out My Spirit on all humanity; then your sons and your daughters will prophesy, your old men will have dreams, and your young men will see visions.

His Spirit would be poured out upon all mankind. The rest will be subsumed under Israel.

Peter quotes this directly from Joel.

Acts 2:17 And it will be in the last days, says God, that I will pour out My Spirit on all humanity; then your sons and your daughters will prophesy, your young men will see visions, and your old men will dream dreams.

A Dispensational Interpretation

1. Peter applies this prophecy of Spirit baptism to the day of Pentecost.
2. He was identifying Spirit baptism now as part of God's plan for the church. The church was instituted after the 1st advent and ascension of Jesus Christ. The disciples waited on a new set of people. The church began on this day when the Holy Spirit was poured out.
3. Peter was explaining the phenomenon of tongues. "Don't be weirded out by this."

4. Peter was not replacing the Spirit baptism promised to the Jews by Joel and Ezekiel in the Kingdom (and by John at the Jordan River). This will be fulfilled at the 2nd advent when the kingdom is set up. This is not a transfer of the promises to Israel to the church. God made a specific promise to specific people, and He cannot go back on these promises.
- 5.
6. What was he doing with Joel's prophecy? Why was he quoting this? Peter is documenting what was happening from the word of God from Joel.
7. The baptism of the Spirit became a reality for the church when the Kingdom was not inaugurated at the beginning.

This Spirit baptism would be the true result of repentance and with the acceptance of Jesus Christ as their Savior. Many were excited about this. The Spirit baptism descending upon the Messiah identified Him as the Messiah. Both were empowerments. This was the empowerment for His ministry. The Holy Spirit directed, and empowered and guided the entire ministry of Jesus Christ.

It is an empowerment for Israel and for us as well. His baptism of the Spirit came at the Jordan River. Ours comes at salvation. Spirit baptism is the continuity. The discontinuity; Israel and the church are different.

Lesson #0079

Luke 3:16–17 Life of Christ

Thurs 4/14/2011

John has been asked if he is the Messiah. He answers with this.

Luke 3:16 John answered them all, "I baptize you with water, but One is coming who is more powerful than I. I am not worthy to untie the strap of His sandals. He will baptize you with the Holy Spirit and fire.

Luke 3:17 His winnowing shovel is in His hand to clear His threshing floor and gather the wheat into His barn, but the chaff He will burn up with a fire that never goes out."

You've been announcing the Messiah...is it you? Or Who is it?

John's answer is unexpected. What is this about baptizing with the Holy Spirit? They expected Messiah to lead them against Rome and to throw off the shackles of Rome.

Ezekiel and Joel passages examined last night.

Summary

1. This baptism by the Holy Spirit, that is a real baptism. Water baptism is symbolic of something. A real baptism is what it is. It is an actual identification with something that has significance. In this case, it is the baptism of the Holy Spirit.

2. The Holy Spirit baptism of Israel by Christ is an identification of those who belong to Him and are a part of the kingdom.
3. John's prophecy is a promise of what the Messiah would do when initiating the kingdom.
4. This was an empowerment.
5. This would be the true result of their repentance and accepting the Messiah and entering into His kingdom.
6. This baptism of the Holy Spirit by Christ of Israel is for believers only and has not yet been fulfilled. The kingdom has not yet been initiated.
7. There will also be a baptism of fire, which is associated with judgment. This will not be for believers.

A winnowing fork is in His hand. The people of that time would understand this imagery. This is separating one group from another. Threshing separates the useable grain from the husks. They are called chaff. This was done by taking the harvested grain and spreading it out on the threshing floor. This was a hard leveled surface out in the open. They needed to have a little wind. There was a border around the floor so that the grain was kept on the floor. So the grain could then be stored in a barn and used later. The analogy is separating the unbelievers from believers. That which could be used and that which could not. This is believers who enter into the kingdom.

Is hell dead? That is on Time magazine. This is an evangelical pastor of a big church in Michigan. The premise of the book is, there is no hell. There will be a universal salvation. We will all end up in heaven; but just in different places. This ignores what the Bible says about hell and it ignores the justice and righteousness of God. To them, love is greater than righteousness and justice of God. Satan made this same argument in eternity past. Exactly the same argument. This begins the Angelic Conflict.

The Symbolism

1. This is a view of believers entering the kingdom.
2. When the Messiah comes to rule, He will remove the chaff, the unbelievers.
3. He will accept into His kingdom, grain only. He will judge the chaff.
4. The final fulfillment of separating one group from another is yet a future event. The kingdom was not initiated in the 1st advent. The kingdom was not initiated then. All the believers from the Tribulation will be baptized by the Messiah. With the defeat of Satan and his forces. Matt. 25:41 hell was created for the devil and his angels. They are gathered as chaff and put into the unquenchable fire of hell. This is a real identification.

Bobby thinks that this pastor sitting down and contemplating hell, and it was too hard for him to accept. He may have known someone in his family who died as an unbeliever. Theology goes awry when someone wishes things were one way, even though they are not.

Symbolic language does not mean symbolic interpretation. This is a perfect example. The reality is quite harsh. If there was ever a motivation for us to present the gospel, this is it. It does not matter how obnoxious the person is. Eternity in the Lake of Fire is pretty grim.

Never be embarrassed by the world believing that hell does not exist.

5. Only believers will enter into the Millennium. This is a fulfillment of the promise to Abram. The believers who enter into the Millennium have sin natures. We think of the Millennium as absolutely perfect. However, it is the environment which is perfect; it is not about the nature of man. Those in the Millennium will have children and people will reject Jesus Christ. In perfect environment, they will revolt against perfect environment. This is a rejection of the King of Kings in perfect environment. Everyone will have all of the basics of life. Everyone will have food, clothing and shelter. We will rule with Jesus Christ. The kingdom is for believers only, which is the grain.

We come to another baptism, a unique baptism which began His public ministry, which is found 4 times. Matt. 3:13–17 Mark 1:9–11 Luke 3 John 1:29–34

Bobby will give us a composite of the synoptics. When all the people had been baptized, Jesus came from Nazareth to be baptized by John in the Jordan River. John tried to prevent Him, saying, "Why do You come to me? I need to be baptized by You." But, Jesus answered John, "It is important that we accomplish what is righteous." So John agreed and Jesus was baptized in the Jordan River. As Jesus arose from the water and He was praying, He saw the heavens opening and the Holy Spirit descended upon Him in the bodily form of a dove. And coming upon Him (or, residing in Him), and a voice came from heaven, saying, "This is My Beloved Son; in You I am well pleased."

2 real baptisms by the Holy Spirit and the baptism of fire. But this is a symbolic baptism.

18 years had passed. Jesus was in the Temple teaching the teachers. Now He appears once again. It is time. He travels to the Jordan River. His purpose in His Own mind had grown steadily. He grew in stature and wisdom and He grew in desire with the proper motivation. He knew it was the right time. They were meeting again perhaps 30 years later. The Messiah, the King, presents Himself to be introduced to His people. He was ready, at this point, to bring in the kingdom. John had been filled with the Holy Spirit since birth.

Bobby said the Jesus Christ that the dove came upon Him as the Holy Spirit. Bobby thinks probably the Spirit was with Him. This would be how Jesus would operate from then on in. He probably operated like this before. The Holy Spirit was manifested at this point at the Jordan River.

John will filled with the Spirit from the beginning.

Maybe Jesus had the Spirit as David did previously? Then He receives the Spirit as we do when at the Jordan River.

John's baptism was a sign of repentance. John, in fact, suggests that Jesus baptize him.

Διακολουω is the word here. If Jesus was being baptized as John was baptizing others, this would be the wrong message. He did not need to turn away from His sins. He was the Savior John is awaiting.

Baptism of Christ

1. John knew he was unworthy to baptize Jesus.
2. The Lord Jesus Christ was not a sinner; He had no sin nature. He did not need to indicate repentance through baptism.
3. This Jesus the Christ was the means of salvation. John was well aware of that. Jesus made it clear that His baptism by John was totally necessary. The descent of the dove. For John, the baptism was an authority issue, that he had difficulty with. If John was waiting the presence of the Messiah to bring the nation to repentance. John, as part of his heralding, he is required to submit to the Messiah. He was the last great prophet of Israel. He is the King of Kings and our Savior. "Baptize Me, John, because you are submitting to My authority and this will show Who I am." There is only one unique person. Israel could not identify the Messiah apart from this baptism.

Lesson #0080

Luke 2: Life of Christ

1Sunday 4/17/2011

Bobby suspects that Jesus used the Holy Spirit when He was young; but the Scripture does not reveal this. However, He certainly did during His public ministry.

18 years later, our Lord makes a public appearance, since that time in the synagogue. God chooses to begin our Lord's ministry with a baptism by John, His herald. John had been speaking to the Jews to turn back from their sins, from their idolatry, from having their backs to the Lord

This unique baptism begins His public ministry, which is found 4 times. Matt. 3:13–17
Mark 1:9–11 Luke 3 John 1:29–34

Bobby will give us a composite of the synoptics. **When all the people had been baptized, Jesus came from Nazareth to be baptized by John in the Jordan River. John tried to prevent Him, saying, "Why do You come to me? I need to be baptized by You." But, Jesus answered John, "It is important that we accomplish what is righteous." So John agreed and Jesus was baptized in the Jordan River. As Jesus arose from the water and He was praying, He saw the heavens opening and the Holy Spirit descended upon Him in the bodily form of a dove. And coming upon Him (or, residing in Him), and a voice came from heaven, saying, "This is My Beloved Son; in You I am well pleased."**

Matt. 3:13 Then Jesus came from Galilee to John at the Jordan, to be baptized by him.

John was baffled by this request. It made no sense to him to baptize the Messiah with regards to repentance. Thousands of people understood what John was doing and they had a limited understanding of what was going on.

If Jesus is baptized with the same baptism, then He would be considered a sinner along with the rest of them.

The first thing that John says is, "Here is the Lamb of God, Who takes away the sin of the world."

John 1:29 The next day John saw Jesus coming toward him and said, "Here is the Lamb of God, Who takes away the sin of the world!"

Matt. 3:14 But John tried to stop Him, saying, "I need to be baptized by You, and yet You come to me?"

The baptism which would take place would be an identification baptism; where Jesus is identified as the Savior. John's refusal was the wrong thing to do. There was an authority issue. John was a great prophet at this time. He is possibly the greatest man of his day in the realm of theology. He is the great prophet, the herald of the King; and he must, right here, follow directions. This is an offer that he cannot refuse. He must show complete deference to the King. This was critical in the identification of Jesus.

This baptism must take place so that Jesus can be identified as such. It is important that we accomplish that which is right. John must show submission to the Messiah before all of these people. He was asked if he was the Messiah and he said "No" and now he must demonstrate his authority-orientation.

The baptism here is unique; the only one of its kind. John was the same and the mechanics was the same. What all this represented was different. The significance was far from being identical.

Jesus is in the water where all of the other believers were. He is, in this way, identified with all of them. This was an identification: he was identified as the Messiah. This baptism, at this moment, there is a name given to the Savior.

John 1:29 The next day John saw Jesus coming toward him and said, "Here is the Lamb of God, Who takes away the sin of the world!"

Jesus Christ was baptized to fulfill all righteousness.

People came to John to repent; to confess their need of a Savior; and to give an outward sign of their need for Him.

Jesus would become their substitute. **He Who knew no sin would become sin for us as our substitute, so that we might become the righteousness of God.** He was qualified to be the Redeemer for our sin. **He knew no sin.** We all have righteousness imputed to us at the point of faith in Jesus Christ. John the Baptizer wasn't righteous in the sight of God.

There are things done here that would nauseate us. This was horrible to see. A little lamb slaughtered on the altar. The SPCA would be all over us for doing this. The sacrificer would bring the lamb to the altar. The priest would put his hand on the head of the man and kill the sacrifice. Israel saw this over and over for centuries.

John laid his hands on the Lord Jesus Christ so that He might be identified with sinners, the Man Who gave Himself for you and I. Jesus Christ had to die. This baptism was an identification. His accomplishment on the cross to accomplish what is right.

There were other things that happened when He went under this water.

Matt. 3:15 **Jesus answered him, "Allow it for now, because this is the way for us to fulfill all righteousness." Then he allowed Him to be baptized.**

Lesson #0081 Luke 3:21 Matt. 3:16 Life of Christ 2Sunday 4/17/2011

Bobby was reminded that this is Palm Sunday. Some may have come as strangers to Berachah, expecting a message about palm leaves and triumph. Jesus entered Jerusalem as the capital of the King. By Thursday, He would be crucified with a sarcastic sign over His head.

We are beginning His public ministry here. He is being baptized in the cold waters of the Jordan River. This was a symbolic baptism. He was identified by John as their Messiah. This was so that the people there could identify their Messiah.

Jesus was baptized to fulfill all righteousness. He was baptized to identify Him with His mission here on earth. When He went under the water, He was identified with our sins. Jesus Christ is unique, so that this baptism is unique. He was identified with sinners, those who had been baptized in the same water. That was His mission to die for their sins. He was to identify with those who had repented, who had changed their minds about religion. Jesus was baptized to identify Himself with this remnant of believing Jews in Israel.

Jesus comes to the River Jordan to this wildman in a camel-hair suit, and said, "Baptize Me." He did not go to the religious leaders of Israel; they were aloof from Him. They would have nothing to do with the grace of God. They depended upon Him. Jesus Christ was identified with the righteousness of God. Jesus was identifying with those at the Jordan River and with all Jews who would make up the remnant of Israel. Those who would go into the kingdom. They expected to enter into the Kingdom of Heaven.

The kingdom had come; right at this time.

John's ministry had brought people to repentance. Perhaps repentance from dead works, as per Heb. 6:1.

6 different reasons just given for Jesus telling John to baptize Him.

Our Lord Jesus Christ Submitted to Baptism for 4 Very Important Reasons.

1. He was identified as the Messiah and the redeemer. He was the Messiah; He was the Redeemer.
2. This baptism was an act of obedience as well to God's plan for the incarnation. "I am ready to do what was assigned to Me in eternity past."
3. It was also an act of identification with the nation of Israel. Jesus was a part of the nation of Israel. He was their King, but of the nation.
4. This was also an act of self-dedication. This was the moment of the official acceptance of His mission. He accepted His mission. Jesus only could fulfill this mission.

Matt. 3:16 shows that He was anointed by God the Holy Spirit.

Matt. 3:16 **After Jesus was baptized, He went up immediately from the water. The heavens suddenly opened for Him, and He saw the Spirit of God descending like a dove and coming down on Him.**

The Scripture Contains Many Passages on This:

1. Matt. 12:28 **If I drive out demons by the Spirit of God, then the kingdom of God has come to you.** Israel ought to be able to identify this. This is proof that the Kingdom of Heaven had come to them. Israel's kingdom was here. Joel 2 and Ezek. passages on this, the Holy Spirit and the Kingdom of Heaven. He was announcing Himself as the Messiah. "I use the power of God the Holy Spirit." Jesus could have named any set of miracles; why this? He shows here that the Holy Spirit is dominant over Satan's minions. This is why there is power in the Holy Spirit over the god of this world. That is what the Angelic Conflict is all about. This is His strategic victory of Jesus in the 1st advent. He showed that He could defeat any and all of the schemes of the god of this world. We can as well, because we have the same thing that He did. He legitimately offered up His kingdom to the Jews. Israel was well aware of the Holy Spirit coming upon others to empower them in Israel's past. The Holy Spirit sustained Jesus all the way to the cross and on the cross. The Holy Spirit deserted Him when God the Father placed our sins upon Him. Both members of the Trinity forsook Him when our sins were poured upon Him.
2. Acts 10:38 **God anointed Jesus of Nazareth with the Holy Spirit and with power, and how He went about doing good and curing all who were under the tyranny of the Devil, because God was with Him.** Jesus Christ was empowered by God the Holy Spirit. Once again, this is associated with the power of the Holy Spirit with the defeat of the god of this world. God the Holy Spirit empowered our Lord to

accomplish all that he accomplished. This is the history of our Lord Jesus Christ. This is the history of the early Christian church, and here, they look back upon Jesus Christ as the prototype for us in the Christian walk. This is the only way that we can live the spiritual life; we utilize the power of the Holy Spirit. Prior to this, only a few in Israel could do this. Understanding that we have the same resources as Jesus Christ ought to inspire us to use the empowerment of Jesus Christ, the Holy Spirit.

3. John 5:30 "I can do nothing on My own. I judge only as I hear, and My judgment is righteous, because I do not seek My own will, but the will of Him who sent Me." Jesus Christ emptied Himself of His Own divine attributes and He depended completely upon God the Holy Spirit. He accomplishes God's will by depending upon God the Holy Spirit. He used the grace resources that God has given us. If the Holy Spirit was good enough to empower the Lord Jesus Christ, He is good enough to empower us.

The life of Jesus Christ was characterized by the power of the Holy Spirit working through Him. He is our prototype of our spiritual life. We have what He had; we have that.

By the water of John's baptism, Jesus revealed that He would fulfill the plan of God for His life. His substitutionary death for all mankind. He gave recognition here that He would be judged for our sins and die after. Our eternal life is dependent upon His resurrection.

We do not need to know what Jesus prayed, but he came up out of the water praying. It is likely that He was praying about what was ahead. Jesus knew what would come would be difficult.

Luke 3:21 **When all the people were baptized, Jesus also was baptized. As He was praying, heaven opened,...**

Similarly, we pray to be filled with divine viewpoint; that we will not become confused or conflicted by human viewpoint.

A lot of times we do not pray because we do not think it is really going to matter. If God has a plan for our lives, then He is interested in the details of our lives. God answers prayer; and He answers the prayer of the Lord Jesus Christ here as well.

We are told to pray without ceasing. This is consistent.

When Jesus came up out of the water, the heavens opened up. That is an answer to prayer, perhaps. We might be only a millisecond away from our Lord when the heavens open up when we are in prayer.

The heavens opened up. What did this look like? The whole point of human history all that came before and would come after, would take place at that very moment. God the Father recognized this, and this is the first time all 3 members of the Trinity are mentioned together.

Matt. 3:16 After Jesus was baptized, He went up immediately from the water. The heavens suddenly opened for Him, and He saw the Spirit of God descending like a dove and coming down on Him.

Lesson #0082 Luke 3:21 Matt. 3:16–17 Life of Christ Wed 4/20/2011

Bobby made a composite, which I missed. Jesus was praying when he came up from the baptism. If it was critical for Him, how much more critical it was for us. God always answers; He always does. God always says, yes or no; or He answers this in a different way.

Luke 3:21 When all the people were baptized, Jesus also was baptized. As He was praying, heaven opened,...

The heavens opened up and the Holy Spirit descended upon Him. Then the voice of God.

Matt. 3:16 After Jesus was baptized, He went up immediately from the water. The heavens suddenly opened for Him, and He saw the Spirit of God descending like a dove and coming down on Him.

Matt. 3:17 And there came a voice from heaven: This is My beloved Son. I take delight in Him!

What Did this All Mean?

1. God was communicating that His plan originated in heaven.
2. The Father was the Planner. He was communicating to man that His Son is the executor of the plan.
3. This means that the baptism that our Lord has undergone along with everything else was totally sanctioned by God. This was all the fulfillment of God's plan.
4. The Lord Jesus Christ was the One to come from heaven for a purpose, Who was conceived in heaven, with the stamp of the Father's approval.

What this opening of heaven looked like, we have no idea. We look into the sky, and it looks pretty open. The dove was symbolic. It represents the coming of the Holy Spirit and the reality of the empowerment of the Holy Spirit for Christ's mission. It is one of the greatest symbols of all time. All of this is an indicator of the empowerment of God's plan. The Holy Spirit does not do things like whisper in our ear or tell us which move to make. The filling of the Holy Spirit is designed to teach us. He is the One Who metabolizes it for us. He brings to mind the doctrine in our souls. He empowers us to live the Christian life. This is a visible and representative sign of empowerment. This was also the foreshadowing of another. We have exactly the same thing that Jesus Christ had. Leading us and empowering us. And Jesus Christ and God the Father also indwell us as well. We have so much and we utilize it so little. The power of the Holy Spirit is ours. However, we see an invisible manifestation and a visible manifestation. The Holy Spirit indwelt Him and empowered Him for the rest of His ministry. Once again, the Holy Spirit is bestowed.

Look at the Pentecost bestowal.

Acts 2:1 **When the day of Pentecost had arrived, they were all together in one place.**

The invisible manifestation.

Acts 2:2 **Suddenly a sound like that of a violent rushing wind came from heaven, and it filled the whole house where they were staying.**

This is the visible manifestation. This is just how the dove rested upon Jesus.

Acts 2:3 **And tongues, like flames of fire that were divided, appeared to them and rested on each one of them.**

Wind and fire both representing the Holy Spirit. It is the same power. There is no difference when it comes to power. The Lord Jesus Christ is the prototype of our empowerment. The divine power for our spiritual life.

The dove descending only upon the Lord Jesus Christ indicates that He is uniquely empowered. The dove represented and represents today, peace. It was true at that time then as well.

The symbol of peace then of the dove represented reconciliation between God and man. This peace would be brought about by the One upon Whom the dove rested. There is also another symbol, and it represents world peace. Jesus Christ in the 2nd advent will bring in the Kingdom, which will be peace on earth. He is the King Who would sit on the throne and peace would reign. This is not a peace brought in by mankind. Now, there will be those who enter into the Millennium with their sin nature. World peace is not something which will occur until the Kingdom of Heaven and rule of Jesus Christ on earth is initiated.

There is the prophecy of the Kingdom of God. Isa. 2:4

Isa, 2:4 **He will settle disputes among the nations and provide arbitration for many peoples. They will turn their swords into plows and their spears into pruning knives. Nations will not take up the sword against other nations, and they will never again train for war.**

There is no true justice on earth today. There are times when a just verdict is rendered and some get their just deserts, but for the most part, there is little justice in this world. But that will change.

The lion will lie down with the lamb. Perfect environment. No pollution; no global warming. Man will have no reason to complain about injustice; there will be no fear or famine. The environment will be perfect. However, there will still be sin natures, and environment is not the answer. All the unbelievers are removed from the earth. Believers go into the kingdom at that time. That kingdom will be a perfect environment.

Then comes the voice from heaven.

Matt. 3:17 **And there came a voice from heaven: This is My beloved Son. I take delight in Him!**

This is a very personal message. If someone you have a very personal relationship says, **"You are My beloved,"** that is a very personal statement and relationship.

"In You, I am well-pleased." We get along. It is the best relationship. Jesus is being acknowledged as Israel's Messiah.

What Did the Voice of God the Father Convey?

1. Jesus Christ was recognized as the God-man.
2. God the Father was acknowledging that Jesus is a beloved member of God's family. The family of the Trinity; co-equal and co-eternal.
3. This voice is a separate certification of His divine identity and His Messiahship. The first certification is John the Baptizer.
4. This was a testimony to the personal relationship between God the Father and God the Son.

Bobby had a wonderful relationship with his own father. He was always encouraging and in many ways to indicate that he loved him. These encouraging words are very important. Jesus Christ is going to face 3 years of the most difficult thing that a person could ever face. He was given the empowerment to do this.

This is the first time all 3 members of the Trinity are present and localized in one place. God the Holy Spirit, the 3rd member of the Trinity descending and empowering.

Matt. 3:16 **After Jesus was baptized, He went up immediately from the water. The heavens suddenly opened for Him, and He saw the Spirit of God descending like a dove and coming down on Him.**

Matt. 3:17 **And there came a voice from heaven: This is My beloved Son. I take delight in Him!**

The Meaning of Vv. 16–17

1. This was absolute proof of the Deity of Jesus Christ. Also the fulfillment of the kenosis doctrine. This is emptying.
2. It is clear that Jesus Christ was the Son of God; Deity. It does not mean that He is beneath the Father in authority.
3. He was true humanity while not relinquishing any part of His humanity.
4. He willingly restricted the independent use of His divine attributes in compliance with the Father's plan in the incarnation. He is still fully God and man; He just suspended the use of His Deity.
5. Jesus was subordinate to the Father and to God the Holy Spirit Who empowered Him. This is only in His role as Savior to accomplish His mission while on earth.
6. He was still undiminished Deity. He was about to accomplish the mission for which He had been sent.

Jehovah Witnesses see Jesus was a god. They see Him as a first creation of God the Father; His first direct creation; that makes God the Father older and greater. So Jesus is not equal with God. He is less than the Father. He is a god and not the God.

Then there is the other cult of Mormonism. It is a very deceptive cult. It rejects the doctrine of the Trinity. They have bizarre understanding of God. Joseph Smith is bizarre and the way he lived was bizarre; but it is quite difficult to grasp what they say.

Jesus, in one place, is called a spirit-brother of Satan. Now there is some goofy concept.

We have come to think that Mormons are Christians because they speak the right terminology, but they are not Christ.

Walter Martin, the foremost writer of this, wrote the *Kingdom of the Cults*. After careful perusing hundreds of volumes on Mormon theology, there was never such misappropriation of terminology and disregard of context and abandonment of logic, to appear orthodox, and yet to undermine true Christian faith. It is the verdict of history and theology that Joseph Smith is a polytheistic nightmare of garbled doctrine draped in a garment of Christian terminology.

They do not believe the same thing that we do. There are some very nice Mormons. They are dedicated and hard-working; and they believe in so many of the things that we believe in.

It further says the Father was well-pleased with the Son; because of what He is, and would do and would provide.

Lesson #0083

Luke 2: Life of Christ

Thurs 4/21/2011

San Jacinto monument where Texas won its independence. Apparently, this is the date of it?

The events surrounding the baptism of the Lord Jesus Christ; the open heavens and what exactly that was. The descending of the dove and the voice of the Father from heaven. Perhaps, all of those are the opening of the heavens.

These things declare that the mission of the Messiah had begun, the greatest 3 years in history; His public ministry. This dove represents the empowerment of the Holy Spirit. There was the declaration by the voice of God of love and approval of God the Father.

Matt. 3:17 And there came a voice from heaven: This is My beloved Son. I take delight in Him!

No one can make such a claim other than Jesus. There was nothing that did not please the Father up to that point. The Lord Jesus Christ grew in stature and wisdom. He became spiritually mature as a man. There was an unswerving loyalty even before His

ministry began. Jesus publically dedicated Himself to His Father's will and work. Even at 12 years of age, He was already at work. The learned men of Judaism were learning from a 12-year-old. His Son had handled everything with perfection up until that moment.

The Father looked forward to the continuation of this ministry. Jesus had gone public. Everything before, God the Father was well-pleased; everything after, the same.

The Shekinah glory revealed itself on the Mount of Transfiguration. "This is My Son, in Whom I am well-pleased."

Even in perfection, our Lord was a human. Whether He needed encouragement or not, He received it here.

Who was closely observing all that had just happened? Suddenly, what happened and who saw it? Who observed the baptism of Jesus Christ and the fact that He went public. Who understood what all of this meant? Satan himself was an intent observer of all that happened. This would seal his fate. He was terrorized. He had to do something to stop this march of doom for himself. This was eternal death for him. Satan always has a scheme.

Matt. 4:1 Mark 1:12–14 Luke 4:1–13 are the passages.

Bobby's synthesis: Then Jesus, filled with the Holy Spirit, returned from the Jordan. Immediately the Holy Spirit led Him into the desert where He was with the wild beasts and He remained for 40 days to be tempted by the devil. He ate nothing for that period. After fasting for 40 days and nights, He was hungry. The tempter said to Him, "Command these stones to become bread." He replied, "It is written, man shall not live by bread alone but by every word from the mouth of God." The devil took him into the holy city and he set Him on top of the Temple, and said, "If You are the Son of God, throw yourself down from here, for it is written, 'He will command His angels to guard You and to carry You in their hands, lest You be injured on a rock.'" Bobby relays and experience with terminal velocity. Satan uses the Old Testament himself. Jesus said, "It is also written, 'You will not tempt the Lord your God.'" He took Jesus on a high mountain and showed Him all the kingdoms of the world, and he said, "I will turn this all over to you, just bow down and worship me, and the world will be Yours." Satan is offering the kingdom to Jesus, and this can be gotten by one moment of worship. "Begone, Satan, worship the Lord only."

These are real temptations. The Deity of Jesus Christ and the humanity worked together because they are in One Person. It will be seen right here.

Satan, having observed all this, has learned counter-attack. This is one of his specialities. As a believer, we ought to be aware of a counter attack. When you receive an answer to prayer, you have gotten a tactical victory; but that is when you are most vulnerable. After an advance; after a victory, there is a loss of high ground at times.

Hill 365 refers to its elevation. The company commander takes the hill. After a successful advance to take the high ground; that company is at its most vulnerable. They are hungry and thirsty and they have no defense at that point. They might be disorganized and low on ammunition. The enemy looks to counter-attack as quickly as possible. Counter-attack is always a good strategy and Satan will counter-attack when we have a tactical victory. It will be a temptation to change course. We must consolidate victory with grace orientation and humility, no matter how successful we seem to be in the Christian life.

We need to continue to think and to apply doctrine. We do not get to take a break from application of doctrine. This will hit us at our very weakest point. It always happens that way. Reversionism takes place, where we retreat in our Christian life.

Obviously, if we never advance, we never have to worry about a counter-attack; we are already our own worst enemy.

As Jesus launched His ministry, the Kingdom of Heaven had arrived, and Satan's earthly kingdom had been invaded.

The Holy Spirit leads Jesus into the desert for the first of 3 mano a mano face offs. This is a central moment in the Angelic Conflict. Here, Jesus will show the victory. This was the biggest stage of the Angelic Conflict. This was the Superbowl. The world series of the Angelic Conflict, and Satan knew it and he pulled out all of the stops. Here, there would be a battle of wills. This was a microcosm of a war that had been waging throughout history. By the very name that Matthew and Luke use for Satan, διαβολος, his personality is revealed. It means *false accuser*. This is the crux of the Angelic Conflict. This revolves around Satan's first accusation, that God's love was defective. Satan said, "God, Your love is defective."

A revision and a total rewrite of the Angelic Conflict this year. This is such a critical book in theology. It answers the question, why are we here? After a trial in heaven, Satan said, "I will be like the Most High." In that fall was revealed his character. After a trial in heaven, Satan was found guilty in heaven. This is an illustration that Satan was condemned by God.

God created just for him and his angels the Lake of Fire. He is not there right now. He is still roaming around. This means that Satan made an appeal. This sentence was not carried out immediately. Satan made a false accusation, accusing God of being unloving. His appeal was an accusation against God. How can a God of Love assign any of His creatures to the Lake of Fire. How can love be compatible with such horror? How can this be done forever? This is not just a purgatory. This is forever. How is God's love compatible with that? That is the crux of the Angelic Conflict. This will show that God's love is true.

In essence, Satan was trying to expose a flaw in God's character. That is what this accusation is all about. Nickname is διαβολος, which means *slanderer, accuser*. This would be a moment where Jesus must pass these tests. As the diabolos, Satan also

makes accusations against believers. Satan accused Job of a phoney love for God. He loves God only because he is blessed by God. Obviously, you love someone who bestows all that you want upon you. The idea is, Job would reject God if the blessing tap was turned off. If God took everything away for no good reason, then Job would reject God. Job, as a witness for the prosecution, would have failed. We are part of this. Job passed the test and won a tactical victory; and he was a witness against Satan and his false accusations. Satan is the great liar. He had to be gnashing his teeth because of this.

Satan has to bring God down to his level in order for there to be some sort of equality.

Satan's real motive was to cast aspersions upon divine justice. The attempt was to prove that God was no better than the creature which He created, Satan.

The baptism of the Lord Jesus Christ was an indication of His readiness to do the will of the Father in the 1st advent, to bring strategic defeat of Satan in the Angelic Conflict. Satan was looking to confound our Lord at the very beginning.

Satan's Strategy

1. Get Jesus Christ to violate the will of the Father. Just slightly. Have just a hair of independence from God the Father.
2. Get Jesus to sin and to disqualify Himself from the cross.

These 2 strategies are 2 sides of the same coin. This sets the stage for the greatest conflict.

A special on Easter.

Lesson #0001 Luke 23:44–45 John 20:1–7 2011 Easter Message 1 Sun 4/24/2011

No death has occurred before or since our Lord's death. His death was His complete salvation work for us. His work on the cross; His substitutionary spiritual death. It is the means of our redemption from the slave market of sin. In these short hours, Jesus Christ paid the penalty for our sins. The grace of God in Christ provided our salvation where nothing else could.

Luke 23:44–45 documents at least one of the great events which occurred. **It was now about noon, and darkness came over the whole land until three, because the sun's light failed. The curtain of the sanctuary was split down the middle.**

No person can tear this veil; it was too heavy, too thick.

Only the High Priest could enter into the Holy of Holies once a year and in there, he made a blood sacrifice for the people of Israel, atoning for their sins.

The tearing of this veil indicates access for all mankind into the Holy of Holies, based upon what Jesus did upon the cross.

Matt. 27:51 Suddenly, the curtain of the sanctuary was split in two from top to bottom; the earth quaked and the rocks were split.

These things were all designed to indicate the incredible occurrence of our Lord's death.

Some people claim to be more concerned with the life of Jesus and the great things which He did. They do not want to think about his gory death. They would like to dismiss this. Our life depends upon His death on the cross, not upon His exemplary life. For by His wounds, we are healed.

1Peter 2:24 who "Himself carried up in His body our sins" onto the tree; that dying to sins, we might live to righteousness, of whom "by His wound you were healed."

His righteousness is given to those whose faith alone in Christ alone. None of us meet the standards of God. We all fall short of the standards and the glory of God. We are dead spiritually. We are born that way.

Rom. 5:9 Much more then, being justified now by His blood, we shall be saved from the wrath through Him.

But God has not destined us for wrath

Matt. 27:52 The tombs also were opened and many bodies of the saints who had gone to their rest were raised.

Sleep is a metaphor for death, and those who are death are raised up here. There was no excavation going on here. Tombs were opened and dead bodies emerged as living people; and these are saints; believers in Jesus Christ. People you knew to have died, and you see them raised up.

Christ is called the firstfruits of resurrection. As the firstfruits of resurrection, no resurrection could occur until He had been risen. What happened here?

Resurrection means living with no more death. These believers could not have been resurrection. They subsequently died. They were dead and God made them alive. They were exactly like Lazarus. They later died again. What is the purpose of this? This gives those who observe their rising a picture of victory over sin and over death.

Amazing as these supernatural events were, there were even more astounding events

Mary goes to the tomb and she thought robbers had come to the tomb and had taken the Lord.

John 20:1 On the first day of the week Mary Magdalene came to the tomb early, while it was still dark. She saw that the stone had been removed from the tomb.

She goes to the disciples and tells them.

John 20:2 So she ran to Simon Peter and to the other disciple, the one Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we don't know where they have put Him!"

Peter and John run to the tomb.

John 20:3 At that, Peter and the other disciple went out, heading for the tomb.

The stone had been rolled aside so that the disciples could come in and see.

John 20:4 The two were running together, but the other disciple outran Peter and got to the tomb first.

John was smaller and lighter and got to the tomb first.

John 20:5 Stooping down, he saw the linen cloths lying there, yet he did not go in.

Jesus's body was not taken to a public building to prepare Him. Joseph of Aramathea received the body and he provided the tomb. Nicodemus provides the ointments, myhrr and the aloes.

The body would be encased in these ointments and wrapping. There is a tight wrapping of this body. Only dead people are wrapped. Those who handled His burial would have only wrapped Him if He was clearly dead.

John 20:6 Then, following him, Simon Peter came also. He entered the tomb and saw the linen cloths lying there.

Only the linen cloth remained. These linen cloths proved death; and they also proved His life. They provided confirmation of His real bodily resurrection. His victory over death. Most people see death as the end. This guarantees that there is life after death; that heaven is not an illusion. Without the resurrection, we are without hope. Without the resurrection, there is no confidence. Without the resurrection, we might as well do whatever we want to do. The Christian life makes sense because there is a resurrection. We have the grace of God administered to us.

John 20:7 The wrapping that had been on His head was not lying with the linen cloths but was folded up in a separate place by itself.

The resurrection assures us of our eternal life. The disciples were the most despondent puddles of human beings that they could be. They spent 3 years with the Lord Jesus

Christ and did not realize that He would be resurrected. Now, they focused on the empty grave and the grave wrappings. These wrappings were minus a body. They were perfectly preserved. The hardened linen were in the same position. This is the reason that it was hardened. It was still conformed to the shape of our Lord's body, which is now missing.

If the body had been removed and the cloth left behind, the cloth would have been all over the place. Or, if the body had been removed with the grave cloth, then there would be no grave cloth remaining. His physical body was not there. It had passed through the cloth.

The evidence was right there before Peter and John; our Lord was risen from the dead. That is the first moment this was fully understood.

There was something else in that tomb; a simple face cloth. Rolled up, folded, and put to one side. This has even more to do with the resurrection than the full bodied wrapped.

Lesson #0002

John 20:6–7 Life of Christ

2Sunday 4/24/2011

John 20:6 Then, following him, Simon Peter came also. He entered the tomb and saw the linen cloths lying there.

There is a small face cloth which covers the face; it is much smaller. The linen wrappings would seem to be enough proof.

John 20:7 The wrapping that had been on His head was not lying with the linen cloths but was folded up in a separate place by itself.

So, what is the point of this? This seems to be an insignificant detail. The face cloth bears even more testimony that Jesus resurrection was physical and supernatural. Notice the manner and placement of this face cloth. The full-body wrap was undisturbed, but the face cloth was purposely moved away from the full wrap and neatly folded.

Someone in the tomb had to be physically in the tomb was alive, present and able to remove this face cloth and to fold it neatly and set aside. Whose hand could have done this? None other than Jesus Christ. In order for this to occur, the hand of the Living God had to fold the cloth. The question is, the stone had been rolled away before anyone looked into the tomb. So, how do we know that someone else did not enter into the tomb to? No one had entered the tomb before Mary, Peter and John.

Matt. 28:1 After the Sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to view the tomb.

Matt. 28:2 Suddenly there was a violent earthquake, because an angel of the Lord descended from heaven and approached the tomb. He rolled back the stone and was sitting on it.

Matt. 28:3 His appearance was like lightning, and his robe was as white as snow.

The guards were shaken by this.

Matt. 28:4 The guards were so shaken from fear of him that they became like dead men.

The 2 Mary's are the first to look into the tomb.

Matt. 28:5 But the angel told the women, "Don't be afraid, because I know you are looking for Jesus who was crucified.

Matt. 28:6 He is not here! For He has been resurrected, just as He said. Come and see the place where He lay.

Peter is the first person to actually enter into the tomb. The conclusion is, no one else could have rolled and placed that cloth aside apart from the Lord Jesus Christ. After being resurrected, Jesus, with His Own hands, took away the cloth and folded the face cloth. These hands should not have been able to hold anything, much less to hold something neatly. Jesus could have moved through this face cloth, but He did not. Jesus did this so that, Peter and John could see, without touching anything, that the body was no longer there. With the face cloth remaining, it would appear as if Jesus was still there in the wrapping.

Jesus did not just fly away; there was no undue haste to depart from this tomb. Jesus was never in a hurry. All the time in the world belonged to Him. Jesus loved Lazarus, but He allowed him to die. Jesus could have done something for Lazarus to keep him alive, but Jesus allowed him to die. Jesus did not rush over to save him. He took 2 days to get there. He actually said that He was going to Judæa instead. Mary was disconcerted about His delay and she told Him so. Jesus went to the tomb of Lazarus. In His earthly ministry, Jesus was never impetuous or hurried. He was always orderly and thorough. All that He did was for a purpose. All that He did had great purpose.

When Jesus fed 5000 with 5 loaves of bread and 2 fishes. They were not fed as a disorganized mass of people. Jesus directed them to be seated and to take a place where all could observe this miracle. They could see His deliverable purpose. He instructed His disciples in what to do and how to do it. Matt. 14. That was His characteristic mode of conduct. Each incident had a specific intent. This is why He was always calm, collected and thoughtful. He never got excited or crazy or panicky. Even in the hour of His death. All the actions of His life were consistently calculated in a good way.

Peter and John realized that this was very typical of Jesus Christ, of the Person they knew; to fold the cloth and to place it aside. It was not just cast aside onto the ground; this was Jesus speaking to them in this way. This was the deliberate action of our Lord. He left the tomb in a calm, unhurried way, accomplishing that which would add proof that He was truly and bodily resurrected. The character of the Lord Jesus Christ. The characteristically calm and deliberate mode of action. He was again, a living human person with a human body, with everything functioning in a manner consistent with His personality. Even though His body was new and different, His body retained the same features and his mannerisms

were retained. Peter and John understood this with this simply face cloth folded neatly and set aside. It was Jesus informing them that He is alive and risen.

Paul described the doctrine of resurrection and 15:44 **It was sown a natural body and raised a spiritual body.** This is an incorruptible body. This is a body that does not die.

This is both a corporal body and a spiritual body. Every time the body of Jesus is described, this is a guarantee of our own body when resurrected. Easter is about the resurrection of Christ, but this is our confidence that we have what He has.

Jesus Christ clearly taught this before the crucifixion.

John 2:18 **So the Jews replied to Him, "What sign of authority will You show us for doing these things?"**

Who are You to challenge our authority?

John 2:19 **Jesus answered, "Destroy this sanctuary, and I will raise it up in three days."**

This confused the Jews.

John 2:20 **Therefore the Jews said, "This sanctuary took 46 years to build, and will You raise it up in three days?"**

The Jews thought that Jesus was speaking of the Temple, but He was speaking of His body.

John 2:21 **But He was speaking about the sanctuary of His body.**

His disciples recall what Jesus said. The face cloth in the tomb, and this jars the memory of His disciples. Jesus testified to this before it ever happened.

John 2:22 **So when He was raised from the dead, His disciples remembered that He had said this. And they believed the Scripture and the statement Jesus had made.**

What event in history is comparable to the event of the bodily resurrection of Jesus Christ? There is no historical event that is more important than the crucifixion of our Lord followed in 3 days by His resurrection. This is the event that is the turning point in all mankind.

Bobby, thinking of the resurrection, asks himself, how can one account be enough to make us certain? How can anyone explain the existence of the church except the resurrection. The disciples were a small band of cowardly men who turned into powerful proponents of the resurrection, because they had seen the resurrection of Jesus Christ with their own eyes. They were able to go to the uttermost parts of the world to spread the gospel, and all of them died a violent death (except John) and none of them feared this, because they knew the resurrected Christ. Their renovated thinking and their transformed lives are

2. Moses was up on Mount Sinai for 40 days to receive the Law of God. This was after the Jews received the 10 miracles which led them to that point. This moved God to judgment.

This fasting was not merely dieting. This was not like Ramadan. This was a true fast; our Lord abstained from all foods. This indicated that there would be constant prayer and contemplation. All that had to be accomplished was being impressed upon our Lord.

Matt. 4:1 **Then Jesus was led up by the Spirit into the wilderness to be tempted by the Devil.**

Matt. 4:2 **After He had fasted 40 days and 40 nights, He was hungry.**

Our Lord was guided to this place and to this fasting; this was not a matter of our Lord's choice apart from the Holy Spirit. We do not know exactly how the Holy Spirit led Jesus; but this was unique. No doubt, in this 40 day period, there were other tests by Satan. Luke 4:2 Mark 1:19 indicate that there were other tests as well which occurred during this time period.

Even though our Lord was an extremely powerful person, 40 days is a very long time to go without food. Only under such fasting would Jesus be so focused. This is Jesus in one of His most vulnerable moments. This was the door for Satan to attack.

There were army studies done for those in combat; there is a correlation between hunger and the loss of will to resist and fight. Bobby suffered severe hunger, losing 30 lbs. over a period of 8 weeks, which does impair and debilitate. This places us under great stress. So, we could say that, on the whole, hunger could drive men to aberrations that they would not normally do.

After 40 days of this hunger, our Lord's humanity would be at its weakest point. Satan took advantage of this weakness. Bobby questioned, "Why did Jesus put Himself into this position, to be so hungry?" He was led to here, but what is the point? Was this really necessary? Yes, it was. There was a point and purpose to this testing. Jesus Christ needed to have full concentration upon the task at hand.

Bobby would never suggest that we do this. When we have something coming up in our life that we need particular focus upon, then such concentration might be necessary.

This was an important time and Satan stepped in to distract our Lord. Jesus Christ was forcing this issue with Satan. He wanted this confrontation. He lured Satan into these moments. He wanted Satan to test Him early on.

Why Did Jesus Want Satan to Test Him?

1. Right from the beginning, these temptations revealed our Lord's right to the throne of heaven.
2. His sovereignty over the god of this world would be clearly revealed.

3. It showed our Lord's dedication to follow our Father in all things and the guidance of God the Holy Spirit. This was not an easy 40 days. He did it because it was in the plan of God.
4. This demonstrated the power of God the Holy Spirit in His life and for His ministry.
5. He would reveal in these temptations His true character and the spotless perfection of His nature and of His life in this greatest of crucibles. These are the greatest of all temptations for the Lord Jesus Christ.

Jesus presented Himself in great deprivation and Jesus baited Satan to come to tempt him. When Satan confronts God, he is always confounded. He is never in control. Jesus was before Satan in this desert wasteland.

We have the exact same power, if we utilize it. That is the reason for the filling of the Holy Spirit and knowledge of doctrine. The Holy Spirit teaches us the doctrine, brings it into our mind, and He protects us. He is there all the time if we choose to utilize the Spirit's power.

Sometimes we get so wrapped up in our own problems that we cannot see the light of day. Our lives all get that way from time to time. Is there anything that the Holy Spirit cannot handle or accomplish? The Holy Spirit is sufficient for all circumstances.

The Holy Spirit does guide the circumstances of our life. We might wonder how we get into this or that mess, but we have volition as well.

The sustaining ministry of God the Holy Spirit we will also see what the Holy Spirit does for us.

Matt. 4:3 Then the tempter approached Him and said, "If You are the Son of God, tell these stones to become bread."

Lesson #0085

Luke 2: Life of Christ May 3, 2011

2Sunday 5/1/2011

The Sustaining Ministry of God the Holy Spirit

1. Our Lord restricted the independent use of His divine attributes. He used His divine attributes outside of the plan of God. He never used these assets unless this fell within the plan of God. He could have waved His hand and the entire world would have been made well and fed. He did not, because this was not within the plan of God. Jesus depended upon the guidance of God the Holy Spirit
2. Prophesied in Isa. 11 and elsewhere.
3. The Holy Spirit was given without measure.
 - 1) In the Old Testament, the Holy Spirit was given for a limited time and purpose to a limited number of spiritual heroes. King Saul, who lost it; and the artisans who build the Tabernacle; Samson, etc. it was not permanent and very few people had it.

- 2) In John 3:34, Jesus was given the Holy Spirit without limit of time for His entire mission for His entire life.
- 3) This was new in the annals of Holy Spirit endowment. This was a first and our prototype.
- 4) This indicates what future believers would receive and how they would receive it. The Holy Spirit is given to us for our entire lives to empower us for our entire lives. The question is, do we use this power while staying in fellowship?
- 5) As the prototype, this is how we become Christ-like. Being Christ-like is not some overt set of characteristics someone wants to assign to you. The Holy Spirit certainly produced qualities of our Lord. The empowering comes first.
- 6) This empowerment prototype is foreshadowed right here.
4. At the baptism, the Holy Spirit was guaranteed to sustain the humanity of Jesus Christ.
5. The Holy Spirit provided the exclusive divine power by which Jesus Christ functioned during His earthly ministry. The God-man and true humanity combined in one person. The prototype aspect is so that we can see what we have available to us.
6. Guided by the Holy Spirit in His entire ministry.
7. The Holy Spirit was the intermediate agent through Whom Jesus operated. Jesus Christ's teaching was guided by the Holy Spirit. Luke 4:14–15 the time and the place of His miracles were guided as well. Luke 4:18 this was even when our Lord performed a miracle from His Own Deity. We have this same power.
8. The Holy Spirit upheld and empowered Jesus Christ during His trials and crucifixions. The temptations were bad enough, which took place in less than 24 hours; but the bearing of our sins was far greater than we could imagine. Jesus had the Holy Spirit to sustain and guide Him during these most horrendous moments.
9. However, the Holy Spirit's residence and guidance for Jesus was discontinued during that phase when He bore the sins of the world in His Own body. Then the Holy Spirit had to forsake Him as did God the Father. Fellowship was broken Psalm 22:1 Matt. 27:46 neither member of the Trinity could have anything to do with sin. There could be no contact with sin. Our Lord was in the greatest agony of His life.
10. The Holy Spirit did participate in the resurrection of the Lord Jesus Christ. 1Peter 3:18

The Holy Spirit was involved in everything that our Lord did and everything that He accomplished in His earthly ministry. Every part of our life should be guided and empowered by God the Holy Spirit. Just use rebound on a continuing basis. We will be guided by every step of the way. We can be assured that this is to our perfect benefit. It is always a part of our spiritual life. You cannot live a spiritual life apart from God the Holy Spirit.

One more thing to address. Was this a real temptation for Jesus Christ? Or is this a mere formality? Could Jesus as God ever actually succumb to Satan's temptation? Could He have sinned? Were these real choices for Him. Were the temptations real? That is a theological conundrum centered in the hypostatic union.

Jesus Christ is undiminished deity and true humanity. How do these two natures work together in One Person together? This goes to the inner workings of God and man in One Person. This is how 2 natures must work together to accomplish God's will.

The debate that goes through the mind of everyone who studies the Lord Jesus Christ. How can the sinless Son of God really be tempted by sin? If God is involved, there is no temptation. What about the human nature of Jesus? These natures do not mix or bleed over from one to the other.

There is one certainty. Our Lord Jesus Christ as true humanity has legitimate desires. His humanity was like us in every way. Heb. 2:15? Satan in the temptation could appeal to the legitimate desires of Jesus Christ. For example, it was a legitimate desire of Jesus Christ to set up the promised kingdom. That is His covenant promise to Abraham. That was His mission. He had a desire to fulfill this mission. The offer to fulfill this desire was a legitimate temptation. "Here is Your kingdom." It was not wrong for Jesus to think over the offering of this kingdom. Jesus consideration of Satan's offer. This would have been a shortcut to His purpose. He would be given all of the kingdoms of the world if He would just bow down and worship Satan. It was a legitimate consideration, even if this was thought about only for a moment. Satan made a legitimate offer, but this was not a legitimate option for our Lord.

Our Lord, right before the cross, would pray for it to be removed from before Him. The worst thing that could happen to Him is that bitter cup.

Obviously Jesus considered the options if He said, "Take this cup from Me." He deliberated on these options.

Satan was the agent of the offer, so Jesus had to consider the source as well. Satan could not be the impetus behind setting up the kingdom of God. At a minimum, Jesus had to go through the though process of determining what are the issues here. Obviously, Satan, as the tempter, would be offering that which is evil.

Each time, Jesus had to think about what Satan said and offer back an answer. What real validity could the temptation be to Jesus. Divinity must say *no* to sin. Would not the divine supercede? Jesus cannot sin; He is God.

2 Latin phrases. Able not to sin and not able to sin.

The fallacy of religion. A theologian decried the killing of Osama bin Laden. Bobby was thrilled by the operation in the compound. "You can run, but you can't hide." "And if you do run, you will be tired when we kill you."

There is the interaction between the divine and human natures of our Lord Jesus Christ. It is almost beyond belief. We have only a human nature. Jesus Christ was born into this world as One Person, but there was a divine and human nature within Him. These natures remain separate within our Lord. They did not mix. They functioned in one person. How does one nature not supercede the other? The natures must remain separate. Nowhere is this union more evident than in the 3 temptations of Jesus Christ. In this event, both natures must work together in this One Person. So, how does the Hypostatic union work in practice? Could God be tempted by anything? Divinity cannot be tempted to sin. He does not have to say *no*; that is impossible. God cannot come into contact with sin. Was Jesus really susceptible to some kind of temptation.

Posi non pecari and non posi pecari. This problem has been worked over by a lot more brilliant minds than Bobby's. Non posi pecari = not able to sin. This reflects the divine nature of our Lord Jesus Christ. God is simply unable to sin; He is unmovable in His righteousness.

Posi non pecari, which means *able not to sin*. This phrase indicates the volition inherent to His human nature. A choice is involved in His being able not to sin; which requires a real choice in His humanity. This is a choice that he must be capable of in His humanity. He is like us in every respect in His humanity. The human volition of Jesus Christ had free and real choice that was not determined as an impossible choice. On the divine side is impeccability. He is not able to sin. He is free from fault and error.

The third issue is peccability. Could Jesus have said *yes* to Satan; was there even a momentary inclination to sin. The fact is, these 2 approaches are both true in our Lord; this does not answer any question in our mind; it might bring up more questions than when we started.

Our Lord Temptable and Yet Not Able to Sin

1. In His human nature, Jesus was temptable. He was able not to sin. Example—the first Adam was externally tempted in the garden and he had no sin nature. The temptation was external and he succumbed. Jesus was externally tempted by Satan and He also had no sin nature. He did not succumb and He remained without sin.
2. In His divine nature, Jesus was neither temptable or able to sin. Without this doctrine, we would be without hope; we would be without salvation.
 - a. Thus, His whole person was non posi pecari. Not able to sin.
 - b. He was not able to sin as God; and He was God.
 - c. So, His resistance to temptation was a forgone conclusion. He could not sin in the temptation.
 - d. As man, Jesus could entertain the notion, but He was able to say "No."

- e. That would maintain the perfection of His Deity.
3. But, does impeccability, the status of deity, render temptation really impossible for the Person of Christ? Was this just a formality? The temptation is possible, because true human volition is present in the Lord Jesus Christ. The two of them must work in conjunction to keep Him as perfect righteousness.
 4. So the temptation of His humanity was possible and real because, as Heb. 4:15, **He was tempted in all things, as we are.** He experienced everything that we do. **For we do not have a high priest who is unable to sympathize with our weaknesses, but One who has been tested in every way as we are, yet without sin** (Heb. 4:15).
 - a. He had to experience our weaknesses without succumbing to sin. That is what this section shows when He is tempted by the greatest deceiver and tempter.
 - b. So the temptation was there; Satan offered the temptation and Jesus experienced the temptation.
 - c. The potential weakness never became an actuality. This is because He chose not to make it so. This coincided with His Deity.
 - d. He made a real choice to abstain from a real external temptation. He was able not to sin because He made a real choice.
 - e. The temptation does not have to become actual to be a real temptation.
 5. His humanity, which is *posi non peccar*, worked in conjunction for the same ends. In the face of real temptation, both maintain the reality of His human sinlessness. Logically it makes little sense. Deity took off and there was no issue. As Heb. 4:15, He had to experience our weaknesses and temptations just as we do. Jesus had to remain that. This meant a real conscious decision not to sin.
 6. The temptation is proof that He remained spotless by His Own choice, and not just because He was perfect righteousness.
 7. His choice remained real and sinless.

A Different Approach

1. While He legitimately could sin, it was a certainty that He would not sin. There is no free choice in that.
2. There was a genuine struggle and temptation, but the outcome was always certain; that is the reality of the temptation.
3. That seems to lean toward the fact that Deity could not sin.
4. This is parallel to the concept of the coexistence of the free will of man and the sovereignty of God. The doctrine of divine decrees. If God's will is truly sovereign, then man's volition must be pre-determined. Islam justifies everything by saying that this is all God's choice. The concept of the coexistence of the sovereignty of God and the free will of man. Man is free to make real choices that are not predestined. In Christ, there is sovereignty and free will.

Analogy

1. God knows what our decisions will be. He has omniscience. He knows every decision and what would happen whether we made his overall
2. What about our choice? Is it truly free? The sovereignty of God renders our choices certain. God decreed free will in man. He knows what our decisions will be. He locks it in.
3. We make real choices like to believe the decrees make everything certain. If you have no free will, what is the point of this as that or the other. In one line of thinking, there is nothing in life but God
4. He decreed that our decisions would take place and be real and free. Our decisions are free and real, and Jesus knows what the edison if our decisions were not free, then how can we choose to be outside the plan of God. We make a lot of bad decisions. We have a free choice not to sin. We are able not to sin. But we are not impeccable. In His omniscience Jesus knew that would happen.
5. In the end His Word His Wor
- 6.
7. The choices we make were simply foreknown and made certain by God. The choice is not determined by the divine decrees; but

Bobby is just using this as an illustration. His choices were legitimate and real. Therefore, it was certain to take place. Hence not able to sin and able not to sin and both true in the Lord Jesus Christ. His humanity had free will.

Summation

1. He made a real, legitimate choice as real humanity to resist Satan's temptation.
2. Just as the sovereignty of God in the divine decree makes all things certain, without superceding the free will of man.
3. In the same way, this legitimate choice of our Lord's free will to say no to Satan's temptation was a real choice.

The first real temptation took place in the desert. Overall, Satan's temptations were for a very specific purpose. They were not so much to just seduce Jesus to sin. They were to provoke Jesus to use His divine attributes independent of the Father's will and power. He emptied Himself of His independent use of His Deity. Thirdly, if Christ did this, it would mean that His Deity would take precedence over His humanity. This would have required a conscious decision. Satan's first temptation was for Jesus to turn stones into bread; but that was not part of the plan of God. The hypostatic union would be compromised as Deity. This would violate the doctrine of kenosis. This was a serious temptation; this would have run contrary to submitting to the will of the Father. Satan kept trying to get Jesus to go outside of God's plan. Do we choose God's plan or do we choose to go outside of God's plan.

What does the test mean to us, right here and right now? This test has a lot to say about our salvation.

The Person of Christ was covered last night. The temptation that our Lord experienced was real. These were not just gestures, not symbolic and not lessons for us to learn something from.

Jesus did have to deliberate on each of these conditions. It had to be possible for Jesus to fail; possible for Him to make the wrong choice as a human being. His humanity faced a real choice and He had to make the correct choice to maintain His sinlessness. We know that He made a deliberation by His use of Scripture. He deliberated on each answer. He pulled Scripture out of the mentality of His soul and determine how to answer each temptation.

Our Lord's Deity could never depart from perfect righteousness. The legitimate choice to remain sinless perfectly coincided with His Deity.

Jesus had to resist the temptations which Satan placed before Him; He reaffirmed His perfection in His Hypostatic union. Had He not been dedicate to the Father's will, He could have failed in these temptations.

Matt. 4:1–2 Then Jesus was led up by the Spirit into the wilderness to be tempted by the Devil. After He had fasted 40 days and 40 nights, He was hungry.

Matt. 4:3 Then the tempter approached Him and said, "If You are the Son of God, tell these stones to become bread."

The two of them are alone out in the desert wilderness.

Matt. 4:4 But He answered, "It is written: Man must not live on bread alone but on every word that comes from the mouth of God."

Satan goes to the weakest point of our Lord's humanity. He had gone without food for 40 days. The idea of food intrudes on your thinking all of the time. Bobby did not think about anything else but food when in Ranger training (apart from the mission at hand).

He was true humanity, so Jesus was hungry. No matter what the circumstances were, you had to focus on the mission. Satan attack Him at His weakest point. He was human and He needed to eat to survive.

When you are starving, food is what you think about. Satan tempts our Lord Jesus Christ to perform a miracle in order to eat. Jesus was entirely capable of doing just that. His Deity could have done this in a blink of an eye. There is a test of priorities. The satisfaction of human needs is totally legitimate. It is totally legitimate to find food and to eat it. Human life cannot survive without eating. Eating is necessary for our Lord's humanity. All that Satan was saying was, "Satisfy your human needs."

Behind this seemingly innocuous suggestion is, “Take care of Yourself first and then go on to Your mission. You’re hungry. Take care of Your needs first.” This is perfectly logical. There is another subtle contention by Satan. To perform a miracle would glorify His Deity. Now is your chance to show off a little bit. However, a miracle here would not glorify God or His Son. Satan cannot be involved in the glorification of Jesus Christ. Satan is suggesting how Jesus can further the plan of God. The principle of the cosmic system is never in the plan of God. Human viewpoint is never a part of the plan of God. We, as believers, must differentiate between human viewpoint and divine viewpoint. If you cannot do that, then we cannot make a good choice. Our Lord understood what was going on here. He was able to say “No.” The plan of God is not human viewpoint. The plan of God is centered in divine viewpoint. Jesus Christ used Scripture in all 3 temptations because the plan of God is all about divine viewpoint.

Satan may not be on our trail; but the doctrine of demons is influential. It is easy to get off on the doctrine of demons. That which is against the plan of God.

We have legitimate needs which must be taken care of. Here, this is the wrong sequence. Our lives have priorities. The priority with us is the plan of God. The plan of God must come first. We are taught very early on as leaders that no commander will eat before his troops. The obligation is always to look out for your troops first; and not for your own needs. Our Lord’s obligation is not to look out for Himself first. Only after fulfilling that priority does the field commander take care of His Own needs. It is just a matter of priorities and the right timing.

God would take care of our Lord’s provisions. God would provide in His plan. Jesus was not to utilize His Own Deity here.

Jesus was not to think about His Own needs first.

Satan’s First Temptation of the Lord

1. Satan’s request for the Lord to turn the stones into bread is a temptation to blatant independence from the power of the Holy Spirit and to move outside of the will of God.
2. Satan wants our Lord to put aside divine providence which takes care of Him. Instead, use Your Deity to take care of Yourself. You decide how to take care of Yourself. Do not depend upon divine providence.
3. Satan tempts Jesus to forget about logistical grace from the Father.
4. He also wants Jesus to forget the divine source of strength and the guidance provided by God, the Holy Spirit. “Use Your Deity even if it is not within the plan of God.”
5. In essence, Satan tempts Jesus Christ to be disloyal to God’s plan. This is a legitimate desire on the part of our Lord.
6. If the Son of God turns stones into bread, He would become autonomous and detached from our Lord’s will.

7. Satan's primary objective is to get Jesus to act independently. Our Lord cannot remove Himself from God's plan even for one moment and remain without sin.
8. It is imperative that Jesus reach the cross as the spotless Lamb of God. Jews have sacrificed spotless animals for centuries.
9. The doctrine of kenosis. When He came to earth, He took on true humanity combined with Deity. Jesus gave up; He emptied Himself of; He functioned only under the plan of God using only the power of the Holy Spirit. He did not empty Himself of Deity, just the independent use of His Deity.
10. Great humiliation to take upon Himself the form of man. Not only would He have wrecked the doctrine of kenosis, but also the God's plan of salvation and invalidated Old Testament prophecy. This would have compromised God's immutability and veracity. Do you see the potential impact? Satan wins his kingdom; he wins the Angelic Conflict and we are lost with no hope of salvation.

Take care of Your hunger; make a few stones into bread.

Satan, in the throne room of God, put his own desires first. This did not elevate Satan. Satan would have God following his direction. If Jesus had accepted Satan's direction, he would have followed Satan's authority. Not only in this temptation, but in all temptations. Satan's initiative would have superceded God's will. It would have been a monumental moment in the history of man; one minor failure would have changed everything.

The Temptation of the Last Adam

1. By this experience, as our sinless High Priest, Jesus as tempted in every way that we are. Heb. 4:15 Jesus must fulfill this verse and yet remain sinless. He cannot experience our sin while He did experience our temptation. He could not provide our salvation at the cross and acquiesce to Satan's temptation.
2. When comparing the first Adam's failure, it was based upon deception. The failure of the first Adam with the success of the Last Adam; Christ came to restore that which was lost at the fall. This is what Adam lost as the federal head of the human race. A renewed relationship with God. Adam lost it and Christ passed the temptation.
3. This is one for us. We can learn from this. We can resist temptation in the same way that He did. The Word of God and the power of the Holy Spirit. *It is written* is His answer each time. He gave divine viewpoint each time; He applied divine viewpoint each time. This power of the Holy Spirit in us is our unassailable defense. It is our only defense. This was one of the greatest battles of the Angelic Conflict. This is serious hand to hand combat.

Matt. 4:3 **Then the tempter approached Him and said, "If You are the Son of God, tell these stones to become bread."**

1st class condition; this is what I will agree to; if You are the Son of God. This choice would actually compromise 1st class condition. God performs a miracle; stones are changed into

bread. Jesus Christ claims Deity. God the Father verifies this: "This is My Son with Whom I am well pleased."

Jesus cannot lose His composure; He cannot violate one aspect of divine truth. This was a temptation to get our Lord to act independently of the Father.

"Since You are God, You can do whatever You want." Satan wants Jesus to violate the true kenosis principle.

The Temptation

1. First, to have Jesus assert His Deity apart from the will of the Father was Satan's objective. The idea is to violate the doctrine of kenosis.
2. To use His Deity for His Own desires when He had voluntarily suspended the independent use of His Deity.
3. Christ would be relying upon His Own omnipotence to relieve His Own hunger. He took on sins which were not antecedently His Own.
4. This becomes a test of the relationship of the Son of God with the empowering Holy Spirit and the will of the Father. How will all of this work? Satan is trying to throw a monkey wrench into the works.
5. Whose initiatives will be followed during the incarnation. The initiative must come from the Father and the Holy Spirit. There cannot be one inch of deviation. Satan would have turned a legitimate need to an illegitimate act.

We cannot turn stones into bread. This sort of temptation is unique; the type of temptation is here. We are constantly tempted to change our priorities. To take legitimate activities in our lives and to neglect God's plan and His doctrine.

You might be told that you need a church with more social life. Is social life wrong? Of course not. You just sit in Berachah and listen to doctrine. That is okay, but you need a little more. That is a temptation to change your priorities. The test is to put your legitimate needs in front of your spiritual life. All of this is totally legitimate. There is nothing wrong with that. We can have both. Just do not wave the priority. You do not get any growth without doctrine. Most churches teach 15 to 20 min. a week; and the rest is games.

Let God handle all of this. We take in the Word and everything else will fall into place. God will take up the slack. That which you think you are missing, God will provide in another time.

If you cannot distinguish human viewpoint from divine viewpoint, even other Christians can lead you down the wrong path. Do not rely upon your own auspices for your needs. Never overlook or distrust God's logistical grace. Do not depend upon your own works over God's plan and love of God. God can fulfill our needs in just the right way at just the right time. To maintain your priorities is the great challenge every day of your life. We are always tempted to follow our plan over the plan of God. We will be tested at our weakness point every time.

Communion Sunday:

Luke 8:45–46 "Who touched Me?" Jesus asked. When they all denied it, Peter said, "Master, the crowds are hemming You in and pressing against You." "Somebody did touch Me," said Jesus. "I know that power has gone out from Me."

There were large groups of people who followed Jesus or were drawn to Him. However, no one escaped His attention; no one was too unimportant.

A woman struck by poverty and illness, and she just reached out to touch his garment. In a moment, Jesus felt the power go out from Him.

There is no irritation expressed here. This woman gives individual testimony to her faith and healing. Even in this crowd, Jesus had the focus on the individual. For Jesus the gatherings were not just a collective group, but a grouping of individual souls.

Luke 8:47 When the woman saw that she was discovered, she came trembling and fell down before Him. In the presence of all the people, she declared the reason she had touched Him and how she was instantly cured.

The size of the crowds are unimportant. Billy Graham attracted large crowds, but if only a few people believed, that in itself was good enough.

Individual volition is always important in a corporate setting. You are not a Christian simply by being in a church.

Bobby came across a great story about a deacon in a Methodist church, and how he spoke, and he really did not want to speak, but he spoke anyway. Most people did not pay much attention to him because he was a poor speaker. However, a man walked into the church to escape the snow and cold. Charles Hadden Spurgeon heard this, and this made the difference.

A Sunday school teacher noticed that one boy was not responding, so she took him aside, and he accepted Jesus. That is Dwight L. Moody. The individual believer is important. God has a plan for us, and this may involve just one person.

Jesus took time aside to speak to one man, Nicodemus, about an individual salvation.

John 3:16 "For God loved the world in this way: He gave His One and Only Son, so that everyone who believes in Him will not perish but have eternal life."

Jesus had a ministry to thousands, but took out time to speak to the Samaritan woman at the well.

That He might taste death for everyone. And, "If I be lifted up..." and He said this with respect to they type of death He would die.

Rom. 5:18 through one transgression, all men are condemned; even so, through one act of righteousness, there is salvation for all men. The imputation of righteousness is available to all men. Every aspect of the work of Christ has a corporate, universal effect. Namely that God was in Christ reconciling the world to Himself, not counting their trespasses against them.

Jesus satisfied the just wrath of God by taking upon Himself our sins.

2Peter 3:9 The Lord is not slow about His promises, but He is patient toward us.

The provision for salvation has been made for all at the cross. Christ died for all, but He will not force anyone to accept Him.

Let the one who is thirsty, come.

This man casts out demons only by Beelzebub, the ruler of demons. That expresses corporate rejection of Jesus Christ by the pharisees. They will have to give an individual account for the language or thoughts by which they rejected Jesus Christ.

No one can hide in a crowd. We are responsible for making an individual choice for salvation. 1John 5:12 He who has the Son has life, but he who does not have the Son of God does not have life. An individual choice determines eternity for all. The cross focuses upon the individual, while providing potential salvation for all. We are a corporate entity designed to glorify God.

We are not eternally rewarded because others succeed, or punished because others fail.

For we must all appear before the Judgment Seat of Christ, that each one may be recompensed for his deeds in the body, whether good or bad. Human good is burned; divine good brings eternal reward. The focus is upon the individual in a group setting. The doctrine we hear is for everyone, but the effects are for us individually.

1Peter 4:16 But if anyone suffers as a Christian, he should not be ashamed, but should glorify God with that name.

We will look at the first temptation next service.

Jesus had fasted for 40 days and 40 nights, and Satan attempted to take advantage of this.

Jesus was human; He also needed food. What Satan desires here, is for Jesus to use His Own volition to perform a miracle from His Own omnipotence. If the humanity decides to use His Deity to perform this miracle, He would violate the kenosis principle. He would be using His Deity in order to fulfill His Own human needs. Jesus had voluntarily suspended the use of His divine attributes.

This would compromise the plan of God the Father and His Deity and His humanity. Satan is a genius. He is subtle and extremely deceptive. He wants Jesus to set aside divine providence, the providence which takes care of him, and to use His Deity to provide His Own food. He wants Jesus to set aside His dependence upon God to see to His needs.

The Holy Spirit led Him into the desert just for this purpose. Satan wants Jesus to use His Deity in order to feed Himself. "Forget the plan of God; You are hungry and You have the ability to feed yourself." If Jesus violates the kenosis principle for even one moment, then He is sinning. Jesus Christ must reach the cross as the spotless Lamb of God. The results would be devastating.

This could invalidate all Old Testament prophecies. The potential impact of this one moment. If Jesus takes Satan's request, Satan wins the kingdom, blocking the Kingdom of Heaven from being brought in. We would be lost in spiritual death forever. Satan put his own interest first. He brings the God-man down to his own level.

Satan's original desire is to be like the Most High; and he can never bring himself up to that level, so he will attempt to bring Jesus down to his level. This is the opportunity of his lifetime.

It is Satan's kingdom, and the Lord Jesus Christ would be following the suggestion of Satan.

Matt. 4:3 Then the tempter approached Him and said, "If You are the Son of God, tell these stones to become bread."

Jesus does not say "no" or even "Hell, no." Jesus quotes the Old Testament.

Matt. 4:4 But He answered, "It stands written: Man must not live on bread alone but on every word that comes from the mouth of God."

In God's Word, there are doctrines which cover every circumstance. *I need a little philosophy, a little psychology;* wrong! It is all in the Bible. The greatest wisdom is available to us, which is the Word of God. Bobby hears, "What about this and what about that?" And if we listen long enough, we will have all of our questions answered.

Jesus has spent years of study for this 3 year ministry. The things that we will face, as believers in Jesus Christ, the time needed is provided. We have a testimony for the Lord Jesus Christ.

Deut. 8:3 “He humbled you by letting you go hungry; then He gave you manna to eat, which you and your fathers had not known, so that you might learn that man does not live on bread alone but on every word that comes from the mouth of the LORD.”

God allowed Israel to go hungry so that the Jews in the desert understood that God fed them spiritually. This is logistical grace for Israel. God provided for Israel when they were hungry. There were not enough lizards and snakes for all 12 tribes to eat. The promise of God guaranteed the food, and that is what was important.

God can supply all of our needs, but we need to listen to Him. This is His immutable Word. It is God’s Word that matters. God the Son knew that God the Father would take care of Him. This is how this passage is understood. God provided manna for Israel in the desert, so food would be provided for Jesus Christ as well.

Nothing else works without it in our spiritually lives. What sustains the believer in this life is Bible doctrine. Jesus Christ demonstrates that in this temptation. Jesus was hungry many times and He could have, at any time, made the most sumptuous meal imaginable. However, this was not in the plan of God. Jesus put the plan of God before all else.

One caveat for those who over-think. This does not mean that, if you are lost in the wilderness, that you just sit down and say, “Give me bread, God.” You do what you can, but you trust in God. Jesus Christ knew that making food was outside of God’s plan. We claim a promise, and we do what we can when facing the problem.

If we need a job, we do not sit on our hands and say, “God, give me a job.” You look for a job.

Jesus believed Deut. 8:3 and understood it. Based upon the doctrine in your soul, you can face whatever tests God put in front of you. We are not just sitting here to get a little academic knowledge. God expects us to apply this information. This is universal, absolute truth. God’s Word first and then you apply it after. Our life is all about the application of Bible doctrine. It is not the circumstances; it is how you deal with Bible doctrine. Tremendous to say the gospel and for someone to respond and then they spend eternity in heaven because of it.

How many of you have never said anything to a beloved member of your family about Jesus Christ? Think about losing them for eternity. Bob pounded Bobby with the gospel around age 4.

The answer to Satan’s first temptation; obedience to the plan of God known via the Word of God.

Psalm 138:2b *You have exalted Your name and Your promise above everything else.*

ʾim^erâh (אִמְרָה) [pronounced *im^e-RAW*], which means *utterance, speech, word; hymn, sacred poem*. Strong's #561ȵ BDB #57.

God has elevated His Word above His Person. This does not mean, God's Word becomes God. We do not make an icon of the Bible. We worship God, Who is revealed in the Bible. The Word of God reveals God. This is how we know Him. We do not worship the Bible, but what it reveals to us about God.

Lesson #0090 Psalm 138:2b Col. 2:16 Matt. 4:4 Life of Christ Wed 5/11/2011

A statement which affects Bobby in an adverse way is, "What would Jesus do?" They might pull something out of context in the gospels and then do what they want to do. Tonight, we will actually find this out.

Our Lord was totally alone, apart from God the Holy Spirit and His empowerment; along with lizards, snakes, wild beasts, and Satan. There was no support system of family and friends. Jesus did not need advice. He knew what to say and to consider.

There are many times when there is nothing that we can do except respond. Jesus always faced things head on. He did not try to relax with breathing techniques. He could not fall back on some self-help book. Jesus did not even pray at this point. However, He certainly prayed earlier while fasting.

Jesus used the most powerful weapon, and it is a weapon which never fails; He used the Word of God, which was the Old Testament, as guided by God the Holy Spirit. What He said was, of course, recorded. Jesus had the Scripture had His fingertips, and He had learned the Scripture. None of these other things did He rely upon. The Lord Jesus Christ did not overlook the greatest weapon in our arsenal, which is the Word of God. He learned this through His childhood and young adulthood. He never said, I am too tired to learn the Word of God. Jesus grew in wisdom, and He knew and understood its power. He used it under all circumstances, first and foremost.

God's Word was always His priority. He used it again and again and was prepared to use His Word. Jesus faced difficult situations in his family life. He was singled out and ridiculed by His brothers and sisters as an odd person and misunderstood from time to time by His parents. There He was, the Messiah, and they thought He was strange. In any case, His parents made certain that He was fully educated in the Word of God. We must be able to pull up the correct Scripture at the right time.

Problem solving devices simply reflect what is in the Bible. They reflect the doctrine within our souls. Most of what was taught are illustrations, which were to teach the doctrines. He used many illustrations and the illustration is of doctrine.

Bobby has been under the authority of some of the most brilliant professors in evangelical churches today, and none of them could equal the teaching illustrations which came from the pulpit of Berachah. This is why we understand Bible doctrine so well. We can use all sorts of ways to bring up the doctrine.

Our Lord was prepared from the doctrine in His soul. They led Him in that regard as a very young man. He was faithful to the Word of God and this was His fallback position in every case.

Deut. 8:3 “He humbled you by letting you go hungry; then He gave you manna to eat, which you and your fathers had not known, so that you might learn that man does not live on bread alone but on every word that comes from the mouth of the LORD.”

Psalms 138:2b You have magnified Your Word above all Your name.

’im^erâh (יְמִרָה) [pronounced *im^e-RAW*], which means *utterance, speech, word; hymn, sacred poem*. Strong’s #561ȵ BDB #57.

Above is ‘al, and *name* refers to the kind of Person God is. His Word is magnified even above His own Person. His Word reveals His person, which allows us to worship Him. Otherwise, we must try to understand Him from human viewpoint. We need the revealed Word of God. God reveals Himself in many ways. All this revelation reveals Him. There is no other way that we can know Him apart from direct contact. We cannot understand apart from His Word. He reveals Himself. Trying to find God through man elevates man above God. The Word of God is the communication of Who God is. He magnifies His Word so that we know Him. The Word reveals His character.

Why Is His Word Magnified above His Person

1. His Word reveals His Person. He elevates it because He wants us to know His Person.
2. His Word is His communication of His Person and His will. We cannot know His will apart from His Word.
3. This is the only way that we can know Him and His will. This is why we are here. We don’t come to Berachah for the great programs here. We come to Berachah because that is what Jesus would do. He is the precedent for our spiritual life; learning the Word of God. To us, His Word comes to us through the revealed Word of God. Today, God has given men the gift of pastor-teacher so that they might study His Word, learn it, and are prepared to do that.

Bobby sits at his desk every day and he wants to do it everyday. He loves it. He looks at a passage and is not quite certain what to do with it. It is a tremendous responsibility to get it right, in what God is trying to tell all of us. We are to listen and to metabolize this doctrine.

Col. 2:16 **Who has known the mind of the Lord that he may instruct Him? But, we have the mind of Christ.**

Jesus thought from the Scriptures. We have exactly the same word and the same thinking. Nowhere else is there the Word of God. From the exhale of the Holy Spirit through divinely inspired authors of the Bible.

Matt. 4:4 **But He answered, "It is written: Man must not live on bread alone but on every word that comes from the mouth of God."**

This represents the very thinking of Jesus Christ. This continued for His entire life.

Jesus and the Word of God

1. The Lord Jesus Christ lives and obeys every word communicated from the Word of God.
2. He has followed the Word of God in Psalm 138:2, elevating the Word of God above His Own person.
3. This means, His thinking of doctrine guides His actions. It is doctrine which guides His action. God's Word guides Him in all that He does.
4. He is obedient to the Word of God. He is also obedient to the will of God.
5. He places Himself under the authority of God's Word. However, He does not relinquish His Own Deity. This is the rationale for the doctrine of kenosis.
6. The Word of God is always essential to obedience to God's will. It was essential to Jesus Christ because we cannot be saved if He was not obedient to God's will. He must live as the spotless Lamb of God.
7. This was foremost in His passing of this temptation. He must submit to the Word of God in context; He uses the Word of God to stay in the will of God in this temptation.
8. Jesus was true humanity and, as such, He must obey the will of God. He speaks of Himself, in His humanity, as living based upon every Word from the Mouth of God. He was a part of this revelation. The mouth of God simply refers to the communication of the Word of God.
9. In essence, the Lord Jesus Christ held up the Word of God to Satan. He threw the Word of God into Satan's face.

We take in the doctrine and then go out and use it. We handle the adversity; we deal with life; that is living the spiritual life.

Bobby will continue to teach, because this is what Jesus did. Jesus Christ knew God's Word and He knew that God would supply all of His needs. He did not have to do all of this for Himself. Logistical grace is God prerogative. You must be able to think grace before you can apply it and use it.

Every religion is a works system, apart from Biblical Christianity. Grace is the key difference; God's grace versus man's ability. We cannot think grace apart from studying the Word of God.

We first and foremost rely upon metabolized doctrine from our souls. Divine viewpoint over human viewpoint. We depend upon the renovated thinking from the Word of God. That is grace orientation. There are a lot of ways from human viewpoint and other resources that we can overcome this or that difficulty; but many other times when we are completely stymied.

Christianity is just not another way of getting by; one psychological crutch as versus another. Christianity is always based upon absolute truth and is the only sure means of living our lives. The application is, the human necessities of life.

Lesson #0091

Matt. 4:3 Life of Christ

Thurs 5/12/2011

Our Lord's primary approach was obedience to the will and Word of God. He never departed from the Word of God. Bobby always does the best that he can, but he is not infallible and he is not perfect. He had to remain perfect in order to go to the cross. Had Jesus not passed the test, including these 3 temptations, there would have been no vicarious death. He underwent incredible humiliation; this made Him subservient to the plan of God. He was not any less Deity; He voluntarily gave up the use His divine assets.

Kenosis is the emptying of Himself. God's plan and His will are found in the same place that our Lord found it; in the Bible. All the doctrine that we need. All of this is there in the Bible; but it is useless unless metabolized.

The greatest test in our life is the areas where we are the weakest. Satan is after the really big ones; not us. The outward temptation of the cosmic system where it hits us the worst. It is easy to pass a test where you are not at all inclined. Our Lord found strength in this test.

He was bid to turn stones into bread.

Matt. 4:3 **Then the tempter approached Him and said, "If You are the Son of God, tell these stones to become bread."**

What Jesus did was magnify God's Word above His Person. He put God's Word ahead of utilizing His Deity.

Many believers to day are impressed with so-called miracles where they want something. That is where they know that God is real. That is a God they can believe in; that is a God they can trust in. Such people do not have the mind of Christ. Christ emphasized God's Word over extra-natural experiences.

We are always in His hands. If we lose are health, there is a reason for it. Martin Mueller is a wonderful example of someone who has turned a health-threatening situation into the opportunity to witness for Jesus Christ. He is doing what Jesus did. We deal with testing by using the Word of God.

The next test. There will be a twist on this test. Our Lord stood upon the very top of the Temple.

Matt. 4:5 **Then the Devil took Him to the holy city, had Him stand on the pinnacle of the temple,**

Nothing will happen to You; that is God's promise.

Matt. 4:6 **and said to Him, "If You are the Son of God, throw Yourself down. For it is written: He will give His angels orders concerning You and, they will support You with their hands so that You will not strike Your foot against a stone."**

Jesus throws Scripture right back at God.

Matt. 4:7 **Jesus told him, "It is also written: Do not test the Lord your God."**

If this is Jesus' defense, why would this not be our defense. If the Word of God was dependable against the greatest temptation of all time; temptations we will never face, then why is it not dependable for us? If our Lord used the Word of God as the answer to these tests, we do we not to the same thing? Jesus inculcated Bible doctrine from His earliest age. He did this in preparation for His ministry.

Satan uses God's Word against Jesus. He shows some real evil genius at this point. Satan tempts Jesus to apply God's Word. Satan is the great manipulator. He is the master genius manipulator.

"You want to cite the Old Testament? Then let me cite it as well." You claimed a logistical grace promise before; let's look at a similar promise concerning You. "Look, there is a bonus for You; if You do what I ask, everyone will see You are obviously the Messiah." The Old Testament citation that Satan takes is manipulated and perverted.

Satan's Second Approach

1. Satan takes our Lord's previous defense, the defense He used to pass the first test, and then he presents a new condition, a new situation, and he cites God's Word as a solution to the situation.
2. This is Satan's making and then he offers up God's Word as a solution.
3. He goads Jesus into trust God's Word by accepting a ridiculous challenge to jump off the Temple pinnacle. "If You really trust God's Word, then jump."
4. This is another action against God's will. There is nothing silly or frivolous about God.

5. Satan is slick and deceptive and brilliant; this would be a departure from the correct application of the Old Testament verse.
6. Satan uses Jesus's words against you all the time. Satan is his own defense lawyer in the appeal stage of the Angelic Conflict.
7. If Jesus falls into the trap of misusing the Scripture, this would be devastating to His Person and His purpose.
8. This would violate the proper use of God's Word. This is the sort of test that we face all of the time. The perversion of Bible doctrine to suit our own purposes.

Proof-texting. Students write papers all the time by misapplying Scripture. Camp on a Scripture and apply it the wrong way. This so often happens with amateur theologians. They do not have the full range of theology. They do not realize that taking Scripture here this way, then it contradicts other doctrines. False doctrine is what you are perpetrating. Bobby worked as a student assistant for one of the Feinberg brothers. It was an incredible education for Bobby to see how they twist the Scriptures and get it wrong.

The perversion of rebound. Using rebound as a justification for indulging weaknesses or sins. Bobby knows the thought. Doing something that we know it outside the plan of God. There is always rebound. This perverts doctrine and misuses a provision of God's grace. That thought process easily becomes a habit; it allows you to do anything when you want to do it. Indulging the sin nature to do what you want to do. It is a perversion of rebound. This is quenching the Holy Spirit on a regular basis. We are all going to sin. But to consciously use rebound is a misuse of the doctrine. Our obedience to God's Word is to grow. When we do get out of line, then we rebound. We don't put the cart before the horse. This does not invalidate the use of rebound.

This is what Satan is doing; a misapplication of Scripture. This is a road to reversionism. This quenches the Holy Spirit and this can keep us out of fellowship a lot.

The corruption of the doctrine of eternal security. The easy believism. The idea that you must show fruit. The true doctrine is, once saved always saved. We pervert it by saying, "I can now do what I want to do and I will end up in heaven." This will saddle us with nothing but discipline. When we finally do get to heaven, there are no rewards; we will be a peon on Dirt Street.

The time in eternity is a very long time compared to our lives here. This is what we get for the trade-off to the perversion of the doctrine of eternal security.

The subtle point, Jesus is asked to jump from the pinnacle of the Temple; if He refuses to jump at the bidding of Satan, then does He really believe the Scripture? That means, "You do not really trust God, do You?" All this stuff about God's logistical grace, this is just a sham, if You cannot jump. Jumping proves that you have placed Yourself into God's hands. If Jesus really trusted in God, He would throw himself from this pinnacle. "You will not even stub your toe; the angels will take care of You."

The idea is, this would also be to the Lord's advantage, since everyone would recognize that He is truly the Son of God.

However, this is an unnecessary thing for Jesus to do. This is like us asking God to provide us with empirical proof of His existence or of His Word. We do not need to test Him to show that He cares for us.

When will God relieve me of this test? Wrong way to think. What can I do to glorify God? That is the proper response.

We must know a little doctrine to determine what is actually outside of His will. If we don't have the doctrine right, how can we apply it? Using Scripture to justify what we want to do is heinous. Jesus cannot make the decision to jump to prove God's care and keeping. God keeps His Word; we know Him and we can trust Him.

Believers constantly take God's Word out of context and misapply it. And this is being out of God's will. We can hear doctrine and misapply it immediately. We hear the doctrine and you think about yourself and your circumstances and you try to put them both together.

The Holy Spirit does not ever sanction the teaching of false doctrine ever. He does not sanction whatever false doctrine we draw from true doctrine. Jesus knew what true and false doctrine was; there was no trust problem. He knew how to correctly apply doctrine.

Lesson #0092

Matt. 4: 4–6 Life of Christ

1Sunday 5/15/2011

There is less doctrine in this study than we found in Corinthians. However, we are looking into the very mind of Christ here. Jesus was also guided by God the Holy Spirit.

Satan wants to use the strength of Jesus against Him. This is used by lots of people in many ways, in the courtroom and the battlefield. The Angelic Conflict is where this is being done.

Διαβολος is the word used here, not *Satan*. The pinnacle is a high point on the Temple.

Matt. 4:5 Then the Devil took Him to the holy city, he had Him stand on the pinnacle of the temple,

Then Satan gives the temptation. "Launch yourself into space from here, because it stands written, He will give His angels orders concerning You, and they will support you."

Satan knows Scripture and he uses it and throws it back on the Living Word of God.

Matt. 4:6 and said to Him, "If You are the Son of God, throw Yourself down. For it stands written: He will give His angels orders concerning You and, they will support You with their hands so that You will not strike your foot against a stone."

Satan challenges our Lord to stand on a skyscraper and leap. He suggests Scripture. Satan is calling this Scripture into question as well. "Is this really true? Prove it."

What is behind this? Satan would like to get Jesus Christ to depart from the correct application of the verse which he has cited. He wants Jesus to use this verse in the distorted way that he has used it. This is a reversal.

There is a more subtle point here as well. If Jesus jumps, in order to extract from God His promised protection, He is actually putting God to the test. "I am going to jump; protect Me, God." This is an unnecessary proof from God.

"If You don't jump, then you obviously do not trust God or the Scriptures." This is what Satan is implying here. Aren't we supposed to trust God in everything? And this verse clearly indicates that God would watch over Jesus Christ.

Trust problems are endemic to the human race.

"Let's start out Your ministry by showing that You are Who You claim You are."

6 times we have the 2nd person, masculine singular pronoun or suffix. So, Satan is looking to question the Person of Jesus Christ.

Decisions made from Bible doctrine are always good decisions. It is always true that we must trust in God for everything; and such trust is never misplaced. God does not sanction trust in false doctrine or in twisted doctrine.

Matt. 4:7 **Jesus told him, "It is also written: Do not test the Lord your God."**

Bobby has seen many times people distort the Word of God and then change their lives a little bit to reflect this distortion. With the mind of Christ, you do not hurl yourself off cliffs (which, metaphorically, means that you do not make bad decisions). At some point, you need to stop running headfirst into a wall, over and over again.

The law of volitional responsibility and there is the discipline which will bring us back.

In this second test, Satan tells Jesus to follow his instructions in order to publically prove God's Word.

If you are adept at blaming everyone and everything else, what you really are; what are you learning? Bible doctrine in your soul is designed for you to evaluate yourself. This is designed to guide us. Doctrine must be utilized and correctly applied, and then it works. Everything else that we do when twisted will result in bad decisions and bad repercussions.

Satan wants Jesus to depend upon the very letter of the Law; "Here are the exact words, which are easy to understand. If you jump, God will see to it that You do not even stub your toe."

Before you leap off the pinnacle, make certain that you are not twisting or distorting Bible doctrine. You cannot act independent of God's will and claim Scripture. We are not here to gratify ourselves or to glorify ourselves. That is a misapplication of doctrine. This is why we must be clear and grounded in our doctrine.

This second test begins with a little trip into Jerusalem. We go from the desert into the big city, Jerusalem.

V. 3 tells us that Jesus is being led by the Holy Spirit into the desert.

Satan picks just the right location here. The additional incentive to jump, the priests of the Temple are beginning a new day and there are sacrifices being offered up that very day of the Temple. If Jesus throws Himself off the Temple and the angels catch Him, as the Bible says, what a spectacular way for Jesus to begin His ministry. Would these people not just stop and worship Jesus right on the spot. The Messiah has just flown in; He has just landed. The idea is, this is quite a shortcut. One little jump, a catch by the angels, and Jesus gains great notoriety. Israel would immediately crown Him Messiah.

Even if Jesus jumped, this would not have impressed these men on negative volition. No matter what Jesus did, it was not acceptable to the religious leaders. This miracle would not have made a single new convert.

Matt. 4:5 **Then the Devil took Him to the holy city, he had Him stand on the pinnacle of the temple,**

Lesson #0093

Matt. 4:5–7 Life of Christ

2Sunday 5/15/2011

450 ft. above the Valley of Kidron. The promise is, "If you jump, the angels will catch You; You will not even stub Your toe. Trust God, because this is His promise. Or, don't jump and doubt God and doubt the Scripture."

Matt. 4:5 **Then the Devil took Him to the holy city, had Him stand on the pinnacle of the temple,**

Also, the idea is the shortcut recognition by all of the people. Those in the Temple and around the Temple will recognize Who He is.

We begin with a 1st class condition. "If You are the Son of God" and this is from the assumption of reality. Satan knows Who this is, and he attempts to tempt the humanity of Jesus Christ.

Satan tells Jesus to jump into space, and God will take care of Him. A leap of faith. Just jump out there and depend upon the Lord. However, there had better be some doctrinal rationale in this leap of faith.

Several of Bobby's friends came back from Vietnam, and they drove through Las Vegas and they had a pocket full of paychecks, so they decided to try to make some money there

and to give some of this money to Berachah. They pulled out the Bible, pointed to a verse, which turned out to be, "You prepare a table before Me."

So, here in Matt. 4, this is using God's Word so that Jesus would depend upon Satan rather than upon God. Or allow Himself to be guided by God rather than Satan.

There is nothing which indicates that Jesus knew when to do this or that next.

Matt. 4:6 and said to Him, "If You are the Son of God, [then] throw Yourself down. For it is written: He will give His angels orders concerning You and, they will support You with their hands so that You will not strike Your foot against a stone." (Psalm 91:11–12)

Psalm 91:11–12 For He will give His angels orders concerning you, to protect you in all your ways. They [God's angels] will support you with their hands so that you will not strike your foot against a stone.

Satan is asking Jesus to put God the Father to the test. "Prove that Your trust in God is warranted, by making a great leap." There is an exaggerated literalism. This goes well beyond the meaning of this passage. This belies common sense and gravity as well. Negative volition and disobedience to His will are things that God does not offer protection for. God allows these volitional choices and He allows the repercussions, and there is the law of volitional responsibility. We live with the repercussions of all of our bad decisions.

However, God takes all of this, in His grace, and works all things together for good. We can be in reversionism and we can exhibit negative volition, but then, after beating our heads against the wall long enough, then God works all things together for good, so that we can grow up.

You might have great highs of happiness, but you will also have great lows as well. However, you ought not to depend upon extraneous circumstances for your happiness. The place where you deviate the most, might be where you gain the most.

When you work out, you work out your weakest areas to make them stronger. You need to be strong across the board. This is what the testing offers us.

Many times, people are in difficult circumstances, and God provides the applicable doctrine. If you are listening; if you are renovating, the solution will be provided. God never leaves any believer without the means to recover. He even allows us to undo stupid decisions. There is no mistake too great, no misapplication which is too bad, that doctrine and God's plan cannot overcome.

God is not obligated to protect us if we throw ourselves out of an airplane at 5000 ft. and say, "Catch me, God." However, at the same time, we can be in harm's way, and God protects us there (like a soldier). As long as we have a purpose, God uses us; and when our time is up, nothing can keep us here. God is going to protect us, but He will not always protect us from our own bad decisions.

When the believer uses his own volition to get away from the plan of God, he removes himself from the will of God, and from God's protection. Example of suicide. There is no excuse for taking matters into your own hands in that regard.

Psalm 91 is not something which we are supposed to test, but doing something which is clearly outside of the plan of God. There is nothing more insidious or brazen than to do something outside of the plan of God, particularly when it comes to testing God.

So, Jesus responds with, "It stands written, Do not test the Lord your God."

Jesus is not taken aback by Satan quoting from the Old Testament. One is an application of doctrine, and the other is a distortion of doctrine.

Matt. 4:7 Jesus told him, "It is also written: Do not test the Lord your God." (Deut 6:16).

The issue here is not to jump in order to prove God's faithfulness, but the issue is testing God. God is to be trusted without a test. When Gideon tested God, God expected more from him.

People in Berachah have complained about the jam they have gotten themselves into, and it was their choice that got them into that jam. The Word of God is always our refuge when applied in the right way.

Psalm 31:3–4 For You are my rock and my fortress; You lead and guide me because of Your name. You will free me from the net that is secretly set for me, for You are my refuge.

Psalm 62:2 He alone is my rock and my salvation, my stronghold; I will never be shaken.

We must apply the proper doctrine in the right circumstances. Do not play fast and loose with the Bible. People read the Bible or study it on their own; misinterpret it or misapply it. The danger is there. Particularly when not listening to a qualified pastor-teacher doing his job. Do not claim a promise which God has not made.

Lesson #0094

Matt. 4: Life of Christ

5/18/2011 Wed

Jesus put the Word of God before anything that was a physical desire. If you cannot put the Word of God first, then you will ultimately fail every test. You may have a little victory here or there, but you will continually fail tests. It is the only way to ultimately pass tests. You need to have it as your first priority. What is your priority in life? There are lots of things going on in all of your lives. Bobby's priority is to study and teach. We have all sorts of things like family and work problems, and we need to focus on the priority of Bible doctrine. If we are centered upon the Word of God, then everything else becomes balanced. This, of course, does not mean to ignore your family or your job. There are many things that you cannot afford to neglect ever.

There are many excuses for not taking in Bible doctrine. There are many excuses for not being in Berachah. Some are excellent and some are worthless. The reason to be in Berachah is Bible doctrine. You cannot live without doctrine. This is the application for the first temptation.

Then the Word of God was misapplied by Satan, in an attempt to get Jesus to do that. It happens all the time. There is one meaning in every passage of Scripture, which is what the Lord intended, and you cannot twist it to make it stand for what you want it to stay.

Jesus stood strong upon the Word of God that was properly applied and interpreted.

We are at the final and supreme test.

The devil takes Jesus to a high mountain. They view all the kingdoms of the world.

Matt. 4:8 **Again, the Devil took Him to a very high mountain and showed Him all the kingdoms of the world and their splendor.**

“You bow down to me, and I will give You all of these things.”

Matt. 4:9 **And he said to Him, "I will give You all these things if You will fall down and worship me."**

Jesus counters with Scripture again.

Matt. 4:10 **Then Jesus told him, "Go away, Satan! For it is written: Worship the Lord your God, and serve only Him."**

We do not know where this was; needed to be something greater than the mountains of Palestine. Hupsilos means *mountains, great heights*. Exactly where they were transferred to is entirely unknown and it may not have been on solid ground. This height was attained through an unknown means of transportation. It was a quick conveyance. Luke 4:5 says that this occurred in a moment in time. There must have been a translation to this height in a way that we cannot do. There had to be a magnificent view.

Before the space age, no one could imagine this. This would have been high enough to include all of the kingdoms. They are called kingdoms of the world and their glory. These would be glorious kingdoms of opulence. At the very least, this would have been the Roman empire and Greece and Asia Minor, where there was some very advanced civilizations; Egypt and Arabia. So, there had to be something greater than a mountain in Palestine, which goes up to maybe 9000 ft.

We understand that this world lies in great darkness, in the jurisdiction of Satan, and he can legitimately offer these kingdoms. He could bestow them as they were all under his sway. The laws and governance of the cosmic system. They live under a system which completely opposes the Word of God. Most of the world does not have divine viewpoint.

We often wonder how can people think that, whether in the military, politics, acquaintances, etc. If you think with divine viewpoint, then human viewpoint is completely out-of-synch with your thinking. It will be apparent that you think differently. You do not think the way that the world thinks, which is a good thing.

Satan was exercising his authority over all of his kingdoms. Nothing has changed. The cosmic system rules. Congress is often the midst of the cosmic system along with all governmental systems. It rules except where Bible doctrine rules in the souls of believers. We are not a pipsqueak or a cog; we are a major player. We are the walking opposition to Satan. We are a shining light, a beacon in the kingdom of Satan.

By one little act, Jesus could rule over all things, but He would have aligned Himself with Satan.

What Was the Temptation

1. This was a shortcut to the Kingdom of God. Jesus will bring in the kingdom.
2. This was a way to avoid the cross. Jesus did not want to undergo the cross. This would have avoided the cross. Jesus could have ruled the earth with perfect justice. The Father wanted Jesus to go all the way to the cross. This had to be a great temptation. Jesus would come into contact with every sin of all mankind throughout all time, and He bore all of these sins in His Own body on the cross. He did not want to do that. The cross would be a horrible experience, which was made clear by that one prayer.
3. The implication is, Jesus could have all of the kingdoms without the cross. Just one little act of obeisance.
4. Jesus could stop centuries of warfare between Satan and God. It could all be over; no more Angelic Conflict.
5. Our Lord could now fulfill His title Prince of Peace. This would be peace on earth in one quick moment by bringing in the kingdom. All is quiet.
6. His one decision or one action could now preclude the grueling process in future time.
7. Just one little moment; that would have been all it would take. So many people are tempted today with this or that that will bring in peace, equality and justice for all. Those who claim to bring in justice are the most unjust of all. Our leaders want to redistribute your wealth. They want us to be equal if they are above it. Jesus opted for the plan of God.

As Jesus looked out over these kingdoms, Satan would allow Jesus to take his place as ruler over the world; the only condition is to worship Satan. This was always Satan's objective. He knew perfectly well that Jesus was God and man in One Person and Satan dreaded this moment. This was a strategy and it was defeated as were so many of the strategies before. Satan knew that he could never equal the power of the essence of God and the power of God. He was in the throne room of God. Who could be more aware of God than Satan.

Satan's Ambition Here

1. Satan's original ambition, which precipitated his fall, is covered right here. The God-man is in the most vulnerable of positions. Satan tempts our Lord in that way.
2. Satan wanted to become His equal, if only for that moment, which was his desire.
3. If our Lord worshiped to receive the kingdom, Satan would have usurped God's authority over the kingdom. Satan would have been the king-maker.
4. That has always been Satan's objective since the first moment arrogance was found in him. His arrogance bade him rule on a par with God. When you worship someone, that is obeisance to them.

There was implied in this worship, true autonomy of Christ's rule in the kingdom. He does not have autonomy in his own kingdom. This also implies service to the god of this world. Obedience is implied and service to Satan as well; that is what worship means; obedience and service to the one who is worshiped. Satan would be the power behind the throne because he had been worshiped.

You are worshiping God by obedience to Bible doctrine or you are participating in the cosmic system. You worship him; you serve him. This is done through the spiritual life. The essence of worship is reciprocal love. You are on one side of the fence or the other. Worship demands an obedience. We worship in communion; that is why it is mandated to us. Every time we assemble for communion. In that worship, we are pledging our obedience to God. It does not stop with a genuflect. Satan would have become Jesus's lord.

This would have been done in front of all the angels. That is key to this temptation. The spiritual life is the greatest experience for the believer in Jesus Christ. The supreme authority would remain with Satan. To whom do you pay obeisance every day? When you think with Bible doctrine, you are thinking and living the mandates of our Lord. This is a moment-by-moment worship. In spite of all the pressures that we face, when you think doctrine, it does not get you. You will worship the Lord your God and Him only.

Matt. 4:10 **Then Jesus told him, "Go away, Satan! For it is written: Worship the Lord your God, and serve only Him."**

What Did this Reply Mean?

1. Satan's offer here was a lie. The autonomy that was offered was a lie. The cosmic system strings us along like a puppet.
2. The kingdom promise would not be the kingdom promised by God to Israel. Messiah would not be king; Satan would be king.
3. When Christ answered this, He precluded a kingdom which would continue to be ruled by Satan. He stopped it.
4. Had Jesus not said, "Begone, Satan." this world would not have been changed.
5. Bottom line is, Satan is a creature of God, created by God, and cannot be worshiped by God without destroying God's sovereignty.

God's plan involves the cross.

What Was God's Plan?

1. The cross must come before the crown.
2. The cross is the basis for the eternal kingdom of regenerate people.
3. Without the cross, there is no relationship with God; none. Our relationship with God is only through the cross. Every religion has a way to relate to God. No other religion, person, philosophy or crackpot, no one who claims that the rapture occurs this weekend; in no other way, except through the cross, can you have a relationship. That is what Satan wanted to stop. No relation with God for us without the cross.
4. The kingdom without a relationship to the king is a sham. Satan offers the kingdom, but there is no real kingdom available. We live in the cosmic system and the whole thing is a lie. We can only distinguish lies from truth is to know truth.
5. Satan's promise is not the promise of God for an eternal kingdom or for eternal life.

There is not validity in the kingdom here offered by Satan. In His answer to Satan, Jesus once again falls back on Scripture. Jesus pulled the right Scripture from what was implanted in His soul.

Deut. 6:13 [You will fear only the Lord your God, and...](#)

Deu 6:13 [Fear the LORD your God, worship Him, and take your oaths in His name.](#)

Thought we would cover this verse, but it does not appear that we will.

Lesson #0095

John 1:35–41 Life of Christ

5/19/2011 Thurs

Satan does not reside in hell. He wants nothing to do with hell. All that he does is to stay out of that play. He is not omnipresent, but he is ubiquitous. He is there to cause those who are growing to deviate from spiritual growth. He will continually attempt to obscure the facts of the gospel. 2Cor. 4:3–4 he is very successful and effective in doing this. The cosmic system is all around us; it is all around us; this is the modus operandi for unbelievers. There are a few unbelievers who are establishment-oriented. We are the only ones who can live outside of the cosmic system. It is our obligation as a believer in Jesus Christ to live outside of the cosmic system. The cosmic system is very attractive. It is something which lures us so easily. It is exactly what Satan would like to do. One of Satan's great tactics is to try to get us to live in the cosmic system.

Christ in you, the hope of glory. Jesus Christ indwells us. The mind of Christ which we learn is our reflection of Him to the world. Satan attempts to inundate us in the cosmic system. Our victory in the Angelic Conflict in this cosmic world in which we live is always found in God's Word. It is exactly what Jesus did; He uses God's Word.

How Did Jesus Defend Against the Cosmic System

1. Jesus actively pursued God's will. Too often, people try to stuff God's will into our desires.
2. Jesus utilized the guidance and power of God the Holy Spirit. He utilized the Holy Spirit's power.
3. He used God's Word as His defense. God's Word is a weapon. Bible doctrine is our sure defense. He used God's Word.

We have the power of the Holy Spirit just as He did; He is our pattern; He is the pattern for us to pursue as a part of God's plan. People sit in Berachah for years with doctrine taught consistently, and it never seems to penetrate the fog of their thinking. They never are able to think with the mind of Christ. Why are they here? What are they listening to? Bobby wonders, if you aren't getting anything, why come? And if you are here, why not listen? We have all the capability to think with the mind of Christ. Through all of the very difficult moments of testing, He refused to use His divine attributes independently of the will of God. He was God and man, and the first temptation called for Him to use His Deity independently of God's plan.

Jesus was subordinate to the will of God, and the only reason is, so that He might die for us. It is difficult to grasp and to appreciate what He did on our behalf, just getting to the cross. When we begin to appreciate Him, we develop the reciprocal love which allows us to worship Him. So many churches have not a single clue about Who Jesus is. What He did.

After the temptations, the battle lines were drawn. The Lord Jesus Christ from that moment on set His course for His ministry and then the cross. He refused in all temptations to take the short cut offered by Satan. He refused to take the kingdom that He could have had.

There is maybe a parallel between the temptations which He faced and which Adam faced? Perhaps, the realization that life would suck for so many because He does not take over the kingdoms of the world when they were offered.

Satan watched this, and he could do very little but blind the minds of people.

Jesus Christ turns toward the first phrase of His ministry.

Jesus in the first few days, demonstrated His office. There was the mass testimony of John the Baptizer. John 1:19–34.

John, as a prophet, looked forward. Also the repentance and the Soteriological testimony. John presented Who Jesus Christ was, the prophet, the Savior. Besides John and all that he did to introduce Jesus Christ, there were other men early on in Jesus' ministry. Jesus gathers 5 disciples and soon after this, the miracle of Cana. This is one of the most

famous. Then He cleansed the Temple for the first time, going to Jerusalem for the Passover. He did not cleanse it very nicely. This Temple no longer spoke of Him.

John had a lot of disciples. He was well-known. Jesus is here and John identified Him with baptism. John needs to let his ministry give way to our Lord's ministry. It was time for him to gather a close coterie of disciples around Jesus. John would decrease as Jesus increased.

There was concentrated teaching for our Lord's disciples. It was time for these disciples to follow Jesus rather than John. They would speak doctrine and teach and write epistles, which make up the doctrine that we learn.

John 1:35 **Again the next day, John was standing with two of his disciples.**

One is Andrew, and the other is not named, but it is probably John. They are told to leave John the Baptizer and to follow Jesus. "Take off, follow Him. You are done with my ministry." These men began to follow Jesus to trail Him; almost as stalkers. They watched and waited. If this was the One, they wanted to be with Him.

John 1:36 **When he saw Jesus passing by, he said, "Look! The Lamb of God!"**

John 1:37 **The two disciples heard him say this and followed Jesus.**

They know Who He is, sort of. They ask where is He staying. They wanted to hang out there with Him.

John 1:38 **When Jesus turned and noticed them following Him, He asked them, "What are you looking for?" They said to Him, "Rabbi" (which means "Teacher"), "where are You staying?"**

Right from the beginning, they began to follow Him. Rabbi is a term of great respect. A Rabbi interpreted the Law, which they lived by. John deferred to Jesus. They exhibited complete and totally positive volition. How did you respond to the gospel and Bible doctrine the first time that you heard it? Perhaps, you began to think about the grace of God and about the gospel you heard; and, regardless of how you got there, you got there. These disciples were right on it. They wanted to know Him and to get in immediately.

John 1:39 **"Come and you'll see," He replied. So they went and saw where He was staying, and they stayed with Him that day. It was about 10 in the morning.**

During this time, Andrew was totally convinced that this was the Messiah.

John 1:40 **Andrew, Simon Peter's brother, was one of the two who heard John and followed Him.**

When Andrew heard, he wanted his brother to hear. His first convert was his brother Simon Peter. Simon means *quick to hear*. He heard and acted quickly. He acted

impetuously. He acted without thinking. Simon Peter always tried to go first, to blurt out the answer, to give his thoughts. Simon, more than anyone, wanted to please the Lord. In those moments, he failed. Right up to the crucifixion, he would fail again and again. However, his impetuous nature would be turned to stability.

John 1:41 He first found his own brother Simon and told him, "We have found the Messiah!" (which means "Anointed One"),

This meeting meeting was described in v. 42:

Cephus is the Aramaic version of Peter. Jesus had never met Peter before. Jesus knew his name and lineage before there was any introduction. He knew his character immediately. Simon was brash; quick to hear; impetuous.

Simon Peter recognized that Jesus was able to know him, which would have been from eternity past, and known in our Lord's Deity.

Simon and Peter are names which clash. He begins by being impetuous. Jesus calls him Cephas, which refers to Peter's stability. That is what Peter would be, even though, at that time, Peter was impetuous. "Stick with Me, and you will be stable, like a rock."

Peter liked all of this and he believed in Jesus. This planted a seed in Peter and he recognized Who Jesus was. When you recognize a leader, a great man, then you do not want to fall short of this leader's expectations for Peter. This is why he took his failures so hard. He failed, and this was very hard on him. That is not stability, but he would grow into a rock. He would become stable; he would become immovable.

Peter

1. Peter became a leader and he was a natural leader and a bulwark of doctrine in the newly formed church after the Day of Pentecost. He heard a lot that did not click with him right away; but it eventually sock with Him.
2. He was also an Apostle, one of the highest authorities in the church. Andrew brought Peter to the Lord.
3. Peter would be a rock who would have a magnificent impact for the Lord. Peter John and Paul were the mainstays that we know about. We don't know about most of their ministries.
4. When your thinking is renovated by doctrine, the quality of stubbornness turns to unswerving dedication. Stubbornness can get you into a lot of trouble. Bible doctrine in your head turn stubbornness to stability.
5. So Peter was a rock with unswerving dedication. It would take time before Peter would reach this point.
6. There has been a terrible misunderstanding about Peter and this name, and how this all got mixed up. "Upon this rock, I will found My assembly." This was taken to refer to a pope and many took on what they believed to be his mantle.

Lesson #0096 John 1:35–42 Matt. 16:18–19 Life of Christ 5/22/2011 1 Sunday

Jesus would train these men with whom He came in contact. The plan of God begins here, in terms of our Lord's public ministry. John the Baptizer appears again in our narrative and he lends a hand in bringing some of these men to Christ.

John has some disciples of his own, and they changed their minds about religion and about the Messiah. There are 2 of them standing next to John. It was time for them to move on, so they could go from his authority.

John 1:35 **Again the next day, John was standing with two of his disciples.**

John 1:36 **When he saw Jesus passing by, he said, "Look! The Lamb of God!"**

John points out Jesus. These 2 men decided that, "We need to check these guys out."

John 1:37 **The two disciples heard him say this and followed Jesus.**

John 1:38 **When Jesus turned and noticed them following Him, He asked them, "What are you looking for?" They said to Him, "Rabbi" (which means "Teacher"), "where are You staying?"**

These new disciples ask Jesus, "Where are you staying?" Rabbi is a highly respected term in the Jewish culture. This is one prepared to interpret the Mosaic Law.

John 1:39 **"Come and you'll see," He replied. So they went and saw where He was staying, and they stayed with Him that day. It was about 10 in the morning.**

These are the first two players for this team. They followed Him home and they stayed with him that day. Andrew was totally convinced that this is the Messiah.

John 1:40 **Andrew, Simon Peter's brother, was one of the two who heard John and followed Him.**

Andrew was excited and he wanted to tell someone about this. He went to look for his brother. When you begin to evangelize, evangelize your family first.

John 1:41 **He first found his own brother Simon and told him, "We have found the Messiah!" (which means "Anointed One"),**

Andrew finds his brother, and he was quite excited about this.

John 1:42 **and he brought Simon to Jesus. When Jesus saw him, He said, "You are Simon, son of John. You will be called Cephas" (which means "Rock").**

Jesus told Simon immediately that he would be called Cephas, which means Peter, which means rock. Jesus did not say, "Simon, I am glad to meet you." He used the name Peter,

which means *rock*. Simon would become Peter; he would become a rock; he would become stable. He is in need of training. He was quick to cut off the centurion's ear and quick to deny our Lord 3 times. He would become a leader; a bulwark of Bible doctrine in the newly-formed church.

Peter, in his lifetime, would have an unswerving dedication to Jesus Christ. This would begin from the very first moment they met.

There has been a great misunderstand of Peter's role in the church. He is sometimes known as the cornerstone of the church. One church has taken this to mean that, all of the popes somehow carry the mantle of the Apostle Peter.

Ex cathedra means, the popes speak without error; they are infallible. Their words have been put on a par with the Bible. This is why the Bible was denied to the common people in the Middle Ages. Only the scholars of that age were allowed to see the Bible. Many people were martyred for translating the Bible into common languages of the people.

Because of the departure from Scripture. Many of the bogus works came out of the Catholic Church. This ended with the protestant revolution of the 16th century, sola scripture; which means Scripture alone.

Matt. 16:18 has the misapplication of building the church upon Peter. There was no passing of the church to others. The canon was closed; no more revelation was needed. Every cult is based on follow-on revelation.

We can refute this idea that Peter is the foundation of the church. The proper name for Peter is Πετρος. It means *stone* and it is a masculine singular noun. The word for *rock* after is πετρα, meaning that it is in the feminine gender with a slightly different meaning.

Peter the Rock

1. These 2 words are nearly synonymous, but there is an intended contrast. There is a double-entendre here.
2. Πετρος means *stone, a fragment of a rock*. The whole rock is Jesus.
3. Christ is Πετρα
4. Peter is only a portion; he is just a stone.
5. The church will be build on πετρα. Peter
6. Jesus asks a question of His disciples. "Who do you say that I am?" This question confused all but Peter. There was no doubt in Peter's mind as to Who Jesus is.

Everyone there understood what Jesus meant.

Matt. 16:18 **And I also say to you that you are Peter, and on this rock I will build My church, and the forces of Hades will not overpower it.**

Matt. 16:19 I will give you the keys of the kingdom of heaven, and whatever you bind on earth is already bound in heaven, and whatever you loose on earth is already loosed in heaven."

Jesus has 3 disciples right by Him.

Lesson #0097 Matt. 16:18 John 1:43–48 Life of Christ 5/22/2011 2Sunday

For whatever reason, *petra*, referring to Jesus Christ, is feminine.

Matt. 16:18 And I also say to you that you are Peter [Πετρος], and on this rock [Πετρα] I will build My church, and the forces of Hades will not overpower it.

Jesus gathered a few disciples and decided to leave for Galilee. He went to those who were aware of how He lived and Who he was.

The next day is the 2nd day of His public ministry. On this day, Jesus found Philip and told him, "Follow Me." Jesus will say this to others and they will not so respond (like the rich young ruler). He was willing to follow Jesus from the beginning. Not often do you witness to someone, and they immediately accept Jesus Christ.

John 1:43 The next day He decided to leave for Galilee. Jesus found Philip and told him, "Follow Me!"

It is possible that Philip knew Andrew and Peter, as they were from the same city.

John 1:44 Now Philip was from Bethsaida, the hometown of Andrew and Peter.

John 1:45 Philip found Nathanael and told him, "We have found the One Moses wrote about in the law (and so did the prophets): Jesus the son of Joseph, from Nazareth!"

Philip find Nathanael and Nat asks, "Can any good thing come out of Nazareth?" Nazareth was not highly regarded among Jews. This was the common opinion of that time. There is an initial negative attitude. This is not an unusual occurrence for those who witness for Jesus Christ. There are prejudices and skepticism. Always remember, that it is not just you. Whenever you present the gospel, God the Holy Spirit is working with you, giving the words of the gospel the power.

John 1:46 "Can anything good come out of Nazareth?" Nathanael asked him. "Come and see," Philip answered.

Philip says, "Don't take my word for it; just come and see."

Most people in the United States have heard the gospel in one way or another; slightly distorted or not. Most have heard Christianity as being a mixture of faith and works and those who have depended upon their own works, are not saved. This is why we must know the gospel well. We need more than a cursory knowledge of the gospel. We ought

to be able to address a few issues people have; and we ought to be able to define our terms or explain them in greater detail.

Objections to the Gospel of Jesus Christ

1. Evolution; kids in school run into this objection.
2. Aren't there other ways to God?
3. What about those who have never heard?
4. If there is a God, why is there suffering and evil in this world?
5. What about my own works and good deeds?
6. What does it mean to believe? What is the content of faith?
7. What about Christians who are terrible people?

Most of these reasons are superficial. However, stick to the gospel. In answering any of those questions, always bring it back to the gospel as quickly as you can. The power is in the gospel, not in our ability to convince others.

Answers to Objections

1. Evolution; kids in school run into this objection. The scientific mind. What about this explanation. Pose a provocative question to them. "By what process did evolution begin? What brought an inanimate object to life?" The big bang? "Who set that off?" It happened randomly. "You obviously have faith in something you have never seen, based on a scientist who has no idea, based on nothing which he has never seen, on a theory which may change from day to day. That is faith in something you have not seen." Then explain, "The gospel is true, whether evolution is true or not.
2. Aren't there other ways to God? Differentiate Christianity from all other religions; grace versus works. All other religions are all about works; Christianity is based only upon grace. **"I am the way, the truth and the life."** Now, He is either a great liar or He is telling the truth.
3. What about those who have never heard? The book of Heithenism.
4. If there is a God, why is there suffering and evil in this world? What about those who are starving; suffering, and have nothing in life? What about all of the evil? People want to camp on suffering, implying that if God is God, there would be no suffering. I can explain evil; can you explain good? Only in the case of believers, does God allow suffering for blessing or for growth. Who is the only Person who has never committed an act of sin or evil? This way, you make an issue of man's volition.
5. What about my own works and good deeds? Bring up grace again. Explain that Jesus has done all of the work. Simplicity and the beauty of grace.
6. What does it mean to believe? What is the content of faith? Define faith. Heb. 11:1-2 compare blind faith in something like evolution.
7. What about Christians who are terrible people?

The objections themselves are rarely the real issue. This is why you go back to the gospel. So, Philip said, "Let's go see Jesus and you decide for yourself." These objections are to something which embarrasses or upsets someone else. Therefore, it is best to witness in private.

Persistence in witnessing pays off, as long as you are not being a pest.

The Holy Spirit brings up the right information for the right person at the right time. You do not know where that seed might come up, and come to fruition, and that person responds. You present the gospel and let God take it from there. Philip knew that if he could get the empirical Nathanael to Jesus, then Nat would believe.

Nat was a student of Scripture and he knew the Old Testament. He had heard John the Baptizer. He wanted to put his trust in the Messiah. He just had to get over the hump as to, "Who is this Jesus?"

John 1:47 **Then Jesus saw Nathanael coming toward Him and said about him, "Here is a true Israelite; no deceit is in him."**

Jesus knows Nat; He begins the conversation. "You are an Israelite, indeed, in whom is not guile." Nat understood right then and there that Jesus knew him. Jesus was looking into his soul with perfect clarity. The Word of God looks into your soul with perfect clarity. The Word of God is designed to reveal us to us and Christ to us. It convicts us. The solution to our state is revealed. This is what was going on here.

Nat was a genuine seeker of truth. There were no ulterior motives involved here. Pharisees came to discredit our Lord. What our Lord said about him got his attention. The alternative is unthinkable. We are presenting the Lord of Heaven to a dying world. It is a great and wonderful thing to see. We need to speak and to present the gospel. We must not be ashamed of the Lord Jesus Christ.

We are not evangelists, but we can speak the gospel.

John 1:48 **"How do you know me?" Nathanael asked. "Before Philip called you, when you were under the fig tree, I saw you," Jesus answered.**

Lesson #0098 John 1:35–51 Gen. 28\;12–15 Life of Christ 5/25/2011 Wed

Jesus is looking for a few good men. This is the very beginning of His ministries. He will tell His disciples, eventually, to go into all the world, and spread the word.

John 1:35 **Again the next day, John was standing with two of his disciples. When he saw Jesus passing by, he said, "Look! The Lamb of God!" The two disciples heard him say this and followed Jesus. When Jesus turned and noticed them following Him, He asked them, "What are you looking for?" They said to Him, "Rabbi" (which means "Teacher"), "where are You staying?" "Come and you'll see," He replied. So they went and saw where He was**

staying, and they stayed with Him that day. It was about 10 in the morning. Andrew, Simon Peter's brother, was one of the two who heard John and followed Him.

There is first Andrew, then John (probably; he is not named). They were directed by John the Baptizer toward Jesus. They were disciples of John the Baptizer. John 1:36–40

Then Andrew goes looking for his brother Simon Peter, who, like himself, is looking for the truth.

Before Peter can speak, Jesus calls him *Peter*. We hear about him most after the ascension of Christ. He led the early church until Paul came along.

Peter is convinced of our Lord's Messiahship, and all of this occurred on the 1st day. When Jesus wakes upon on day 2, He has 3 disciples.

Somehow, Philip becomes the 4th disciple and he has someone in mind to speak to; Nathanael.

John 1:41 He first found his own brother Simon and told him, "We have found the Messiah!" (which means "Anointed One"), and he brought Simon to Jesus. When Jesus saw him, He said, "You are Simon, son of John. You will be called Cephas" (which means "Rock"). The next day He decided to leave for Galilee. Jesus found Philip and told him, "Follow Me!" Now Philip was from Bethsaida, the hometown of Andrew and Peter. Philip found Nathanael and told him, "We have found the One Moses wrote about in the law (and so did the prophets): Jesus the son of Joseph, from Nazareth!" "Can anything good come out of Nazareth?" Nathanael asked him. "Come and see," Philip answered.

Nathanael expressed some skepticism, and people hear the gospel and they need to mull it over and to have things occur to them; sometimes they need an apologetic.

Philip knew that the key would be to get Nathanael to Jesus, that would be enough. I will tell you the gospel, but then I will take you to see Him. The power is in the Living Word.

The written Word today contains the same power as the Living Word. No matter how studied you are in theology, the simple presentation of the gospel is the most effective, most of the time. There may be a number of responses. Nobody remains neutral. People do not tend to shrug their shoulders and say, "Who cares?" The gospel gets a response, always. Nathanael follows Jesus.

Jesus says, "Behold, an Israelite, in whom is no guile." Jesus, from His omniscience, knew Peter and Nathanael. Jesus looked into his soul with perfect clarity and revealed his innermost thoughts to him.

The gospel strips us of pretense. All of those wonderful ideas that we have of ourselves.

No guile means, there is nothing false in him. Jesus recognized that Nathanael was a genuine seeker of the truth. His soul is exposed in this way. So many people came to Jesus with ulterior motives; but this was not true of Nat. He had no guile; no ulterior motives. He only wanted the truth. So, here he was, standing in front of the Truth.

John 1:47 **Then Jesus saw Nathanael coming toward Him and said about him, "Here is a true Israelite; no deceit is in him."**

And Jesus knows where Nat was before. So, Nat was thinking about what he had heard from John the Baptizer and Jesus talking about him being under the fig tree, that was enough for him.

John 1:48 **"How do you know me?" Nathanael asked. "Before Philip called you, when you were under the fig tree, I saw you," Jesus answered.**

There is recognition as to Who Jesus is. Jesus looks into our very souls. Jesus reads the mind and the motivation. It is a good lesson when someone is a seeker of the truth. When a person seeks the truth, God will reveal it to him.

What came to your mind when you heard about Jesus? He recognizes Jesus as the Son of God as the King of Israel.

John 1:49 **"Rabbi," Nathanael replied, "You are the Son of God! You are the King of Israel!"**

Jesus said, "Here is the reason that you believe;" in so many ways. But Jesus tells him that he will see something much greater than this. "You will see much greater things in the future."

John 1:50 **Jesus responded to him, "Do you believe only because I told you I saw you under the fig tree? You will see greater things than this."**

Nat was a student of Scripture and he understood this image. This refers back to Jacob. Jesus uses the power of Scripture to convince. This is Jesus giving us a lead in witnessing. Jesus could have done something miraculous here, but He uses Scripture.

John 1:51 **Then He said, "I assure you: You will see heaven opened and the angels of God ascending and descending on the Son of Man."**

Witnessing Principles

1. Whenever you are witnessing and you seem to be getting nowhere, use the Bible. The kids are using salvation verses in prep school. Bobby learned that as well as a very young person.
2. The power is in God's Word, as utilized by the Holy Spirit. That is what conviction means. This convicts the unbeliever that Jesus is the Christ, the Son of God.

3. Our power in witnessing is not our own eloquence. Some of us are quite good speakers. Others are lousy at public speaking.
4. How effective you are in witnessing depends on how effective you are in using God's Word.
5. In the face of human skepticism, we have the Word of God and it carries with it the power of God. These are more than just words.
6. The message of grace utilized by God the Holy Spirit has a way of cutting through the fog and making the point in spite of objections.

Nathanael recognized the experience of Jacob, Jacob's ladder.

Gen 28:12 **And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.**

Jacob sees this ladder with angels going up and down on this ladder. Their lives are tied to the Angelic Conflict.

Gen 28:13 **And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;**

God stood above this ladder. God promises this land to Jacob. This affirms His covenant already given to Abraham. 3 generations of patriarchs, with Israel's future being reiterated to Jacob.

Gen 28:14 **And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.**

God promises that in his family would all the nations of the earth be blessed (by the Messiah).

Gen 28:15 **Look, I am with you and will watch over you wherever you go. I will bring you back to this land, for I will not leave you until I have done what I have promised you."**

This is not a promise for the church. God's promises to Abraham, Isaac and Jacob are never removed.

Jesus promises that He would fulfill this promise. Nat understands that Jesus is standing before him.

Jesus is Jacob's ladder; he is the one who ascends and descends. The Son of Man.

John 1:51 **Then He said, "I assure you: You will see heaven opened and the angels of God ascending and descending on the Son of Man."**

This is their first doctrinal lesson.

Son of Man in the Old Testament

1. From the days of Daniel in the 5th century B.C., Son of Man was known as a Messianic title.
2. Daniel uses this name in a dream. Dan 7:13–14 I continued watching in the night visions, and I saw One like a son of man coming with the clouds of heaven. He approached the Ancient of Days and was escorted before Him. He was given authority to rule, and glory, and a kingdom; so that those of every people, nation, and language should serve Him. His dominion is an everlasting dominion that will not pass away, and His kingdom is one that will not be destroyed. Daniel keeps looking at this vision.
3. The Son of Man from this point forward is a term for a human person.
4. However, He is one like the Son of Man. This refers to more than just man.
5. This term emphasizes His humanity as the incarnate Son of God. Nat understood that Jesus is the Jewish Messiah. This calls attention to Him immediately. Jesus used Scripture.

Lesson #0099 John 1:47–50 Heb. 1:1–2 Life of Christ 5/26/2011 Thurs

Jesus is now public insofar as gathering up disciples. He has Andrew, John, Peter Nathanael, and Philip. Nat was skeptical, so Philip knew to bring him directly to Jesus. He had an empirical streak in him. He wants to see or touch what he believes. He needs some of these things. He wanted more proof than what Philip was giving him.

They all needed to be reminded about Who they were following, the God of the Universe, the Perfect Man, and Hypostatic Union.

What Jesus said was enough to convince Nat.

John 1:47–48 Then Jesus saw Nathanael coming toward Him and said about him, "Here is a true Israelite; no deceit is in him." "How do you know me?" Nathanael asked. "Before Philip called you, when you were under the fig tree, I saw you," Jesus answered.

Nat was a genuine seeker of truth. He wanted to know the truth. Jesus recognized the longing in Nat's soul.

Nat called Him *Rabbi* and recognized that He was the Son of God and the King of Israel. He was the Messiah; He was the King.

John 1:49 "Rabbi," Nathanael replied, "You are the Son of God! You are the King of Israel!"

John 1:50 Jesus responded to him, "Do you believe only because I told you I saw you under the fig tree? You will see greater things than this."

The words of v. 51 registered with them. This was a vision of Israel. This is what Jacob dreamed. The famous dream of Jacob's ladder. The Jews knew all about the Abrahamic Covenant. They understood all of the aspects of this promise. This dream caught their attention.

Jesus Christ used Gen. 28:12 to identify Himself. Here is where He ascended and descended. Jesus claimed to them. The Son of Man is another title that the disciples understood.

The Son of Man

1. From the days of Daniel in the 5th century B.C. came the title Son of Man which was understood to be a title of the Messiah.
2. Daniel initiates this use in a vision. Dan 7:13–14 *I continued watching in the night visions, and I saw One like a son of man coming with the clouds of heaven. He approached the Ancient of Days and was escorted before Him. He was given authority to rule, and glory, and a kingdom; so that those of every people, nation, and language should serve Him. His dominion is an everlasting dominion that will not pass away, and His kingdom is one that will not be destroyed.* Daniel keeps looking at this vision.
3. The Son of Man from this point forward is a term for a human person.
4. However, He is one like the Son of Man. This refers to more than just a man. Jesus is the perfect representation of man, as Adam was created.
5. This was a Jewish representation for the Messiah. This term emphasizes His humanity as the incarnate Son of God. Nat understood that Jesus is the Jewish Messiah. This calls attention to Him immediately. Jesus used Scripture.
6. Ezek. reference to himself and to the future messiah.
7. Nat understood this immediately that Jesus presented Himself as the Messiah. They would all know that He is the Jewish Messiah. His mission and purpose were spoken of here as well. They understood Jesus as the fulfillment of the Abrahamic covenant.

The Use of Son of Man

1. In the context of the first advent, the Son of Man became a universal title. This recognized His Sonship.
2. The Messiah would rule, not only over Israel, but over all nations. He was the Son of Man.
3. Jesus is the world's Messiah.
4. Christ's mission by His Own admission was universal in character. This meant He was the Savior of all mankind. Unlimited atonement.
5. Luke 19:10 *For the Son of Man has come to seek and save that which was lost. We are lost and all mankind is lost as well. No one can approach God. No one can gain God's grace on his own merit. Jesus is the image of Jacob's ladder, and no one can enter heaven without this ladder. Therefore, the cross is the landmark*

event to open the way to salvation for all mankind. Jesus died for all as the Son of Man.

6. Jesus would never mention such a title for Himself. He would never say this about Himself. This was an amazing claim. He is saying, "I am the God-man; I am the Creator of the Universe." That is all that is involved in such a title. Jesus had to know what He was saying and He was conscious of His mission.
7. At the same time, this title, Son of Man, points to His heavenly status, particularly when connected with Jacob's ladder, ascending and descending. John 3:13 "No one has ascended into heaven except He Who descends from heaven..." Also, "If you should see the Son of Man ascending where He was before." He came in the form of kenosis, emptying Himself of His Deity. This is a reference to His ascension into heaven in the future.
8. This title Son of Man was a forceful rendition of Who Jesus is; it is His title. This allows us to realize that Jesus knew Himself to be.
 - 1) He was a descendant of man.
 - 2) He was the preexisting God.
 - 3) Jesus knew what the throne room looked like; He knew what it was like to be with God the father. He knew He was preeminent among men.
 - 4) All mankind were sons of individual men. He is the child of all humanity.
 - 5) This means, His family was the entire human race. This is His claim.
 - 6) He did not belong to just one nation, Israel, but to all nations. The Abrahamic promise was to make Israel a great people and a great nation. However, there was a universal nature here; He was given to all nations and all peoples.
 - 7) Jesus belongs to all dispensations. He is the center of all the ages. This is why Bob decided that this was a different dispensation; the dispensation of the Hypostatic Union. This was the central age of History. He was the Son of Man in all dispensations.
 - 8) He was the Man of the Ages. He was co-equal with the Ancient of Days. Dan. 7:3 Daniel quoted Him as the Messiah. A reference to 2 of 3 of the trinity.
9. First
 - 1) The Son of Man is the bond between heaven and earth. He is the image of Jacob's ladder. This is the link.
 - 2) He belongs in equal parts to both realms, heaven and earth. This title defines Him.
 - 3) He is the Mediator between God and man, between heaven and earth; He is true humanity and undiminished Deity through Which God reaches man and man is able to reach God.
 - 4) He is the One to unite all mankind.
 - 5) He is the source of eternal life in man for anyone who expresses faith in Christ alone.

This is what Nat understood. Bobby can say with great confidence that, when Nat heard this, he was thunderstruck. This was the Christ, the God-man, standing in front of him. He had already believed in Christ, the God man, so this convinced him to stay with it.

Jesus was awaiting the same response the Nat had already made. They need to see Him as the Messiah, as does all Israel. This is His ministry, to persuade Israel of these facts. He is the Savior come to redeem all mankind.

He had gathered 5 disciples to this point. This was His first call to these men to believe in Him as Savior. John 1:29–51

Called first to believe in Him and then to follow Him. The last call would be His Apostles to represent the risen Christ before all the world.

Now time for our Lord to begin a public presentation of His credentials, so that all Israel might accept Him. He begins with an obvious sign to Israel, the changing of water to wine. This is the opening of His public ministry. This is how He will get Israel to recognize Him.

There are unique aspects to all of His miracles. Jesus created something here. He made the fruit of the vine, which normally comes about as a natural process. Grapes have to be grown, and then the wine must be produced and aged. This natural process was circumvented. He shows His mastery over nature. Jesus is above and over all the laws of nature. Only God could do this. He has dominion over nature. He is sovereign God.

The pantheist says the nature creates itself. It is a creative force through a very long, long natural process. The big bang and things began to form over billions of years. Somehow, all that we see around us was created. No designer or Creator, but by random and natural forces. The creative force was nature herself. God is the rock; God is the force of nature. There is no personal God. This is the fundamental premise of evolution. This is what showed forth His Deity, His sovereignty over all nature.

Heb 1:2 **In these last days, He has spoken to us by His Son, whom He has appointed heir of all things and through whom He made the universe.**

If He can do something like this, Jesus is obviously the creator. He is the Shekinah Glory.

Heb 1:3 **He is the radiance of His glory, the exact expression of His nature, and He sustains all things by His powerful word. After making purification for sins, He sat down at the right hand of the Majesty on high.**

Jesus Christ is co-equal to God, and He has all the attributes of God. He holds the universe together with a simple word. The universe is not maintained by itself. The One Who performs miracles defines His role as Creator.

This took place in Cana of Galilee, about 4 miles northeast of his village of Nazareth. There is a story here, full of meaning for us. His Own mother recognizes His authority. So do the others at the wedding.

Lesson #0100

John 2:1–3 Life of Christ

5/29/2011 1Sunday

After gathering 5 disciples, Jesus performs one of the most well-known miracles, His turning water into wine.

A video played at the beginning, to be found at [TengoMikeMike](#)

3 days after the 1st day of Jesus' public ministry.

A rich family will hold a wedding for a full week; a poor would have a shorter wedding.

Joseph is not mentioned here, and it is possible that he is with the Lord at this time.

There seems to be an association between Mary and these people; and probably with Jesus as well. This was a celebration of a wedding, but it was not out-of-control.

John 2:1 **On the third day a wedding took place in Cana of Galilee. Jesus' mother was there, and**

Jesus has an invite as well, along with His disciples.

John 2:2 **Jesus and His disciples were invited to the wedding as well.**

Mike Madero gave permission to play the video in church. He requested the *Freedom through Military Victory*.

It is unlikely that these disciples were known to those of the wedding party, but they were probably tag-alongs at our Lord's request. This would be a proof to them of Who Jesus is. His disciples were being educated on a daily basis. They followed Him implicitly and explicitly in order to renovate their thinking.

During the feasting, they ran out of the wine. This was a terrible faux faux to run out of wine during a celebration. There was no way to run to the grocery store to pick up more wine.

Mary tells Jesus, "They have no wine." Mary understood that Jesus could solve this problem. She knew this much. She went to Him directly. It was more than embarrassing at this party. Jesus understood the culture of His day. He was not a hermit; He sympathized with the plight of His hosts. The situation was perfect for a miracle and everyone there was aware of the situation. If Mary knows this, then everyone else does as well.

Jesus is not there to throw a wet blanket over the festivities. This would have been a good party and our Lord enjoyed a party. This party would strike a theme for the next 3 years of His ministry. This is a significant departure from John the Baptizer's austere ministry. John lived in the wilderness, and those who heard him had to go out to the desert-wilderness to see him.

Our Lord blended with the customs of His time. He was not somber; He was not perpetually intense. He had a relaxed mental attitude. In our spiritual life, a relaxed mental attitude is a by-product. He was a prototype of the Christian life. He was very approachable. He did not hide from the crowds.

His attitude reflected His message. Jesus would turn condemnation into salvation. He would turn the water of their lives to wine in eternity. This was dripping with symbolism and illustrations of Who He was. This focused on the Person of Christ. The issue is all about Christ, rather than the social crisis at the wedding. Jesus was not a wedding coordinator trying to solve the problems of this wedding. The greatest problem that mankind faces is the need of a Savior, which is what this taught.

John 2:3 **When the wine ran out, Jesus' mother told Him, "They don't have any wine."**

We ought not to forget what American troops have done in the past. The sacrifice of these soldiers might help us to understand the sacrifice of Jesus Christ for us on the cross.

Lesson #0101 John 2:1–3 intro Life of Christ 5/29/2011 2Sunday

A lot of Christian ministers like to talk about demon rum and there are abuses of liquor which are not good, but John 2 certainly refutes the booze sermon approach.

Bobby has never seen a painting of Jesus Christ smiling; He is always presented as being intense, which is reasonable before the cross.

Here, there is a party; this is a feast. There are probably many times in His life that He smiled and enjoyed Himself; particularly at a party like this. Wine was drunk at any celebration. This was a part of the celebration. This represented the hospitality of the hosts. One of the reasons for wine was bad water in those days.

When wine was made, οἶνος is the word for wine. There is an issue here about the liquid itself. Is the booze sermon legitimate? The wine that our Lord made, some claim, is non-alcoholic. However, the word here can refer to a non-alcoholic beverage. It can and often does refer to an alcoholic beverage.

Bobby's professor in college made a case for this being non-alcoholic. He was a teetotaler. Wine could be made from apples, pears, grapes. This wine was diluted with water; it was a mixed drink. It was often 3 parts water and 1 part wine or 2 parts water and 1 part wine. This definitely lowered the alcohol content.

Luke 1:15 wine is distinguished from strong drink. Σίχαρα where John did not drink anything that was alcoholic. In that passage, it is clear that οἶνος was alcoholic in that passage. There is no question of that. Its alcohol content was always reduced. The alcohol consumed at this wedding.

Bobby is not trying to clear the decks for drunkenness for anyone. Wine is certainly not a sin to drink. Some would claim that Jesus would not create wine that would solicit others to drink too much and sin by that.

There is no conclusive evidence one way or the other as to whether this was alcoholic or not. Jesus is not the cause of drunkenness simply because He produced an alcoholic beverage.

There is nothing wrong with drinking a glass of wine with dinner or a mixed drink before dinner. The problem is over-indulging.

There are some people who, for very good reason, will not drink anything alcoholic.

The miracle was the issue. It never says whether Jesus did drink of this wine or not. But He created wine for that wedding. It was acceptable to Jesus Christ at this wedding. Drinking wine was a celebratory custom.

Bobby has tasted a 1945 and a 1949 Chateau le fet at a party.

With water, a diluted wine would be hard to drink too much. It was very inappropriate in that day to drink too much and to become intoxicated as quickly as possible. This is not a green light for excess and there is no red light against the use of wine. 1Tim. 5:23 Timothy is advised to take a little wine for his stomach. Perhaps he was wound too tightly due to the congregation. Tim has been run out of Corinth. Paul, like Jesus Christ, would not recommend or condone too much wine.

There is certainly something wrong with drinking too much wine, which is a sin and which could be dependency. Some should never drink. Bobby is not soliciting for any of us to drink to excess. Such drinking leads to a great many bad decisions. There can be lifetime consequences to drunkenness.

Alcohol Use

1. If you are underage, you do not drink. Maturity is necessary to avert overindulgence. There are parties where underage drinking occurs and people make all kinds of bad decisions there.
2. A girl on a date with a stranger; do not drink. Especially if you are handed a drink that you did not see poured.
3. Never drink because of peer pressure; because everyone else does it. Develop some moral courage.

4. Do not drink when you are miserable, frustrated, unhappy. It can become a habit and a problem, but not a solution.
5. For the believer, the law of expediency is related to drinking. 1Cor. 9:15–36 this is where the believer represents Jesus Christ in witnessing and before other believers. Even though there is nothing wrong with drinking in moderation, it is sometimes expedient not to drink under certain conditions or in another believer's life. We are not called to cause problems for others.

This was a celebration but not a drunken party. Our Lord could enjoy Himself, even when alcohol was served. Jesus was not a party-pooper, He was not aloof; He was enjoyable to be around. He had that kind of personality.

The alcohol content is not the real issue here.

John 2:1–3 *On the third day a wedding took place in Cana of Galilee. Jesus' mother was there, and Jesus and His disciples were invited to the wedding as well. When the wine ran out, Jesus' mother told Him, "They don't have any wine."*

Lesson #0102

John 2:1 Life of Christ

6/1/2011 Wed

Berachah Church caters to those who want to know the truth.

John 2:1 *On the third day a wedding took place in Cana of Galilee. Jesus' mother was there, and*

John 2:2 *Jesus and His disciples were invited to the wedding as well.*

The words of Mary precipitated the first miracle. For whatever reason, they ran out of wine. Maybe too many showed up; too many drank too much, or whatever. The hospitality of this family was in question. This was one of the greatest celebrations. This is embarrassing. Mary and Jesus both understood this as being a part of their culture. There was a larger issue than just a wedding crisis. To the bride and groom, this must seem to be the great crisis of their lives. But what Jesus would do would make this a greater issue. John the Baptizer proclaimed Jesus as the Messiah; but here, Jesus will show that He is the Messiah. One way to accomplish this is through a great sign or miracle.

People are very confused about miracles. Those who are confused about God ask, "Why didn't Jesus heal and fix everything?" The purpose for miracles. They were not just good deeds. He was not just showing what a nice person He was. These were not gee whiz moments. Miracles are the credentials. He performed them at the most opportune time to present His credentials. So, He healed some people, but not everyone. There were reasons for what He did. It is as if an ambassador shows up in a foreign country and presents His credentials from the outset. The Messiah here does the same thing. "Israel, I am the Messiah; I am your Savior."

Whether the wine contained alcohol is not the issue. Was Jesus condoning the over-use of wine. This is all about His credentials; Who He is. Bobby thinks that this was alcoholic for several reasons. Fermentation is required to change grape juice to an alcoholic beverage. This is a natural process of nature. It takes awhile for the fermentation process to occur. Our Lord did this instantly. There was unfermented wine in the day. The entire fermentation process is a much longer process and a unique miracle.

Jesus and the Creation of Wine.

1. All the miracles Jesus performed had a unique aspect to them. Jesus created something which could not happen naturally. Fermentation was a long process.
2. There was instantaneous wine that would normally be a process of nature.
3. He directly, miraculously accelerated the process.
4. In the blink of an eye, Jesus changed the content of the liquid from water to the chemical properties of fermented wine, which are much more complex than grape juice.
5. Jesus shows His complete mastery of nature. He has dominion over nature. Jesus is sovereign over natural processes.
6. This particular miracle demonstrates that He is the creator of nature. Nature does not hold sway over Him. Jesus is supernatural. He is the creator of the universe. Jesus designed every natural process in the universe. This is an example of His mastery over natural processes.
7. This is what Heb. 7:1–2 tell us. The baby in the manger upheld all things through the power of His Word.
8. Heb. 8:1–3 tells us Who He is. The God-man, the Messiah,
9. His creation ability is revealed by this first miracle. This is a huge revelation which shows His divine nature. What if we were there, and there was no wine; and suddenly, instantly, there was wine. You would recognize that you are in the presence of the God-man; the One Who controls all nature.

The alcohol content is a natural process. There is nothing here to condemn drinking or to condone drunkenness. Creating wine is a vehicle. No wine is a huge personal disaster. This was a perfect situation. Everyone would notice this.

Why did Mary approach her Son at this very moment? Why did she go to Him? There was a hint of a corrective measure in her voice. He shows up with a couple of extra guys, and maybe they enjoyed too much wine. Maybe the impression she is giving here is, Jesus brought 5 extra guests.

John 2:3 **When the wine ran out, Jesus' mother told Him, "They don't have any wine."**

Jesus gently turns aside her criticism; and He did not decline her request. His reply is very pointed. It was not mean or sarcastic. This was a precursor to the miracle; this is something that Mary needed to understand. This was a statement of independence from His mother.

"You can no longer chastise Me as if I am under your authority." Jesus was a grown man, and it was time for her to stop ordering Him around. He had been subject to the authority of his parents; and this was a separation that He was establishing. Prior to this, He respected His mother always. This denied His mother any further ability to direct or to guide Him. She was ordering Him around, and He gently reminds her, *no more*. There is an application for mothers with grown children. Time to cut the apron strings and allow them to make their own decisions.

Bobby's mother loved to tell Bobby what to do; and occasionally, he needed to tell her to back off. Jesus was very nice and very clear here.

Family relationships, for Jesus, were now to be subordinate to His ministry.

John 2:4 "What has this concern of yours to do with Me, woman?" Jesus asked. "My hour has not yet come."

It is very telling what Mary then says. She catches on immediately. Her mission as a mother was complete. She has an interesting response.

There is a time. The mother goes even further. She is under His authority at this point. She tells the servants, "Do whatever He tells you to do." She immediately backs off. She is not ordering Him around. She is quick to understand and she is not hypersensitive; she does not make an issue of herself. She understood the greater issue here. Are you so self-centered that everything revolves around you? She is a smart woman. She is a maturing believer.

She remembers; she thinks back and she remembers all the amazing incidents in their lives. She recalls their lives and the unique occurrences. She remembers when He was 12 and when He was in His Father's house. They found Him in the Temple teaching the scribes there. "Do you not know Who I am? What I must be doing." She trusted Him explicitly. She recalls His baptism and what John the Baptizer had to say about Him. All of these indicators are there, before He does a single miracle. Mary herself was looking for the Messiah. Don't ask everyone else's opinion. Respond to divine viewpoint. Where do you go to make a decision? To the Bible; to Bible doctrine. Go to wisdom.

She knew that He would arrive with a sign. The Old Testament prophesied that Messiah would come with signs and wonders. A perfect time for Him to introduce Himself with signs and miracles.

She recognizes that this is a perfect setup to show all those there Who He is.

Do you have children and suddenly have an epiphany which allows you to understand them much more?

John 2:4 "What has this concern of yours to do with Me, woman?" Jesus asked. "My hour has not yet come."

What Does this Mean

1. This was not yet time for the full deal.
2. He was the Messiah Who totally understood what was to come.
3. He has not yet been publically revealed or accepted by Israel.
4. So His full glory as the King could not yet be demonstrated. "This is just the beginning; I cannot show my full glory yet."
5. Jesus must be crowned in order to reveal all of Who he is

His Final Hour

1. The cross must come before the crown.
2. So His hour to come is also a reference to our Lord's salvation reference to His work on the cross.
3. This same phrase is repeated in a number of passages like John 7:30 12:23, 27 16:32 17:1 this phrase is repeated; a reference to His final moments on the cross.

The cross was 3 years away.

John 2:5 "Do whatever He tells you," His mother told the servants.

Now Jesus calls over the waiters and tells them what to do. 120–180 gallons. They are filled up to the brim.

John 2:6 Now six stone water jars had been set there for Jewish purification. Each contained 20 or 30 gallons.

The jars are filled up to the brim. The amount is so huge to preclude the idea that Jesus may have done some trickery of some sort. He did not have this much wine to slip into the mix. This miracle would have been authentic to all that were there.

John 2:7 "Fill the jars with water," Jesus told them. So they filled them to the brim.

Lesson #0103 Jn 2:4–12 Lk 10:15–16 Mt 11:23–24 Life of Christ 6/2/2011 Thurs

Some of these things are contained in the book of John only; and that is where we will stay for awhile. People looked Jesus in the eyes and said, "No."

In v. 4, Jesus is declaring some independence here. This sounds harsh, but it is insistent and dogmatic. He is no longer under her authority. He is asserting His independence. This is cutting the apron strings. Bobby began to assert his independence around age 14 and it got steadily worse after that. He first asserted his independence when the Sound of Music came out, and Bobby refused. Bob insisted and said, "Let's go outside" and Bobby went to the movie.

There is the miracle of turning the water into wine. This was getting His family relationships straightened out; and Joseph is not mentioned here and nowhere else. So he has probably passed from the scene. This was not disrespect nor was He abandoning her. He was no longer under her authority. This becomes an adult relationship, which, at some point, has to be the defining relationship between an adult child and his parents.

Jesus had a mission which He had to fulfill, and He was under God's authority. Therefore, this issue had to be settled. His childhood was over and mom had to accept it. She was now under His authority.

Before, she was in the driver's seat; now she had to take a backseat to Him. To Mary's credit, she understood and immediately acquiesced to His demand for independence. She is going to have to endure her Son's rejections and she will see Him on the cross. This is His destiny as Messiah and Savior.

"My hour has not yet come" refers to the cross.

John 2:4 "What has this concern of yours to do with Me, woman?" Jesus asked. "My hour has not yet come."

Now, Mary becomes a willing participant in our Lord's first miracle. Mary demotes herself right here; and here is where some denominations get it wrong by elevating her. She will not, at any time, elevate herself.

She tells the servants to do whatever Jesus asks.

John 2:5 "Do whatever He tells you," His mother told the servants.

There is a lot of water here.

John 2:6 Now six stone water jars had been set there for Jewish purification. Each contained 20 or 30 gallons.

Jesus has them fill the jars with water.

John 2:7 "Fill the jars with water," Jesus told them. So they filled them to the brim.

This water was in the jugs; all these servants were aware of this. The entire household knew this. Then Jesus tells them to draw out some water and to take it to the man in charge. They obey Him.

These jars were empty when he had them filled with water. It was important that He told them to fill these jars. This is important because these servants will all be witnesses to this miracle. These servants would be able to attest to this miracle.

The head waiter was hired to check the food before it went out and to taste the wine before it went out. This man must have been wringing his hands. He was responsible along with the family. The guests began to rumble and talk about this. It was a social crisis.

John 2:8 Then He said to them, "Now draw some out and take it to the chief servant." And they did.

When the head waiter tasted this, it was great wine. He was shocked and he asked about where it came from.

John 2:9 When the chief servant tasted the water (after it had become wine), he did not know where it came from--though the servants who had drawn the water knew. He called the groom

This confused him. He talks to the groom and said, "Normally, you bring out the good wine first."

John 2:10 and told him, "Everybody sets out the fine wine first, then, after people have drunk freely, the inferior. But you have kept the fine wine until now."

The Sequence of Events

1. The head waiter tasted the wine, which had come from water. He gave it his personal seal of approval. There was no dilution by water.
2. The obvious question he asks is, why was this not brought out before? Where did this wine come from? This was his business. How did he overlook this?
3. The waiters, who are amazed, point to Jesus, the One Who gave them orders.
4. All the other waiters confirmed the point of origine of the wine, and that it began as water. This was the wine of all history. Our Lord made it.
5. The headwaiter calls the bridegroom over and says, "You have wine now. Why did you not serve this wine first? It is the best I have ever tasted. What's wrong with you?"
6. It was customary to serve the best wine first. After they had a really good time; after they were talking and conversing; after they were not thinking about what they were drinking, then the lesser vintage came out. They might be a little drunk; they might have had their palate ruined by that time.
7. The bridegroom had no idea where this came from. "I don't have any of this in my cellar." Everyone involved confirmed this miracle. Simple H₂O had been instantaneously changed to a complex wine. Everyone at the party realized what happened. This was a genuine real miracle. There were enough to attest to this. They would speak of this at the wedding and then the next day and the day after that. They would tell about what happened at this grand wedding. Jesus fame would spread. Even those who did not believe it would still be

John 2:11 Jesus performed this first sign in Cana of Galilee. He displayed His glory, and His disciples believed in Him.

The Results of this Miracle

1. All of those could examine His credentials and trust in Jesus as the Messiah.
2. The miracle manifested His power and glory as the God-man. He was the ruler of nature; the Creator of natural processes. Nothing for Him to change these things. If Jesus can create the universe, He can change water into wine.
3. This confirmed His power to His new disciples. They needed to see this first miracle as well. This was their confirmation.

Everyone in Galilee heard about this in a very short time and they want to hear Him.

Capernaum was called His Own city. This was a tax collector city. Tax collectors went out and collected their loot from the businesses. There was a large synagogue in this city; and it was near here where Jesus called the fishermen and Matthew to follow Him.

John 2:12 **After this, He went down to Capernaum, together with His mother, His brothers, and His disciples, and they stayed there only a few days.**

Luke 10:15 **And you, Capernaum, will you be exalted to heaven? No, you will go down to Hades!**

Beautiful environments seem to attract the strangest people. This is no exception. This is our Lord Jesus Christ.

Luke 10:16 **Whoever listens to you listens to Me. Whoever rejects you rejects Me. And whoever rejects Me rejects the One who sent Me."**

In Matt. 11:23, Jesus compares this city to Tyre and Sidon, and then to Sodom. It was destroyed for rampant immorality, which included homosexuality. Our Lord performed some amazing miracles in this city, and yet He says this. The healing of the centurion's son; the nobleman's son was healed, and He healed Peter's mother-in-law. Finally, He healed the paralytic in Capernaum. And they still rejected Him.

He pronounces judgement against this city and this city no longer exists and we do not even know where it is today.

Matt. 11:23–24 **And you, Capernaum, will you be exalted to heaven? You will go down to Hades. For if the miracles that were done in you had been done in Sodom, it would have remained until today. But I tell you, it will be more tolerable for the land of Sodom on the day of judgment than for you."**

From Capernaum, the next phase of His ministry would be launched. He would celebrate Passover, His first trip to Jerusalem in His public ministry.

John 2:13 **The Jewish Passover was near, so Jesus went up to Jerusalem.**

This is the Jewish Passover. Jesus was always obedient to the Mosaic Law. Even today, this is the most important of the Jewish holidays. The Passover was all about Jesus.

What happens on the Passover? He begins this holiday by condemning established religion. This is His first act, to condemn the degenerate practices of the Temple, fulfilling Mal. 3:1–3

Jesus picked His spots. The population was 3 or 4x as large in the holy days. He would walk into the sacred Temple in Jerusalem and He would cleanse the Temple. He cleaned house, but not in the way we would expect.

The Temple area around the complex smelled like animals. Like the Houston Livestock and Rodeo. It was time for them to remove the perverse practices. He would clean His Own house. Removing the sheep, cattle, oxen, and moneychangers.

There is a whole set of circumstances here that will be unique.

John 2:14 **In the temple complex He found people selling oxen, sheep, and doves, and He also found the money changers sitting there.**

Lesson #0104

John 2:14 Life of Christ

6/5/2011 1Sunday

After the first miracle, where He introduced Himself to Galilee as the Messiah, He moved up the road a little to Capernaum.

There were Jews of the dispersion and converts and others who lived in Capernaum, and they were all streaming toward Jerusalem. This was the holiest time of the year where Jesus would observe the Passover, as was to be done each year. This went back to at least the time that he was 12 years old. This was the first of 3 Passovers where Jesus will take part in the Temple celebrations.

The Jews had been sacrificing since they became a nation. They had lived under the 3 codices since the exodus and the giving of the Law. The Messiah Himself was in personal attendance, and He is the One who was represented in all of the sacrifices. Everyone of those sacrifices pointed toward this moment when our Lord appeared. He was in residence in the Temple in the flesh. He is the glory of God resident in the flesh. He is the real sacrificial Lamb Who would atone for their sins.

First He presented His credentials. What he saw was totally appalling.

The population of Jerusalem would kick off at this point and surge to 3x and 4x the size of the normal population. At the very center of Jewish life, when a maximum number of people could watch and see what was about to happen, and Jesus would make a statement which was unique. He was legitimately offering the kingdom to Israel.

The utter corruption of religious life. He begins His great public ministry as a condemner of religious Judaism. Religion is the devil's ace trump. It obscures the grace of God. The only thing which commends us to God is Jesus Christ. Any works after that pleases God if done in the filling of the Spirit.

He performed miracles and showed Himself to be the Messiah. He introduced Himself in Jerusalem and presented His Messianic credentials, and He faces the moneychangers. Money is still a problem today. He would show His absolute Messianic authority where and when it would be most noticed. Where most could observe Him and accept Him for what He was. He will cleanse the Temple at the most public and meaningful time of the year.

This was the first public cleansing which kicked off His ministry. There would be a second cleansing in the final week of His life. Matt. 21:12 Mark 11:15 the first was an introduction and the second was . The first did not end the evil practices of the Temple.

The Temple had become a bank and a place for those to profit by selling animals. If you have been to any stockyard, you know the smells and the sounds. The Temple needed a thorough cleansing. It was a barn. This became a house of commerce and a house of price gouging.

He found in the Temple those who were selling animals. At that time, during the Passover, there were hundreds of sacrifices being made in the Temple. They were all needed for the ritual of the Levitical offerings. These priests had found a gold mine; they found a sales market for sacrificial sacrifices. They had all of these stalls set up and the racket was noisy. There was an overwhelming stench. Literal and figurative stench. At the same time, the buyers and sellers were calling out prices for the animals. Price gouging. This was a money making machine. Best money maker in Jerusalem and the priests were in charge. This was a convenience store. There were all of these converts and they could only sacrifice the approved animals. The priests sold them something to sacrifice; this was a monopoly. They bought and sold the steaks and then they got them back for free. It was a great profit making organization.

They set up an inspection station and they charged for the inspection. Real paragons of religious life in Jerusalem. Tax collectors were there collecting for the privilege of worshiping. They took a half shekel or whatever. There is no picture of grace here, and that is the purpose of animal sacrifices. They had to pay in order to sacrifice. How do you commemorate the grace of God by this payment.

What did these proselytes bring? They brought foreign money and it was declared unclean at the Temple, so it had to be exchanged for Judæan money. This was a racket. The worship tax must be paid in Jerusalem money.

The moneychangers were simply the priests. They sold the animals; they kept track of the Temple tax revenue, they got back the animals as steaks; they charged about 12% for the money changing. The annual revenue was huge. The Romans finally marched in and took this money and they got a bunch of money. The heretical greedy, corrupt priesthood. Just

a monstrous money-making operation. It reminds Bobby of some preachers today; those who charge for religious items so that the payee is blessed. People are buying God's blessing, which turns around the concept of grace.

Article from liberal NY paper. Harold Camping is a very rich fraud. He has wealth around \$100,000,000. His ravings about the rapture. Camping persuaded enough people to take to the streets to proclaim the great day, which got the attention of the major news media. This man's ministry here is totally fraudulent and divorced from grace.

This is the perversion which our Lord observed; like pastors who are money grubbers today who charge for doctrine. A total perversion of grace. Forced or coerced giving elicits the wrong motivation from the giver. We are not to give grudgingly or of necessity.

John 2:14 **In the temple complex He found people selling oxen, sheep, and doves, and He also found the money changers sitting there.**

Lesson #0105 Jn 2:15–17 Ps 69:9 Mal. 3:1 Life of Christ 6/5/2011 2Sunday

What is done today is not quite as bloody as it was in the Lord's day, but there is a call for money all over. There is nothing new under the sun. It's all been done before. What happens today happened 2000 years ago.

Jesus walked into a near-eastern market place; moneychangers who were looting the worshipers. They were perverting the very sacrifices that represented Jesus Christ and his Work. They were charged simply to offer up the sacrifices of their worship. The coffers of the Temple were bulging; but the worship of bankrupt.

John 2:14 **In the temple complex He found people selling oxen, sheep, and doves, and He also found the money changers sitting there.**

What Jesus did is found next. The meek and the mild Jesus did not say, "Please stop." He did not give a moralistic sermon; He did not negotiate with the priests; He did not ask for a consensus with His disciples. Incensed might be too mild to describe this.

He takes immediate, unilateral action; and He was not mild or meek.

Psalm 69:9 **...because zeal for Your house has consumed me, and the insults of those who insult You have fallen on me.** This is David writing about his passion for the Lord. David desired to build the Temple, but he was not allowed to do this.

Jesus cleansed the Temple of heresy and commercialism. Jesus turns the reproach right back on the priests with gusto and zeal.

He found some discarded cords and picked up some of them and braided them into a whip. He cracked the whip. It is unlikely that anyone tried to intervene when they saw His face. This brought fear to some of them; some may have been ashamed of what they

were doing, knowing their acts to be corrupt. Some may have believed in Him, seeing Mal. 3:1 fulfilled before their eyes.

Mal. 3:1 "See, I am going to send My messenger, and he will clear the way before Me. Then the Lord you seek will suddenly come to His temple, the Messenger of the covenant you desire--see, He is coming," says the LORD of Hosts.

Sometimes it is a shock and you look and see what is lacking in your life. You evaluate what you are doing.

You cannot help but have esteem and love for Jesus as you study His life. It is an amazing thing to study about Him and to know Him.

Here, in the Temple, Jesus was incensed over this evil.

In Bob's youthful days, in high school, he would challenge some guy to a fight; the reason being, he would get him to come to church with him. Bobby met some of his old friends who had this happened to; and some believed in Christ as a result. Bob was very young and just a new believer.

That is zeal for the Lord. There is fire in His eyes. Once the cows got driven out, He put the bullwhip down. The money changes were stunned. There is no discussion here. Jesus does not argue theology with them. He empties their cash boxes and overturns their tables.

This stunned these people. All of this money on a table was not light; He was not the wimpy skinny guy in all of the paintings.

Bible doctrine was His thinking. His power was not just in muscles, but also in His Word. He was expressing Himself in a non-subtle way. This is His Father's house and these religious types were corrupting it.

This made the priests angry and they reacted throughout the rest of His ministry. The worshipers who were getting fleeced must have known they were getting ripped off and Jesus became their instant hero, doing that which they could not do. He was reclaiming the Temple for unadulterated worship.

Jesus is slapping down the most power group in Jerusalem. These guys were not to be crossed. They taxed for worship. They were criminals. They did not tolerate opposition. This got everyone's attention.

John 2:15 **After making a whip out of cords, He drove everyone out of the temple complex with their sheep and oxen. He also poured out the money changers' coins and overturned the tables.**

What a great introduction, right in the House of His Own Father. The religious leaders saw this and they feared Him, but they were also very angry at His intervention.

Why didn't the religious leaders do anything? Why did they let Him flip over their tables. They immediately hated Him. But they feared the crowd that cheered Him on. These men were cowards. They knew that He was doing what the people approved of. They were afraid of the reaction of the people who were cheering Him on.

The Jews were famous for rioting; and Rome would send in some troops to put it down. So, the priests did not want the Romans to come in and put this down.

The people certainly began to talk about this. "You should have seen this." A ruler looking out for the people. The priests were worried about the Romans coming in and crushing a riot. That could end their religious practices. Arrogant and power grubbers.

We might call Congress the court of the Gentiles. Jesus comes into the Temple and makes Himself known in a spectacular way in the Temple. He was throwing down a gauntlet before Israel. His authority was not in doubt here. One man took this Temple apart in front of these priests, many of whom were religious thugs.

The last thing that Jesus did was go to the doves. He had everyone's attention. He finally speaks when in front of the dove cages. He answers their unspoken questions here: "**Get these things out of here! Stop turning My Father's house into a marketplace!**"

He begins His great ministry with a demonstration of His authority in the most memorable of ways, defining Himself as the Son of God cleansing His Father's house. The priests understood this. "This man is claiming to be the Son of God." This is a great announcement. It was a simple matter of positive or negative volition. And these people would see Jesus for the next 3 years.

John 2:16 **He told those who were selling doves, "Get these things out of here! Stop turning My Father's house into a marketplace!"**

The disciples who are with Him know Who He is. And they remembered this psalm.

Psalms 69:9 **...because zeal for Your house has consumed me, and the insults of those who insult You have fallen on me.** This is David writing about his passion for the Lord. David desired to build the Temple, but he was not allowed to do this.

John 2:17 **And His disciples remembered that it is written: Zeal for Your house will consume Me.**

It did not take long before the priests threatened back. We will see their reaction next Sunday.

No class; Dallas, TX Bible conference

Lesson #none

John 1: Life of Christ

6/9/2011 Thurs

No class; Dallas, TX Bible conference

Lesson #106

John 1: Life of Christ

6/12/2011 1Sunday

Communion Sunday: We often think that, if only we could have lived when Jesus lived; if only we could have our family and friends there to see Him and to hear Him. However, this is not the complete advantage that this appears to be. He was still rejected and He was still despised. Jesus was not universally accepted; not even personal contact with God Himself could change a closed mind. The pharaoh of Egypt observed 10 of the most amazing miracles of all time, and yet, he refused to accede to Moses' demands.

Heb. 11:1 **Now faith is the substance of things hoped for and the evidence of things not seen.**

Which of us has seen a miracle by the hand of Jesus Christ, yet we have expressed faith in Him.

The raising of Lazarus from the dead reveals the fallacy of miracles being enough to convince. Jesus, the Christ, the Son of God, would raise a dead man to life; this was truly unimaginable.

"Lazarus, come forth." is the victory call, to defeat the enemy, death. Jesus gave Lazarus life and He loosened the bonds of death, giving Lazarus the freedom to enjoy the freedom from death. There were many who believed in Him, but some of them went away to the pharisees and told them what Jesus had done.

John 11:46–48 **But some of them went away to the Pharisees and told them what Jesus had done. Then the chief priests and the Pharisees gathered a council and said, What shall we do? For this Man performs many signs. If we let Him alone like this, everyone will believe into Him, and the Romans will come and take away both our place and nation.**

So they decided that they needed to get rid of Him. Faith in the obvious was not expressed. His works were there and true, and yet ignored. The Sanhedrin found reasons not to believe. The Sanhedrin did not want the followers of Jesus Christ to precipitate a revolution to put Him on the throne. This means, they would have lost their power, and they did not want to lose that. These religious leaders were blinded to the conspicuous.

Ironically, it was their own reject of Jesus Christ that brought about the fall of Jerusalem. The Sanhedrin reveal how men can reject Jesus Christ, despite His great signs. Power lust and the rejection of God's plan for their own plan.

To prevent this political crisis, the Sanhedrin knew that Jesus had to die. Their acts worked to our blessing, even though it was cursing against Jesus Christ. "It is expedient for you that One Man die for the people and that the whole nation not perish." The religious leaders did not understand the spiritual issue of the death of Jesus Christ. They did not understand that One Man would die for all.

This killing of Jesus became a formal objective at this point. Caiaphas proposed the death of Jesus Christ as the solution of his political problems, God chose to do that for all mankind. We would be redeemed from the slave market of sin. Salvation was in Him. His work on the cross included those who even rejected Him or even clamored for His death.

Many people would see our Lord's miracles and not believe in Him. Even though Jesus raised Lazarus from the dead, as the Giver of Life, that was not enough for so many.

What they did was evil and vicious, they were used by God to bring about the greatest event of all mankind, the substitutionary death of Jesus Christ.

Today, Jesus Christ is in heaven and He is no longer visible in the flesh. We can still see Him via the Word of God via the gospels. These testify to all that He did.

This is offered to all who believe in Him.

No lesson.

Lesson #0107

John 2:13–18 Life of Christ

6/12/2011 2Sunday

John 2:13–15 The Jewish Passover was near, so Jesus went up to Jerusalem. In the temple complex He found people selling oxen, sheep, and doves, and He also found the money changers sitting there. After making a whip out of cords, He drove everyone out of the temple complex with their sheep and oxen. He also poured out the money changers' coins and overturned the tables.

This was a Jewish mafia in the Temple, who had financial control in this area and made a lot of money off of the worshipers. In this cleansing of the Temple, our Lord showed His authority over these priests who were distorting the meaning of the Temple. They represented themselves; they did not represent the people and they did not represent Jesus Christ.

Then Jesus speaks.

John 2:16 He told those who were selling doves, "Get these things out of here! Stop turning My Father's house into a marketplace!"

Luke 2:46 is where He spoke of this as His Father's house previously. When Jesus argued with the priests in that day, these might be some of the same priests, older, having heard the truth, and rejecting the truth.

This was a real stunner to the priests when He walked into the Temple and drove the moneychangers out. However, the priests did not give His words any merit; they challenged Him almost immediately.

Nothing is said about v. 17.

John 2:17 **And His disciples remembered that it is written: Zeal for Your house will consume Me.**

So, almost immediately the religious leaders and the Jews there asked about seeing a sign of His authority. They could not allow this to go unchallenged. They wanted His credentials. How could He do such a thing? They demanded that He document Who He was. People in the Temple are watching this.

John 2:18 **So the Jews replied to Him, "What sign of authority will You show us for doing these things?"**

Tradition said that only the Sanhedrin could cleanse the Temple. They ran the Temple and they were the ones who were defiling the Temple. They did not want anyone else to do this either.

People from Berachah Church have stolen money and gullible Christians who want to do something nice for them; religion does this. How many denominations are wealthy on the backs of those who pour money out on the coffers. They are pharisees; they are filled with piety. How often do we heard our political leaders say one thing, which is actually a deception. They demand sacrifices of the people to make up for their own extravagant ways. They do not live themselves by their legislation or by their regulations.

The priests there taught the statutes of the Law, but they were in the Temple doing exactly the opposite.

Our politicians are the most extravagant with our money. Two-faced people speaking out of both sides of their mouths. They are covering their own evil deeds with their own words of phoney righteousness. Lying leadership covering their tracks for their own benefit.

They convinced themselves that they are doing the best for everyone, but they are doing so much more for themselves. Lack of scruples; con men in the guise of leaders, in religion and in politics. Watch what our leaders do in relation to what they say and discern the lies and inconsistencies. Struthiest the ostrich buries his head in the sand. "Don't confuse me with the facts and don't bother me with reality."

People in this country are frogs being thrown into a cool pot of water, and the heat is gently raised. Trading freedom for the various isms like socialism. Socialism always

makes things worse for everyone. Socialism redistributes wealth, ruining the incentive of all. Those who produce stop producing which means less revenue to distribute and everyone becomes poorer by trickle down poverty. Every time it is tried, it fails. However, it is continually touted because those who adhere to socialism are humanists and they put their faith and trust in mankind. Do you think that those who lead us in government have less of a sin nature than we have? They think they can tell us what to do because we are so much less competent than they. "Put it in our hands and we will give you the security." The lying tongue of leadership spouts foolishness and folly.

Prov. 15:2 **The tongue of the wise uses knowledge rightly, but the mouth of fools pours out foolishness.**

When there is no doctrine in the minds of our leaders, then all they can do is speak lies. Socialism and they are liars and fools. Just like the fools who challenge the Messiah, the same hypocrisy comes from the mouth of our leaders today.

Prov. 15:14 **The heart of him who has understanding seeks knowledge, but the mouth of fools feeds on folly.**

Fools metabolize falsehood rather than doctrine. This is a religion; socialism is a religion; it is not a political movement. They feast on multi-culturalism, political correctness, anti-capitalism, and false redistribution programs.

Fools cannot wait to gulp down lies, and the folly of leadership becomes the folly of a compliant nation.

Rom. 1:22 **Professing to be wise, they become foolish,**

They tell us that they are wise.

Rom. 1:23 **and change the glory of the incorruptible God into an image made like corruptible man, and birds and four-footed animals and creeping things.**

They place their faith in corruptible man rather than in God. That is the folly of the pharisees and the folly of anyone who places their trust in man.

The cosmic system is opposed to God in every way. Satan is the great deceiver, but he disguises himself as an angel of light. He uses wisdom that is false; it sounds good, but it is false. We need to be able to discern with divine viewpoint. What we think, say and do is foolishness and folly, if we follow Satan. We have exchanged the image of the incorruptible God for the lie.

Rom. 1:24–25 **Therefore God also gives them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who change the truth of God into the lie, and fear and serve the created things more than the Creator, who is blessed forever. Amen.**

Certainly, we must vote for people of integrity in a democracy; but if we lack doctrine, then we will vote for those who distort the truth. We can sort out the truth by implanting truth in our souls; we have a measuring rod against which we can measure. What do evil people do today? They distort. We must be able to apply God's Word in countering the distortions of truth.

We are the purveyors of divine viewpoint. This is why we have a human spirit. This is why we can grow in grace and knowledge of our Lord Jesus Christ. The more that we put into our souls, the more that we can grow.

If we put politics over truth, then we are not a part of the solution; we are part of the problem. The only solution today is divine wisdom. We must grow to spiritual maturity. We must gain wisdom to be the preservative of this client nation. God always honors the truth in the souls of growing believers.

John 2:18 **So the Jews replied to Him, "What sign of authority will You show us for doing these things?"**

In utter folly, they ask for proof of His authority. This is like the Democratic attack upon healthcare changes proposed by Paul Ryan. They want to demagog whatever Jesus says.

Our nation is imploding and we have truth in our souls. Our only way out is truth in our souls so that God will vindicate us.

Lesson #0108

John 2:18–25 Life of Christ

6/15/2011 Wed

Jesus is God incarnate; not just a man walking upon this earth.

Religious leaders meet the Lord Jesus Christ and then return to their respective corners. Jesus has just drive out all of the animals and the money changers, and their money has been thrown all over the courtyard. He has completely broken up their monopoly. The priests immediately understood the implications. This Man, Who had walked into the courtyard, had just staked a claim as the Lord of the Temple, with absolute authority. He called God His Father, and made a claim upon this house. So the religious leaders came face to face with God and they hated Him. This begins 3 years of antagonism toward our Lord, which culminated in the cross. They will vehemently oppose the grace plan of salvation in favor of their own works and their own genetic line. They preached salvation by keeping the Law; and would not recognize that they could not keep it. They were sons of Abraham; all of them. What they will show in all of this is the bankruptcy and the hypocrisy of Judaism. Any religion could be substituted here. Their religion was bankrupt. This is man's futile efforts to reach God based upon several things: morality, good works, good intentions; self-righteousness. They think that they can reach out to God based upon being so wonderful. Whatever the religion, it is always that way. If it is without Christ, it is nothing.

Kingdom of the Cults and some people reading this are shocked by the things that these groups believe. They pervert the grace of God. The only means of salvation is the grace of God, and that is what religion perverts. They do this in the grace plan of God.

These religious leaders had a lot of stature in their own eyes. They cannot do this apart from non-meritorious faith. All of these religious leaders epitomized works. They were thieves, profiteers and crooks. They were doing business in the Temple and they feared this Jesus because of what He had just done to them. He caused problems with their business. They were selling the animals which these worshipers needed; and Jesus cleaned out the nest of profiteers and crooks. They did not teach Old Testament doctrines or prophecies or the Law. They lived an extravagant life by stealing from the coffers of the Temple. They hated Him because He nailed them. All of the worshipers were there. They were being defrauded and Jesus showed them for who they were. Their lifestyle and power was threatened by this upstart. And He claimed to be the Son of God. This was blasphemy to them, even though they were the worst blasphemers in all of Israel.

This Jesus carried an authority that evoked jealousy and hostility in their religious souls. So they now had to do something. They were not going to go down without a fight. All of these people on the Temple of Passover day were applauding Jesus.

So the religious types demanded a sign; they wanted Him to prove that He had the authority to do what He did.

John 2:18 **So the Jews replied to Him, "What sign of authority will You show us for doing these things?"**

They really did not want a sign. They had already rejected Him. They just decided to discredit Him. If they do not discredit Him and the gospel, then they have to believe Him.

John 2:19 **Jesus answered, "Destroy this sanctuary, and I will raise it up in three days."**

Jesus had now spoke of His death, resurrection, and this was His sign. This would be the greatest of all signs. This was a future sign. They thought that this idea was so weird, that they believed that He discredited Himself.

John 2:20 **Therefore the Jews said, "This sanctuary took 46 years to build, and will You raise it up in three days?"**

What the disciples saw and what others saw, was quite amazing. Jesus said something that they took as being very enigmatic. They believed that He means that He will destroy the Temple and raise it up in 3 days. Herod's great project here is this Temple, which took 46 years to build. It had been under construction for a long time. Herod died before it was completed. This seemed silly. It was impossible. They believed that He was a crackpot here. This was the ambiguous type of answer that Jesus would give.

These religious types would continue to reject Him over the next few years.

Jesus made these prophecies for those who believed in Him; He knew that these religious types would not be convinced. These signs were for believers and their edification.

John 2:21 **But He was speaking about the sanctuary of His body.**

John makes an editorial comment here about what Jesus said. John was writing in retrospect. This was written long after our Lord's crucifixion, resurrection and ascension. This had already taken place. John was one of the first witnesses to the resurrection. He and Peter went into the tomb and saw that Jesus had been risen; and John saw our Lord on several occasions after. John knows these things to be true.

The Lazarus incident would reveal that Jesus would conquer death. He would conquer death for all of us.

So He reveals the future and this eludes the religious types. These words would only be understood after the resurrection.

John 2:22 **So when He was raised from the dead, His disciples remembered that He had said this. And they believed the Scripture and the statement Jesus had made.**

The disciples remembered and understood this. They believed the Scripture and the statement that Jesus made.

The Temple is where man met God. Man approached God through sacrifice, which represents what the Lord Jesus Christ would do.

And He Himself bore our sins in His Own body on the cross, that we might...

John 14:6 **I am the way, the truth and the life; no man comes to the Father but by Me.** Jesus, over and over, made it clear, that He was the only way. TV commentators say, "You mean to say you can only go to heaven if you believe in Jesus Christ?"

People constantly try to separate God's justice and love and believe that there are other ways to God.

Our Lord announces to the leadership of Israel that the King of Kings has arrived. He revealed this through His authority. This began His public ministry, in the House of God; not in a pious way, but with a condemnation of religion. Religion is the enemy of grace. There is no spiritual life apart from the grace of God. The human spiritual life is bereft of spirituality if there is no Holy Spirit.

The evil of religion and it is all around us. It opposes what our Lord provided for us through His grace. Christianity is not a religion, but a relationship to God through Jesus Christ.

John 2:23 **While He was in Jerusalem at the Passover Festival, many trusted in His name when they saw the signs He was doing.**

We continue with this Passover week, during the feast, many believe in His name, beholding the signs that He did.

John 2:24 **Jesus, however, would not entrust Himself to them, since He knew them all**

Jesus knew the evil that was within men.

John 2:25 **and because He did not need anyone to testify about man; for He Himself knew what was in man.**

There are many miracles which Jesus did that were not recorded. He got the attention of the population by cleansing the Temple. He presented His credentials as Messiah to the people. There must have been a lot that He did. What happened was, His fame spread throughout Jerusalem and elsewhere. Jesus did not perform these miracles to stir up everyone. The key is the significance of the miracles.

Too many got their eyes upon what He did instead of Who He was. These miracles would cause them to ask themselves, "Who is this man? Why is He able to do these signs?"

John 2:22b **And they believed the Scripture and the statement Jesus had made.**

Many who believed in Him did not follow Him; they did not listen to them. They were impressed by His miracles and signs. They were not growing in grace and knowledge.

So many Christians get enthusiastic at first, but, when the emotions wear off, they fade away. Rick Hughes has led many to Christ and then to doctrine; and only a few stay with the Word of God.

John 2:24 **Jesus, however, would not entrust Himself to them, since He knew them all**

Jesus Christ knew that they were not positive toward doctrine.

They could not maintain the self-discipline required to grow up. No one grows spiritually overnight. It takes a consistent renovation of one's thinking, so that the mind of Christ becomes our mind.

Where are the Christians who want to grow in grace and knowledge? Not in Berachah.

We can't hide. God knows all that we do. We are always known. Every moment of our life we are known; we are seen. Our soul is bare to Him.

This is typical for there to be believers who were not positive toward doctrine.

John 2:25 **and because He did not need anyone to testify about man; for He Himself knew what was in man.**

They did not understand the depravity of man. They could not represent grace at this point. Jesus could not entrust His witness to them. They were immature. They would distort His message. Jesus represented Himself beyond what anyone could do. It would take years of training to get his disciples up to snuff. No one grows up overnight.

We do not have to question where God is in all of this. We have no illusions at all about what man is like. People are no damn good; but we can deal with this, having doctrine in our souls. We live in a client nation. We are growing up. That is the greatest thing that could happen to any believer.

Lesson #0109

John 2:24–3:2 Life of Christ

6/16/2011 Thurs

What we have in the gospels are certainly barebones. This is the first week of our Lord's public ministry when there were many things that are not recorded.

When all this was happening, this greatly upset the Sanhedrin. They were talking as were the people talking. They were the power brokers in Judea.

These men had to say something about what Jesus Christ was doing. They had to come up with a conclusion from their learned ranks. Whatever conclusion that they made would be utterly negative. They wanted nothing more than to discredit Him. All of these signs and miracles and the fulfillment of all these prophecies.

John 2:23 **While He was in Jerusalem at the Passover Festival, many trusted in His name when they saw the signs He was doing.**

Jesus did not entrust Himself to them, because He knew what was in the minds of the unbelieving Sanhedrin as He knew what was in the minds of the disciples and in the minds of others who believed. Jesus knew what was in their minds. The Sanhedrin rejected His cleansing and His signs. Jesus was a threat to them. The Sanhedrin should have been among His greatest allies, but they were the greatest roadblocks to His ministry. The Sanhedrin were still on the spot, and they recognized Him as unique. They had to question Jesus; to test Him. They were looking for every opening that they could.

The Sanhedrin were like the press today. They would look for anything that is wrong and then report that; and ignore the rest.

John 2:24 **Jesus, however, would not entrust Himself to them, since He knew them all**

John 2:25 **and because He did not need anyone to testify about man; for He Himself knew what was in man.**

It was under these conditions that a pharisee showed up and talked with Jesus.

John 1 is a great chapter on Christology, and John 3 is all about Soteriology.

Jesus no doubt spend personal time with many individuals and spoke to them about salvation. This is a personal interview, one of many, between Jesus and Nicodemus.

Our Lord will build a convincing case for faith in Him. Jesus will choose an incident that this pharisee would know all about. The venomous snakes would bite the Jews in the desert, and Jesus would use this to explain to Nicodemus salvation. Jesus spoke to large crowds, but He also spoke to individuals. It was not with everyone; but it was with some. Pastors have individual conversations; but he also needs to teach a group.

If you just wait, your questions will be answered. If you just listen, you will get the answer; you will get the explanation. It will normally come through Bobby while he teaches.

Jesus taught both His disciples and also crowds.

Nicodemus was a man who ruled over Jews in religious matters. He was a learned man. He studied and interpreted the Law for Jews. He prayed 7 times a day and went to the Temple 3x a day. He was a paragon of self righteous, hypocritical pharisee. There was an arrogance in Nicodemus which accompanied his works and position. He was very religious and he was unsaved. No matter how many rituals you go through, you are unsaved. He is the perfect example of the deeply religious person who is unsaved.

John 3:1 **Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews.**

Nicodemus recognized Jesus as a fellow expert in the Law. Maybe he heard Jesus speak when he was 12, and now here is this boy all grown up. He has had 18 years to grow up. Nicodemus would give him a title, but he would not bend to Jesus altogether at first. He was one in a high place not negative to Jesus. He responded to the truth.

Eventually, someone will respond. If they do not respond to you, you have planted the seed that they need to have.

Nicodemus is cautious for many reasons. He knows that, coming into contact with Jesus means that he is sticking his neck out. So, he keeps this on the down-low. He comes to Jesus in the dead of night. He was not sent by the group. These religious types wanted to challenge Jesus if there was a crowd around; but they did not tend to approach Jesus alone. Nicodemus is coming here alone at night. Nicodemus could be removed from his high position, so he shows up in the dead of night. Nicodemus was curious. This is a spark of positive volition. Don't back away from curiosity. Nicodemus wanted to understand Jesus. He definitely noticed what Jesus had done and what He said.

Is it possible that, the signs that Jesus did, were actually just the one sign; but that people spoke of many signs? Because there is a second miracle that Jesus will do in John 4.

Nicodemus shows some actual respect to Jesus at the beginning; however, he approached Jesus with an air of superiority. This was an arrogance in his prominent position. He was not about to surrender his own prestige as a teacher; he was a seeker, but he considered

himself superior to Jesus. This is similar to many in academia today; they look down at many of us. How can anyone who is modern, empirical believe in this stuff. So they mock faith and they see Christians as weak. They see Christianity as a psychological crutch for those who are weak. They place their faith in themselves, in humanism, in rationalism, in environmentalism, in empiricism, and in science. The humanist sees progress in this world; or they believe that it is possible. They do not believe in the depravity of man. They think that man can evolve to something near to perfection; and they are close to that themselves.

Intellectuals, Humanism and Reality

1. In spite of the presence of some good humanitarianism in this world, evil still permeates this world. It is all around us. Humanists try to define it away. No matter how they explain it away, it is here.
2. Mankind still wallows in defeat and despair, despite the human achievement which is obvious.
3. In spite of great medical advances, disease and death still overtake everyone. Some who actually believe today that medical science will eventually make us immortal.
4. In spite of comprehensive law and regulations, injustice is still the norm. The rest of the world has very little in the way of courts and law.
5. In spite of democracies, freedom is fragile and tyranny continually reappears. The 20th century is a great example of that. Even our freedom is very fragile.
6. Has radical environmentalism solved the problems of the environment? A volcano in 4 days in Iceland has undone pretty much all that we have done to reduce global warming. Have we changed anything?
7. In spite of man's religions, man continues to be lost. Religion solves no problems.
8. In spite of centuries of great minds offering great philosophical and logical explanations of the human condition, great men of genius; yet it has not changed man's condition. Has rationalism brought reasonableness to people? Is intellect now valued over emotionalism? Has socialism and communism destroyed poverty? Of course not. Have peace organizations stopped war? Have human societies stopped the abuse of animals?
9. In spite of calls for tolerance, enmity still rules the mind of man. Conflict is still a part of our makeup.
10. We saw some of the greatest technological advances in the 20th century. Hurricanes and tornadoes still rage. The primitive condition is just over the horizon at any moment. In spite of all the science.
11. In spite of ever-increasing human entitlements, unemployment and poverty increase.
12. In spite of marital vows, families are more broken than ever.
13. In spite of drugs that heal, drug addiction is rampant and greater than it has ever been.
14. In spite of modern psychology and therapy, people are as confused as ever.

15. In spite of multiculturalism and tolerance, mankind's standards deteriorate at an alarming rate. Relativism says we have progressed; the ACLU has brought us more freedom than ever before.
16. Despite the presence of human messiah's things get worse. There is only one True Messiah.
17. In spite of great social progress, man advances in circles. He always reverts to his base nature.
18. In spite of the best human intentions, there are always unintended consequences that ruin progress that kicks humanity back to square one. Mankind pushes an arm back into the idealistic box and out pops a leg. The soul of man is depraved. Our souls can only be healed by the work of Jesus Christ. It is only by faith alone in Christ alone. The human actions are held in check by God the Holy Spirit.

Bible doctrine is the only source of absolute standards and can be bent. Doctrine is the sure way to renovate the thinking of humanism. Utopia is the failed goal of humanism. The devil's world marches on aided and abetted by man's rejection of Jesus Christ and God.

Nicodemus approaches Jesus Christ in a neutral way. He was neutral and open. He had some arrogance in his soul; but has not moved beyond his own voice. He understood that humanism and religion were both lacking. He understood these things, but he was an unbeliever.

The Sanhedrin argues about what Jesus did; some of them were forced to admit that there was no other explanation. "We know" means that there were some in the Sanhedrin who understood that Jesus was from God. So, Nicodemus came to find out more.

Nicodemus knew that Jesus was associated with God, but he was not yet ready to recognize Jesus as Messiah.

John 3:2 The same came to him by night, and said to Him, "Rabbi, we know that You are a teacher come from God, for no one can do these signs that You do, unless God is with him."

Lesson #0110

John 2:23 3:1– 5 Life of Christ

6/19/2011 1Sunday

Today, we are going to look at the power of Jesus Christ.

The Sanhedrin is made up of some pharisees, sadducees and scribes and they would hound our Lord for the next 3 years.

At this time, our Lord performed many signs and miracles during this week (but what about the *second* miracle that Jesus does in John 4.

John 2:23 While He was in Jerusalem at the Passover Festival, many trusted in His name when they saw the signs He was doing.

The Sanhedrin plotted to bring Jesus down. A man came to Jesus at night and

John 3:1–2 Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews. The same came to him by night, and said to him, "Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do, unless God is with him."

Nicodemus could hold his own in any intellectual discussion. He saw Jesus as another great intellectual and someone worthy of his attention. He knew the Old Testament Scriptures very well. He was a pillar of the community. He was a fine example of self-righteousness. He was a very moral man and a hypocrite as well. He had a haughty, superior attitude, and a well-developed sense of his own importance. He was an arrogant man.

Nicodemus was willing to listen and to hear and to learn. He determined that it would be worthwhile to question Jesus, as He was a very unique man.

He was very religious, but he was not saved. All that he had done in the Temple were clouded by the Judaistic tradition. He did not understand how the Jew in the Old Testament would fade. He was open to some discussion, however.

Nicodemus did not want there to be any knowledge of his speaking to Jesus, so he came to Him at night. He did have a burning curiosity, which he did not know where it would lead him, but he was interested in Jesus.

Jesus announced Himself as the king; and Jesus would teach him. Nicodemus was forced to admit that Jesus had some sort of a claim and that His signs were certainly supernatural. There was no other explanation. As a student of the Old Testament, Nicodemus understood the history of the Jews, and he knew that many times in history, there were prophets from God. There were many prophets that had come to Israel; and Nicodemus wanted to find out Who Jesus was.

John 3:2 The same came to him by night, and said to him, "Rabbi, we know that you are a teacher come from God, for no one can do these signs that you do, unless God is with him."

Our Lord did not immediately draw attention to Himself. His answer went in an entirely different direction. He offered the universal solution to the depravity of man. Nicodemus did not see himself as a fallen man, as depraved.

Jesus gives Nicodemus a point of doctrine. Christianity and born again are synonymous terms. When Nicodemus heard this, it had tremendous shock value. Jesus knew the true motivation of Nicodemus. He knew why Nicodemus came to Him at night. Jesus read him clearly before he even opened his mouth.

Jesus took complete control of the conversation, and he did not want to let this go off to some tangent. No superfluous objections or questions to take Him off down some path.

Jews considered the Kingdom of God and this was the focus of their lives. Jesus said, "I will tell you how to enter into the Kingdom of God." John picked this illustration because Nicodemus as a very religious man.

John 3:3 **Jesus answered him, "Most assuredly [point of doctrine], I tell you, unless one is born anew, he can't see the Kingdom of God."**

Nicodemus asks how is it possible for a man to be born. He wrongly assumed that Jesus Christ had a physical birth. Nicodemus is focused; he is determined to know what Jesus means here. He will quickly discount a physical rebirth. He will come to understand that this is a spiritual rebirth. Physical birth begins human life; so spiritual birth will begin spiritual life. Birth means a lot to Nicodemus. He is a member of the chosen people, descended from Abraham. Jesus understood exactly what He was doing here, to focus Nicodemus on the comparison of a physical and spiritual birth.

John 3:4 **Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born?"**

"One must be born of water and the Spirit in order to enter into the Kingdom of God." Birth to Nicodemus is being born a Jew, and this is where he has placed the emphasis in his life.

Some think that this is water baptism, but there is no context to indicate this. Baptismal regeneration is a heresy, and baptismal sacrament is believed by many to be required for salvation. It is not a part of what Jesus Christ is about to present. Water can be used in a number of different ways.

Uses of Water in the Bible

1. Isa. 55:1 water can be used for salvation. This is not a literal drink of water. Thirsting is not the image of actually drinking water and it less refers to baptism. Rev. 22:17 has a similar passage. The grace of God in Christ.
2. Water is a figure representing the Bible (the Word of God). Ezek. 16:9 Eph. Ex. 15:23–25 it brings rest and refreshment to the believer.
3. Used for the Holy Spirit as well. John 7:38–39 Living Water
4. John 3:5 a figure of speech for physical and spiritual birth.

John 3:5 **Jesus answered, "Most assuredly I tell you, unless one is born of water and Spirit, he can't enter into the Kingdom of God!"**

Lesson #0111

John 3:5–7 Life of Christ

6/19/2011 2Sunday

Nicodemus is about to get the most important information that anyone could hear; he will learn how to enter into the Kingdom of God. This is applicable to any one of us. The only

way for us to enter into heaven is to be born again. It is possible that he was making fun of Jesus here, by asking, "Physical birth again?"

The most important thing that Nicodemus could do would be to take this information and pass it along. To make certain that his wife and family understand what is being taught here. If you have failed to do this, you are a failure as a father. It does not matter how many advantages you have give your children, if you haven't given them *the advantage*.

Nicodemus is about to hear that he needs to be born again, of water and of the spirit.

Nicodemus is a learned man and he knows that inside the womb, the fetus is enclosed in a membrane in a water based fluid. The amniotic sac ruptures when the water breaks; and a father would know this. This happens in every birth. Water as part of physical birth.

The Human Life and Spiritual Life Analogy

1. A person must be born to receive human life. Human life begins at birth. This is how Jesus begins this analogy.
2. A person must be born again to receive spiritual life. Birth begins human life and birth begins one's spiritual life.
3. Human birth begins human life; and spiritual birth begins a spiritual life.

Nicodemus believes that he is spiritual based upon who he is. He is a leader of the Jews; of course he is spiritual, in his own thinking. This is an entirely different life. The Spirit refers here to the Holy Spirit as connected with the spiritual birth.

The Holy Spirit must take your faith and make it effective for salvation. Without the Holy Spirit, we are not regenerated. One is the response to the gospel and the other is the power of God effective for our salvation.

The Holy Spirit acts as a human spirit to make the gospel understandable to us. The human spirit is a receptor of spiritual information. The unbeliever lacks a human spirit. The information is then transferred to the soul, so that we are able to grasp the gospel.

Regeneration means the gospel is made understandable to the spiritually dead person, and they are positive toward the gospel message. We appropriate through faith the salvation grace of God. The Holy Spirit steps in immediately regenerates the person; this is a birth; it is the creation of something. The Holy Spirit creates a human spirit within us, and that is where our relationship with God is developed. God the Father then imputes eternal life to that human spirit. At physical birth, we do not have a human spirit. Without that, we have no relationship with God. The believer at this point, at the point of regeneration; at the point of new life, he has a new human spirit.

We are born with His love and with a soul. However, we lack the human spirit. We can interact with others via our soul; but we cannot interact with God, as we lack the human spirit. We go from being dichotomus to being trichotomus.

Adam died spiritually when he ate the fruit the woman gave him, and, 900+ years later, he died physically.

39 irrevocable assets + 1 revocable asset are given at the moment of salvation.

Now, Nicodemus becomes interested. This had to be difficult for a religious person to accept. There is no equity with God based upon our own works.

The Holy Spirit justifies us at the point of salvation. We receive the righteousness of God. In the eyes of God, we are lousy sinners, but righteousness is imputed to us.

We are placed into union with Jesus Christ and we share everything that He is and all that He has. In union with Christ, we share His kingship. In reality, Jesus shares everything with us; His priesthood.

1Cor. 2:10–16 Nicodemus can now understand pneumatikos, which is spiritual information. The unbeliever can listen to Bobby teach doctrine and it is only academic knowledge. The believer now needs to start growing spiritually with spiritual food. We have a human spirit and we are able to learn and store doctrinal information. We hear and understand all of this with positive volition.

After being saved, then we are looking to put as much spiritual information into our right lobes as will fit. This will increase our ability to live the Christian life. This is why we are all here. This is provided for us by the grace of God.

The filling of the Holy Spirit is our power to grow. This is why only the believer can have the spiritual life that God intended for man.

The unbeliever looks at the spiritual life as being anti-materialism. Yoga class is simply turning inward and communing with self. They cannot communicate with God. They may or may not believe in Him. This is a complete look at our spiritual lives. Unbelievers can only define spiritually in mystic human terms. When someone talks about that, ask them, "What does that mean, to be a spiritual person?"

John 3:5 **Jesus answered, "Most assuredly I tell you, unless one is born of water and Spirit, he can't enter into the Kingdom of God!"**

Our Lord continues with Nicodemus. Jesus continues to explain. When something is born, it is flesh coming from flesh. **That which is born of Spirit is spirit.** Nicodemus is a learned pharisee, and yet, he cannot grasp this entire faith thing. Jesus used γεννω in the perfect passive neuter participle, which means *to be born of, to be generated from*.

No human spirit. That which is born of flesh is flesh. Nicodemus was depending upon his human birth as his ticket to the Kingdom of God. Abraham's descendants are born of flesh; Nicodemus needed to be born again. Abraham believed and this was imputed to him as righteousness. That which is born of the Holy Spirit is immaterial as well. Being

born a physical son of Abraham is not good enough. Nicodemus knows that he does not have this second birth because he does not even know what it is.

Our Lord was denying that Nicodemus's descent from Abraham would save him. This will not gain the favor of God.

Our Lord was born of a virgin, which is all explained in the Integrity of God book, its necessity. Nicodemus is dredging up a lot of knowledge from his academic background.

John 3:6 **That which is born of the flesh is flesh. That which is born of the Spirit is spirit.**

John 3:7 **Don't marvel that I said to you, 'You must be born anew.'**

Lesson #0112

John 3:4–9 Life of Christ

6/22/2011 Wed

This clandestine meeting reveals to all of us the mechanics of salvation. This reveals so much about our salvation. Jesus calls it being *born again* (which is regeneration). Nicodemus has no idea what this means, exactly. He first asks if, there is something physical going on here.

Nicodemus appears to respond sarcastically here. Sarcasm shows contempt and it is one of the worst things a person can do to you. However, it did not bother our Lord at all. He is setting Nicodemus up for enlightenment.

John 3:4 **Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born?"**

He nails him right here in v. 5. Being born of water relates to physical birth, the amniotic fluid. The 2nd birth is a spiritual birth. The origin of human life book. Jesus is making an assumption that being born physically. This is the beginning of human life. The second birth is being born of the Holy Spirit. A physical birth followed by a spiritual birth.

John 3:5 **Jesus answered, "Most assuredly I tell you, unless one is born of water and Spirit, he can't enter into the Kingdom of God!"**

Jesus begins to explain the difference between a physical and a spiritual birth. A husband and wife produce a child. There is the imputation of Adam's original sin and the genetically formed sin nature. Flesh is flesh, and flesh produces flesh. That which is born of the Spirit results in a human spirit. The opening clarification. Regeneration is the generation of the human spirit. Perfect passive neuter participle of γενᾶω.

We are born with a body and we also have a soul. Uniting these two means we have 2 parts. We have a soul; and what is generated by the Holy Spirit is our human spirit. When Adam fell, his human spirit was lost. When faith is exercised in Jesus Christ, one is regenerated.

As Nicodemus approached our Lord, he was trusting in his physical descent from Abraham to take him into the Kingdom of God. This was his great advantage, being a Jew, a child of the covenant. He did not know that Abraham believed God and that was credited to his account for righteousness. Nicodemus thought that, being a Jew, was his ticket to salvation. This is a misinterpretation of the Abrahamic covenant. He believed that his obedience to the Law of Moses was key to his salvation and reward.

Jesus knew how the Jews thought. Jesus denied the possibility that human descent and good works would get anyone into the Kingdom of God.

Parents pass along the nature of flesh to their children; and they transmit the sin nature to each of their children. Jesus presents the fallacy of Nicodemus's thinking. He must have a spiritual rebirth.

Nicodemus was astonished at this. What Jesus said was exactly the opposite of what he had believed all of his life. Being born a Jew was not enough.

John 3:6 **That which is born of the flesh is flesh. That which is born of the Spirit is spirit.**

For the 3rd time, Jesus speaks of the need for a new birth.

John 3:7 **Don't marvel that I said to you, 'You must be born anew.'**

Jesus then calls to mind the wind. You can hear the wind, but you do not know where it comes from or where it is going to. So, it is of all born of the spiritual. Both wind and spiritual are the same Greek word. They are both πνευμα. Jesus uses the same word in v. 8, but the context explains that Jesus means *wind*.

The Analogy of the Wind

1. The wind cannot be seen; only the effects are visible.
2. How do you know that wind blows? You can hear it and you can see its results (leaves rustling, you can feel it on your face). It can lift a building off of its foundation.
3. However, our Lord makes a point. The point He makes is, you cannot determine the starting point or the destination of wind. Yet, the wind is everywhere. Wind can suddenly start up anywhere, and it may last for a minute and disappear.
4. You only know a wind is there by its results.
5. You can know the wind exists by the power and the presence of its impact. Every wave on the beach is wind driven, which may start elsewhere. Bobby was on the north shore of Hawaii for 3 years, and the waves were generated by great storms off the coast of Alaska. Bobby has seen 30 and 50' waves. So it is with God the Holy Spirit.

The Holy Spirit and the 2nd Birth

1. You cannot see the Holy Spirit. One knows the Holy Spirit by what He does. The effects of His presence.
2. The Holy Spirit, like the wind, is ubiquitous. The movement of the wind is all around us and everywhere.
3. What Jesus says is, one of His works, one of the effects of the Holy Spirit, is regeneration.
4. The Holy Spirit provides spiritual birth. He creates a human spirit, which is unseen, but real.
5. Even though the 2nd birth does not have the obvious visibility of the 1st birth, it is just as real.
- 6.
7. The effects of the Holy Spirit are manifest in the life of the believer.
8. The Holy Spirit produces the human spirit, and there is, because of this, the opportunity for spiritual growth. The filling of the Holy Spirit with doctrine allows you to think differently and to operate in such a way as to glorify God. These things occur rather slowly. These differences may not be apparent in a day by day way.
9. That is the tangible product of the regeneration of the Holy Spirit.
10. That is how the invisible Holy Spirit works. It is like the wind. It is all πνευμα, and the wind is a perfect example of the Holy Spirit.
11. The Holy Spirit produces regeneration and spiritual growth. When the individual is positive toward the gospel, regeneration takes place.
12. The Holy Spirit works invisibly, yet with discernable results. This is not speaking in tongues or healing.

Nicodemus understood the analogy, to some degree.

John 3:8 **The wind blows where it wants to, and you hear its sound, but don't know where it comes from and where it is going. So is everyone who is born of the Spirit."**

Nicodemus has some theological questions. He knew a lot of Jewish theology, but, as an unbeliever, nothing had been metabolized. There was no human spirit where these things could go. The Holy Spirit was working on Nicodemus at this very moment. The Holy Spirit is acting as his human spirit. This helps him to empty his mind of his self righteous background. He had such great pride in his knowledge and works. Knowledge makes one arrogant. This is a great picture of religion.

There are churches which are bound to their heritage, their ceremonies; so many which put a cross over their church; and they have beautiful empty sermons filled with humanism. That is Nicodemus. He was no unlike religious types today, full of wind, but with no substance. Nicodemus was also very political as well. He was a part of the sanhedrin. He was in a rut of Judaistic tradition.

What Nicodemus Was All about

1. Nicodemus had a traditional belief system. He believed

2. *Becoming* is experience; that which happens. *Being* is a state. He was becoming something to be. It should be the other way.
3. We enter into a status first (being) and then that changes us (becoming). Nicodemus is becoming holy through works. He is obeying the Law. He wants to generate God's favor, which he gets through becoming good enough for God to shed grace upon him.
4. Nicodemus had to become holy or saved through his own works first in order to gain the favor of God. He was working he was becoming, in order to reach a status.
5. He chose this instead of gaining a status, which can then lead to changes in a person's life. This is what perplexes Nicodemus so much. His entire life has been about becoming a person God can approve of. It is quite difficult for a religious person to understand this; and they hate that all of the good things that you do are worthless. That is tough for a religious person.
6. Religion had it backwards, as religion always does. He was just too good. He was not just a Jew; he was a pharisee. He had done nothing but gain the favor of God through being good. Nicodemus could not be saved by keeping the Law, because he could not keep it perfectly. Yet, he thought that was the way he could enter into the Kingdom of God.

It is this simple; "You must be born again."

John 3:9 Nicodemus answered him, "How can these things be?"

Lesson #0113

John 3:9–10 Life of Christ

6/23/2011 Thurs

Bobby knows that his vocation and gift is teacher; didn't always want to be. Our Lord Jesus Christ is the greatest teacher of all time. What He is doing is exactly that; He is doing some one-on-one teaching. He knew the best way to reach any student. He knew how to clarify concepts. Bobby must gather the information and determine how to present it; then he has to actually present it. Jesus was able to communicate. He knew the way to touch someone the most. He makes it very easy for Bobby, giving him a lesson plan to follow.

A teacher is to take a student from no knowledge to enough knowledge to pass the next test. He was moving perfectly, step by logical step. The test for Nicodemus was death or life, and making a choice between the two. There is always that problem student. Nicodemus was a tough nut and he did not want to learn. He did not think that he was a student. He thought that he knew it all. He was precocious and arrogant, which made him the most difficult person to teach. He knew more than the teacher, in his own way of thinking.

Nicodemus was a pharisee. He was confident that he was the authority as a pharisee, but he did have some questions. He was ignorant of the most basic concepts; how to be saved and how to enter into the Kingdom of God. He was also having great trouble understanding the concept that our Lord was presenting to him. He had to overcome a

great deal of self-righteousness; of legalism. He was under the covenant and therefore would receive the promised kingdom. He had to be convinced that his law-keeping and good works were useless. He had to grasp a concept that was way beyond anything that he knew. He did not understand grace. Jesus was walking Nicodemus through this concept, in which he was supposed to be this great teacher.

Our Lord's Methodology in Teaching

1. He announces His subject.
2. He explains the subject. He has decided how He would explain it; the best way to explain it. The concept of two births. Physical and spiritual births.
3. He clarifies regeneration as a work of the Holy Spirit in creating a human spirit. In other words He summarized the most critical aspects of what must be learned.
4. Finally, He illustrates what He is saying. He uses an analogy. Some people need the analogy. They need something more than the facts. The Spirit and the wind.

Even though Nicodemus had heard all of the facts, Nicodemus did not fully grasp what he was being taught.

John 3:9 **Nicodemus answered him, "How can these things be?"**

He expresses his continuing ignorance and his rejection of the gospel, up to this point. Sadly, Nicodemus represented something that our Lord would face over the next few years. The Jews at this time were very religious. Religious people are so blind. They are caught up in their own goodness. They can be very nice people, but they depend upon their human virtue. "Look how virtuous I am; look at how nice I am." They think that their acts or works make them a good person. They identify themselves through the eyes of others. They conclude that, "If I am acceptable to others, then I am acceptable to God. I attend church and I pray and I say nice things and I use holy language. I even do odd jobs around the church." And the flip side is, "I don't do too many bad things and I don't hurt anybody." They don't count their verbal or mental sins. Also if they don't know it is a sin, they consider that a freebie. No one reaches God or has a relationship with God based upon their acceptability with God.

What God sees is nothing more than spiritual death. God sees sinners who cannot commend themselves to Him. A perfect God cannot accept the righteousness of God. We all fall short of the glory of God. God must initiate.

Jesus is defining the rebirth. No one can do anything for that; it is given to us by the grace of God. Becoming Christian and living the Christian life is a matter of experiential sanctification.

You become a Christian; and then you grow spiritually. Bobby is going to repeat this from the other night.

The Two Verbs

1. *To be* is a state of being; a status; to exist in a particular status; to occupy a position; this doesn't change; it can't change.
2. *To become* means *to change, to develop into by growth*.
3. Religion is becoming in order to be.
4. This means, *becoming* is living a certain way; it is living in such a way to better oneself according to some set of standards.
5. That is developing oneself in order to gain the state of a relationship with God. Religion is *become to be*.
6. Religion is doing works for salvation. Developing oneself in order to be saved.
7. Christianity is *being* in a certain state; in regeneration, in salvation; and from there, we develop, we become, we grow spiritually. We develop into by growth. That is real Christianity.
8. Faith alone brings the state of regeneration; the state of being eternally saved and having a permanent relationship with God. You can go through the 39 absolutes and you see all of the statuses you become; it is what you are; it is what you have.
9. That is the grace of God for salvation. By grace, we are saved through faith, and that salvation is not of ourselves, it is a gift of God, not of works, so that no man can boast. Religion boasts about its works.
10. Then, in Christianity, there is the becoming; the advance to spiritual maturity through metabolizing doctrine. That is growing into a state.
11. The position of sanctification or being holy by faith alone; this moves into experiential sanctification. Then comes serving the Lord; glorifying Him and using the grace assets which He has provided.

The state of regeneration apart from works, which is so hard for Nicodemus and other religious types to understand. Nicodemus has all of this religious claptrap which he has to look beyond or ignore. He has built up equity. He has been paying on all of this so that he can have a relationship with God. Nicodemus is facing the Person Who is God's grace given to us all.

In all of Nicodemus' training and study, he never understood being born again by the power of God the Holy Spirit. He was so not grace orientated. At this point, he is astonished. This young Rabbi understands a theological concept which eludes him.

Perhaps Nicodemus is being sarcastic here. How can grace be? How can grace exist? What a question for a theological mind to ask; not understanding grace. However, this is a common question of religion. It is something which religious types do not get. Everything in the Christian life is all about grace. We must develop this on the road to maturity. There is a lot of legalistic baggage behind this question. These religious types tend to be so arrogant.

So Jesus now takes him down a few notches. "Are you a teacher of Israel, and you do not understand these things? This simple things, and you don't get it?" He is challenging Nicodemus and his knowledge. Nicodemus is being slapped around a bit. Jesus is

teaching things that Nicodemus has never heard before. There is a spark of, hmm, maybe I don't know everything. His arrogance has to be overcome. He has just been challenged as a great man of theology. He can react to this challenge or he can listen. To his credit, Nicodemus asks questions and he listens to the answers. This is the one little spark of positive volition that Nicodemus has. In all of this fog and confusion, he seeks to cut through all of this confusion in his legalistic mind. When you hear grace, it can be such a breath of fresh air to one who is steeped in religiosity. Grace covers it all. The religious person is the one most difficult to reach. Nicodemus has this small spark. He wanted to see what the Lord had to offer.

Jesus was not saying that Nicodemus was incapable of understanding. He should have been able to understand all of this.

Why Should Nicodemus Have Been Able to Understand All of this

1. A class on regeneration in the Old Testament; the concept is there. A new birth is not in the Old Testament, but the concept of grace and belief in the Savior was there. This should not be a foreign concept to Nicodemus.
2. The Holy Spirit still worked in the Old Testament to regenerate Old Testament people. This happens in all ages. Faith in Jehovah Elohim.
3. The Jewish race was founded through regeneration. Rom. 9:6–12 the father of the Jewish people had to believe.
4. He expressed faith in Christ and God credited this to him for righteousness. Rom. 4
5. Abraham was the founder of the chosen people.
6. This title belongs to the Jews who believe in Jesus Christ in Old Testament times. All Israel is not Israel. Only those who are regenerate are true Israel.
7. There is no chosen race based upon physical birth. The key is the new birth. Regeneration is spiritual birth.
8. The true Jew is the regenerate Jew.
9. Grace and the meaning of the Old Testament had been distorted by legalistic tradition. Grace is throughout the Old Testament; it is found everywhere.

This should have rung a bell in the mind of Nicodemus.

John could have used a number of examples. He chose this legalistic pharisee to emphasize the grace of God in salvation. There is a contrast between grace and religion. The words which Jesus will speak are the sweetest words spoken. We as believers, have accepted all of this by faith in Christ.

John 3:10 **Jesus answered him, "Are you the teacher of Israel, and don't understand these things?"**

Prior to v. 11, Jesus has explained the most basic soteriological information to Nicodemus. Jesus explains the spiritual rebirth to Nicodemus. Nicodemus believe this to be a matter of his physical birth and his good behavior (his adhesion to Judaism).

Jesus makes it clear that all of this is the grace of God, and that none of this depends upon what Nicodemus has done, is doing or will do. Nicodemus was steeped in the law and legalism, because he was a pharisee, living in that fog of legalism.

John 3:9 **Nicodemus answered him, "How can these things be?"**

Nicodemus is amazed and wonders how can this be; how can he have spent all of his life dedicated in this way, and none of it makes any difference. It is not a help to him and his relationship to God. He is filled with all of this legalism.

John 3:10 **Jesus answered him, "Are you the teacher of Israel, and don't understand these things?"**

"You are a teacher and you do not understand any of this?" He was supposedly a teacher of the Bible to people, and yet he knew none of this.

Question: where in the Old Testament do we have a hint of regeneration? Where is the seed for regeneration? Deut. 10:16 Jer. 4:4 Jer. 31:33 Eze. 11:19 Eze. 36:25 Psalm 51:12.

There are pharisees in every aspect of our lives; and it is pure arrogance. However, he is challenged as to his lack of knowledge. This will never dawn on Nicodemus as to how all of this fits together. Jesus was teaching him things that he, a theological genius, did not know or understand.

Nicodemus can either react to this challenge or he can respond to the gospel of Jesus Christ. He can listen and believe. That is the choice for all people.

Regeneration is a reality, and Jesus is testifying to the truth of this, and telling Nicodemus that he knows nothing about it. Jesus' disciples were there and they could testify to what Jesus was saying. That is the plural occurrences in v. 11.

John 3:11 **Most assuredly I tell you, we speak that which we know, and testify of that which we have seen, and you don't receive our witness.**

To them, the gospel is nothing but words, but it is so much more than that.

V. 12: "You do not understand earthly things; how can you understand heavenly things and believe them?"

Here, Jesus uses πιστευω, which is the critical verb of this chapter. If you do not understand the simply earthly analogies which I teach, how can you understand the

doctrine behind them? So, how can you ever go so far as to understand the cross, the hypostatic union, etc.? “Nicodemus, you need to think outside the box.” Put aside your old presuppositions of legalism. Put aside where you are and who you are.

Jesus is aware that the Holy Spirit is working in Nicodemus. It is acting as the human spirit for Nicodemus. Since he is an unbeliever, he lacks the ability to understand and store spiritual information. So the Holy Spirit has to act as his human spirit, so that he can make a real decision concerning the gospel of Jesus Christ. Nicodemus expresses a little positive volition, and this is transferred to his soul, where he has to make a decision. Jesus knows that God the Holy Spirit has done all of that within Nicodemus. It is a simple matter of hearing and believing.

Nicodemus does not believe in the gospel of grace; he understands nothing of the Holy Spirit. What is he standing upon? His good works. All of this soul clutter needs to be put out of the way, which is the problem for every unbeliever.

The gospel is the power of God unto salvation. The Holy Spirit is behind these words. The Holy Spirit is the One teaching these words and clarifying these things in our mind. Breaking through all of the junk in our souls. The gospel is the good news and the power of God is behind it; the words ought to be the correct words of God. When we do this and we recognize what is happening, then witnessing is even more wonderful. Nicodemus could not understand this in his human thinking.

The Holy Spirit makes this all clear; we are to present this accurately and the Holy Spirit does the rest. The Holy Spirit does all of the work. This is spiritual information; a spiritual message. What remains to Nicodemus is, “Yes or no.” This is the point where he can exercise his volition for or against salvation.

God guarantees that when there is positive volition, that anyone with this positive volition will hear the gospel. There is that decisive moment, and he will decide, at that moment, for or against Jesus Christ.

If Nicodemus chooses not to believe, then he will eventually die and spend eternity in hell. Or, if this person believes later, they can avoid hell. There are true deathbed conversions. The thief on the cross did not have any amount of time to bear fruit. The Holy Spirit will continue to work with this information. It is not a one-time thing and that there is no chance in the future; however, there is no guarantee of a chance in the future.

John 3:12 **If I told you earthly things and you don't believe, how will you believe if I tell you heavenly things?**

Jesus continues to give more information. **“Believe in Jesus Christ and you will be saved”** is the bare minimum of information. However, there is nothing wrong with adding more accurate information. The more information that you know, the more you can share, the better off that other person is.

We need to be able to define the grace of God through Jesus Christ. If you are asked, "Jesus was just one man of many who died on a cross;" do you have an answer? You present it and the Holy Spirit will use it.

Lesson #0115 John 3:13–15 Num. 21:5, 8–9 Life of Christ/26/2011 2Sunday

Moving from unbelief to belief and how it is done. The critical nature of the verb πιστευω, which does mean *to believe*. This word has been butchered in many ways. It has been almost neutered. There is a branch of theology that makes believing a formality; and they teach that it is preordained by God that Christians would believe. All of this is accomplished and it is called common and efficacious grace. The faith is simply given to someone in order to believe, rather than it being an actual decision in the soul of the believer. Volition is supplied; the faith is supplied to those who will believe. They would call us the elect; and that there are those predetermined for salvation and others for condemnation. God knows who will believe and who will not believe. The omniscience of God knew in eternity past who would believe and who would not believe.

God does not interfere in the choice itself. We can observe the power of God in the gospel interacting with the true free will of man. **The gospel is the power of God unto salvation,** The free will of Nicodemus coexists with the sovereignty of God, which is the grace provided for Nicodemus. Every person is given common grace who hears the gospel. Those who express positive volition at God consciousness hears the gospel; and God provides to gospel to others as well. When we believe, that is efficacious grace, where the Holy Spirit takes that positive volition and He regenerates the believer. Our volition is none the less a real choice that man can make. All mankind must have the option to believe. It is not our volition which saves us, but the Holy Spirit which regenerates us.

The conversion process: understanding salvation by faith alone in Christ alone. The positive or negative point of Nicodemus will be in vv. 15–16.

The only Person Who can ascend into heaven is the Son of Man. Jesus is speaking of Himself, His credentials, if you will. This refers back to the signs and the miracles which He did that past Passover week.

John 3:13 **No one has ascended into heaven, but He who descended out of heaven, the Son of Man, who is in heaven.**

No one else has been in heaven before to speak based upon his being there other than Jesus Christ. There is only one person who has been in heaven—Jesus. "I have come from heaven and I am the only One with the revelation from heaven." He is able to speak about the Holy Spirit and about the revelation and about the gospel. No man has ascended into heaven to get this information. Only Jesus, the Son of Man. He is God and man, with the emphasis upon His True Humanity. Philip. 2:6–8 **...who, existing in the form of God, didn't consider it robbery to be equal with God, but emptied himself, taking the form of a servant, being made in the likeness of men. And being found in human form, he humbled himself, becoming obedient to death, yes, the death of the cross.**

There is none other name under heaven, given among men, by which we must be saved.

Daniel 7:13 the link between heaven and earth; and here is the One. Daniel 7:13 I saw in the night-visions, and, behold, there came with the clouds of the sky one like a son of man, and he came even to the ancient of days, and they brought him near before him. The Holy Spirit clarifies and teaches the revelation to us. In these last days, His Son has spoken to us.

The doctrine here is, Jesus Christ is the 2nd Person of the Trinity, and He had, in His Deity, had total knowledge of the divine decree. Jesus knew Who He was; He understood that he descended out of heaven.

Nicodemus is beginning to understand Who Jesus is. He is God-incarnate. He is speaking the gospel. He is the identification of the Person of Jesus Christ.

This is where so many cults break down; here is where they get it all mixed up. Jesus is not God or He is a god or He is a prophet; but He is not God-incarnate. Obviously, there is no Trinity in these cults. But that is not the gospel. Jesus Christ gives us the gospel, and His Person is a part of the gospel.

Jesus is explaining to Nicodemus Who He is, and telling him, "Have faith in Me; I am the good news of the gospel." He is the living gospel and the object of faith in every dispensation. This is the case for Adam, Israel, the church or to Nicodemus personally. He is always the object of faith. He is the same Person that everyone in human history must believe in.

His miracles made Nicodemus seek out Jesus in the first place. However, miracles do not get the job done. We are no less saved than the people in the time of our Lord. The pharisees prove to us that miracles are not the key. It is the Person and the work of Jesus Christ on the cross which is the key; that is fundamental. Seeing a miracle is not much different than watching a Penn and Teller magic trick.

John 3:13 No one has ascended into heaven, but He who descended out of heaven, the Son of Man, who is in heaven.

Jesus presents an analogy here. The doctrinal parallel will be added into the parallel.

John 3:14 As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,

Jesus is going to lead to the gospel, but Jesus begins with the illustration from the Old Testament. The Holy Spirit must clarify the gospel.

John 3:15 that whoever believes in him should not perish, but have eternal life.

Regeneration is based upon faith. Πιστεω is used for the 3rd time. Nicodemus realizes that Jesus keeps talking about believing. This will bring Nicodemus to a decision point. Nicodemus sees entering the kingdom as much different that appropriating eternal life via faith alone in Christ alone. This is the absolute truth; the means. This is a comparative incident. Nicodemus will understand based upon this incident.

The Jews continued to whine and complain and they blamed God for every problem that they encountered.

Num 21:5 **The people spoke against God, and against Moses, Why have you brought us up out of Egypt to die in the wilderness? for there is no bread, and there is no water; and our soul loathes this light bread.**

These people were irrational. They said, there was no food and water and that God brought them out to the desert to die. They say there is no food, but they hated the food that God provided for them. They simply rejected the doctrine that they heard. They went into absolutely maximum reversionism. They are blinded to the truth. The food is right in front of them and they say, "There is no food." That requires a lot of faith. They have no appreciation for the provisions of God. They lack grace orientation and doctrinal orientation. They are like those who say, "How can God let this happen to me?"

Sometimes, these pressures are brought about to accelerate spiritual growth. Moses and Aaron experienced accelerated spiritual growth, as did Aaron's youngest sons.

Num. 21:8 **Yahweh said to Moses, Make you a fiery serpent, and set it on a standard: and it shall happen, that everyone who is bitten, when he sees it, shall live.**

God sent snakes, probably cobras, and this brought death to many. This little cobras would slither up and bite these people. These people had nothing but venom in their souls against God and Moses. God placed venom into their bodies, to match their poisoned souls. The punishment fit their crime. Justice in action. God's justice and righteousness along with another aspect of His wonderful character. This is a picture of the total depravity of man. The entire Old Testament displays Israel over and over again in total rebellion against God. However, in all of this, in grace, God gives them a way to escape from the horrible death from being snake-bitten.

Even in rejection, God brought His grace to these people. He demonstrated His love. He never left anyone to his own sins; He offered up the way out. Cobras are all over, and God has Moses make a bronze serpent. If they looked at it when bitten, then they lived. If they did not, they died. Look at it, and you live; refuse to look at it, and you die.

This is a perfect picture of nonmeritorious faith. Look at it and live; don't look at it and die. Jesus Christ was also lifted up on a cross, and the sins of the world were poured upon Him. All Israel had to do is look and live; all we have to do is believe and we live.

Nicodemus gets the analogy. None of these Israelites did something meritorious to gain life; it is given to them.

Num. 21:9 **Moses made a serpent of brass, and set it on the standard: and it happened, that if a serpent had bitten any man, when he looked to the serpent of brass, he lived.**

Lesson #0116 Num. 21:8–9 John 3:14–18 Life of Christ 6/29/2011 Wed

Glen someone a pastor of Grace Bible Church in Corpus Christie passed away.

Nicodemus is being schooled by Jesus Christ, going step by step to a decision point. Grace or legalism for salvation. Nicodemus has leaned upon his own works, his law keeping. He is a pharisee and a teacher of Scriptures, but he is beginning to understand his two options. Jesus Christ continues with an illustration. This one is an Old Testament illustration. This is one that Nicodemus will comprehend immediately. He does not understand the true meaning of the Scriptures which he has studied for so long. He approaches Scriptures from the standpoint of his own ideas. Millions of people have approached the Scripture from all sorts of viewpoints. Some superimpose liberation theology over the Bible. It always ends up in apostasy. He is now face to face with his moment of truth. This is the very same moment that every person must face. It is decision time. Positive volition at the point of God consciousness. There is an age of accountability for all of us. There is an age when we are able to understand the gospel and make a legitimate decision. The age of accountability can occur as early as 3 or 4. Bobby believed at age 4, according to Bob. This is why the parent must drill the child in the gospel until they understand perfectly. At some point, they are accountable for that decision.

God consciousness occurs when a person thinks, *why am I here* or *Who is God?* Then God is obligated to supply a person with positive volition with gospel information. That allows for the decision point to come to the person.

There are people who might be killed to hear the gospel; but if someone is positive at God consciousness, God will provide them with the gospel. Millions of believers in communist China and in heathen countries all over the world. Nicodemus is past this point. He approached Jesus at night because he wanted to know. We have the opportunity to hear the same gospel. Nicodemus is now face to face with Jesus. Nicodemus is being presented with the gospel and now he is at a decision point. It is a black and white decision; do you believe or do you not believe.

In vv. 14–15, Jesus provides the gospel clearly.

John 3:14 **As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,**

John 3:15 **that whoever believes in him should not perish, but have eternal life.**

The second verse is the mechanics of the gospel. However, Nicodemus's wheels begin to turn in his head.

Moses got 40 years of flack, and the flak of the Jews is like no other people. There was a very venomous cobra in that area which had gone after the Jews. There was no antivenom at that time.

Num. 21:8 **Yahweh said to Moses, Make you a fiery serpent, and set it on a standard: and it shall happen, that everyone who is bitten, when he sees it, shall live.**

Then there were instructions; a serpent of brass was set on a standard. The Jews had rejected the grace of God. They had ignored the doctrines that Moses was teaching. Those who rejected Moses and the grace of God.

Num. 21:9 **Moses made a serpent of brass, and set it on the standard: and it happened, that if a serpent had bitten any man, when he looked to the serpent of brass, he lived.**

This is the complaint of the Jews, the whiney Jews.

Num 21:5 **The people spoke against God, and against Moses, Why have you brought us up out of Egypt to die in the wilderness? for there is no bread, and there is no water; and our soul loathes this light bread.**

Manna is what they need and God provides it, and they reject it. The demonstration is in the form of judgment and deliverance. The snakes are all over.

Today, the parallel are all these people who complain about what God has done or not done for them. This generation never reached the land. In grace, God gave these people a way to avoid this agonizing death. Even though God was bringing justice to this recalcitrant people, He also brought them love; there is justice and righteousness and there is love. God is not just a God of justice and punishment. God's grace stands between eternal life and eternal death.

God told Moses to make a bronze serpent and to put it up in the middle of the camp, and all they had to do is, look at the serpent, and they would be delivered from their illness.

The Analogy of the Serpent on the Pole

1. There was no human virtue, none at all, in simply looking at a replica of a metal snake. What human virtue is there in this? None.
2. It was the opposite of human virtue.
3. The snake represents their rejection, their certain death, all of the snakes. The snake represented their negative volition.
4. In the symbol of that death, there was the means of death.
5. Just as the symbol of our Lord's death on the cross, so is the symbol of life. The cross is not life; it is what Jesus accomplished on the cross.

6. Just looking at the serpent represented the way to life. There is no merit here.

How this Is Salvation

1. Moses made the serpent at God's command.
2. Then Moses gave exactly the clear instructions in order to be saved.
3. The Jews were to do nothing; no medical procedures; just look at the image Moses had made.
4. No begging, no pleading, no crying, no agonizing about their sins. They did not look to themselves.
5. Just looking was exclusively to God. They were not doing anything meritorious; they were looking toward God Who was doing for them.
6. This is a magnificent picture of non-meritorious faith in the correct object. Lift up your eyes and live.
7. This was a detestable sight which became the way of salvation. They were not happy about snakes. To see a bronze snake on a pole was not something they would like; it was a detestable sight which became their deliverance. This was all the work being done by someone else. Moses is a type of Christ.

Nicodemus is being informed here that Jesus Christ is salvation. All he has to do is to look to Him for salvation. He only needs to look to our Lord, Who will be lifted up, in order to be born again. Faith in that work must be expressed by every individual for regeneration, according to John 3:15–16. A mother cannot lift up the eyes for a child; everyone had to look in order to live. Nicodemus suddenly God it.

John quotes the Lord Jesus Christ in the next two verses:

John 3:15 **that whoever believes in Him should not perish, but have eternal life.**

Aorist active indicative of αγαπω, which means *to love*. This is a gnomic aorist. This means, without time, or time is not an issue.

Gave is the aorist active indicative of διδομαι. This is the word for grace. He just gave it to the whole world. Giving just depends upon something. Μονογενής which means *uniquely-born*; and Jesus was born o a virgin, which is unique.

John 3:16 **For God so loved the world, that He gave His one and only Son, that whoever believes in Him should not perish, but have eternal life.**

John then does a little editorializing. God did not sent His Son into the world to judge the world, but to let the world be saved through Him.

John 3:17 **For God didn't send his Son into the world to judge the world, but that the world should be saved through him.**

If one believes, they are saved; if they do not, then they remained under judgment forever.

John 3:18 He who believes in Him is not judged. He who doesn't believe has been judged already, because he has not believed in the name of the only born Son of God.

The Analogy Is Explained Further

1. Believing in this verse is the counterpart to *looking* in the Numbers passage.
2. These are both nonmeritorious actions.
3. These are simple expressions of faith, as opposed to some meritorious work.
4. Israel simply looked at the lifted-up snake, the snake which Moses provided based upon God's Word.
5. They did nothing to be delivered from the venom which led to death. They could do nothing.
6. They were filled with venom, with injected venom, which is analogous to sin and the sin nature. This is the venom with which we are all born.
7. Even in that condition, they were saved from death by believing in Moses and lifting up their eyes. Bobby can just see this, someone writhing on the ground in pain. And Moses says, "Just life your eyes up and you will be fine."
8. They deserved death, not salvation, because they rebelled against God.
9. All mankind is depraved and dead because of sin and the sin nature. This begins with Adam, and all mankind is dead and under condemnation. No one earns or deserves to have that conviction and death sentence lifted. We do not desert to have life.
10. Just as the snake image was lifted up, so Christ was lifted up on the cross, which took away from us the death sentence. Nothing of merit can be offered up by us.

Lesson #0117

John 3: Life of Christ

6/30/2011 Thurs

The last couple verses we studied are quickly covered. There is an Old Testament analogy that Nicodemus did not understand before, but Jesus presents it in a way that he might get.

John 3:14 As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,

John 3:15 that whoever believes in him should not perish, but have eternal life.

The Analogy

1. Moses lifted up the snake and Israel looked at the snake, and that was God's grace. Israel did not deserve to be delivered. They complained bitterly about God's grace. They complained that Moses brought them into the desert where there was no water and no food, even though God was providing them water and food. They had

God's grace. Deliverance for the Jews is nonmeritorious. This is not a good work, to simply glance to the snake.

2. Likewise, the Son of Man is lifted up, Jesus said in John 3:14, and anyone can believe in Him for salvation.
3. The snake on the pole represents Jesus Christ on the cross. That is the imagery and the analogy, which Nicodemus is clear about now.
4. Looking at the lifted up snake image is analogous to believing in the lifted up Christ for salvation.
5. Just as merely looking up for deliverance from physical death is a nonmeritorious act of faith, so is believing in Jesus Christ for eternal deliverance a nonmeritorious act to gain salvation.
6. Looking or believing are effective for deliverance or salvation, because there is no virtue or works associated with these acts. No greatness can be ascribed to a person for believing or to looking.
7. Both deliverance for Israel and salvation for mankind is all about the grace of God, nothing else. Looking is equivalent to believing in the analogy. This so describes God doing all of the work and man receiving the work of Jesus Christ. God delivers us and saves us by His grace.

Now Jesus lays it out clearly, so that Nicodemus can understand what God is providing. We have the context perfectly. Many only understand the gospel by John 3:16 and now we understand the analogy which builds up to this point.

When God gives, it is a grace gift, which, here, is His uniquely-born Son. He gave us the second Person of the Trinity. The bronze serpent represents not perishing from a snake bite.

The symbology of the serpent is Jesus taking upon Himself the sins of all mankind; He becomes sin for us.

Jesus asks us simply to believe in Him. We are not to work for it, agonize over it, strive for it; simply believe in Him.

John 3:16

1. Whoever means anyone in the human race.
2. Another who responds to the gospel message will not perish.
3. This is the doctrine of unlimited atonement. This means that Jesus died for everyone. Jesus loved the elect and the world, the *κοσμος*. This is all of us, the world.
4. Everyone must respond for himself. No one is saved by association or because of ancestry. Bobby has a good ancestry, but it did not save him. No family association gets you into heaven.
5. All anyone must do is to look upon the Lord Jesus Christ. The *looking* analogy is so excellent, because there is nothing that you have done except to move your

eyes. The worst of the worst could look. The one who complained the longest and the loudest; he could look and God would heal him.

6. Any man looks upon Christ by believing in Him. Look is equivalent to believing in the analogy.

John 3:16 **For God so loved the world, that He gave His one and only Son, that whoever believes in Him should not perish, but have eternal life.**

Believing in Jesus is the most decisive moment of our lives.

What Does ΠΙΣΤΕΥΩ Mean?

1. *To believe* is an act of faith and trust.
2. Faith is a nonmeritorious system of knowing. You know something to be true by faith.
3. Faith is a conviction based upon confidence in the authority and the veracity of someone else.
4. Faith is certainty that what is unseen is real.
5. We do not see God, but we have faith and trust that He is the provider of salvation. God loved us so much that He sent His uniquely-born Son.
6. Therefore, we have assurance of our salvation through nonmeritorious faith. We have certainty.
7. Faith must have an object in which to trust. Our faith is not blind. We do not believe in something totally lacking in evidence. We have a tangible, historical object of faith. Ours is not a blind faith, as is found in evolution. Our faith is placed in Jesus Christ, Who lived, Who was observed by many, Who died physically and spiritually as our substitute, all testified to by many eyewitnesses. That is the heart of the gospel. God saves every person in exactly the same way.

How Much Faith in Jesus Does it Take? How Much Faith Are We Required to Have?

1. It takes a little more faith than no faith at all.
2. Jesus compares faith to a mustard seed, which is the smallest of seeds. Matt. 17:20 **He said to them, "Because of your unbelief. For most assuredly I tell you, if you have faith as a grain of mustard seed, you will tell this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you.** Everyone, at this time, in an agricultural society, knew the size of a mustard seed. With this little bit of faith, you can move a mountain from here to there. Nothing would be impossible to you.
3. The smallest amount of faith is enough to move the mountain.
4. The smallest accomplishes the greatest. That is faith.
5. A grain of faith is enough to accomplish everything.

6. That which is impossible for man to do on his own is always possible for God. We cannot provide our own salvation. That is an immovable mountain. We might as well try to push K2 in the Himalayas.

In this verse, the mountain is our condemnation. It is an immovable object; it cannot be climbed, it cannot be drilled through. We cannot get around it, under it or through it. But a minuscule amount of faith can accomplish the impossible. The Holy Spirit has taught it to us. One tiny mustard seed of faith; regeneration. This mustard seed of faith removes the condemnation. We are condemned; we are perishing.

John 3:16 For God so loved the world, that He gave His one and only Son, that whoever believes in Him should not perish, but have eternal life.

Perishing is the culminative aorist of ἀπολυμη.

The Culminative Aorist and Apolumê

1. The aorist views an event in its entirety. We are perishing from birth. We are condemned from birth and therefore perishing.
2. The culminative aorist regards the action of the verb from its existing results. We look at the end result; the culmination of a lack of faith. *Perishing* is not just an annihilation. The culminative aorist means that this is a living, eternal doom; an unthinkable doom. In the subjunctive mood, which means *perishing* is not absolute; it is only a potential.
3. There is the negative μη here. *Perishing* is not even a potential here. The end of the whole thing is pretty bad, but the expression of the smallest amount of faith precludes even the potential of perishing. Therefore, it is not possible to perish. Once saved, always saved; so we perish not.

What stands between eternal life and perishing is one tiny bit of faith, the size of a mustard seed. The grace of God provides us the opportunity to express faith. It is part of the 39 irrevocable absolutes. The believer will have eternal life.

Faith Results in Eternal Life

1. The believer receives, at the moment of expressed faith, regeneration. This is immediate and everlasting; a possession of a new spiritual life.
2. That life is eternal.
3. This is a life that cannot be lost and it is guaranteed by this Word of God.
4. It is an eternal fellowship which, after physical death, means residence in heaven with a new resurrection body forever. One glance, as it were, is the eternal result. A good reason for the sign in the end zone John 3:16.

This is the cause for what God has done for each one of us. Why did He do this. What could cause Him to do such a thing? **God so loved the world.** This is God's motive. He

did not have to do this. He could have left us under condemnation. He could have thrown Satan into the Lake of Fire at the moment that he sinned.

Love is a misunderstood word when it comes to God.

What Is this Incredibly, Powerful Love?

It has been defined all over the map and it is totally misunderstood.

1. Divine love is the absolute virtue and benevolence of God's thinking and actions.
2. Along with perfect righteousness and absolute justice, love is the basis of all God's actions toward mankind. God sent His Son because He loved us; and He does the greater here, in the provision of salvation; so He can certainly do the less for us in our temporal lives.

The motivation here is love, and this is an amazing love from God which is centered in the free gift from His Son. Behind this verse is the cross of Jesus Christ. The terrible price paid by Jesus Christ for our salvation. Then we begin, in only a small way, to grasp what love really means, when it is God's love. This is a love concept that Nicodemus was not used to or cognizant of. This one phrase stunned Nicodemus. This love, revealed by Christ, as in marked contrast to the pharisaical view of God. The pharisees believed that God hated sinners and He hated gentiles and that God delighted in their death and condemnation. God could only love those who were the sons of Abraham and those who kept the Law. So this shocked Nicodemus all the way down to his toes. This was a very revealing day for Nicodemus.

All of this probably occurred in less than an hour. It seems simple to us, but it is clear to Nicodemus. Jesus was expressing God's love to Nicodemus, and how He reveals Himself to man and that He went through all that He went through in His 33 years of His life. The incredible abuse that He took in the final 24 hours of His life. All of this was motivated by His love. No one earns or deserves this kind of benevolence. His justice must condemn man, and yet, John 3:16 tells us that God so loved the world.

Lesson #0118

4th of July Message

7/3/2011 1Sunday

Inalienable rights to all, as in freedom, and to secure these rights, governments are instituted among men, deriving their said powers from the people. When a government abuses its position, it is the right of the people to remove it. Abraham Lincoln: "We are conceived in liberty."

With dependence upon divine Providence, we mutually pledge our lives, our fortunes and our sacred honor. Freedom was more important than their financial security or even than their own lives. It took 5 years of war in order to make this document a reality. Today, this is our heritage. May we guard our liberty with the firm understanding that it can be lost. There are always enemies, foreign and domestic, who would deprive us of our divine endowment of our liberty. History is taught in schools for this reason, so that we understand what has gone before.

The founding fathers knew our history, and they recorded the tyranny of King George. We appeal to the supreme court of heaven, and we solemnly publish that this colonies ought to be free and independent states.

We are allowed the exercise of our own free will, without infringing upon the liberty of others. With freedom, the decisions which people make are truly their own. In order not to abuse this freedom, people must take responsibility for their own actions and their own choices. They must be prepared to take the outcome.

Freedom is to fail or to succeed. Truly free decisions and actions always produce a variety of results. Some will succeed and some will fail. The blessings of freedom guarantee equality of results. Freedom provides equality of opportunity but not equality of results. Without the intrusion of others and excessive government regulations, the rule of law protects individual rights and the equality of opportunity rather than imposing equality of results. Equality of results means that everyone must receive approximately what everyone else has. A safety net, below which no one is allowed to fall; and also a ceiling above which no one can rise. The safety net is welfare and the ceiling is repressive taxation. The success of some must be limited in order to make up for the failures of others to achieve equality of results. The results must be dictated, under a repressive regime. That is the premise of Marxist socialism. This is the ideology that some embrace for this country. The real consequence is slavery. Enslavement to government is the consequence for those who abandon individual freedom for the deceptive equality of results.

Those who have the authority over us, must support the equality of opportunity, for all to flourish or to falter. But not to coerce equality of results.

Social engineering, certain social elites dictate the equality of results by depriving some individuals the full range of their success or failures. Hence, class warfare is inflamed. These arrogant leaders see themselves as more qualified, better informed and with better ideas, to trample individual freedoms in order to gain that level playing field. They are willing to lie to achieve their collective goals. Many people today accept that utopian nonsense, replacing divine promises with human promises; and thereby they forfeit their freedoms. Their desire for security devolves to slavery and dependence. Total dependency upon government is not individual freedom, but it is slavery. They will relieve themselves of their freedom so that government can regulate their lives. Remove the sting of bad choices or difficult circumstances. They feel entitled to equal results in favor of a false security. In accept the lie of socialism, the loss of freedom is inevitable.

To halt this deception and to halt this movement, we must recognize an emerging tyrant by his words and by his actions. He promises to level the economic field for all. He will confiscate the wealth of the successful and redistribute this wealth to the downtrodden, to the oppressed. It sounds just and charitable, but it is anti-freedom. It results in slavery to those who dictate the results. The tyrant will tax and regulate capitalism out of existence, because capitalism produces inequality. He will seek to control the means of economics to achieve equal results. He will endeavor to provide the workers' paradise, removing most

personal responsibility, and provides unstable entitlements. These entitlements are not set in stone, and they can be easily lost.

In the past, patriotism, morality and individual sacrifice have characterized the American way of life. Today, such qualities are fading; multitudes of people have no clearly defined objectives in life other than self-gratification and self-aggrandizement. They are relativists who have no standards to be held to.

Spiritual and moral decline, which sow the seeds of slavery and destruction. Hosea 4:1–3 The Lord has a case against the inhabitants of the land: "Indeed there is no truth, Nor goodness, Nor knowledge of God in the land. There is cursing, lying, murder, stealing, and committing adultery; They break boundaries, and bloodshed causes bloodshed. Therefore the land will mourn, And everyone who dwells therein will waste away. All living things in her, Even the animals of the field and the birds of the sky; Yes, the fish of the sea also die.

As believers in Jesus Christ, we have the only true freedom, of which we can never be dispossessed. **We will know the truth and the truth will make us free.** Inscribed on the tower at UT. The truth here is not secular. This is an eternal endowment of freedom regardless of exterior circumstances. The truth of Bible doctrine is the only true freedom; the only freedom that is permanent. No one can suppress it and no one can remove it. Freedom in a nation can be removed. People can give up the endowment of freedom. Spiritual freedom is needed to execute the spiritual life. We are free to execute the spiritual life no matter where we live, in national freedom or under tyranny. The church has faced all kinds of tyranny. There have been murders and terrorism in various and sundry ways, but they never lost their spiritual freedom. Paul's freedom continued even in jail. Being behind bars is not the loss of freedom if you are a believer in Jesus Christ. There are millions of believers in China who are not free, but they have freedom in their souls. Freedom is endowed by God. Freedom comes from God. Mankind can give freedom and man can take it away, when it comes to temporal freedom. But spiritual freedom is the heritage of the new birth, of regeneration. Anyone who hears the gospel message hears the truth of spiritual freedom. Faith alone in Christ alone is freedom from the worst tyranny of all; the bondage of sin and death; freedom given to us by the filling of the Holy Spirit; freedom of the 39 irrevocable assets. Freedom to make our own decisions before the Lord. Freedom to participate in God's great grace. The benefits guaranteed by the only real utopia. Regeneration is the door to spiritual freedom. It is what we are actually studying in John 3, and related to our celebration of freedom. It is worth is to spend time thanking the Lord for our freedom.

Lesson #0119 John 3:16–18 Gal. 5:13 Life of Christ 7/3/2011 2Sunday

Freedom and national freedom and the blessings of national freedom and the dangers of losing that freedom.

True freedom is through the door of Jesus Christ. Nicodemus came at night and wanted to speak to Jesus about what he had seen and heard. And Jesus tells him, **"You must be born again."** Then Jesus took him from here to John 3:16.

John makes this an editorial comment after Jesus gives Nicodemus the gospel. God gave a grace gift, His uniquely-born Son. The only One born without a father and without a sin nature. The pay off is, *whoever believes in Him will not perish but have eternal life*.

John 3:16 *For God so loved the world, that He gave His one and only Son, that whoever believes in Him should not perish, but have eternal life.*

John 3:17 *For God didn't send his Son into the world to judge the world, but that the world should be saved through him.*

The only reason one will end up in the Lake of Fire is, they chose never to believe in Jesus Christ. God's grace and His justice demands that everyone have the opportunity to believe in Him. Believe or not believe; an individual circumstance or responsibility. The grace of God trumps all. This is the way of spiritual freedom. This is the gift of spiritual freedom for all mankind.

John 3:18 *He who believes in Him is not judged. He who doesn't believe has been judged already, because he has not believed in the name of the only born Son of God.*

Gal. 5:13 *For you, brothers, were called for freedom. Only don't use your freedom for gain to the flesh, but through love be servants to one another.*

Believers in that era were persecuted all over the Roman empire. They had believed in the Lord Jesus Christ and they were made free. Only do not turn your freedom into an opportunity to the flesh. Do not turn to the slavery of legalism. You were saved by grace; do not depart from grace. Grace is freedom from the prison of legalism. Through love, serve one another. In freedom, a believer chooses to serve someone else rather than themselves. A special kind of love; the highest form of love. A free choice to sacrifice oneself to serve the Lord rather than to serve one's own desires. God is the author of our freedom.

No one earns or deserves God's grace. We disgust God. We are not born under God's favor. He cannot stand us. His justice can do but one thing: condemn us. We are condemned already. God expresses absolute benevolence. He bestows it upon all mankind through the Person of His Son.

Nicodemus hears this and he is in shock. This is in marked contrast to the pharisees. Their love is much different. God hated sinners, which was true to a point. God delighted in their death, not in their salvation. To the pharisees, God could only love those descended from Abraham. He could only love those who kept the Law. This is not true righteousness, but the approach to righteousness of the pharisees. So Nicodemus was surprised by this disclosure. Nicodemus was not the issue and his works were not the issue; but it was all about God. Nicodemus was proud of himself; he was proud of his heritage and proud of his ability to keep the Law. But this is a complete departure from what Nicodemus understood.

Man, like Nicodemus and the pharisees, humanizes God. Man equates divine love with human love. God's love must be like my love. He assigns to God his own emotional and subjective feelings and values. God's love is incomparable and His love is never man's love. We cannot simply compare Him to ourselves. You cannot find God by finding yourself.

There are parallels to God's love in human life. For instance, the father who provides for his son and for his family day in and day out, regardless of how he feels at that moment.

We need to understand God first, and see ourselves from His view. Sinners, apart from God, are lost. You want to be able to explain evil, to explain what happened to man throughout history. We are not getting better. We are just the same as Adam when he fell; we are unable to create a utopian society. The only utopian society is the one where sin natures are taken care of. The resurrection body in heaven is utopia. There is not utopia on earth, apart from the Millennium. Only God can provide such a thing; rather than man.

You start by understanding God and His grace first. We learn Who God is. His love is unchangeable, it is not sentimental or emotional; it is not impassioned, as our love can be. It is neither up nor down. It does not wain and it does not wax. God does not fall in love like we fall in love. God is love. It is His very essence. It is a part of His character; it is an attribute of God. It is not personal love as we understand love between humans. We understand it to be attraction. We do not love those that we find repulsive, or have done evil against us. God's love is toward those who are obscene to Him; God's love is toward a fallen man, and an essence which offends God's justice. Man, as a sinner, has no worth and no value to God. No love from God emanates to man's sinfulness.

Personal Love

1. Personal love is that which a person feels toward his spouse, family, gf.
2. That love is centered on an object, an object which is attractive to a person.
3. Love grows because one person grows in value to another person. The more you appreciate their character, the more your love grows.
4. So human personal love grows in the sense of increasing knowledge and affection. God's love does not increase and it does not change.
5. Human, personal love is flawed because it can wain, increase or even be lost.
6. Human love can be based upon false assumptions and promises; we can be hoodwinked in love. It is flawed.
7. Love can decrease and can be lost when the value of another person diminishes or disappears. That is human love's weakness. God's love is the opposite.
8. Human love can remain relatively constant in some cases. That is based upon the person who loves; who is more than self-aggrandizement, self-centeredness, and self-gratification. The person must have integrity. However, there are still emotional highs and lows. Things can get a little dicey when emotions run high. That is not God's love.

God's Love

1. God's love does not increase or decrease; it does not have highs and lows. We are loved the same way from beginning to end.
2. This is amazing when we realize that God sees no virtue and no merit in sinful man. We are not attractive to God as a sinner. A baby comes from the womb, and God hates that baby (100 people left the church when Bob taught that). God does not see babies the same way that we do. They are born spiritually dead.
3. His love for man is so overwhelming and ceaseless and changeless, that God willingly sacrificed His most precious relationship for us. That is how we can begin to define God's love. John 3:16 gives us a clue as to what God's love is all the most. Would you sacrifice the one you love the most for the one you hate the most?
4. He loved us so much that He sent His Beloved Son, God Incarnate, to die. We deserve nothing less than total condemnation by God.
5. There is no greater or more powerful love that exists than God's love. It is beyond anything that we can comprehend. In Romans, God demonstrates His love toward us, in that, Christ died for us.
6. What kind of love causes God to do this? Sinful creatures who have no real love.
7. This is called impersonal love. God loves personally those who are believers. However, our subject is impersonal love.
8. It is not personal love that Jesus is speaking of. Nicodemus is not a believer and he is not regenerate. The extension of God's attribute of love and this impersonal love can be easily misunderstood.

Impersonal Love

1. Impersonal love does not mean without reference to a person.
2. God's love is constant, unchanging, ceaseless and applies to all of us. God loves all people, not matter how sinful, as much as anyone else. God sent His Son to die for us.
3. He sent His Son to die for us, who are valueless and worthless to Him. Jesus was sent to all mankind and we are all born in spiritual death. We come to this in spiritual death and we have Adam's fallen nature. Adam's original sin is imputed to every person at the moment of birth, which is a death sentence. **In Adam, all die.** This maxim applies to all of us. In spite of this, God is able to love all mankind and offer all of us salvation. This is actually the most powerful of all love. Impersonal love defines how God loves sinful man. This is not expressionless; this does not mean that God's love is devoid of compassion or mercy or care. God's love is the very essence of compassion, mercy and care. God's grace stands between us, and hell and heaven. That is the absolute in compassion and care. God loves us and cares for us and shows us the greatest mercy and grace; He died so that we will not perish but have eternal life.

John 3:16 **For God so loved the world, that he gave his one and only Son, that whoever believes in him should not perish, but have eternal life.**

John 3:16 is an extremely simple verse. However, people strain to be saved and they come up with the most difficult things to be saved. It cannot get any simpler than this, but, for some people, it is too simple; this is easy-believism, as some say. What is behind this verse is complex theology.

Tonight, we will focus on “**God so loved the world, that...**” which defines God’s very reason for saving us. Love is something that almost everyone has a definition for, and it is one of the most used and abused words in the English language or in any language. This is God’s love, which is even more misunderstood.

That is the main clause; the major idea. It is a very simple main clause. God is the subject; the verb of the main clause is the aorist active indicative of *agapaō*. It is God Who loves. There is an object, which is Greek word *κόσμος*. Correctly translated *world*. The world here is all mankind. This gives us unlimited atonement in this phrase. This is not an easy statement. God loves all mankind. There is something else here that further describes God’s love.

There is a subordinate clause introduced by a coordinating conjunction *οστε*. This connects the main and subordinate clauses.

The Grammatical Structure

1. *For God so loved the world* is the main clause; and then comes *that* followed by the subordinate clause.
2. Because *οστε* is used, it connects the two clauses; it is grammatically clear that the subordinate clause is a result clause.
3. That additional action, the subordinate action, which follows from the action of the main verb, which is *to love*; in other words, the subordinate clause is the result of the main verb.
4. Therefore, translating the main clause with the coordinating conjunction; God loved the world, so that He gave [or, *with the result that*]
5. The result of God’s love is the gift of all kind, His uniquely-born Son.
6. God loved the world so much, with the result that He gave His uniquely-born Son. He loved mankind so much that He gave the most precious and important thing that He could give.
7. Therefore, the gift of the Son is the result of God’s love.
8. In order to have a result, there must be a cause. Cause and result must go together.
9. In v. 16 the result is the grace gift of God to mankind.
10. The cause of that gift is God’s love, the main verb. This is the cause, reason or motive.

11. Love is the cause or reason or motive of God sending His Son.

Bobby is going to build concept upon concept, which will explain where our salvation comes from.

The Motive and the Result

1. God's love expresses the highest form of grace. Grace is the gift of God's Son to man.
2. *That* connects the motivation with the action.
3. In other words, the motive of God's love results in the grace gift. Love is the motive and grace is the result.
4. The motive behind our salvation is God's love. This is complex theology behind this.
5. This is what is our salvation opportunity; because God loves us.

This is not personal love. Personal love requires merit and value; but we are not meritorious to God. We are born spiritually dead. Mankind can only be condemned by God. John 3:16 tells us that God does love us, despite our condition and our total lack of merit. This is applied to every person who has ever lived. The worst person in the world, this applies to. Jesus died for Mohammed, for Buddha, etc. God's love as given in John 3:16 is directly to the unlovely and the virtue-less. In the eyes of God, we are all the same; we are all in total depravity. If you understand God's holiness, then you know the greatest person in the world is no different before God than the worst person you can think of.

God's Love in its Relationship to us

1. God takes that which is absolutely abhorrent to Him, because we are born with a sin nature and with imputed sin. God expresses an unfailing love toward the disgusting object, which is mankind.
2. This can only happen because God's love depends upon His character. It depends upon the character of the person who does the loving.
3. The focus in impersonal love is on the character of God, not upon the worthiness of the object, sinful man, who is completely unworthy. This is how God is able to love that which is unlovely.
4. God's character cannot be compromised in any way. So how can He love something sinful and not be compromised.
5. In dealing with mankind, God cannot express love without His perfect righteousness and justice playing a part.
6. These attributes guard God's love from compromise with sin. Thereby, they allow the expression of His love without conceding any of his perfection. That is the problem with impersonal love. God is not imperfect.
7. Love can never be separated from God's righteousness or justice. Mankind is never dealt with in love alone. So many people talk about a loving God, but they

have no clue as to how this can be done. His love never operates apart from His full essence. People are fouled up about God because they want to focus upon one attribute. You cannot understand God if you focus only upon one attribute. You must always think of it in connection with other attributes. God cannot love mankind apart from His justice and righteousness.

The Unfailing Love of God tells us how this all works.

Impersonal Love

1. God's impersonal love is the very essence of compassion, mercy and care for us.
2. His impersonal love is absolute benevolence when exactly the opposite is justified from God.
3. His justice condemns us; it must; but God is still love. Impersonal love works even as we are condemned. His love is still in operation.
4. Condemnation precedes God's gracious work of salvation.
5. That is how impersonal love operates along side His integrity, righteousness and justice.
6. Impersonal love is total concern for the welfare of and the provision for all of God's human creatures.
7. Impersonal love is God's eternal giving of Himself to fallen mankind. That is what is behind John 3:16
8. That is the essence of grace, the greatest gift of His Son.
9. Impersonal love continuously seeks us in spite of our rejection of the very One Who offers such benevolence. That is the constant expression of love through grace. This always seeks us; it never stops.
10. Impersonal love is as inherent to God as it is alien to the human race. This is unique to God; there is no love like this from no one else.

This needs to be understood in terms of God's plan. Divine impersonal love is not within our capabilities. Some people can understand that which they have some capability of doing. It is impossible for us to identify this matchless love in this life. We should be able to understand How it operates in life.

John 3:16 **For God so loved the world, that he gave his one and only Son, that whoever believes in him should not perish, but have eternal life.**

1John 4:10 **In this is love, not that we loved God, but that he loved us, and sent his Son as the atoning sacrifice for our sins.**

Our love works it up for one another. Someone loves us a little more and we love them back a little more. God cannot love us because we love Him. He loves us so much that He provides us His Son.

God's Impersonal Love

1. God's impersonal love sent His Son, but now we know why He sent His Son. He would receive what we deserve; His wrath.
2. God's integrity demands that sin be punished.
3. His righteousness demands that sin be dealt with in a just way. God's justice is perfect; we cannot wriggle out with a good lawyer.
4. God's impersonal love contemplated man in His misery and need of salvation. God knew we were condemned. We are all under the death penalty. God looked at us in our total misery. His impersonal love caused Him to meet our need.
- 5.
6. In grace, God acted to meet the demands of His Own justice. Only God can meet the demands of His perfect justice. We all fall short. We are imperfect. We cannot meet His demands.
7. God is able to do this because He loved the world so much that He sent His Son. Jesus Christ became our substitute in order to fully fulfill His justice. We are on the docket, deserving of death. My Son is condemned for you; this is what saves us. We miss the blow torch; he gets it.
8. The Lord Jesus Christ became the propitiation for our sins.
9. Propitiation is the work of God through the substitutionary spiritual death of Christ whereby the just wrath of God is satisfied regarding the sins of mankind. This work is caused by His impersonal love. Righteousness, justice and love all working together. All are fully expressed in the crucifixion of God the Son. Where justice meets and imputes the sins of mankind.

Any other kind of love pales by comparison. His impersonal love is the basis and the cause for sending His Son for our salvation.

Rom 5:8 **But God commends his own love toward us, in that while we were yet sinners, Christ died for us.**

Are you willing to die for someone that you cannot stand. Are you willing to stand in the box of the worst condemned criminal there is? Jesus is willing, even though we are miserable sinners. He made the greatest sacrifice on our behalf.

Because of His righteousness, God cannot love sin, and we are all about sin. We have no way to reconcile the enmity between us and God.

Why God Cannot Personally Love us

1. For God to personally love us in the condition in which we are born is not possible. Such personal love is impossible.
2. If we are the objects of His personal love, then God would also have to love the sin that is in us. We would be the object of some merit, but we have no merit.
3. Personal love would violate His perfect righteousness and justice.

4. God would not be God if He violated His attribute of righteousness. That is what makes personal love toward us sinners impossible.
5. God cannot favor love over justice and righteousness; that would compromise His character.
6. The perfection of His Person would be conceded to love. If God loves us personally, then He must love the sin in us.
7. Personal love of sinners means that absolute righteousness would be compromised.
8. Should God favor love in this way, He would be relative, like us. God can never make right wrong or wrong right. This would mean that His omnipotence would violate His righteousness this is the only motive that He can have for sending His Son.

Lesson #0121

John 3:16 Life of Christ

7/7/2011 Thurs

John 3:16 **For God so loved the world, that he gave his one and only Son, that whoever believes in him should not perish, but have eternal life.**

The cost we will never fully comprehend of God sending His Son until, perhaps, we are in heaven.

Bobby has been thinking about the Lake of Fire. We have all burned ourselves and seen those with burns all over. It is almost beyond comprehension. No way anyone would want to spend 10 min. there; let alone eternity.

The Lake of Fire was developed for Satan and his angels, all of whom rejected God. Those who reject God will join Satan. What stands between us and the unthinkable is 6 hours on the cross. This is what have of v. 16 says.

Another subordinating clause with a coordinating conjunction. Hote was the first coordinating conjunction. The second coordinating conjunction is hina. This with the participle of πιστευω. The verb εχω in the subjunctive. What follows is a subordinate purpose clause. The function of a purpose clause is to express the goal or intent of the main verb. Hina = *in order that, for the purpose that*. **Whoever believes in Him will not perish**. So many believe that there is nothing after death. Perish means the Lake of Fire. God graciously sent His Son, motivated by His impersonal love, motivated for man's salvation through faith alone in Christ alone. Love is God's motive, the cause of all that He does for us. The result of that love is sending His uniquely-born Son of God Jesus Christ. The purpose of God's love is man's eternal life through faith alone in Christ alone. One main clause and 2 subordinate clauses of plan and purpose.

There are several soteriological doctrines which are behind this. The doctrine behind the motive for our salvation. It is the doctrine of God's impersonal love. Divine impersonal love. This is the key to the grace gift of God's Son.

We are hopelessly lost; hopelessly mired in sin. God's perfect righteousness rejects all sin and the sinner. That is spiritual death.

Impersonal Love Summary

1. Impersonal love depends solely on the integrity of the subject, which is, in this case, God. Impersonal love does not depend upon the object.
2. God cannot love sin and He cannot love the sinner personally. The object of that love has some merit. We have no merit to God. We have no personal association with God, as Adam and Even did before the fall. They had a personal relationship with them on a daily basis.
3. Impersonal love cannot depend on the merit of the object; it cannot depend upon the merit of the sinner. In God's eyes, every person is foul and repugnant from the moment that we are born. Such a one violates the integrity of God. God cannot overlook sin; He cannot personally love the sinner.
4. His impersonal love is directed toward His Own merit, which is His perfect righteousness. It is not directed toward relative righteousness.
- 5.
6. Impersonal love motivated God to send His Son. God loves His Son personally because of His personal righteousness. We cannot fully understand that relationship between Father and Son, although there is a dim analogy between a human father and son. The love of God never wavered from His son except for a 6 hour period when He was on the cross. God sent His Son because of the benevolence in His Own character. All of them have the same essence.
7. The sacrifice of God's Son demonstrates His impersonal love. Rom. 5:8 This preserves His personal integrity and solves the problem of sin in mankind.
8. The perfect righteousness and justice of God are satisfied (propitiated) at the cross. The justice and righteousness of God can never be satisfied in direct relationship to us.
9. The impersonal love of God is demonstrated in the salvation offered to mankind through the substitutionary atonement of His Son. The Amazing Grace is all about God the Father and God the Son. It is the grace of God, the epitome of grace.
10. Grace is the expression of the impersonal love of God. It is all based upon God's character. Based upon impersonal love, God provides for an intimate association of Himself and sinful man.
11. Divine impersonal love is the benevolent expression of God's grace in relation to sinful mankind without accepting or overlooking man's sins. God cannot over look these faults, although we do in personal love relationships. It is based upon God's character and His character alone.
12. Impersonal love is governed by the integrity of God. Thus toward man, God's love cannot be dependent upon the object. God's love cannot be object oriented. God's impersonal love cannot be directed toward the... Impersonal love must operate within the confines of the character of God, always. That is how we are saved.

Final Summary of Impersonal Love.

1. God's impersonal love is subject-oriented; not object-oriented. God impersonal love is directed toward us because He carries the merit.
2. God loves His Own perfect righteousness and justice. He does not love man's sinfulness. John 3:16 is directed toward all unbelievers. The subject of impersonal love. There are many professors who do not understand this. If you truly understand this, you know a tremendous amount about God. We are taking groups of basic doctrines and understanding God and His salvation work. This is the heaviest of all subjects.
3. His impersonal love toward man is expressed by the Father sending the Lord Jesus Christ, the One with His very Own perfect righteousness.
4. Jesus Christ came to propitiate our sin. He satisfies the righteousness of God; the righteousness of God has found us lacking; the justice of God has condemned us. This way, the Father's perfect righteousness can be satisfied and not compromise.
5. The Father's impersonal love is also expressed in reconciling through His Son, the extreme hostility between Himself and man. God cannot abide any of it. So He reconciles that hostility by the substitutionary punishment of His Son.
6. His impersonal love caused Him to redeem mankind. God's impersonal love caused Him to redeem man, to pay the price of His Son to remove man from the slave market of sin, from the power of sin and death. There was nothing that we did to deserve it.
7. God's impersonal love was His motive to atone for the sins of all mankind for His Son.
8. God's impersonal love was expressed in the sacrifice of the Lord Jesus Christ. This is also the meaning of John 3:17-18

John 3:16 **For God so loved the world, that he gave his one and only Son, [in order] that whoever believes in him should not perish, but have eternal life.**

In Adam, all die. The only perfect man; the only one. We genetically acquired the imputed sin from Adam. Adam was not a part of the procreational process of the Lord Jesus Christ. Jesus Christ is the only one to come into the world apart from sin.

John 3:17 **For God didn't send his Son into the world to judge the world, but that the world should be saved through him.**

We are already judged, but this refers to a later judgment which all unbelievers face after death. The grace and the impersonal love of God which removes that condemnation.

The one born into sin, and remains in rebellion in God, stands judged from birth all the way to eternity.

John 3:18 **He who believes in him is not judged. He who doesn't believe has been judged already, because he has not believed in the name of the only born Son of God.**

Once a person accepts the free gift; once he accepts the uniquely-born Son of God, then God is free to love him personally. After we accept Jesus's substitutionary death on the cross, we are no longer spiritually dead. One thing makes us the object of God's personal love. There is a shift from impersonal love to personal love. We are justified. God justifies us, one of the 39 absolutes which we receive at salvation.

Justification is an act of God's grace whereby we are made righteous in His sight. His righteousness is given to all those who believe in Him. We have His righteousness. This is a legal or forensic declaration. Christ satisfied the righteousness of God. God removed the barriers.

Closing Points

1. We believe in Christ.
2. We are made righteous in His sight.
3. God recognizes this righteousness in us and declares us justified.
4. This declaration of righteousness is made possible because the Lord Jesus Christ propitiated the righteousness and justice of God on the cross.

Final Points

1. God does not personally love sin anywhere, including in believers.
2. God loves His righteousness anywhere it is found.
- 3.
4. He is not compromised in His personal relationship with believers, even though we still have a sin nature and we sin.
5. He loves us as members of His family. However, that love is based upon His merit imputed to us; not in any merit of our own. Even when we are saved, it is His merit.
6. Since His personal love is directed toward His perfect righteousness in us.
7. Therefore, His personal love has affinity for the object whereas, before, it did not. There is attraction and value in us because we are justified.
8. God's personal love, finding value in His perfect righteousness in us, then initiates a perfect, eternal relationship, which is constant, changeless and without compromise. This is why we will not spend a millisecond in the Lake of Fire. That is our God.

Lesson #0122 Communion John 3:16 Life of Christ 7/10/2011 1Sunday

Communion Sunday:

Just at the right time in history, God humbled Himself, taking on Himself the blood and flesh of a man. In His humanity, He was without spot or blemished, separating Him from the holiest men who have ever lived.

Jesus Christ is distinctive. All that He did was testified to in public by thousands of people. The 1st advent was the greatest event in human history. With His coming, the Messiah of Israel had arrived. The same God Who dwelt with Israel, as a cloud by day and a pillar by night, in the Tabernacle and in the Temple; He now walked among the Jews.

Mark 1 tells us that Jesus began teaching in Galilee and the time was fulfilled, and the Kingdom of God was at hand, and His message was, "Repent and believe in the gospel." Jesus Christ was saying just what John the Baptizer said.

His miracles were signs of His truth and the credentials of His person. They authenticated Him as Messiah and they validated His message and the authority of His message.

Jesus acted and spoke with unquestionable authority, even though many did question it. Yet, Israel rejected Him as their king. The cross had to come before the crown. The rejection by Christ by His Own people was the benefit to all mankind; cursing was turned to blessing. He uttered the true and authoritative Word of God. "Heaven and earth will pass away, but My Words will not pass away." His Words were the very words of God. He was the Living Word, the Man that all men had to come to know. Only God could forgive sins. Mark 2:10–11 But so that you may know that the Son of Man has authority upon earth to forgive sins, He said to the paralytic, "I say to you, Arise, and take up your cot, and go to your house."

The miracles which He performed were fantastic, but nothing in comparison to the healing which He accomplished on the cross. This renders all men savable. The universe as we know it now will be destroyed, but it will be restored as well. Also, through the substitutionary death of Christ, He freed us from the slave market of sin. The results includes deliverance from the obligation and the curse of the Law. The pharisees did not understand this, as they tried to keep the Law in order to be saved. Jesus Christ was both the Messenger and the Message, of hope and confidence; the true prophet, priest and king. He was the salvation for all mankind, and the guarantee of the Kingdom to come.

Christ as priest: the purpose of the Levitical priesthood was to teach Israel about the redemption and propitiation. All of the ritual sacrifices looked forward to the true event to come.

There was the requirement of the shedding of blood; the requirement of the innocent substitutionary sacrifice. All of this symbolized the Lamb of God, Who would someday make the real sacrifice.

Salvation was in the Old Testament, throughout the Old Testament, redemption, substitutionary sacrifices; and the Levitical priesthood could illustrate but not accomplish what Jesus did.

The divine priesthood is realized in the Person of Jesus Christ, Who was a priest after the order of Melchizedek. Jesus is both Priest and King forever and ever.

Our Lord's sacrifice was once for all time for all mankind, and not to be repeated. He took His sins upon Himself in His Own body on the cross. He suffered separation from God, even though He had no sin nature and no sin. He was perfectly righteous and perfectly righteous substitute, standing in for the unrighteous sinner.

In Jesus we have unlimited atonement foreshadowed in the Old Testament. Our Lord is unique and sinless and the only go-between between man and God. Our only Mediator. **We have been sacrificed by the body of the offering of Jesus Christ, one time, one offering, for all time, He has perfected those who have been sanctified.**

There is no need in our age for a separate priesthood; we are our own priests. There is no comparison and there is no repetition.

There is doctrine behind all that we understand. Propitiation is the critical doctrine behind our Lord's sacrifice for sins.

Perfect righteousness requires that our sins be dealt with in a just way. We all are in a miserable lost condition.

Through Christ, God can forgive sins without compromising His Own integrity. We do not deserve it, but we have it. Our Lord places Himself between God and man; His righteousness stands for us. He took for us our punishment, making the greatest offering that can be made for us. How could we owe anyone any more.

John 3:16 **For God so loved the world, that he gave his one and only Son, [in order] that whoever believes in him should not perish, but have eternal life.**

The communion information is what is behind this simple statement of John 3:16–18.

Nicodemus was the questioner and Jesus Christ gave Nicodemus a personal invitation to accept this grace gift, to be born again, to be regenerated. There is no other way that anyone else would be able to enter into the Kingdom of God. This invitation to Nicodemus is open to all mankind. These 3 verses speak of a universal overture and gift to the entire world.

We will then pick up with the next increment of our Lord's life.

Lesson #0123

John 3:22–24 Life of Christ

7/10/2011 2Sunday

these verses are being skipped over:

John 3:19 This is the judgment, that the light has come into the world, and men loved the darkness rather than the light; for their works were evil.

John 3:20 For everyone who does evil hates the light, and doesn't come to the light, lest his works would be exposed.

John 3:21 But he who does the truth comes to the light, that his works may be revealed, that they have been done in God."

Jesus left abruptly and went into a baptismal ministry by the Jordan.

It seems that there was plotting going on with the pharisees by this time, upset over all that Jesus had done during holy week. So Jesus left.

Jesus was a threat to these religious leaders; He terrorized them, in fact. If Jesus actually ascended to the throne, what would happen to the pharisees? To their thinking the wrath of Rome would come down upon them and crush their little world. No matter how many legions it would take, Rome would come in and destroy them. These religious figures did not know He is God Incarnate, so they use human viewpoint. They were only concerned with their own human power and approbation.

Jesus revealed them and their corruption, and He did this right in the Temple, revealing just how greedy they were. He challenged them right in the Temple and their profiteering from the sale of animals.

There is the problem with what the animals were to represent. When animal sacrifices were offered, they were to come from the offerers' own flock; and those who were poor, they had ways to making this work.

Even in religion today is all about religion and power. Religion which must rule the world and those who get in the way must die.

So Jesus left Jerusalem. He was not afraid of them. He left because His time to die had not yet come. It was not yet the right time. He had many things to do and many doctrines to teach before consummating His work on the cross.

His disciples were ignorant men, and they needed to be prepared. The epistles and gospels written by these disciples were the result of the concentrated teaching which they received.

The problem with cults is, they do not teach the Bible, but they teach that which is extra-Biblical. Move away from the Bible means, you move into apostasy every time.

Our Lord had things to do. He had to train His disciples and He had to move away from the fulfillment of the Kingdom, which would not be fulfilled in the 1st advent.

John would write all about the 2nd advent in the book of Revelation. The promise would be fulfilled...even though their King would be disciplined.

Jesus is out in Judæa for about 8 months. He and John had a parallel ministry, both proclaiming the same message. There was the need for repentance. They both called for man to change their minds. People at that time had minds distorted by phariseical religion. They were both baptizing converts. Jesus did not baptize, but His disciples did this (John 4:1).

This is how Jesus taught them. He was explaining the doctrines which He had just proclaimed in Jerusalem. The disciples were confused and uncertain about all that He taught. They were followers of Jesus, and yet they did not understand all that Jesus was teaching them in Jerusalem.

The baptism illustrated things like the washing of regeneration.

We are similarly training for the same thing; our spiritual life. The disciples were being trained for the rest of their lives just as we are being trained for the rest of our lives.

John's ministry had to come to an end. Just as R. B. Thieme, Jr. stepped down from the pulpit in 2003. At some point, Bobby's ministry will be over and someone else will take his place. Jesus Christ provides for that. We will not be left without. That is guaranteed.

John's ministry was winding down, even though there were large crowds following him. Jesus was the real thing and John was the forerunner.

John 3:22 **After these things, Jesus came with his disciples into the land of Judea. He stayed there with them, and baptized.**

John continued to baptize, and he baptized because there was a lot of water there. He was not sprinkling; he was dunking. John required for his baptism pure running water for the ritual. Stagnate pools of water are not suitable for baptism. He needed clean, running water. The continuous flow of water allowed for this. Obviously, this was for sanitation and also for the correct teaching of us being made clean in our baptism.

John and Jesus were washing as an illustrating and also explaining the reality behind it all. This was also a picture of repentance as well as of cleansing. The pharisees were aware that John needed this water. This was a ritual purification which paralleled the cleansing as a part of Judaism, which had become a legal requirement. It was the Law, so we do it.

John 3:23 **John also was baptizing in Enon near Salim, because there was much water there. They came, and were baptized.**

John 3:24 **For John was not yet thrown into prison.**

The pharisees connected the purity illustration that John did to the purification that they were offering. Their thinking did not offer up the true doctrine of purification. John was sticking with Bible doctrine as he understood it.

Legalism always wars against grace. Some ritual. A verbal battle was being waged over John's ritual for reality. In the eyes of the pharisees, there was a competition here for bodies, and, therefore, for money. The Jews considered themselves as the ones in charge, and cleansing rituals was their prerogative. No one out in the desert was going to make the claim of cleansing anyone.

For the pharisees, it is all about their works. They had a power problem. There was not a problem with doctrine, but with power and control. All these people followed after John and Jesus, and this took from their monopoly. They had many meetings determining just how they could put a stop to John's ministry and to Jesus' ministry. The pharisees were like a hornets' nest that someone through a rock at. Jesus poked at this yellow jacket nest and it drove them nuts.

The pharisees send a great debator to have a discussion with John's disciples.

John 3:25 **There arose therefore a questioning on the part of John's disciples with some Jews about purification.**

Lesson #0124

Titus 3:5 John 3:25 Life of Christ

7/13/2011 Wed

Bobby's old platoon sergeant got in touch with him; Sergeant Stephen Mattoon was the best soldier that Bobby knew and did a great job in training Bobby, and he learned practical leadership from him. Bobby knew book leadership. He was an airborne ranger. He told Bobby to google his name. Involved in special ops and special forces. This is one of the most important arms of our services. They are involved in a lot of the fighting in Afghanistan.

24th of July, he will speak in the second service. We are a nation at war, even though it does not affect us individually very much.

From the very beginning of John the Baptizer's ministry, when he was the herald of the Lord Jesus Christ, the pharisees were there. They went out into the wilderness, heard about him, and they listened to him speak. Anytime there was a speaker like this, the pharisees wanted to monitor what was going on. They were not seeking truth; they did not believe his message; they had not repented about the Messiah. They mostly wanted to keep track of him, and they understood Whom he was announcing.

Also, this was not the first time that there was a claimant to a Messiah-ship. Many Jews today don't believe that there will every be a Messiah. The pharisees were probably of the same ilk.

They understood immediately that Jesus was the man John was announcing. All of this took place outside of Jerusalem, and did not affect them much. However, they were getting whipped and they did not like it. Jesus was in their face, exposing their hypocrisy and their apostasy.

The pharisees were quite upset at this young upstart. They began to actively plot to get rid of Jesus and His followers.

Jesus left Jerusalem, and it was not yet His time to die; and the Holy Spirit led Him. He went out to the wilderness in Judea, and His ministry paralleled that of John the Baptizer's. The messages were the same; the need for repentance; and the offer of the kingdom, which was now present because the King was here. They were preaching the same message.

A herald is an important aspect of Jesus' ministry, because he is an independent witness. A false Messiah would be unlikely to have a herald.

There was a plot among the pharisees to get rid of both of these men.

The pharisees were going to make an issue out of the baptism which was being done. They would use the ritual of purification to discredit the baptisms of John and of Jesus Christ. For them the purification rites were simply legal requirements; the purpose was to make those who were unclean clean. It was accomplished only as a ritual; it was just a religious practice. There was not real meaning beyond the fact that the Law told them to do it. This was law keeping to be righteous. These rites had nothing to do with being related to truth; they had nothing to do with Jesus Christ. This whole pharisaical plot was not about theology, doctrine or purification; it was a ruse so that they could take power back from John and Jesus, both of whom attracted very large crowds.

They had an extravagant lifestyle and they were well-respected; and they did not want to lose this status.

This Jew was very knowledgeable and he was able to get into debates and relished that. He approached the disciples of John and he did so in order to stir up a controversy. They did this sort of thing all the time.

They knew where John was; he was easy to find. He took an indirect approach. He did not walk into the middle of their camp and attack John directly. His purpose in this debate was to drive a wedge between John and the Lord Jesus Christ.

This Jew berated the baptism of Jesus' disciples. The pharisees and John were on the same wavelength, was the impression that they tried to give; but that the disciples of Jesus were going off the reservation. He was playing on the loyalty and zealotry of John's disciples. They were a little jealous already and they did have a problem. Jesus was attracting larger crowds than John, so John's ministry was declining, as well it should

These disciples were dedicated to John, and they wanted to hearken back to the good old days when all the proselytes would come to John. However, both Jesus and John conducted the same ritual with the same reality. This Jew knew that. He was a troubleshooter for the pharisees.

He completely misunderstood the reason for this ritual. There's was a ritual for reality. The pharisees did not teach any doctrine; they simply followed a ritual. For them, it is all about the ritual. Churches today do the same thing.

The plan is to drive a wedge between these two groups and put them off against one another. They hoped that Jesus and John would fall into petty squabbles. Many modern scholars, liberal ones, see this is a break between John and Jesus (although that is false). They thought that there is some kind of a difference between John's message of repentance and Jesus' message of regeneration.

Both Jesus and John spoke of repentance, which refers to a change of mind. Both had messages about repentance. Jesus revealed the result of a change of mind; the result of repentance. When you repent, you are born again. The messages were the same.

The disciples were disseminating doctrine throughout Judæa. The disciples were learning as well when they carried out the baptism. They could learn and regurgitate. They learned bit by bit. You never learn as much as you do when it comes to teaching. Teaching means that you must learn and understand what you are talking about. These disciples were eager; they wanted to teach.

This is where the misunderstanding between the disciples of John and Jesus came in. They were teaching the same thing, but the disciples of John got a different message. Titus 3:5 **...not by works of righteousness which we did, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,** We are not saved by the deeds of our own righteousness; we are not saved because we are really nice people who do really nice things. God's grace saves us; not our works. Mercy is a part of God's love. The grace of God comes out of His love. The washing of regeneration. The baptism is a washing. We have been cleansed of all unrighteousness. There is also the renewing of the Holy Spirit, which is being renewed by to the Holy Spirit in the human spirit. That is what the grace of God accomplishes. John's baptism and Jesus' baptism were both designed to teach this. The whole purpose of this period of time, was to teach the doctrine that Jesus had been announcing in Jerusalem, like Nicodemus. This was being announced all over Jerusalem. It was illustrated by ritual purification, which is baptism. This is a picture of grace and the renewing of the human spirit.

When Jesus went into Jerusalem, the word was being spread. The disciples were learning the doctrines as well. Everywhere you find legalism, it is a perversion of the grace of God; it is anti-Biblical. This Jew, this harbinger of legalism, opposed what our Lord was doing, based upon legalism.

Jesus were teaching regeneration and John continued to teach repentance, which doctrine illustrated a change of mind in the baptism. The means was faith and the result was regeneration. If grace is not in your soul, you are vulnerable to legalism.

Some people have left Berachah and people have become the opposite of what Berachah teaches.

In any case, there was no rivalry between John and Jesus. Luke 7 indicates that there was no animosity or pressure or problems between John and Jesus. There was never a doctrinal difference. They taught the same doctrine. Jesus, of course, brought more to the table.

The two of them never got together. Why didn't Jesus just incorporate John into his inner circle of disciples and present a united front? It would seem logical to unite forces. Then they could spread the word together. There were people being converted by both ministries. There was a good reason that Jesus did not incorporate John into His ministry.

John was in the dispensation of Israel and Jesus was in the Age of the Hypostatic Union. John was the last and great prophet of a great line of prophets. He was the last of the great prophets. It was a different age when Jesus began His ministry. His disciples transitioned into the Church Age.

John 3:25 **There arose therefore a questioning on the part of John's disciples with some Jews about purification.**

Lesson #0125

John 3:25–26 Life of Christ

7/14/2011 Thurs

We are studying the life of Christ so that we can know our Savior. Jesus did bring doctrine and this was a transition doctrine from one age to another. We must understand His life in the light of God's historic perspective. We cannot interpret His life, Person and doctrine, without understanding where Jesus fits into the entire scheme of God's plan. He is the central figure of God's plan, but we need to understand the dispensations from God's perspective.

History comes at us in many forms and in many ways, and all of them being human interpretations. Bobby was a history and classics major in college, and it was fascinating to him. Church history in seminary, which is even more interesting. It is also cool to put church and secular history together and how they work together and blend together.

However, we need to understand the dispensations and the various eras of history. We need to understand the Angelic Conflict throughout the dispensations. Each dispensation is a progressive era. We must understand these dispensations and to know them as related to our Lord.

There are 3 distinctives to dispensationalism. The hermeneutic allows us to correctly interpret Scripture; ecclesiology, which is the doctrine of the church, and it distinguishes

us from Israel—we are not spiritual Israel. Then eschatology and the eternal state, and these epochs give us a unique perspective of the end times and how they relate to the rest of aspects of dispensations.

There was a debate that arose, and purification is an important part of the Mosaic Law. This Jew here was a great debater and he is very glib. He can present a false argument and win. He is that good. He is a part of a plot to drive a wedge between John's disciples and Jesus's disciples. This was all about jealousy and power. This is a lot like the Republican party and the TEA party, and the Democrats trying to drive a wedge between them.

John 3:25 **There arose therefore a questioning on the part of John's disciples with some Jews about purification.**

The religious hierarchy was a mafia like organization. People came to Jesus to repent and to be cleansed via baptism. This is what our Lord was teaching. The pharisees observed this and were concerned that their control over Israel was being taken from them. They were losing their religious power and they wanted it back. These two outsiders were causing them problems. They hoped to foment internal dissension. The Jews here were sent by the pharisees to cause dissension among the brothers. There was a harmony of doctrine.

The ritual purification is in contradiction to Jesus's baptism, and that was the wedge to be used to be driven between the disciples of Jesus and John.

He hit a nerve with John's disciples, who were worried that John's ministry was being eclipsed by Jesus. Some of his disciples were upset about this and they were extremely loyal to John. They had been hoodwinked and they did not realize that they were being manipulated into thinking that there were substantive differences between Jesus and John.

John, Jesus and Dispensations

1. Jesus ministry must continue to increase while John's will decrease.
2. The changes happen because it is a dispensational necessity. This is where dispensations come in.
3. At this time, right at this moment, dramatic changes were occurring in God's plan for Israel.
4. Jesus was at the center of these changes.
5. John the Baptist's time was passing into history. Divine history was moving past John the Baptizer.
6. A new dispensation had begun; a new era in God's plan had begun.
7. This was the second shortest dispensation besides the Tribulation. This dispensation, which was about 33 years, was a cornerstone or a hinge in the divine plan. This is the dispensation of the Hypostatic Union.
8. The era of the Hypostatic Union connects and divides the Church Age and the Age of Israel. There is continuity and discontinuity.

9. Israel and the church are certainly different from one another because of the incarnation; the Hypostatic Union, which belongs to neither dispensation. The Age of Israel knew nothing of the church. When Jesus left, the church was formed.
10. The Hypostatic Union is a separate dispensation because it was a unique time in human history. This was unique in human history and is the central point of human history.
11. Not only is this the dispensation that brings salvation to all mankind, but it plays a major role in defining the other dispensations.
12. John the Baptist, Jesus and the disciples illustrate all of this to us.

Jesus, John and Dispensations

1. John the Baptist marked the conclusion of an era in divine history. This was the conclusion of the era of Israel.
2. John overlapped into the Hypostatic Union. Israel and we have the Hypostatic Union. John was in Israel and yet he overlapped into the age of the Hypostatic Union. Jesus dispensation was represented by the disciples of Jesus and John.
3. John the Baptizer was truly of the Old Testament; the Age of Israel. He was a prophet who prophesied of the Messiah. He is called the greatest of the prophets. All of the prophets in some way announced the Messiah, who made the same announcement, but John had the triumphant and final announcement.
4. John was the final prophet in that long line of prophets.
5. John rightly belonged to the dispensation of Israel as a prophet and as a forerunner.
6. However, John announced the new era, initiated by Jesus.
7. An era, the Age of the Hypostatic Union, which bridged two dispensations, and John was the one to introduce it.
8. Jesus Christ was the One of Whom the prophets spoke; this is what places John into the Age of Israel.
9. But John had to remain apart from the ministry of Jesus. As the prophet and forerunner, John represented the close of the old dispensation.
10. Our Lord incorporated the disciples of John into his inner circle.
11. From the disciples of John to the disciples of our Lord. Israel and John and his disciples; John announced the Hypostatic Union but was not a part of it. He never links up with Jesus. These disciples became a part of our Lord's ministry and discipleship, when John left the scene.
12. Later they represented the transition from the Hypostatic Union to the Church Age. On the day of Pentecost, the new age came, and they became the early church.
13. These disciples became the representatives of the ascended Christ, which is what we are as well. We are ambassadors; we are witnesses for Christ. We represent Him and we glorify Him.

For a short time, there was some jealousy; on the part of John's disciples. This Jew got them all riled up and said Jesus was violating the Mosaic Law. They were confused and

they had become confused and driven to jealousy. The Jew was successful in his mission of generating a conflict.

John 3:25 **There arose therefore a questioning on the part of John's disciples with a Jew about purification.**

In this confusion, the disciples of John and Jesus would come back to the fold, to the religious legalism of the pharisees. Discredit, divide. It started to work, but not ultimately. John the Baptizer would stop this.

John's disciples come to him and ask about Jesus. What about this? He is baptizing now and all are coming to Him. We used to get people to show up and now He is getting all of the crowds. They were jealous and this was a distraction to them.

This sort of problem exists in churches today; the jealousy between pastors. Sometimes is the congregation of one pastor against the congregation of another; or between individual pastors.

Issues like money, attendance, numbers; programs. That is never a good idea. That is an excellent way to incur divine discipline. When one church is growing and another church is not growing. In seminary, there are classes about how to grow a church. You speak the truth, evangelize, and God will bring in the believers.

Some even recruit from other churches; we have better this and better that. This has happened in Berachah for decades. A group here or there; they get disaffected and move, and then come back and try to take people away.

God will provide the hearers. Bobby's purpose is to just teach his congregation and to guide them into growth. There ends up being gossiping and maligning and this is being divisive. A lot of bitterness has grown up between people here and people who leave Berachah. That should not be a cause of bitterness.

There are no programs in Berachah to meet other people or to socialize or for whatever reason, but people come to Berachah to learn doctrine.

Now and again there is a real theological difference and that is a reason to leave one church and go to another. When false doctrine is being taught, then get out. That is what this Jews was doing to John's disciples.

These disciples were very dedicated to John and his ministry, and that is a good thing. They got upset with the rapidly growing ministry of the Lord Jesus Christ. They wanted the good old days when so many followed John. They were of the mind that after Jesus was baptized by John, then the separation was sort of a counter and competitive ministry with John. John intended that his crowds should follow the Messiah. He was there, the fulfillment of John's ministry. However, John did not stop teaching. There was room for

both. There is room for several churches in the city of Houston which teach doctrine. There are great pastors in town and there should not be any jealousy or any recruiting.

John's disciples felt that Jesus's disciples were recruiting to build up His ministry. However, John's ministry was coming to an end.

John will interact with kings, just as previous prophets did. The interaction between Jesus and the various kings; was of a different quality.

Bobby was asked to teach while Bob was still teaching, but he did not want to step in and be seen as a younger version of his father.

John 3:26 **They came to John, and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have testified, behold, the Same baptizes, and everyone is coming to Him."**

Lesson #0126

John 3:25– Life of Christ

7/17/2011 1Sunday

There was a debate between John's disciples and a Jew, a pharisee, which approached the disciples. He was attempting to drive a wedge between the disciples of John and the disciples of Jesus.

John 3:25 **There arose therefore a questioning on the part of John's disciples with a Jew about purification.**

This dispute was all about cleansing and purification rites, and the ritual ought to represent such a washing. This Jew compared the Jewish cleansing ritual with the baptism of John.

The disciples were learning from this ritual as it occurred. However, there are rituals going on all over the world where these rituals mean nothing. They have no idea what is behind it. Many think I just need to be here, observe or participate in this ritual, and that is my legal requirement toward God this week.

For the Jews, this is just what was designated for them to do.

John's crowds were decreasing. They were concerned that they were being relegated to this secondary position.

So disciples come to John and ask about Jesus baptizing and more are coming to Him (it is apparently Jesus' disciples who are doing the baptizing).

John 3:26 **They came to John, and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have testified, behold, the Same baptizes, and everyone is coming to Him."**

John will give an example of true loyalty here. He had a mega-church in the wilderness, and everyone was coming from everywhere. But there was no jealousy in John. He was

a blocker, in a football analogy; a lineman, paving the way for our Lord to make some yardage and run through some holes.

John knew that his ministry was coming to an end; and this is true of all pastor-teachers and evangelists; there will be a time when the ministry is over. No one is indispensable. When one ministry ends, another will come forth (assuming that there are those who want to hear the Word).

Bobby spoke to someone who has been a pastor for 30 years in a relatively small town in Texas. He taught a small congregation for many years, which did grow; and someone else came in to take up the slack where he left off.

John would be arrested by Herod Antipas and then he would be beheaded. The ministry of Jesus Christ would continue, which ministry was far more important. These 3 years is the center of all human history. People have a variety of gifts; pastor-teacher, encouragement, evangelists; some are running backs, some are linemen, etc. Each one of us has a mission.

This men have been dedicated to John, and it is clear that they are concerned that his ministry may come to an end; or it is decreasing in size.

There are those who found tapes of R. B. Thieme, Jr. all over and some pastors would castigate him for destroying their congregations; and others would listen to the tapes and begin teaching this.

Little Rock pastor of one of our presidents. He was the pastor of the largest southern Baptist church in Arkansas. He began using Bob's information and he had tons of material and he began to teach it. He was not jealous. Dr. Someone who apparently taught either Carter or Clinton.

John was not trying to hold on to his corner of ministry; he put the message first, not the man. He was not worried about his bus ministry to camp wilderness or how his congregation began to decrease in size. When a pastor stops teaching doctrine, then he has given up his reason for living. No believer can afford to give up the plan of God, particularly for his own plan. Our best interest resides in God's plan, not in our own plan. Do not get fooled to think that our plan is God's plan. That is a trap of arrogance. If the plans coincide, great; but do not get upset if your plans do not get you where you are expecting to go. Just go with it.

Whenever you develop grace orientation, then you develop some true humility. This includes ambitious pastors who get their eyes on money or buildings or anything else. People come and go. Bobby can practically take role from where he stands. The plan of God marches on, and Bobby has no reason to be worried about numbers or money. Many pastors have labored for years on a shoe string. A pastor is only to reveal incorrect doctrine; but it is not his job to go after other pastors. Bitterness is a cancer which affects everything in life.

John recognizes that his ministry comes from God. John had a prestigious ministry; it was huge, and John considered himself an unworthy servant; he had great humility.

John was content and he understood that he was nothing compared to the Messiah. All that is true of John is true of us. The same humility is required. Be content with it and be happy with it. Bobby will not get more rewards than us, despite his communication gift. He did not gloat over another's failures or but upset when someone else is successful. Humility is different from those attitudes. He can see mental attitude sins creeping into his own disciples.

John 3:27 **John answered, "A man can receive nothing, unless it has been given him from heaven.**

Lesson #0127

John 3: Life of Christ

7/17/2011 2Sunday

The controversy between the disciples of Jesus and the disciples of John. Actually, the only problem was with the disciples of John because a Jew got them all worked up. He gave them false information about the baptism which was occurring by the disciples of Jesus. The baptisms of John and Jesus had the same meaning. The crowds of Jesus were becoming larger than those of John.

So John's disciples were concerned that they did not have the crowds that they did in the past.

John confirms that he is in a subordinate role. And he tells his disciples that they ought not get upset, because Jesus' ministry is becoming greater. Any pastor's mission is to teach the Word of God. Various pastors are better suited for other people. No pastor ought to be jealous of another pastor. They are all on the same team.

The president of the seminary where Bobby went, who was straight on nearly everything. He was a wonderful teacher and a wonderful man, so Bobby called him, and asked for a recommendation. He reminded Bobby that they are all on the same team. No pastor ought to have a problem with another pastor because they are all on the same team. Without naming names, a pastor ought to correct the doctrine. Bobby has had to do this from time to time. He knew of a pastor teaching something which was incorrect and Bobby taught it to correct the error (without naming the pastor).

John 3:28 **You yourselves testify that I said, 'I am not the Christ,' but, 'I have been sent before him.'**

John then gives an illustration; and sometimes these illustrations. Bob was a master of illustrations, e.g., the divine dynasphere, which was a complex but accurate illustration.

John 3:29 **He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. This, my joy, therefore is made full.**

John's illustration is, he is a friend of the bridegroom (Jesus) and he is happy to hear Jesus' voice. In the wedding, the bride and the bridegroom are those upon whom is the focus. Unfortunately, this is not the case today. Big weddings can get way out of hand. All of the details which go into these, and they consume the bride and even the groom and mostly the mother of the bride. The dress, the invitations, the parties and the food. A huge mess. Sometimes, in all of these preparations, the real purpose of the unions is lost. They focus on the details rather than upon each other.

Many people have made a mistake in marriage because they have not looked objectively at the person that they are marrying. Bobby has often spoken to those about to get married and tell them, "It's not too late."

In any case, the focus ought to be upon the bride and groom. That is what John is speaking about. Bob always suggested have a \$20 wedding and a \$20,000 honeymoon. That is focusing on the bride and groom. The ceremony is for everyone else, but that takes you to the place where you begin your lives together.

The best man is the assistant, and he acts on behalf of the groom, and he makes a lot of preliminary arrangements for the bride and groom to insure the smooth function of the proceedings. The groom's helps to maintain the focus by taking care of all of the details, so that the groom can focus on the bride.

John is the voice in the wilderness, proclaiming the coming of the bridegroom. This is what John has done for Jesus Christ. The bride is Israel. The King has come for His bride. John is facilitating this marriage. The friend of the groom is happy and content in his secondary role.

John is teaching doctrine in this reprimand. We are all cogs in the big wheel, and the plan of God is moving forward, and each of us is a little cog in the wheel. Why go round and round with me when the Wheel is here. We are not the center of God's plan.

The clothing and food that John wore simply indicated his humility. John could have gone to the Temple and taught, but he stayed out in the wilderness.

John 3:30 **He must increase, but I must decrease."**

In the next few verses, John the Baptizer stops speaking and John gives a commentary upon what John the Baptizer has said. The quotation marks ought to end with v. 30.

So what follows is John writing. He repeats the critical aspects of what is there. John the Baptizer is not from the realm of heaven. He is a human being with a sin nature. There was a miraculous birth for him, but he was still sinful. Jesus is the One from heaven. John testifies to this in the first chapter of John. Paul would later reveal this in his doctrine of kenosis.

Jesus was born without a sin nature; he was born sinless and remained sinless. Everything that Jesus said was absolute truth. College professors may think this, but it is actually true in the case of Jesus. No person has spoken the absolute truth with every word. Jesus is the Word; the Word that is God and the Word from God. Jesus was knowledgeable about all doctrine. John did not know all truth, but what was revealed to him by the Holy Spirit. His doctrinal message was limited to what the Holy Spirit revealed to him.

“Do you think that Jesus is allowing His disciples to teach incorrect information in His baptism?”

John 3:31 **He who comes from above is above all. He who is from the Earth belongs to the Earth, and speaks of the Earth. He who comes from heaven is above all.**

Because He is God, that is reason enough to follow Him. There is none other like Him and there never will be. John is decreasing daily in his own ministry; he is a voice and that is all. A friend of the groom. He worked behind the scenes so that all of the focus could be on the bridegroom.

Jesus was unlimited in the truth that He could teach. There is nothing that He does not know. Why should we listen to humanism when we can hear the Word of God taught from the Bible. What is important about the views of psychologists and philosophers? You become inundated in false teaching.

These disciples of John have been confused by this one pharisee teaching false doctrine. He has distorted their way of thinking. Humanism is from man and it always distorts the truth.

Jesus was the Word; He did not have to receive it as John did. Jesus was with God in the beginning. He is the One from heaven; His Person is directly from heaven. We do not have the Lord Jesus Christ standing in front of us. We hear Him through His Word. We have the mind of Christ. So we have exactly what John the Baptizer exhorted his disciples to hear.

Our Lord is the bridegroom and Israel is the bride; and in the New Testament, the bride is the church.

John 3:32 **What He has seen and heard, of that He testifies; and no one receives His witness.**

This is the correct response to the witness from heaven. Some would respond by accepting that witness, which is setting the seal. They are confirming unequivocally that the words of Jesus are from God. The gospel that Jesus presented is the power of God unto salvation.

John 3:33 **He who has received His witness has set His seal to this, that God is true.**

Jesus walked the earth unflawed and never sinned, never falling short of God's will. Only the God-man was able to do this. There is no other person and no other religion; nothing in this world that equals the Lord Jesus Christ. Jesus stands between us and God; he opens the door so that we can walk through it.

Jesus Christ sent His Son for us. None of us deserve this; we all deserve death. **In Adam, all die.** The perfect man was sent to take upon Himself all of our sins. When He hung between heaven and earth, God the Father poured out all of our sins upon Him.

Jesus possessed the absolute and perfect essence. His character was unmarred. To know Him is to love Him. In Berachah, we come to study our Savior. We study the Scripture so that we might know Him.

The speaker today has spent his life protecting our country, our Lord is infinitely more worthy of our love. We learn about our Lord and grow spiritually and our love increases.

We as people are emotional and we can make bad decisions. But there is no relativity or subjectivity in God Himself. There is nothing in Him that can change or destabilize Him.

Jesus going to the cross is like taking the person you love the most and putting them in front of a firing squad. All members of the Godhead have the same character.

God the Father has perfect love for God the Son. In order for this to be true, there must be perfect righteousness on both sides.

Human self-love. What is it based on? Conceit and self-deception, because that is humanity's self-love. Even the worst criminal has a love for himself. Even the most worthy of us is deficient in the eyes of God. Some humans have humility, but they all have arrogance. Jesus Christ was infinitely worthy of God's love.

Rom. 12:2 man thinks of himself more highly than he ought.

Some people think that they merit God's favor because they are good people or they have done things which others applaud and speak highly of. However, God sees us as unworthy. Some of us think that we are. That is arrogance. There is not one thing that we can do to gain the favor of God. Can you tell yourself, "I have gained God's favor." How many good things do you have to do? You can never be good enough to gain salvation; and you can never be bad enough to escape His love either. We are on this earth for as long as God wants us to be here. This is why we study Him and why we worship Him. This is how we renovate our thinking. As we learn doctrine, we begin to think with the mind of Christ.

This is a pep talk for us today.

Best soldiers that Bobby served with. Mostly involved in special ops. He has trained police SWAT teams and those in many other locations. 3 things changed Bobby's life: salvation, ranger school, and being trained by this guy for 18 months. Master Sergeant retired Steven D. Mattoon.

The platoon in the 25th that they apparently worked on together.

All rangers and soldiers sooner or later get to their personal altar. There are times you review your life, all that you have done, liked, did not like. In times like that, you realize just how little you have accomplished.

He spent over 30 years with the Rangers. About 42 Rangers killed, possibly others since then. Met Bob and Bobby about 25 years ago.

Ranger regiment is the premier force that the army has. Full of the true American warriors. 4 battalions strong. About 4200 Rangers. We need about 7000. Regiment constantly deployed since 2001. It is the longest unit combat deployment in the history of the United States.

In the 2nd battalion, they were glad they were not in the 1st battalion. The 1st was trained in Georgia. There were more Rangers on the Iran rescue mission than there were Delta. They were to support Delta. It ended in disaster when a helicopter crashed. Many of the standard operation procedure today are a result of Desert 1.

Entire Ranger group went to Grenada and later to remove Noriega. First men into desert storm. Missions there in desert storm are still classified. No casualties. Almost every night, Rangers are going out to raid something, which has occurred nearly every night since the start of the Afghanistan war.

On the memorial wall there are almost as many killed in training than are killed in action.

Sniper student deployed for 120 days in Afghanistan and he spent a total of 17 days with his family. It is a lifestyle being in the Rangers.

Someone who fell out of the helicopter, so they went back to him. Due to a lack of communication, there was a firefight which ensued with those rescuing him. So, now 12 Rangers on the mountain. There were somewhere between 2 and 800 Taliban soldiers in the same place. Australians nearby bring in air support. Rescue of Jessica Lynch and the Rangers were going behind Iranian lines to get her. This was the highest altitude that our Ranger had fought in waist deep snow. 2000 feet below them landed another team. 23 Rangers and some others were in an awesome fight.

Being in the Rangers is like professional sports; you sign in and then you end up playing hurt for the rest of your service. It is contact sport.

In Panama, they realized that they had a good thing going, when they took out Noriega.

Restoration of order in the streets in Haiti. Cuban refugee camps, riots broke out; and they quelled that.

Blackhawk Down and a few soldiers took on 1000's in the streets. The movie is probably as factual as any movie made. Several soldiers were technical advisors.

Haditha dam in Iraq. The Iraqis began to put out information that we were going to bomb this dam. Huge lake behind it. Those saying that Americans were going to destroy the dam were actually wiring up explosives to destroy it themselves.

Entire Iraqi army was destroyed in a few days, more quickly than the FBI and the Davidians. No tank battles. In Vietnam, it would take 1-4 tries to take out a bunker; now we can take out Toyota trucks moving at 30 mph. Great technological advancements.

4 days of battle of Haditha dam with constant barrage of mortar and infantry attacks.

Ranger battalion spent the first 2 weeks in RASP with the idea of keeping them all out of the Rangers. Communications is a weak area. One platoon of computer geeks.

We became involved at 9/11. Something like it could happen again. Terrorist threats. Who are we facing. 750 dead in the Russian school siege. Mumbai and there was a 2nd one. 177 people killed. Downtown Moscow, Chechians took over a theater and took hundreds of hostages. Russians did not do their homework and used gas, killing more hostages than the radicals would have.

We are not dealing with a bunch of dumb Arabs. These are well-trained, experienced fighters for the most part.

Our war started long before 9/11, which is when we first realized that we were at war, although we originally in a war for about 25 years prior to that. The Afghans which support us look exactly like the Taliban that we fight against. And they are money-oriented, and will go wherever they are paid the most.

Rangers when they are not fighting, they are training. Training should be as realistic as possible. When part of the city is going to be torn down, they go in there for training. They are very destructive people. Taliban can tell where Rangers have been by the trail of destruction, and they are concerned the direction they will move in next.

A lot of specialities in the military. Rangers eventually have to do almost all of them.

Physical and medical training. Likely, the person who saves you is the person who is next to you.

The army has numerous missions, which includes reassembling the infrastructure and doing the politically correct thing. Rangers have one mission; destroy the enemy.

The terrorists are not going to quit. It could very possibly go on for the rest of our lives.

We have no idea where the next strike will be or what it will be. The Russians and Israelis have great intelligence and they cannot stop it. Suicide bombers will seek out our schools and public buildings. Where are they? We have disrupted them so bad that they cannot do much; or they are putting together an operation greater than 9/11.

Lesson #0129

John 3:35 Life of Christ

7/27/2011 Wed

Tennessee conference.

John 3:35 **The Father loves the Son, and has given all things into His hand.**

Within the context of this verse, there is a very specific purpose. There was a rift between John's disciples and our Lord's disciples. John told his jealous disciples, "**He must increase and I must decrease.**" John had a great run in his ministry; he had been chosen by God before he was born as a forerunner for Jesus Christ. The Messiah was on the scene. His ministry and his mission on this life; and he knew that our Lord's ministry would eclipse his own. He was aware of Who Jesus was; he was aware the Jesus was God and man in one person, the Creator of the universe. So, he knew there could be no comparison between himself and Jesus. That is the importance of v. 35.

V. 35 stands alone as well, as God's love for Himself. We are to grow in knowledge of our spiritual life. This is what renovates our thinking. **The Father loves the Son and has given all things into His hand.**

God's Love for Himself

1. It is because the object of divine love is the perfection of God's Own character. God knows Himself to be what He is. Part of His essence is love and He loves Himself. The Lord Jesus Christ has all of these same qualities.
2. God is the perfect personality. God is a person and He is presented as a person in the Bible. God is Spirit, but God is also a person. He is the perfect personality. He is the perfectly righteous one. He has no flaws. Nothing can darken His character or mar His appeal. There is no darkness in God.
3. He is the most perfect object and utterly deserving of love.
4. There is not enough love to love God with. There is with God, however. When we know Him, we love Him.
5. This ultimate object of love to the infinite degree is true of Himself in His Own eyes.
6. God loves Who and What He is. He loves the absolute virtue of His character. When you know someone who is virtuous, there is so much to like about them. You begin to care about them, even as you love them more and more. If you cannot love the virtue in someone, then you cannot love them. If you think you love someone without virtue or character, it will always end up on the rocks.
7. God has an immutable love; it never changes. It is directed toward His perfect essence. The Lord Jesus Christ has all of those qualities.

8. Unlike man, God's character contains no relativity. He is not relative in any way. There is no shadow of turning in God. There is no subjectivity in God. Therefore, His love is never artificial.
9. So His love for Himself is unencumbered with variations of love or emotionalism. God's love does not move up and down; He does not love some more than others; His love is constant, it is stable and it never changes. This is true for His love toward Himself and others of the Trinity.
10. His self-love is devoid of any conceit of deception. As the object of love, He is entirely worthy, from Himself, from the other members of the Trinity and from us. Human love is based upon deceit and self-deception. It is often pretentious and deflated (inflated?). We exaggerate ourselves. People see themselves as more eminent or worthy than they are. This makes self-love and self-esteem in people very subjective. Self-esteem appears to be very important to people today, but it is very subjective. Man must search for reasons to love Himself and it is often based upon His inflated ego. So his self-love is often an expression of arrogance. Arrogance was the sin that caused Satan to fall and Adam and the woman to fall. Man often thinks more highly of himself than he ought to think. That means no humility; humility is the by-product of living the spiritual life. God sees all humanity for exactly what we are; depraved and nonmeritorious. So we are not worthy of His love or of our own self-love.
11. God's love for Himself is nothing like man's love.
12. There is nothing in God that could ever change or destabilize His love for Himself or for God the Son. The actions of God the Father and God the Son is flawless and absolute. The Trinity, of which God the Son and God the Father are 2/3rds. God is 3 in Person; co-equal and co-eternal. 3 Persons, 1 God. They have exactly the same essence, but they are different Persons. God the Father is the Planner, God the Son does the work; God the Holy Spirit provides the power.

God's Love for Members of the Trinity

1. All 3 members of the Trinity, which includes the Incarnate Son of God. Husbands are to love their wives as themselves. This is virtue love.
2. One member of the Trinity loves another as the Father loves the Son. It can be correctly said, so he loves Himself. The love for Himself and the love for all other members of the Trinity is the mirror essence of God. Co-equal, co-eternal Persons.
3. The Father loves the Son just as He loves Himself. This has direct bearing on God's love for us.
4. God loves Himself and the other members of the Trinity with an equal amount of love because their essence is exactly the same.
5. God cannot personally love that which is imperfect. That is the corollary. God cannot love that which is imperfect, which is sinful, unrighteous man. We do not have that essence.
6. God's love for the Son is directed toward the perfect +R that He possesses. That is the direction.

7. God's love cannot be directed toward any person unless perfect righteousness is present. Otherwise, His essence would be compromised.
8. This is a perfectly deserved love.

Man's Self-love and Self-esteem

1. Man's character is flawed. Therefore, his self-love and human self-esteem are both defective and superficial.
2. Humanity is so lacking in stability and the capacity to love that his self-love self-esteem are artificial and weak. Human self-esteem is weak.
3. In human self-esteem, man is depending upon himself. Human self-esteem comes from man depending upon himself and his own self-assessment. It is about how he feels about himself. How do you feel about yourself? Self-hate, self-love? That is what your human self-esteem is based upon.
4. In human doubt and failure, self-love and self-esteem are so easily lost. It can quickly change. It is certainly denigrated.
5. Human self-esteem is subjective and often it mirrors arrogance. It is limited to either the relative strength of a person, or self-deception of the individual. You can see yourself and it is artificial.
6. Once lost, human self-esteem is regained only by successes and encouragement from others. Once it is lost and denigrated, it goes down. You succeed and it goes up; you fail, and it goes down. That makes it very subjective. How many of us are worthy of self esteem?
7. Human self-esteem is fragile because it depends upon a favorable view of a flawed person. This is why human self-esteem is not an adequate answer to human problems. It may help temporarily some human problems. Bible doctrine in the soul is the divine answer to all human problems. The believer must renovate his thinking with the mind of Christ. Rom. 12:2 **Do not be conformed to this world, but be transformed by the renovation of your thinking.** This is what most of our thinking is conformed to. Divine viewpoint is the mind of Christ. It is perfect because He is perfect. Divine viewpoint brings self-esteem that you can have in no other way.

Spiritual Self Esteem

1. Only be renovating your thinking can you develop spiritual self esteem. Rom. 12:2 is connected to true spiritual self esteem. This is self-esteem that no unbeliever can know. It is based upon more than circumstances and your personal strengths. Where does true self-esteem come from in the believer? From a renovated mind.
2. That is where your self worth is inseparably united with the mind of Christ in you. Self worth that comes from your own thinking is very tenuous; self worth from the mind of Christ is true self worth. It is not based upon you; it is based upon Him.
3. With doctrine, you have a self-confidence in your soul. If your confidence is in Him, this is much greater than having confidence in yourself.
4. Without doctrine, you have subjective self-love based upon nothing more than human accomplishment and failure. Everyday does not bring great accomplishment

and failure. Every day can bring frustration. Every day can be a time when someone crosses you or treats you badly. It is based upon how they treat you.

5. With spiritual self esteem, you are convinced that you have a place in the plan of God. It is having a place in the plan of God versus having a place in your own plan.
6. In God's plan, neither human failure nor success is the criteria for self-esteem. Human failure and success is the basis for human self-esteem. There is real self-worth; not some phoney contrived self-worth and self-esteem based upon how you perceive yourself moment-by-moment.
7. Spiritual self esteem is your position in Christ. We are a son of God; male and female; this is true of all of us who are believers. We are in the greatest family on earth; the family of God. Should you have self-esteem as a son of God?
8. If God holds us dear, and He does, it is the basis of our spiritual self esteem. Human self-esteem depends, in part, on how others view us. We know how God views us with great personal love. Spiritual self esteem becomes stability in life. Spiritual self esteem opens that door. Grace oriented and doctrinally oriented. If someone does not think well of you, your happiness is gone. There is no comparison. God's love for Himself and for His Son is the same love that He has for us. This is because we are in the Beloved; we are justified; we have His righteousness.

John 3:35 **The Father loves the Son, and has given all things into His hand.**

Lesson #0130

John 3:35–36 Life of Christ

7/28/2011 Thurs

God is so far above us; His attributes are so far above us. His attributes are beyond what we can imagine. One of the areas of things difficult to understand is God's love. If God loves the other members of the Trinity, then He loves Himself. Even that, in many ways, is hard to understand. It is inscrutable. Our personal experience of self love and self-esteem is so subjective. It is connected to our own relative successes and failures. Sometimes that is self-hate. Sometimes we gain in self-esteem. Our self-love can border on conceit and, at worst, it can be narcissism. Human self-esteem is so far removed from divine self-esteem. It is just enough to understand His plan and know how we fit into it.

God is omnipotent and He has all power and nothing is beyond Him. That in itself is hard to understand. His attitude is always the same; it is always absolute; always perfect. He is perfect righteousness. He has absolute capacity for everything. His Self-love is connected to all of that. It is related to all of His divine attributes. His self-love can never be artificial and contrived. God is not like us; He cannot be conceited or arrogant. His Self-love is not misplaced or deceptive. We sometimes have to deceive ourselves to think of ourselves as other than total scum. Even though we are scum, we are not, because we are in Christ. Your self-esteem is not connected with all of your imperfections but with God the Son. When we discover our place in His plan then we have a destiny, and it is linked with the Lord Jesus Christ.

God's Self-love is a product of His absolute Self-confidence, Self-possession and Self-assurance as to Who He is. We can always get better and our confidence can always be undermined. We may have doubts about ourselves but God has no doubts about Himself. We are not absolute in anything; God is an absolute in everything. The fact that He loves Himself absolutely means that He is completely deserving of all adoration of His creatures.

This is no different from getting to know someone and developing love for them because you are getting to know them. That is why long-distance relationships are difficult. You can know the Lord under all conditions. The more we know Him the more we love Him. He is worthy of our love.

Our love for people that we love the most can be very strained; and those we love the most allows for the most strained relationships. God has given us an analogy to help us understand relationships between the members of the Trinity. There is no analogy that is a 1 to 1 correspondence between man and God. This relationship is critical.

John 3:35 **The Father loves the Son, and has given all things into His hand.**

God's Love for the Son

1. Missed this.
2. God the Son is equal to God in every way.
3. So the Father loves the absolute Person of His Son just as He loves Himself. The analogy here is father and son.
4. The Son is just as perfect in His righteousness as the Father, even though the Son is fully human. He never made a mistake and never sinned. Had He sinned, he would be lost.
5. His human essence is flawless, possessing the same inherent perfect righteousness in His humanity as His Deity.
6. Therefore, there is no compromise in the essence of God the Father in perfectly loving God the Son. His personal love is always directed toward perfect righteousness. He cannot love anything less than perfect righteousness. His righteousness and justice prevent His love from being unstable. God's love must have a perfect object.
7. Therefore, the Son is absolutely worthy of the love of God the Father. The Father extends this love to an infinite degree. God gave His Son, which showed infinite love, and He judged the Son, Whom He loves.
8. Perfect righteousness, the objective of God's personal love, is also what makes the Son eligible for substitutionary atonement. God accepts that perfection and that perfect righteousness. He has to be that perfect righteousness.
9. God's infinite love toward His Son makes the Son's sacrifice of infinite value. God cannot personally love the human race as He loves His Son. God cannot have personal love for an unworthy object. He does love anything which possesses His perfect righteousness.

10. The same love that God has for the Son is extended toward the believer. We are loved with the same infinite love as He loves the Son.

How Can this Be?

1. At salvation, the believer is justified. That is, he is made righteous. Rom. 4:3–4
2. The believer receives the righteousness of God. This makes him a suitable object for divine personal love.
3. The same personal love that God extends toward Himself, the love we just studied, the same love He has for other members of the Trinity, is also the love He expresses to us. God loves us with the same love that He reveals here in John 3:35.
4. Both the Son and the believer have perfect righteousness. Our righteousness is imputed because of God the Son. It is given to us by the act of faith alone in Christ alone. His love is ours; His personal love is ours. In the context of God loving God and God loving Himself, and God loving perfect righteousness, that is quite amazing.
5. We are in Christ, we share all that He is and all that He has.

This context is, God the Father has given everything into the hand of God the Son. In order for this to occur, there must be absolute trust by God the Father to the Son. Trust is the foundation of love. You cannot trust those without integrity. The Father infinitely trusts the Son. Absolute love requires absolute trust. Without trust, there is no love. Trust is foundational. If we have no integrity, don't think that we will have a great love. Our integrity is the bellwether to our great love. The more virtue you have, the more integrity that you have, the greater that you will be loved.

If you were to turn your bank account over to someone, then they are either trustworthy or not. The relationship between the two, between God the Father and God the Son is one of complete intimacy and complete confidence. That is the absolute integrity.

Jesus Christ and God the Father have exactly the same intentions and exactly the same objectives, therefore, there is complete trust. If you love someone, can you turn everything over to that person? Love and trust are intertwined. Love cannot exist apart from trust.

The Father Places All Things into His Son's Hand

1. This includes the salvation plan for mankind. The Son came to save us.
2. The Son is endowed with all authority to accomplish the Father's plan.
3. This turnover is because the Father has complete trust that His plan will be accomplished.
4. The Father utterly trusts that there will be no failure by His Son to complete this plan.

5. That is what the Father meant at the baptism of God the Son, when He said, "I am well-pleased." Mark 1:11 **And there came a voice from Heaven, saying, You are My beloved Son, in whom I am well pleased.** This is the infinite trust of the Father.
6. This infinite love made the Son's mission on earth of dying for sinful mankind infinitely painful for both of them. This is painful because there would be a separation. This is what is difficult between two people who love one another; this is what happened on the cross. Example of a soldier who goes off to war, leaving his family behind. The price God the Son paid was infinitely more painful. Mark 15:34 **And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? (which being translated is, My God, My God, why did You forsake Me?)** There was complete abandonment here. The Son He loves, He judged and poured our sins upon. There can be no contact between perfect righteousness and justice. This condemnation took place because He bore our sins. It is the same as us taking the one we love the most, and asking them to die. All of this happened for us, so that we might have salvation. That is how love fits into all of this. The righteousness of God precluded Him from contact.

God's impersonal love in providing our salvation. God's personal love for the Son was set aside in those moments for mankind. Both the Father and the Son made a sacrifice for our salvation. God the Father had to impute all of our sins upon God the Son.

John 3:35 **The Father loves the Son, and has given all things into His hand.**

The Son's sacrifice made this possible. How would you feel to line up your loved one to be shot in front of a firing squad instead of the one who deserved it.

Sins were paid for, and so they are no longer an issue or a barrier. The only issue is accepting the incredible sacrifice as the means of our salvation.

There is a movement out there that says, faith alone in Christ alone is *easy believism* is absolutely wrong. It cost our Lord everything.

Easy Believism

1. Our belief is of infinite value in the eyes of God. We lack merit, but this acknowledges the overwhelming sacrifice of His Son.
2. Our belief is nonmeritorious because the sacrifice stands alone apart from human works. How can there be anything more to salvation than the cross?
3. Now that we understand what God the Father and God the Son did, it cannot be added to; only accepted.
4. Only the Son of God is the means of receiving eternal life for any person who express faith alone in Christ alone.

John 3:36 **One who believes in the Son has eternal life, but one who disobeys the Son won't see life, but the wrath of God remains on him."**

This trust of God the Father to God the Son includes entrusting the plan of salvation with Jesus. The Father completely relies upon His Son to provide the means of salvation for us. "This is My beloved Son, in Whom I am well-pleased."

John 3:35 The Father loves the Son, and has given all things into His hand.

The mission of salvation was infinitely painful for both the Father and the Son. The Son taking upon Himself our sins is anathema to Him. That was His substitutionary death, which death was a complete separation between the Father and the Son. This is beyond our comprehension. Do you think you understand pain and agony? Imagine the child you love being taken from you at a young age. You will see him again in heaven, but imagine that pain that you will endure for years. The penalty for our sins was paid for by the Son. Our condemnation has become salvation during His time on the cross. Our salvation cost God everything and it cost us nothing. All it takes for us to turn condemnation to salvation is faith in Christ. The sacrifice of Jesus Christ provided us this salvation. The moment that we believe is of infinite importance in His eyes, because this acknowledges the sacrifice of His Son on our behalf. Eph. 2:8–9. These words are simple for us, but not for God.

John 3:36 One who believes in the Son has eternal life, but one who disobeys the Son won't see life, but the wrath of God remains on him."

Man has 2 options. This second option is unthinkable. Disbelief in Jesus Christ rejects His sacrifice on the cross. It is utter disregard for the love of God and His grace shed upon us. We instead depend upon our own merits, rather than what our Lord did.

We have the word *obey* here and it sounds like a word which infers works. Please bear fruit, or you are not truly saved, is the idea that some put to this (incorrectly).

Present tense of *apetheo*, which means disobedience.

Disobedience

1. This is willful disobedience. To what? Willful disobedience to the first phrase of this verse. In other words, you do not do this.
2. Disobedience is to disbelieve; to not believe; to choose to be an unbeliever. This is not related to fruit-bearing.
3. This is a person who rejects the work of the Son; His substitutionary atonement.
4. The unbeliever cannot receive eternal life because he has reject the grace of God and the sacrifice of His Son.
5. A grammatical point: *apetheo* is a verb, but it is used here as a participle, which is a verbal noun or an adjective. Here, it is used as an adjective.
6. Adjectives modify something; here, it modifies the pronoun *he*.

7. **He is the person who disobeys the mandate to believe in the Son. The alternative: believe, you receive eternal life; do not believe, and the wrath of God remains upon him.**

The present active indicative of μένω, which means *to remain*. We have all been judged already. **In Adam, all die.** We are born in Adam. We are in Adam when we breathe our first breath, which means we have all been judged already. For the one choosing not to believe, he remains under judgment. It is a horrible thing to fall under the wrath of the Living God. God's wrath is not merely being separate from Him. When we die separate from God, we face a physical consequence, which is described as a Lake of Fire. "How could anyone be sentenced to an eternal Lake of Fire?" Not even Wes Craven could conjure up such a thing. Eternal judgement is not necessary. No one needs to face this unthinkable end. It only requires on iota of faith alone in Christ alone. The penalty for not believing is eternity in the Lake of Fire. This is an inkling as to the love of God for His Son.

John 3:36 **One who believes in the Son has eternal life, but one who disobeys the Son won't see life, but the wrath of God remains on him."**

This concludes John 3, which gives us the complete picture of the gospel. If you ever want to witness to anyone, then understand what this chapter says.

Matt. 4:14 Luke 4:14 Mark

John 4:1 **Therefore when the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John**

Galilee is a high plateau and the surface was rugged and chopped up by mountainous terrain. On the east, it drops off to the Jordan River, which is one of the lowest places on earth, 500 ft. below sea level.

Galilee was a beautiful and lush area, much lovelier and more fertile than Judæa. Also, there was a huge fishing opportunity there. There were many crossroads that went through Galilee. It was business, trading, and agriculture-friendly area.

Capernaum became His headquarters after leaving Nazareth. So he now returns to the place of His youth. His ministry was not a failure in Judæa because His disciples were baptizing more disciples than John were. Many believed in Him and He had now introduced Himself to Israel.

The pharisees were causing problems and they tried to drive a wedge between John and Christ.

John 4:1 **Therefore when the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John**

Jesus was not baptizing, but His disciples were doing all of the baptizing. People had repented and were being baptized. This early ministry was, for all practical purposes, a smashing success. The miracles themselves indicate the triumph of their time.

John 4:2 (though Jesus Himself did not baptize, but His disciples),

The drama was intense. Imagine someone down at the Wortham Center was saying and doing things as no one had done before. Going to hospitals and healing those who were sick and raising those from the dead. The drama was heavy in Jerusalem. This was no one-time little deal; it was amazing.

As soon as Jesus began to do these things, this attracted the curious, the antagonists and the positive people. Some plotted to kill Him, to discredit Him. There were reasons for Him conducting His ministry as He did. Many think that, "If Jesus only healed everyone, then we could believe in the love of God, but He left many in total misery." He never stepped outside of God's plan. God's plan was not for Him to heal every person that He came across. Jesus came for a specific reason. The miracles demonstrated this fact.

John 4:3 He left Judea and went away again into Galilee.

Lesson #0132 Luke 3:19–20 John 4:3 Life of Christ 7/31/2011 2Sunday

Why Did Our Lord Perform Miracles?

1. He performed miracles in order to prove that God the Father has sent Him. This was a reason for people to believe in Him. Who else could do these miracles?
2. The miracles were the sign of the divine nature which was within Him. Only God could perform such miracles. Miracles had been performed before and always by God. This was a reason for people to accept His Person.
3. The Lord Jesus Christ was the great miracle. He was the miracle; so His miracles were manifestations of the big picture of the advent of Jesus Christ and what He would do for all of us.
4. All of His miracles were the stamp of His character and exhibitions of divine power. People were awakened to Who He was.
5. Miracles were symbols to all who observed them, of His supernatural nature and the saving work that He would perform. That is the true miracle. He healed sick people. He raised from the dead, which represented what He would do. The miracles represented His saving work. Resurrecting Lazarus from the dead was a perfect example of what He would do for us on the cross.
6. We see a miraculous act and, of course, we must process it in our mind. What just happened? We would understand that He has triumphed over the miseries of this world; over death, over pain; over our weak natures. We are all in Adam. This again was a picture of what He would do for us.
7. Miracles did show a relief from human desolation and tragedy. In that relief came the picture of Who He was. If He was only looking to remove all human misery,

then Jesus would have healed everyone, near and far away (as He did for the centurion's son).

8. This made Him known to the nation. There was no telephone, but people did talk. Once the miracle was performed, the word rapidly spread. This made Him known to the nation.
9. He elicited confidence when He performed miracles. This confidence and trust easily translated to faith in Him and in His miraculous work of salvation. This was an invitation to believe in Him.

All of these miracles in that week were observed in Jerusalem and Judæa. His fame began to spread rapidly and His message began to travel far and wide. If He can perform miracles, then ought we not to listen to Him?

This departure from Judæa was not about failure or what He was doing in Judæa. He was getting all of the crowds that He needed. Many people were believing. He did not run away from this conflict. He would face danger everywhere. There were many important reasons why He departed from Judæa.

Why Jesus Left

1. He understood what the viciously antagonistic pharisees were doing after He left Jerusalem. They were very upset with Him. They decided to do something about Him. They would try to drive a wedge between the disciples of John and the disciples of Jesus. They were contentious and scheming. They would not rest until they brought about serious divisions. The disciples of John did not fully get that Jesus was the Messiah.
2. Jesus knew there would be a prolonged conflict between Himself and His antagonists. They would press their hatred and jealousy to a final confrontation. They would not stop and they would not rest until they got to a place where He was destroyed.
3. Jesus knew there would be a final confrontation, but it was not yet time for that. So He made an exit from Judæa.
4. Jesus wanted no contrived differences between Jesus and John and the doctrines which they taught. This would have been a push of the pharisees to establish such a division.
5. Jesus was known up in Galilee, but He was not yet controversial up there.
6. So He postpones the final confrontation until a later time. He would face all of the Roman and Jewish leaders on another day.
7. There was also the imprisonment of John the Baptizer. John was arrested. His ministry was maybe 3 years. He was out of prison for a year and back in prison for 2 years when he had a very narrow mission. Matt. 4:12 **But when Jesus heard that John was thrown into prison, He went back into Galilee.** Jesus departed for Judæa when He heard about John. Mark 1:14 **And after John was delivered up, Jesus came into Galilee, proclaiming the gospel of the kingdom of God,** This kept Jesus from suffering the same fate that John did. They were proclaiming the same

message. If they God John, they would certain go after Jesus. Mark adds a little detail. **Jesus was proclaiming the gospel of the Kingdom of God.** That was a primary part of His teaching. He was preaching about Himself. His Messiahship; His mission. Anyone else just teaching about Himself would be just plain arrogance.

Let's take a look at what got John arrested. If anyone should pray for a miracle, it would be John the Baptizer. He was abused, tortured and mocked.

Luke 3:19 **But Herod the tetrarch (being reproved by him on account of Herodias, his brother Philip's wife, and for all the evils which Herod had done)**

Herodias had a lot to do with this. Herodias was the wife of his brother, and Herod Antipas married her. John said, "This is totally wrong." And Herod said, "Who is this guy telling me that my marriage is wrong?" Why would he even care about this? Why would John be involved here.

Herod divorced his first wife. This new marriage was a political alliance. It kept things peaceful between Galilee and Judæa. Herodias was the wife of his half-brother and the niece of another half-brother. While he was a guest of Herod Philip, he began an affair with Herodias, and she deserted Herod Philip when Herod got rid of his wife.

Herodias thought that Antipas was going places and that Philip was not. She wanted some power and wanted to hook up with a rising star. There was disloyalty, adultery and incest. This was an immoral and criminal marriage, which took place in the highest reaches of government. Scandal in the highest places. So, John proclaimed repentance to everyone, in every place. So he denounced this marriage. He used this nefarious incident to highlight their illegitimacy as rulers and more importantly that they accept the Messiah as their king. These are rulers, but they are illegitimate. Listen, you perverts; step down. They were to know that their high rank did not exclude them from their actions. Everyone knew what Herod's marriage was all about. He was enraged because this was a call for him to step down and accept the authority of the King of Kings. He is a legitimate ruler and Herod was not. No one would stand between Herod and his throne in Judæa. So John's message struck a nerve. It was not their kingdom. These people had to submit to the heavenly authority of the King of Kings.

You must give it up for John who did this, even though he knew this could get him in trouble. He knew that Herod Antipas would react violently to these charges. You do not cross Herod Antipas and you do not tell him to step down from the throne; but John did it anyway.

Objecting to the marriage was a part of the bigger problems with Herod Antipas, who was unfit to rule. Our Lord faced this evil ruler in trial. Herodias was a perfect match for Herod; immoral, power-hungry, and cruel. She was as great an enemy to John the Baptizer as Herod. She issued the order for him to be arrested. So John was hauled off in chains to the horrible dungeon. This same Herodias contrived John's execution.

Luke 3:20 added still this above all, that he even shut John up in prison.

Our time in this world is short. We can be certain of why we are here. That is our whole reason for being alive after salvation. We will be removed from this life when the reason for our time here is over.

Lesson #0133

John 4: Life of Christ

8/6/2011 Wed

vehicle problems.

John 4:1 Therefore when the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John

John 4:2 (though Jesus Himself did not baptize, but His disciples),

John 4:3 He left Judea and went away again into Galilee.

Lesson #0134

John 4: Life of Christ

8/8/2011 Thurs

There are things which happen in people's lives. We have a written record of what Jesus Christ has done. As we go through these narratives, we are believers in Jesus Christ with doctrine in our souls, there is a lot of doctrine to be pulled from the narratives that we study.

It was not physically necessary for Jesus to go through Samaria. Most Jew bypassed Samaria for a number of reasons. Jesus would have found it easy to cross the Jordan River and go up along the river to Galilee, but He went through Samaria.

Samaria was a district where no self-respecting Jew would go. They were syncretistic in their religion; they had departed from Judaism, which put them into bad stead with the Judaistic teachers. They had long departed from Old Testament teaching. They had become a cult. The worshipped at Mount Gerizim.

The Samaritans were a mixed race of people. The Jews were very proud of being racially pure and they were looked down for that reason as well.

John the Baptist had been thrown into prison and there was probably a bounty on Jesus' head and Jesus did not want to run afoul of Herod's police. Jesus knew that they would not be in Samaria. It was not time for Jesus to confront the secular authorities. That was 3 years future.

Jesus was also being led in this direction by God the Holy Spirit. The Holy Spirit does not lead without a reason in our lives. This is part of His mission in life; this is why He had to go. His leading is part of our life. There is a doctrinal principle to put into our book or into our head and not forget. As we will see, we worship Him in Spirit and in truth.

There was positive volition in this area. There were people ready to hear about the Messiah in that area. Anyone with a spark of desire to know God, to understand how to be saved, God will provide.

Missionaries go out to various places, and they go out and present the gospel to those in need. Now, you might be doing all kinds of things for various natives; but teaching the gospel makes you a missionary; they other stuff is just whatever.

The Jews did not understand the great narrative of Jonah, who was called as a missionary, called to go to a hated gentile people, and he did not want to go. He was tossed over in a storm because he admitted that he was going in the wrong direction.

If God could do anything, then is He not able to make a fish to swallow Jonah? Jonah had some time alone to think about God's leading. The Jews should have known this, but they would have nothing to do with the Samaritans. The sign of Jonah, 3 days and 3 nights in the belly of the fish, as Jesus would be in the center of the earth.

The Holy Spirit gets them there, either in a great fish, or however. When you are ready to go, the Holy Spirit leads you, and sometimes when you are not ready.

John 4:4 **And it was necessary for Him to go through Samaria,**

Jesus comes to Sychar.

John 4:5 **Then He came to a city of Samaria, called Sychar, near the parcel of ground that Jacob gave to his son Joseph.**

This ancient well can still be seen today. He was in Judæa, then he went straight north, and ended up in Sychar, which is the first major village or town that He went into. There was an oasis that everyone knew about, which is Jacob's well, which Jacob gave to Joseph. Our Lord knew this as well.

This well was in the shadow of Mount Gerizim, whereupon was their great heathen temple. There were all of the other temples that the Romans built to worship their polytheistic gods. Jesus stopped there for a break. It was about 20 miles of hard walking. That is a pretty good road march. He would have been tired, hungry and thirsty. Road marches can certainly be tiring. Jesus is fully human and His feet hurt.

The disciples left the Lord all by Himself.

John 4:6 **And Jacob's well was there. Jesus, therefore, being wearied with His journey, sat thus upon the well. It was about the sixth hour.**

A woman comes from Samaria to draw water, and Jesus says to her, "Give me a drink." It would seem to be a fairly simple thing. However, this was not just some casual remark. This was an amazing 4 words. Jesus will use His need for water in order to open up a dialogue with this woman. This woman was an outcast. She was the lowest of the low.

This was a mile there and a mile back, and most did this with others. This woman came by herself.

We studied Nicodemus in John 3. The subject is exactly the same. Salvation. The approach that Jesus takes is different. There is the whole spectrum of those who need salvation. This Samaritan woman could not be more opposite to Nicodemus. Nicodemus was a pharisee; a highly respected learned man. This woman did not know the Old Testament and the Samaritans have perverted the Old Testament. This woman was despised, even by her own people. She was a libertine of foreign extraction. She is not the self righteous legalist that Nicodemus was.

Nicodemus planned his visit by night, but he was seeking information from our Lord. The meeting that Jesus has more by chance. This woman was only interested in getting some water. She was sarcastic at first, even hostile. Nicodemus was more respectful.

There were huge social barriers at this time. Men and women at this time did not just strike up conversations with one another. A Jewish rabbi would rather die of thirst than talk to a Samaritan woman.

Nicodemus and this woman both need to be born again. They both needed what our Lord had to offer. Jesus could not ignore that need. Salvation was not limited to the Jews. It was offered to all of the various races and nationalities, whether this is a mixed race or not, a different nation or not; and there were no limitations to males only, to upper classes only, to the worst of sinners as well as to the most self righteous people. We are all in need of God's grace.

Some have said, I certainly hope that person or that race or that group are not in heaven. This is not the way a believer ought to think. No one ought to want anyone to spend eternity in the Lake of Fire.

Jesus did not turn His back on anyone; He is a Savior of all men and of all women. There are no other barriers which stand in the way. That is grace. The conversation began by Jesus Christ was virtually an impossibility. By all rights, no rabbi would speak to this Samaritan woman.

Just speaking to her is a breaking down of all normal conditions of the ancient world. All of them. There was something more important than convention, gender or class. Jesus associated with tax collectors, and they were a hated group at that time. He associated

with prostitutes and sinners of all sorts. They all responded to His message of grace. Sometimes the worst respond more quickly to grace. We are all in need of God's grace. Jesus never treated anyone as inferiors nor did He shun them. The gospel clearly reveal that some of Jesus closest companions were some of the worst people in society (by society's standards).

The women were the first to come to the tomb of Jesus. They loved Him very much and He loved them. They had great associations. Feminism has no case against Jesus Christ, yet they make one all the time.

How Jesus Dealt with Women

1. He treated women with the utmost respect.
2. He would never think of treating a woman as Islam does today, as inferiors and as slaves, with no rights at all, as property of their husbands.
3. There are specific roles for men and women. When the Angelic Conflict comes out, there will be a good section on women and their relationship to the Angelic Conflict.
4. The Mosaic Law gave women equal status before the Law. Ex. 21:22-25
5. The Mosaic Law showed protection and respect for both genders, slaves and servants. The Old Testament did not comment slavery any more than it did polygamy, but it did regulate the institution of slavery. It is too bad the feminists do not have the guts to speak out against Islam as biased against women. These actions would endanger their lives. Draw a cartoon, and their lives are threatened. It is much safer to attack a group that will not threaten them, than it is to attack Islam.
6. John 4:7 Jesus should never have spoken to her, but He did.
7. First and foremost, regardless of gender, race or religion comes evangelism. That ought to be our thinking as well. Jesus let nothing stop Him; no racial or class barriers; nothing. The greatest favor anyone could do for anyone else is to lead them to Christ. You are presented eternal life to them through Jesus Christ. The concern our Lord had was always priority. So He spoke to this woman, a woman that no self-respecting rabbi would speak to. She was dirt. Racially inferior. She was immoral and belonged to a syncretistic religion.

John 4:7 **A woman of Samaria came to draw water. Jesus said to her, Give me to drink.**

John 4:8 **(For His disciples had gone away into the city to buy food.)**

So the woman speaks to Him. She must have been surprised the Jesus spoke to her. She was a gross Samaritan and Jews would not even use the dishes or cups of Samaritans, much less speak to them. But what will Jesus drink from? Her bucket. They were an unclean people to the legalistic Jews.

To eat of their bread would be like eating swine flesh. It is totally unclean for Jews to eat pork.

Mark 12:14 When they came, they said to Him, "Teacher, we know You are truthful and defer to no one, for You don't show partiality but teach truthfully the way of God. Is it lawful to pay taxes to Caesar or not?"

This was a trap; they buttered Him up and then posed a question they expected to catch Him on.

Mark 12:15 Should we pay, or should we not pay?" But knowing their hypocrisy, He said to them, "Why are you testing Me? Bring Me a denarius to look at."

The pharisees and Herodians expected to catch Jesus here. Jews hated paying taxes to Rome and this was the law of the land. The Romans saw Cæsar as a god; but Jesus did not.

Mark 12:16 So they brought one. "Whose image and inscription is this?" He asked them. "Caesar's," they said.

Bobby has a silver dollar from 1976.

Mark 12:17 Then Jesus told them, "Give back to Caesar the things that are Caesar's, and to God the things that are God's." And they were amazed at Him.

In the beginning, God created the heavens and the earth, which included every element as well. So every metal coin represents God, because God created that coin.

To become a coin, there must be a proper mixture of metal, and the coin is made by the country in which it is used. We do not produce or stamp our own coins.

We did not just occur after years of evolution.

There is the image of Dwight Eisenhower, which is an image of man. God gave His Own image to man at creation. Only mankind uniquely reflects God. That image of the soul is defaced. Our souls were created perfect, but it has been marred by sin. Man cannot restore that scored face. Someday, man will stand before the throne of God and be judged unless he finds the Savior.

It is appointed to man to die once and then the judgement.

When this coin is circulated, it becomes the medium of exchange. It can be a blessing and it can be a cursing. Any person can put a shiny coin close to his eye and blind himself. His materialistic lust causes him to search out money over everything else. This coin will not buy the most precious commodity of all. It cannot buy our salvation. Jesus' work alone

is the medium of exchange for our eternal future. His substitutionary spiritual death gives us access to God the Father. Only His work has value in the spiritual realm.

The metal in the silver dollar is malleable; it can be shaped and stamped. Believers in Jesus Christ need to be like the silver coin; malleable. Ready and willing to learn. Too many believers are stubborn and brittle. Every believer should be teachable.

“If any man is willing to do God’s will, then he will know of the teaching.”

On the face of the silver coin is a stamped set of representative phrases. Under the Liberty Bell we have the stamp *one dollar*. It is not hypocritical; it is worth what it says what it is worth. We cannot hide from the lack of value that the Bible stamps on each one of us. The coin reminds us of our less than shining value in the eyes of God. We are unable to have a relationship with Him and we fall short of His perfect righteousness. He can have nothing to do with us as tarnished humanity. Through faith alone in Christ alone, we, the undeserving, are justified. The silver dollar reminds us of our true worth, which is centered in the Word of God.

The United States of America is where the coin was minted. Jesus Christ conferred value upon the individual soul which He created and gave life to each one of us.

Liberty is proclaimed on both sides of the Eisenhower dollar. This is what we Americans truly cherish. This is why our soldiers, then and now, die on the battlefield; Liberty is purchased by blood. We were in bondage to sin and the Lord Jesus Christ paid the penalty by the shedding of His Own blood. **If the Son will make you free, then you will be free indeed.** As people, we have believed in Christ and have appropriated salvation by His death. We have relative security in our country, and perfect security in Christ.

Out of many one is *e pluribus unim*. We are many people who are in one body. We all possess the same spiritual life. Jesus Christ is the prototype of all believers.

No message today.

Lesson #0136

John 4:4– Life of Christ

8/14/2011 2Sunday

John 4:4–6 **He had to travel through Samaria, so He came to a town of Samaria called Sychar near the property that Jacob had given his son Joseph. Jacob's well was there, and Jesus, worn out from His journey, sat down at the well. It was about six in the evening.**

This was a well-known well where people came to all of the time.

John 4:7–8 **A woman of Samaria came to draw water. "Give Me a drink," Jesus said to her, for His disciples had gone into town to buy food.**

Jesus uses His thirst as an illustration of the gospel. This woman is why Jesus stopped at this well.

John 4:9 "How is it that You, a Jew, ask for a drink from me, a Samaritan woman?" she asked Him. For Jews do not associate with Samaritans.

There was to be no association between Jews and Samaritans. They had a different racial makeup and Jews saw them as being inferior and unsavory. There were also severe religious differences. The Samaritans had been conquered by the Assyrians and they were involved in syncretism. This was reprehensible to the Jews belief in One God. These were an apostate people with no hope of redemption, in the eyes of the Jews.

This woman was speaking to the King of Kings. She was overtly immoral and an outcast, even among the Samaritans themselves. The Lord Jesus Christ did not discriminate among persons. She was a lowlife scum, in the eyes of most; and no Jew would have spoken to her. They might not even remain near the well when she is there. But Jesus spoke to her and opened with an unlikely conversation.

Jesus tells her, "If you knew the gift of God and Who is speaking to you, you would have asked for living water from Him.

The Living Water Illustration

1. This is the equivalent gospel to John 3:16.
2. Born again was the illustration to Nicodemus and here, the illustration is living water
3. This is the perfect analogy for the situation.
4. Jacob's well is a place where the necessity of water is clearly emphasized and understood. Everyone came there for water.
5. Everyone needs water for physical life.
6. That is what makes the living water image so appropriate.
7. Water sustains physical life; and the living water preserves a life that is eternal.

John 4:10 Jesus answered and said to her, If you knew the gift of God, and Who it is that says to you, Give Me to drink, you would have asked of Him, and He would have given you living water.

Jesus begins with the particle εἰ. Then he uses the pluperfect tense of οἶδα; a common word and a very uncommon tense. 1st class condition used here. This woman does not know with Whom she is speaking. She must accept by faith Who Jesus is. This is a gospel presentation. The condition is, you must believe in Him.

The pluperfect of οἶδα. This is very rare in the New Testament. It stands out. This is a doubling of the perfect tense, which makes it a much more intense perfect tense. If she had known the Son of God in the past, then there are intense results. The emphasis is like a neon sign blinking on and off. This is hypercritical knowledge. She is to hear and consider. So many times when witnessing to people, you are enthusiastic and you know

how important the gospel is. You are so intense, you want to shove it down their throat and you want them to make a decision right then and there. We have an obligation to witness to everyone, believer or not. But we are not to force it on anyone.

A couple of weeks ago, Bobby's platoon sergeant came and Bobby was not certain if he was a believer in Jesus Christ. You cannot go directly at him. Bobby was not sure what they had talked about 35 years ago, so Bobby wanted to make certain to hear the gospel. There are no coincidences in life. If you are ready, God will send these people to you. This woman did not walk into this oasis where Jesus was by accident. It all comes together for a reason. If you do not think this way, you miss out on these opportunities.

Jesus is not offering her an actual liquid; but just as she desires water from the well, so Jesus was offering her eternal water for her spiritual life. And she looks at him, and he does not have a bucket and a rope.

Jesus Offers Her Water

1. Jesus plays on her need for physical water.
2. She needs spiritual water even more.
3. The pluperfect tense indicates that she must understand Who is offering this water and exactly what this water is.

John 4:10 **Jesus answered and said to her, "If you knew the gift of God, and Who it is that says to you, 'Give Me to drink,' you would have asked of Him, and He would have given you living water."**

The woman looks at Jesus and He has no bucket. Her thinking is reflected in the next 2 verses; she gets a little arrogant as well.

John 4:11 **The woman said to Him, "Sir, you have no vessel, and the well is deep. From where then do you have that living water?"**

Sometimes people are sarcastic and they still want answers.

John 4:12 **Are you greater than our father Jacob, who gave us the well, and drank of it himself, and his children and his cattle?"**

Are You greater than Jacob, our father? Jacob dug this well. He did it to provide life-giving water in the desert, for his family and livestock. Many centuries later, it still provides water. The woman's question is, "Are You greater than Jacob, who dug this well?"

The unspoken answer in the woman's mind is, "Jacob is much greater." Her mind was on the physical water from the well. There is an analogy here, just like being born again. She is dripping with sarcasm here. "Can You offer me something more than Jacob?"

John 4:13 **Jesus answered and said to her, "Whoever drinks of this water shall thirst again,**

John 4:14 **but whoever drinks of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life.”**

She has to come to this well each and every day just to survive. And Jesus speaks about drinking once and never being thirsty again. There is literal water and figurative water; just like the births spoken of in John 3.

The woman suddenly begins to understand what He is saying to her. There is a life-giving quality to the well of Jacob. She is to draw from a well provided by Christ. His water springs up for eternal life. She could provide Him with physical water and He could provide her with eternal water, and one drink and she will never thirst again. Faith alone in Christ alone means one gulp for an eternally secure future.

This is clear to us and she does not quite get it yet.

Lesson #0137

John 4:11–19 Life of Christ

8/17/2011 Wed

The Lord has opened a conversation with a Samaritan woman. There is not just a drink of physical water, but the illustration is about eternal life. Jesus is the truth and the life, and no one comes to the Father but through Him.

This woman would be seen as racially impure and her religion as spiritual impure. The woman is skeptical about this situation.

John 4:11 **The woman said to Him, “Sir, you have no vessel, and the well is deep. From where then do you have that living water?”**

She is skeptical, if not a little sarcastic.

John 4:12 **Are you greater than our father Jacob, who gave us the well, and drank of it himself, and his children and his cattle?”**

She belittles Jesus here. Jacob provided water by digging this well for his family. Are You are great as the one who dug this well.

Sarcasm and mockery is difficult for a lot of people. This is a personal affront. Someone is laughing at you or this reveals their disdain of you. Jesus was not even remotely insulted here. Jesus ignores her sarcasm and focuses in on the true issues.

Jesus will compare the water of Jacob’s well with the water that He is offering. A temporary quenching of thirst versus an eternal quenching of thirst.

John 4:13 **Jesus answered and said to her, “Whoever drinks of this water shall thirst again,**

Every person who drinks from this water will thirst again. You have to keep drawing water and drink it, over and over again.

John 4:14 but whoever drinks of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life.”

The water that Jesus gives is that which a person will never thirst again. We understand this, and this woman wants this water, but she does not understand exactly what Jesus is saying.

John 4:15 The woman said to Him, “Sir, give me this water, so that I may not thirst nor come here to draw.”

“How are you going to do this? Where is this water? I don’t see anywhere that you can go and get it.” She is now thinking, and she is now attuned to what he is saying.

This is the same gospel as Jesus offered to Nicodemus. However, with a different illustration. Their reactions are exactly the same.

What she understands so far, all she has to do is to drink some sort of water from Him, some man she does not know, and she will never thirst again. “What’s this guy’s angle?” One drink of life-giving water, and she would never thirst again.

It is easy to understand her sarcasm and her disbelief. However the analogy strikes her, and there is the fact that Jesus is speaking the truth to her. The time and the place and the circumstance are all apropos to the analogy that Jesus is saying.

When you witness, you must think about your circumstances. You must think about the person that you are speaking to. What is attention getting. People will ask you questions and reveal where they are in their souls.

This woman lives a subsistence living. Every day she had to draw water. It took time every single day to make this happen. All of their lives were involved with basic needs.

Jesus took advantage of the situation and what was on this woman’s mind. Jesus has used water before. John 3:25? water is used.

At Jacob’s well, the analogy is living water; not water to wash in, but water to drink. They both represent regeneration and eternal life.

When you cannot answer a question that is so profound, then they have to answer the question. Bobby likes memorial services for this reason; people are faced with death and he can give the answer they are looking for; or deal with the issue that they must face.

By drinking this gift of water, this is believing in Christ, all of this woman’s would be satisfied. The water of regeneration springing up in her soul.

This Is Another Way to View this Analogy

1. Drawing well water requires work on the person desiring water. The water is dropped down into the well and the water is brought up. That is legalism.
2. The inner spring of water that Jesus was offering had no work involved.
3. It is accepted by someone else who has already drawn it.
4. Taking a drink of this water is expressing faith in Jesus Christ. That means, no works.
5. This is a perfect picture of grace, which will be presented in several ways. "You don't have to work for this water I will give you."
6. The Holy Spirit brings regeneration, the creation of the human spirit in the one who drinks of the living water. That is the well springing up.
7. After this revelation, the woman makes a reply.

John 4:15 **The woman said to Him, "Sir, give me this water, so that I may not thirst nor come here to draw."**

She desires this water that Jesus is offering. But she is confused about exactly what Jesus is offering. Jesus approaches her in an oblique way. He knows this woman is baffled and he knows this woman is wary. She is offered this water, even though she does not deserve it. The water, she must understand, is a free gift, drawn for her and for all those who come to drink.

Then Jesus throws her off balance by asking her to go get her husband.

John 4:16 **Jesus said to her, Go, call your husband and come here.**

This woman had 5 husbands and a current live-in.

John 4:17 **The woman answered and said, I have no husband. Jesus said to her, You have well said, I have no husband**

Jesus recognizes what she said is accurate.

John 4:18 **for you have had five husbands, and he whom you now have is not your husband. In that you spoke truly.**

You have had 5 husbands and now you have a live in. This man understood her shame and why she came by herself to this well. He knew that she had daisy chained marriages, and she was quite cynical about marriage. She had tried and failed. She knew that she was undeserving of this water. "Everyone in this town knows that I am a tramp."

She believed that she was not good enough to be saved. That is the step prior to salvation. That is part of the necessary thought process. This is obvious to her; most people do not recognize this.

She believes that Jesus is treating her in a legalistic way. What did Jesus want to do here? He wanted to reveal to her this need, a need other than physical water.

She admits, "I have no husband."

What Jesus Is Leading Her to

1. This is where Jesus wants her; to give up.
2. He wants her to know that there is nothing that she can do.
3. He is bringing her to the point where she recognizes that her need is outside of herself.

John 4:18 **for you have had five husbands, and he whom you now have is not your husband. In that you spoke truly.**

Now she asks herself, how does He know all of this? This is another example of how to witness to Jesus Christ. All people have to understand that there is no way that they can deserve heaven or buy their way into heaven.

Why doesn't God fix things for me? You need to reach the point where you recognize that you need something outside of yourself. The only way is Bible doctrine. We know what is happening here is the Lord Jesus Christ is showing His omniscience.

John 4:19 **The woman said to Him, Sir, I perceive that you are a prophet.**

She recognizes that Jesus is a prophet. She knows that Jesus is from God. The one offering her this supernatural water is He Himself supernatural. He had no contact with her before and yet He knows all about her. She realizes that Jesus has a message just for her.

Application More often than not, your witness to an unbeliever is a process. However, it is rare that you tell them, they hear it for the first time, and buy into it. Several people may have already witnessed to him before. People have to come to a point where they understand the gospel and are receptive to it. They may throw the gospel right back in your face, and end up considering it later.

Child evangelism is so important, because they are more accepting of what they hear. We, as witnesses, may be at the beginning, middle or end of this entire process. It does not matter whether you get a notch on your belt or not. Planting the gospel seed is just as important as watching it flower. Whenever you can plant the seed, then take it. When you present the gospel, the Holy Spirit can take it and use it. Some of us sow and some of us reap. Some of us will see the result of the seed and some will not.

We know those who need the gospel and these are people you are usually in contact with. Have a plan; be ready for the opportunity.

The Samaritan woman was confused about this living water, but she did understand Jesus to be a prophet; and whatever it is, she wants it.

She asks for this water from Jesus but it is a misunderstanding by her. She believes that she can drink a clear liquid and never be thirsty again.

John 4:15 **The woman said to Him, “Sir, give me this water, so that I may not thirst nor come here to draw.”**

Jesus does not correct her thinking here. He knows that she is not quite ready to catch on to what Jesus is saying. She is not yet ready to accept this stranger and what He is offering.

Jesus then changes the direction of the conversation. When you are interested in something, and someone changes the subject, you are still thinking about that thing. Jesus moves on with this conversation.

Jesus will give her an incentive to accept Him as her Savior. His evangelism must extend beyond this woman.

John 4:16 **Jesus said to her, “Go, call your husband and come here.”**

This brings us to the problem in her own life. She thinks that this man who started this conversation is looking to taunt her.

John 4:17 **The woman answered and said, “I have no husband.: Jesus said to her, “You have well said, I have no husband**

Jesus is a complete stranger and he knows about her previous husbands and about her current live-in. This stranger sees right through her. This shocks her.

John 4:18 **for you have had five husbands, and he whom you now have is not your husband. In that you spoke truly.”**

It dawns on her that this is no ordinary man. She recognizes that He is different than what she expected. This is because of our Lord's omniscience.

She calls him a prophet. He tells her stuff that He should not know.

John 4:19 **The woman said to Him, Sir, I perceive that you are a prophet.**

Her conversation with Jesus will turn theological. She did not want to discuss her marital failures with Jesus, so this changes the subject on Jesus. She is not interested in

discussing her private life with Jesus, but this is pertinent to the conversation because Jesus brought it up.

Why Did Jesus Bring up this Subject?

1. Jesus brought this up so that she would face her unworthiness. Jesus wanted to make certain that she understood her unworthiness.
2. Jesus wanted her to recognize the nature of God's grace in the face of her total unworthiness.
3. She must recognize that God's grace will overcome her unworthiness. She is a very immoral woman.

She is branded and Jesus is not going to take her through a 12-step program. Jesus was looking to her to change her thinking; and changing the thinking also changes her evil ways.

V. 20 is her own theological dodge. The Samaritans worship in this mountain and You Jews say that we ought to be worshipping in Jerusalem. These people had been at odds for years over this situation. This goes back to 721 B.C., and many of them intermarried with the Assyrians, so they were told that they could not have a part in building the Temple. So, they decided if they could not have a part there, that they would worship God in their own way, which would include syncretism. This was an unresolved topic that had deeply divided these cousins for centuries. This is actually a very good question, considering.

She reasoned, if this man is from God, then He can answer the question. She thought that her understanding might give her some other status as well in her own city.

She points up to Mount Gerizim, fully visible from the well.

John 4:20 **Our fathers worshiped in this mountain, and you say that in Jerusalem is the place where men ought to worship."**

Jesus goes off to explain what is going to transpire. The hour is coming, simply refers to a time in the future.

Jesus tells her that there will be a time in the future when they would worship in neither place. Both the Samaritans and the Jews had their own specific place to worship. Jesus said there would be a time where God would not be worshiped in either place.

What Was Jesus Saying?

1. This negated the importance of any one building or place. Jesus went to the Temple and presented Himself as the Messiah, as the Shekinah Glory.
2. God would be worshiped anywhere and everywhere. No matter where a person was, they could worship Him. This was a big change.
3. It is how you worship; not where you worship. That is true today.

4. If God is localized, then he is confined to one place. Jesus met Israel and presided over the Ark of the Covenant. He chose to localize Himself so that Israel could meet Him there. All of the things which occurred were teaching aids. The Temple was very important. It was a localized place where they could go to understand spiritual information.
5. It was only at this place that was acceptable for worship.
6. Now, God is not a physical or localized presence; He is Spirit, as we will see. However, as Spirit, He is no less real.

This Samaritan woman did not realize that she was looking into the face of Jesus, the God-man. She was right where she ought to worship.

John 4:21 **Jesus said to her, "Woman, believe Me, the hour is coming when you shall neither worship the Father in this mountain nor yet at Jerusalem.**

Jesus continues speaking to her. "You worship that which you do not know and we Jews worship what we do know, because salvation is of the Jews." The Samaritan holy mountain is not the proper place to worship because it was mixed with heathen religion and idolatry.

"There are all of these idols who are there in your place of worship, so that you do not know who you are worshiping." Salvation would not come by means of the Samaritans.

The Answer Is the Jews

1. Israel is the nation that God chose.
2. Israel was the nation which received the Abrahamic covenant.
3. The nation in this covenant was promised blessing through a Savior, which goes back to Gen. 3:15. The Jews looked for the Messiah, throughout that age of Israel.
4. The Messiah was a Jew. He would be a descendant of Abraham and David. He would be David's Greater Son.
5. The Samaritans were not a part of this racial plan of God. The Jews were the centerpiece of God's plan during the Age of Israel. The line of Messiah could not come through the Samaritans.

All Jews were not saved because they are Jews. Salvation comes through the Messiah; through the Savior. Salvation was available through the line of Abraham. Jesus is slowly bring this woman to an understanding of salvation consists of and Who provides it. Jesus will then reveal that, He is the One. This woman has to travel through some theology first, which deals with some of the things which she believes.

It is not the Jews but it is from the Jews. It was Jesus Who stood in front of this woman at that moment. He would offer Himself as Savior to her and to her live-in bf.

Now, that these Jews would make the Samaritans a part of this salvation is amazing. And the lowest of that time period in that city would bring them the news of the Savior.

John 4:22 **You worship what you do not know, we know what we worship, for salvation is of the Jews.**

Jesus tells her that the hour has come when the true worshipers will worship the Father in spirit and in truth.

John 4:23 **But the hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth, for the Father seeks such to worship Him.**

Lesson #0139

John 4:20–24 Life of Christ

8/21/2011 1Sunday

This person is there for water, and the people that we speak to must have a reason to engage with us. Before this woman can drink, she needs to understand certain critical concepts about this living water.

This woman has 5 husbands and a live-in. This is not a judgment of her or her lifestyle. He confronts her with her own inability to gain this living water on her own. She cannot draw this water from just any well. In fact, only the Person standing in front of her can offer this to her.

The concept of grace; God does it for us. There is nothing that we can do to drink from the living water. She cannot forget this illustration. This entire concept is embedded in her mind for her own unworthiness. In this exchange, as she listens, she cringes a bit, because she knows this outcast condition has affected her.

Jesus knows things about her that she has not revealed to others. All of her infidelity and promiscuity and all of the rest. Has her reputation gone beyond Sicar? Not that she knew of. So, Jesus was demonstrating to her His omniscience. There is no way that she could know the things of her life. He is God and man standing right in front of her. Any presentation of the gospel should include who Christ is and a presentation of the gospel.

Jehovah's Witnesses interfaced with Bobby and he spoke to them, knowing exactly what they are going to say. Bobby said, "Then you're not a Christian; you are a cult. You are working to gain heaven. You must do this to be the 144,000." A presentation of the gospel must include Who Jesus is and what He did.

This woman realizes something; this man is certainly from God. He knows things that no one else would know. She does not want to discuss her personal failures with Him. So she changes the conversation. She turns to a theological subject, and she takes the lead in this discussion.

John 4:20 **Our fathers worshiped in this mountain, and you say that in Jerusalem is the place where men ought to worship."**

This has been a place of contention between Jews and Samaritans over the place of worship. For this woman, this was a red herring; she just asked this question to throw Jesus off from herself. This is one of the few things which this woman was able to discuss.

John 4:21 **Jesus said to her, "Woman, believe Me, the hour is coming when you shall neither worship the Father in this mountain nor yet at Jerusalem.**

The hour is coming refers to a future time. This is a time to be designated, and worship of God would no longer be limited to a specific geographical area. God will be able to be worshiped in any place. The key will be how one worships and not where. It has always been about *how* one worships; but now, the place is taken away.

John 4:22 **You worship what you do not know, we know what we worship, for salvation is of the Jews.**

The key is to worship in Spirit and in truth. There is a time period mentioned, which is after the crucifixion. This was a transition dispensation. When that time comes, when our Lord is crucified, resurrected then the Church Age will begin.

There are Christian sects which believe in a specialized priesthood. But we all represent ourselves before God. There are no holy days or festivals either. None of this is applicable; it will all pass away.

John 4:23 **But the hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth, for the Father seeks such [persons] to worship Him.**

What Is the Point Our Lord Is Making?

1. After this time, the new dispensation, believers would acknowledge in worship, in spirit and in truth, what had been portrayed before by the visual Old Testament ritual.
2. A new mode of worship would be initiated. Jesus was the way, the truth and the life; the only avenue to God the Father.
3. Since His work would have been accomplished when the hour had come, when He ascended and would reside in heaven, then there would be this new method of worshipping Him, in Spirit and in truth.
4. However he was present on earth and the visible object of worship, removing Temple worship. All of the sacrifices pointed to Him.
5. The sacrifices and rituals were becoming obsolete.
6. The sacrifices that portrayed Him were no longer necessary for worship or for teaching aids to the atonement and the forgiveness of sins.
7. The atonement was revealed in the Person of the Lord Jesus Christ. It was actualized by Him; no more shadow sacrifices. The reality was happening right before their eyes.
8. His explanation: **"God is Spirit, and those who worship Him must worship Him in spirit and in truth."**

Charismatics seriously depart from the mode of worship. In order to worship something, it must be in a certain mode that you understand.

John 4:24 **God is a Spirit, and they who worship Him must worship in spirit and in truth."**

There is a preface to this verse. This is a statement of God that we cannot overlook. *God is spirit* defines divine reality. This does not refer to the Holy Spirit only. This refers to all members of the Godhead, including the pre-incarnate Jesus Christ before the crucifixion. As finite beings, we cannot truly understand Him.

Who God is

1. God is Spirit.
2. God is a self-existent being; He does not depend upon anything; we are dependent upon a variety of things.
3. God is a self-conscious Being; He is able to objectify Himself.
4. God is self-determining. He has will.
5. God is the origin of all things. He is the uncaused cause. He transcends all things. Deists: God is over creation, but He is not intimately involved in creation.
6. God possesses life. Ex 3:14 **I am.**
7. God is presented in the Bible as a person. He has attributes. He has some that we ourselves can understand. This is justice, love and omnipotence.
8. God is not just a big bang; He is not just a spark of life.

God has nothing to do with sorcery, necromancy, etc.

John 4:24 **God is a Spirit, and they who worship Him must worship in spirit and in truth."**

Lesson #0140

John 4:24 Life of Christ

8/21/2011 2Sunday

John 4:24 **God is a Spirit, and they who worship Him must worship in spirit and in truth."**

In the world of humanism, man defines himself and then defines God based upon himself. You cannot do this in true theology. God must be defined first.

God is entirely incomprehensible, but He has assented to reveal some things about Himself, things which can be known. Even though God's existence as Spirit is not something that we can fully understand, as we are oriented to a corporal body, yet life without a body seems incomprehensible to us. Yet we can know things about God that He reveals to us.

John here, gives us a great truth about God. God is not a ghost; He is not a spirit.

God as a Spirit

1. God is altogether distinct from the physical world.
2. God is invisible.
3. This means that a spiritual entity cannot be discerned with the 5 senses.
4. This is why no man has or can see God. 1Tim.6:15b–16a **He is the blessed and only Sovereign, the King of kings, and the Lord of lords, the only One who has immortality, dwelling in unapproachable light, whom none of mankind has seen or can see, to whom be honor and eternal might.** Ex. 33:20 **But He answered, "You cannot see My face, for no one can see Me and live."**
5. If God made Himself totally visible to us, as described anthropomorphically by the phrase "See My face" His omnipotence, glory would strike us dead. We can understand blinding light.
6. Therefore, if God is to become visible to us, it must be to us in a very limited way. We cannot see the full glory of God. How would He do that?
7. God must enter into our finite sphere of space and time because we cannot enter into His, at least at this point in our lives as finite human beings. God has shown Himself in material forms at various times. He has become a form, a substance, at different times. Jesus is undiminished Deity and true humanity. Jesus Christ reveals God. As man, we are able to understand God, to some degree. This existence is entirely alien to God. God Himself condescended to be in the form of man.

God Reveals Himself.

1. During the incarnation, the Lord Jesus Christ was transfigured; He gave a muted glimpse of His Deity. Matt. 17:2 **He was transformed in front of them, and His face shone like the sun. Even His clothes became as white as the light.** These disciples could barely grasp what was occurring, and there was only a suppressed demonstration of the glory of God. Any full revelation of Himself would have melted them on the spot. This was stunning.
2. All 3 members of the Trinity were all manifested in some form, with the Holy Spirit descending as a dove.
3. God also revealed Himself in theophanies.
 - 1) Jesus manifested Himself as the Angel of the Lord. Gen. 16:7–ff Num.
 - 2) The burning bush was a theophany. There is light involved; and the burning represents judgment.
 - 3) God passed by Moses when Moses was on the mountain, but Moses could not look. Ex. 33:21–23
 - 4) Moses got several indirect looks. Ex. 34: face to face God descends with a face of light.
 - 5) God revealed Himself in certain forms so that we could understand, to some limited degree, His Person.

There is a divine environment in which God lives, but there are no words to describe this. We can see God through the results of what God has created. This has an infinite scope; an unending space. The incomprehensible is understood in a limited way. Who has not

gazed at the stars and wondered about God and His infinity. All of this is related to light. We also see Him when He chooses to present Himself in a tangible form.

In His spiritual existence, God is no less real and no less personal.

God's Form of Existence

1. God as Spirit describes an essential characteristic of His personal existence.
2. God is Spirit; or God = Spirit. The true mode of God, His form is not a form, but Spirit.
3. God is not composed of matter nor does He have a physical nature.
4. God is entirely immaterial with none of the properties belonging to the physical universe. None of our 5 senses are enough to behold God. He is entirely immaterial like our souls. Our souls are totally immaterial.
5. As Spirit, even though God has no recognizable form, He is still a substantial being.
6. God does not have the limitations true of anything composed of material substances. All material substances are limited in size and scope. This is only so much material in the universe.
7. God cannot be confined to a geographical location.
8. As Spirit, God is omnipresent, not subject to the limitations of space. We can look through a telescope. There are no edges to space. We can see things that are in space, but we cannot come to the end of space. Space is an undefinable immense area.
9. There is no concept of location with regards to God. He is beyond space and time. Acts 17:24 **The God who made the world and everything in it--He is Lord of heaven and earth and does not live in shrines made by hands. Neither is He served by human hands, as though He needed anything, since He Himself gives everyone life and breath and all things. From one man He has made every nation of men to live all over the earth and has determined their appointed times and the boundaries of where they live, so that they might seek God, and perhaps they might reach out and find Him, though He is not far from each one of us. For in Him we live and move and exist, as even some of your own poets have said, 'For we are also His offspring.' Being God's offspring, then, we shouldn't think that the divine nature is like gold or silver or stone, an image fashioned by human art and imagination. God cannot be confined to any geographical locale. However, at some point, He condescended to reside in specific places. Only once a year, the High Priest could enter into the Holy of Holies as a part of the worship service. The Temple was an illustration. There is nothing that we can build to attract God. We can meet God there because God deemed that to happen. God brought space and time into being; but God is not subject to space or time.**

In our thinking, omnipresence means that there is no place where God cannot be found. Wherever man could go, man will be there. Psalm 139:7–12 **Where can I go to escape Your Spirit? Where can I flee from Your presence? If I go up to heaven, You are there; if I make my bed in Sheol, You are there. If I live at the eastern horizon or settle at the western limits, even there Your hand will lead me; Your right hand will hold on to me. If I**

say, "Surely the darkness will hide me, and the light around me will become night"-- even the darkness is not dark to You. The night shines like the day; darkness and light are alike to You.

The Lord Jesus Christ is the visible member of the godhead. He brings understand of invisible God and His plan, especially, His invisible plan of salvation. We worship Him as God, as our soul connection to God, as the One Who explains God.

John 4:24 **God is a Spirit, and they who worship Him must worship in spirit and in truth."**

Lesson #0141

John 4:24–26 Life of Christ

8/24/2011 Wed

Major Udall passed away. Freedom Through Military Victory has Colonel Udell doing a flyover with 3 other planes for the 4th of July celebrations.

John 4:24 **God is a Spirit, and they who worship Him must worship in spirit and in truth."**

God needs to be explained to our finite mind. He is intangible; no one has seen Him. He is entirely immaterial. He has none of the qualities belonging to the physical universe. He exists as Spirit and in no other way. God is knowable; He is not completely beyond our reach. He is imminent and transcendent. He does not create the world and mankind and let us run amuck; He is closely involved with creation from the beginning and continually. God does exist and we can know Him through His creation. He can be known in other ways as well. He has appeared in other material forms as well.

Jesus is distinct from other than that which He created. The Pillar of Fire by night and the Cloud by Day are both Theophanies. The greatest manifestation of God is Jesus Christ. Jesus Christ is the One Who most reveals God. He is the revelation of God to us.

The Bible also describes God in human terms. An anthropomorphism (= the body or form of a man) and an anthropopathism (some form that God takes; it can refer to human thoughts or emotions). God is not limited to corrupted mankind. He does not have those attributes.

These reveal and explain God and divine policy to our finite minds. When the Bible ascribes these aspects to God, He does not have emotions or jealousy; but these anthropopathisms describe His policies.

God has love and righteousness and justice. He is omnipotent. We can understand power because He has these attributes.

There are other descriptions of God which are beyond our thinking. God is not limited in certain areas; He is not limited in the way the material things are limited. He cannot be confined to a geographical location. To us in human form, being material is almost impossible to understand.

He is omnipresent; He is not subject to the limitations of space. We look at the universe and we think of it as being unlimited and endless space, and yet God cannot be contained by this. He exists in an infinite area.

It is incorrect to think of God as being in a space at all. Omnipresence infers that He is beyond space and time. As finite human beings, He is totally beyond our experience. He has no recognizable material form. He is a substantial being.

He is alive and yet Spirit, omnipresent and alive. He is not an impersonal force of nature. There are those who do not call Him or see Him as God, but as an impersonal force.

God is mentality, He has will, and we are created in His image. As unbelievers we are born dichotomous. Our immaterial part corresponds to His essence, as we are created in His shadow image. His image is marred by sin.

In all of this complexity. Many smarter people than Bobby have made attempts to understand God. There are great geniuses of world history who have tried to understand or find God without Scripture; and this is futile and amusing.

When John wrote, God is Spirit, this is a concept that must be understood to the best of our ability. Since God is Spirit, He must be worshiped in spirit and in truth. The Spirit connects these two things. This is brand new. He life has always been. Israel worshiped God in a Temple and prior to that in a tabernacle. He appeared in a single place at a single time. Over the Ark of the Covenant, above the cherubim. He was no less Spirit or omnipresent than when He dwelt over the mercy seat. Israel worshiped God in a single place.

John 4:24 **God is a Spirit, and they who worship Him must worship in spirit and in truth."**

All of these things were designed to teach God. This was a revolutionary statement by the Lord Jesus Christ. This changed the history of Israel and the history of believers. This is an amazing statement. We do not worship in a particular place. We can worship God anywhere at anytime in anyplace. All it takes is thought and concentration. All it takes is doctrine. All it takes is worship in Spirit and in truth.

The Samaritan woman raised the issue of the proper place where God is to be worshiped. This is now our way of worship. It carries over to this moment.

The Meaning of *in Spirit and in Truth*.

1. In Spirit and in truth εν πνευμα και εν αληθεια and these nouns are in the instrumental case.
2. En + the instrumental case means *by means of*.
3. We worship Him *by means of spirit and by means of truth*.
4. Therefore, our means of worship is through spirit and truth.

5. God is incomprehensible to the senses of man, and we have nothing within us to explain Who He is. God has provided the environment for us to worship Him. This is the filling of the Holy Spirit and it creates the means of worship. The Holy Spirit reveals God through objective truth about Him. Anything subjective about God depends upon man's knowledge of God. Only divine truth defines God. Bible doctrine is the content of that objective truth. The Holy Spirit reveals the meaning of that truth to us. He teaches our human spirit.

We believe it and the Holy Spirit transfers that doctrine to the right lobe. That is truth in our soul. The Holy Spirit does all of this. When Bobby gives us some doctrine in the Communion service. He gives us time to rebound, to be filled with God the Holy Spirit. We have the ingredients to worship God. We have what it takes to worship God.

Worship of God as a mental attitude of reverence and the correct mental attitude, using the power of God the Holy Spirit. The only way for us as believers to worship God is by means of Spirit and truth. We are the only ones who can be taught by the Spirit.

John 4:25 **The woman said to Him, I know that Messiah is coming, who is called Christ. When He has come, He will tell us all things.**

The Messiah would appear God and reveal God to them; the Samaritans expect that. Jesus is answering the question of, how do you worship God. This man just might be the Messiah.

She is essentially asking if He is the Messiah. She did believe in the Messiah and that He would appear. She looks at this man, and she does not know his name. She is no different than we are. She just wants some answers. She wanted all of her readings and problems solved.

Sometimes, we have a question for Bobby; sometimes we will write the question or sometimes we grab him and say, "What about this?" Bobby says, these will be answered. She wants an answer she is asking question.

She is expressing positive volition and she expresses a billinigness our hr soul.

John 4:25 **The woman said to Him, I know that Messiah is coming, who is called Christ. When He has come, He will tell us all things.**

Then Jesus gives the revelation. *I am*. This woman is devastated; Y^ehowah means *I am*. This has incredible impact. Only this man can answer all of her questions. He can provide an eternal relationship with Himself and with God.

Making the declaration that He was the Messiah would stir up the hornet's nest of religious zealots. He kept some of these things veiled. He mostly used another title. This was the right thing to say. This was an honest and clear response to this woman.

Samaritans and the Jews both were waiting for the Messiah.

We have the exact same gospel in the Bible as is found in our Lord's ministry. We have the same answers to all of our questions and problems. Therefore, we are without excuse. Everything that our Lord would tell anyone, all the doctrine necessary, and the Bible holds all of it.

John 4:26 **Jesus said to her, I AM, the One speaking to you.**

Lesson #0142

John 4:27– Life of Christ

8/25/2011 Thurs

Evolution is a humanist religion based upon blind and stupid faith; it is mostly pantheism. Perry said that he did not necessarily in evolution; and another candidate said that he believed in science.

Bobby likes reading Ann Coulter's columns and he reads one. The definition of hell is being condescended to by idiots. About a third of *Godless* deals with evolution? Liberals do not like to argue back. An hour interview with Matthews, and not one question about evolution; but a show of hands required to say whether one believed in evolution. This is one of the few questions thrown in with no discussion allowed. Liberals quickly surround and humiliate when anyone who disagrees with them.

Advances in science have completely discredited evolution, this mystery religion from the Victorian Age. Complex cellular structure from the beginning. A cell has all of this great complexity. The more we have learned about molecules, cells and DNA, the more preposterous Darwin's theory has become. DNA is like a computer, but far more complex.

The brighter Darwinians wind up sounding more like scientologists. They are committed to coming up with a theory that excludes God.

Jesus' Evangelistic Message to the Woman

1. Jesus Christ introduced water as a metaphor for eternal life. He came to give life-giving water. This is how He opens the conversation.
2. He reveals to the Samaritan woman her need for a Savior. He brings up her live-in guy friend. She knew that she was a sinner and that she had lived a life in a licentious way. The point Jesus was making is, she needed someone to intercede with God on her behalf. She was incapable of coming to God on her own. She had no way to approach God; she was an imperfect person as we all are. This was a lesson in grace; not a lesson in hamartiology. Revealing her raunchy life simply caused her to understand what she needed.
3. Christ revealed the nature of God the Father. And God the Father could be worshiped in any place.
4. Finally, the Lord revealed Himself as the Messiah, as the Savior; the One even the Samaritans were looking for.

This woman was probably convinced of Whom it was Who was speaking to her. She probably ran and left her water pot behind. The disciples could not believe what had happened; this was scandalous.

John 4:27 **And upon this His disciples came and marveled that He talked with the woman. However, no one said, What do You seek, or why do You talk with her?**

John 4:28 **The woman then left her waterpot and went into the city and said to the men,**

John 4:29 **Come see a man who told me all things that I ever did. Is this One not the Christ?**

John 4:30 **And they went out of the city and came to Him.**

Jesus surprises them.

John 4:31 **In the meantime His disciples were asking Him, saying, Master, eat.**

They are surprised that he is not eating, but he talks about the food which He has. But He is not talking about physical food, which they don't quite get.

John 4:32 **But He said to them, I have food to eat which you do not know.**

What Is Jesus' Lesson?

1. He was beginning to indoctrinate His disciples so that, one day, final verbal instructions that they would understand.
2. What they were about to hear from the Lord Jesus Christ was similar if not exactly the same to the final instructions. These are called the Great Commission.

Matt. 28:19–20 **Go, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things which I commanded you. Behold, I am with you always, even to the end of the age." Amen.**

3. The training that they needed had begun. In this case, the nation was Samaria.
4. The application was, spread the gospel to everyone. This was a perfect example. The Samaritans were not very well-liked.
5. She had positive volition.
6. She was not the target audience that the Messiah would address. They would not have spoken to her at all, so they were therefore stunned. They would have never evangelized this woman. Their thinking about the gospel had to be changed. This is a very important aspect of renovated thinking. The person we like the least, and that is the person we ought to give the gospel to.
7. They would remember this incident at hearing the great commission.

8. At Jacob's well, Jesus illustrated what they were to do after He ascended. "Evangelize the world; take no regard of a person's race." We fall under the great commission even in our day and time.

Jesus Christ is the prototype. He is the prototype of those things that we are mandated, as believers in Jesus Christ, to do. The doctrinal lesson began with a question among themselves. Jesus is deep in conversation after this long walk.

John 4:33 **Therefore the disciples said to one another, No one brought Him anything to eat?**

Jesus explains Himself.

John 4:34 **Jesus said to them, My food is to do the will of Him who sent Me and to finish His work.**

His body works like ours does. If He did not eat, he got hungry. His mission was infinitely more important. Rangers are trained to exhibit; they are deprived of food and sleep. This is not training a person to be miserable. This is also more than just an exercise in gutting it out. The real purpose is an exercise in mission accomplishment regardless of circumstances. Mission is always first; eat and sleep later. This is inculcated as a principle of leadership in Ranger school. When you concentrate on the mission, then your thinking about the other things fade. You also know that you can do it. Failure is not an option. This is true in the spiritual life as well.

Bobby was watching the movie *Luther*. "Here I stand; I can do no other." He could not abandon the mission. He had no choice. He understood his mission that doctrinal reform was more important than life itself.

Rangers fail, but it is not an option for them. Luther was indoctrinated, and failure was not an option.

Mission first; failure is not an option. This was demonstrated the most at the cross. This should be our motto as well.

This is the message of Jacob's well.

John 4:35 **Do you not say, It is yet four months, and the harvest comes? Behold, I say to you, Lift up your eyes and look on the fields, for they are white to harvest already.**

Lesson #0143

**John 4:25–35 Life of Christ
The Samaritan Woman**

8/28/2011 1Sunday

Jesus is going back to his home. Most of the events of His life take place in Galilee. He made a stop in Samaria at Sicar. His disciples went to look for food in the main city, and Jesus is at Jacob's well and a woman shows up, by herself, to this well. She is an outcast; she shows up with no friends. She sees this lone man and she ignores Him. Then,

suddenly, this Jew speaks to her. What more, He asks for water from her. No Jew would ask for anything like this from a Samaritan.

Jesus was conducting parallel missions at Jacob's well, all at once. Obviously, the evangelize this woman, whom He knew would arrive there. A second critical reason for stopping here was for a doctrinal lesson for the disciples, something that they could learn in no other way at Jacob's well. This lesson would be inculcated over and over to the disciples; that they were to go to all the world and to make disciples of all the nations. This command began right here at Jacob's well, with this Samaritan woman.

John 4:25 **The woman said to Him, I know that Messiah is coming, who is called Christ. When He has come, He will tell us all things.**

Based upon this and what Jesus says here, the woman knows Who Jesus is.

John 4:26 **Jesus said to her, I AM, the One speaking to you.**

John 4:27 **And upon this His disciples came and marveled that He talked with the woman. However, no one said, What do You seek, or why do You talk with her?**

The woman left her waterpot behind, and she ran to the city. This indicates that she believes in Him and she is going to tell everyone else about Jesus.

John 4:28 **The woman then left her waterpot and went into the city and said to the men,**

The disciples returned and they saw Jesus speaking to this woman, and this was scandalous. You did not just speak to women like that, alone; particularly, a great Rabbi as Jesus was; and to a Samaritan woman, it was simply unheard of.

They express great confusion—why do you even talk with her?

John 4:27 **And upon this His disciples came and marveled that He talked with the woman. However, no one said, What do You seek, or why do You talk with her?**

John 4:29 **Come see a man who told me all things that I ever did. Is this One not the Christ?**

John 4:30 **And they went out of the city and came to Him.**

Then the disciples told Jesus that they had food and suggested that they all eat.

John 4:31 **In the meantime His disciples were asking Him, saying, Master, eat.**

Then Jesus confuses them.

John 4:32 **But He said to them, I have food to eat which you do not know.**

These disciples were totally baffled by this. They went into town and Jesus someone god His hands on some food.

John 4:33 **Therefore the disciples said to one another, No one brought Him anything to eat?**

Jesus is going to illustrate spiritual growth using food, having used water to explain salvation. Food represents the spiritual mission. God's will is more important. Physical sustenance was secondary to our Lord's spiritual mission. The reason for His coming from heaven is evangelizing and teaching. Food, water, and personal comfort always took a back seat to His mission. If your men are hungry, you had better be hungry; if they are thirsty, you had better be thirsty first. You see to the comfort of your troops first. This is what a leader does.

His motto: *mission first followed by failure is not an option*. This is the mentality for success in any realm in life. You know what your mission is if you have Bible doctrine. Failure is not an option.

Bobby liked to take the easy way, and then showed up to Fort Benning for Ranger school, and he learned deprivation there. The mission is accomplished first, no matter how hungry you are. If you don't put the mission first, you wash out.

John 4:34 **Jesus said to them, My food is to do the will of Him who sent Me and to finish His work.**

The Apostles understood an agrarian society, and you had to get your crop in and harvest it, or, you starved. Jesus tells His disciples to look up and see that it is time to harvest the crops. The growing season of 4 months had passed, and it was time to see this and harvest the crops. When it is time to harvest, then you do not put it off. You have to get right after it. Mission first. This was an illustration of setting priorities to the disciples. The spiritual life always comes first. If your spiritual life comes first, everything else in life falls in place. If the Word of God is not the center of your life, then you are floundering.

The harvest of souls takes these people from the fields to the granaries. This of their spiritual needs first; whatever else there is, is secondary. Have a sense of urgency to harvest those with positive volition. It is easy to totally lackadaisical without any thought to timing. Life leaves you behind if you are willing to put everything off.

Bob used to look at Bobby as a boy with the food on his plate; eat your vegetables first. Get it over with first. Here, this is a lesson, but the disciples are not quite getting it. Their thinking is not being renovated as of yet. However, they will, as Apostles, follow this teaching to the end of their lives, many of them dying for the gospel of Jesus Christ, where they put mission first.

John was the only man among the disciples to live out his normal life. The disciples had their minds set on feeding themselves and feeding the Lord Jesus Christ. Once they returned, Jesus was battling for this woman's soul.

What Jesus Was Teaching

1. The Samaritan woman was ripe for the harvest. People don't often know what they need when it comes to the gospel. Jesus speaking to this woman about eternal water that she will never need to drink again.
2. The disciples needed to see this woman and see what the Lord was doing, to see the priorities in their lives. Mental attitude training was taking place. Skills are secondary; but the key is the mental attitude. It is how you approach the situation.
3. The Samaritan woman is the illustration of the ripe fields that needed to be harvested.
4. Jesus recognized that she had positive volition and was ready to believe in Him. The disciples needed to be able to put the mission first.

We are believers in Jesus Christ and we have a purpose for being here. We need to accomplish the mission. The rewards in heaven are based upon accomplishing this mission. You do not want to be embarrassed for the rest of eternity.

John 4:35 **Do you not say, It is yet four months, and the harvest comes? Behold, I say to you, Lift up your eyes and look on the fields, for they are white to harvest already.**

Lesson #0144 John 4:28–30, 39–42 Life of Christ 8/28/2011 2Sunday

Our Lord's fervency to evangelize is something the disciples do not grasp. It is like a recruit stepping off the bus; it does not matter if they are hungry or tired, they are going to do what their C.O. tells them to do. They are shocked to find out that they are no longer in control anymore. They come out the other end and their thinking is renovated. You have, after 8 weeks, been inducted into the military, and you begin to think like a soldier, sailor, etc.

The disciples were undergoing basic training in their function. The disciples saw this Samaritan woman, and she was just some heretic wandering about. They understood evangelizing Nicodemus because he was a Jew and he came to Jesus Christ and asked questions. But this woman was resistant and she did not seem to be ready; and besides, she was inferior grain, in their thinking.

Quite often those who are least likely to express positive volition are often the ones who do respond to the gospel. So do not give up on anyone. Harvesting is a process; this is why Jesus Christ used this analogy. It is a perfect analogy to evangelism. Witnessing requires some awareness of the object. You need to know when to pursue, when to back off, and when to go again. Let the gospel and the Holy Spirit ripen the field. Sensitivity in our approach and never give up; but know when to step back. You harvest when the field has ripened. The Holy Spirit leads in the right timing. He Holy Spirit presents the right opportunity and He works on that person, and He brings us to the point of readiness. We are brought into contact with unbelievers by God and for a reason. Do not miss this opportunity.

Here Is What We Need to Get

1. The Lord began His approach to this woman with a common need. This woman needed water to survive.
2. The analogy, like every other human being, this woman needed the gospel of the water for eternal salvation. He showed her a need and provided for that need.
3. By using the universal illustration of a human need for water, Jesus Christ overcame the issue of her low status, her outcast circumstances. She was the lowest of the low of the Samaritans. She probably knew exactly what she was. She had a need and Jesus made her realize where she was. She was another person with a need.
4. All people have the same need, regardless of their acceptability to society. No one is left behind when it comes to a need for salvation.
5. The woman was a part of the human race and has the same opportunity that everyone else does. We all do. Christ died for everyone; unlimited atonement. We have the equal opportunity for salvation.

Our Lord's Approach

1. The woman was unable to reach God on her own; and no one knew this more than she did. She was too low for people in general to speak to her.
2. Jesus Christ used her circumstances of being an outcast, being promiscuous and salacious in order to make His point. He did not do this for personal self-righteousness.
3. Our Lord did not try to get this woman to feel sorry for her sins or to change her evil ways.
4. She had to understand the necessity of God's grace in order to get the water. You must recognize your own lacking and that God is not impressed by you, in order to realize that you have a need.
5. Jesus Christ presented Himself as the grace gift. **The One to Whom you speak, I Am.** Jesus is the grace gift to her. He is her solution and the only thing that she needed, far more than the water she drew.

A Final Principle

1. Jesus Christ did not let criticism deter Him in His mission.
2. His Own disciples misunderstood His mission. They questioned what He was doing.
3. The woman's own sarcasm did not stop Him. Sarcasm is the last resort, because they have no other way to respond. They cannot formulate a good argument, so they go to sarcasm.
4. You never had to justify your mission to anyone; you just do your job as unto God.
5. The Lord Jesus Christ did one thing; He presented the truth; mission first.

The woman is animated and excited and can hardly wait to go back and speak to anyone she can. She ran back a mile to town and she could not wait to tell of her conversation with the Messiah. She was no longer a cowed creature of low status. She avoided

everyone in the past, due to her own past. This is excited and animated about meeting the Messiah. This was her motivation. She had come face to face with Someone Who knew everything about her.

Jesus said what He did so that this woman would recognize Who He was. He was not being self righteous.

Jesus was this way when speaking to Peter and Nathaniel; He told them something about themselves that they did not know. This woman is excited and she could not wait to tell of she experience when she came to Sychar.

This woman runs and tells the men. Men in that era were the leaders; if they were convinced, and everyone else would follow. Also, it is possible that the woman would not have anything to do with her, and the men would. She related to them what Jesus said to her.

John 4:28 **The woman then left her waterpot and went into the city and said to the men,**

This woman is very smart in how she approaches these men. She has something amazing to tell them. Her approach here is to present the information, and then she asks them to answer this question for themselves. She is just passing along what she knows. She baited them just a little, which many woman are able to do. "I am sure that you paragons of knowledge can explain to me Who I just met."

Then men themselves would have to decide what all of this means. They hear something about this Jesus and they get interested; there may be a spark of positive volition. She presented these men with a choice.

She knew Who Jesus was; and she got the men interested. She did her job.

John 4:29 **Come see a man who told me all things that I ever did. Is this One not the Christ?**

She got the interest of these men so piqued that they went out to the well to speak to Jesus. He was right in front of their eyes. Sychar is the ripened field. They were positive toward the gospel. All they needed was someone to speak the gospel to them. They were ready to be harvested.

All it took is one woman, one no-account, immoral outcast of a woman to speak to them. Her faith was initiated by giving testimony to Christ. She was at the front end of the harvest.

The woman sowed, the Lord Jesus Christ reaped. From the city, many of the Samaritans believed in Him.

John 4:30 **And they went out of the city and came to Him.**

The people of Samaria came to speak to Jesus because of this woman. They are indeed with positive volition now.

John 4:39 **And many of the Samaritans of that city believed upon Him because of the saying of the woman, who testified, He told me all that I ever did.**

They ask for Him to stay with them.

John 4:40 **Then as the Samaritans had come to Him, they begged Him that He would stay with them. And He stayed there two days.**

John 4:41 **And many more believed because of His own word.**

These men go out and meet Jesus, and they make a decision to believe on their own. It does not matter, when you have the opportunity, it is mission first. Someone will reap the harvest of positive volition, and you have a part in this, no matter whether there is a response or not.

John 4:42 **And they said to the woman, Now we believe, not because of your saying, for we have heard Him ourselves and know that this is truly the Christ, the Savior of the world.**

The Sychar woman was the sower, and the Lord Jesus Christ is the Reaper.

Lesson #0145 John 4:36–40, 45,44 Life of Christ 8/31/2011 Wed

The disciples have some things to learn here by simply observing, and this example will stay with them until the end of their days. This is an example that we must also take note of. Jesus reveals to them their mission when they become Apostles; they will be charged with disseminating the gospel and Bible doctrine. They are somewhat of a thickheaded bunch. The more doctrine you hear and the more times you hear it, the better chance you will have of assimilating it and then applying it. This is the same for these disciples. They needed this lesson repeated to them. What is your basic purpose as a believer in Jesus Christ? There is no room for misunderstanding for executing the life and mission which Jesus presents to us as our prototype. Evangelism is the lesson, presenting the gospel to those who are in need. The mission comes first and failure is never an option. That was the beginning of their lesson, and one that they needed to have driven home to them.

He places evangelizing this lone woman above His hunger and thirst. This is His example of mission first. As the disciples look at who it is that Jesus is speaking to, they must recognize that she and all people ought to be able to hear the gospel. The last person they would consider to be eligible for a personal audience with the Lord Jesus Christ is this Samaritan woman. She is certainly a religious heretic. Many people of Sychar believed in Jesus Christ because of this.

John 4:41 **And many more believed because of His own word.**

Many understood that Jesus was the Savior of the world here; this is unlimited atonement. These are the worst of the worst. Jesus came as the Savior of the world. The disciples understand at this point that they cannot exclude anyone. Jews reject Jesus Christ and they cannot be excluded; these half-Jews are eligible for the gospel.

Jesus would remind them of this critical meeting when Jesus ascended into heaven. We scream for equality; and that is never going to happen. We are people with sin natures, so no matter what laws are passed, there will be rejections and preferences. It is a people thing.

John 4:42 **And they said to the woman, Now we believe, not because of your saying, for we have heard Him ourselves and know that this is truly the Christ, the Savior of the world.**

Jesus used the analogy of the crops and harvesting the crops when they are ready. We only live so long and we can only fulfill the plan of God for so long, and then we are gone. Therefore, the mission is urgent; it is not a mission that we can put off. When the field is white for harvest, then we harvest. When an unbeliever is ready, we tell them the gospel. Since this is the devil's world, we will get opposition.

Jesus showed them the necessities of evangelism. They were to present a need for the Savior. They needed to have an Intercessor; grace and inability go together. You do not have to defend yourself.

One more doctrinal lesson. Jesus uses the harvest analogy.

John 4:36 **And he who reaps receives wages and gathers fruit to life eternal, so that both he who sows and he who reaps may rejoice together.**

There are times when one would sow and another would reap. Jesus is teaching evangelism and the process of evangelism.

The woman did not actually present the gospel, but she pointed the townsfolk in the direction of Jesus. The woman began this process and Jesus completed the process. They believed in Him.

In this process of believing, both the sower and the reaper have a part. The sower has the initial contact with the gospel. The reaper receives wages; he has the great and rewarding privilege of presenting Jesus Christ and seeing them believe.

We do not know what the circumstances are, but the unbeliever is prepared and then the reaper comes along, gives the gospel, and they respond. Some sow and some reap.

John 4:37 **And in this is the saying true, One sows and another reaps.**

The illustration was, the woman sowed the seed and Jesus Christ reaped. Sowers and reapers both participate in this process. There is great joy when others believe in Jesus

Christ, and this is analogous to the reaping of the harvest and celebrating this harvest. Those who sow and those who reap all receive their wages at that time.

The original sower can often be discouraged. We might give the gospel and it is outright rejected. Your friendship might even be cut off. But the seed is planted. You have done your job. They have heard the gospel from you. At a later time, they may hear the gospel from someone else. The seed more grow in their souls. The Holy Spirit does this. If they are positive, at some point, there will be a reaper.

Bobby's grandfather was too busy partying to want to know about gospel. Uncle Fritz and Bob talked to him all the time. However, he did not believe until he was on his deathbed. We are all a part of this team. Sowers and reapers, we all get to the harvest.

We may only have the opportunity to sow the seed to one person. That person needed to hear the gospel from you. That is our job. The Holy Spirit cannot work with the gospel unless it is there. The gospel must be there for the Holy Spirit to work with it. There is not harvest without the planting; there is no harvest without the reaping. Whether sowing or reaping, one engages in the same task.

John 4:38 **I sent you to reap that on which you bestowed no labor. Other men labored, and you have entered into their labor.**

Jews who were well-versed in the Old Testament, did not necessarily get it all until they spoke with Jesus Christ. Jews came to Jesus based upon what they learned from the prophets. The Apostles would be both sowers and reapers.

The best people to witness to are those whom you know.

John 4:39 **And many of the Samaritans of that city believed upon Him because of the saying of the woman, who testified, He told me all that I ever did.**

Jesus stayed for another 2 days, waiting there to speak to those who needed the gospel.

John 4:40 **Then as the Samaritans had come to Him, they begged Him that He would stay with them. And He stayed there two days.**

Jesus was a hometown hero at this time. They were happy to see Him. Some were those who believed in Him; others were simply impressed.

Now, there is this thing for oratory. Some would just go to hear wonderful speakers, even if this message did not speak to their souls. There were great orators. The non-regional accents.

Bobby was quite conscious of his accent. Oregonians have non-regional accents. Bobby tried to work on his accent.

Jesus had developed quite a reputation and the Galileans were quite impressed. And they wanted to see more signs; more miracles. The miracle man is in town; let's go see Him.

John 4:45 **Then when He had come into Galilee, the Galileans received Him, having seen all the things that He did at Jerusalem at the feast; for they also went to the feast.**

However, we have this shadow over His ministry. Galilee would not turn to Jesus as Savior. So, there are 2 different reactions. There is the positive reception, like Nicodemus and like the Samaritan woman, like the people of Sychar. However, v. 44 anticipates that there would be a rejection of Jesus.

John 4:44 **For Jesus Himself testified that a prophet has no honor in his own native-place.**

Now we come to the second part of His ministry, which is the great Galilean ministry, which goes from the imprisonment of John until the Transfiguration, which is the last week of His life. All the things which we will study, most of which took place in Galile.

John 4:46 **Then Jesus came again to Cana of Galilee, where He made the water wine. And there was a certain nobleman whose son was sick at Capernaum.**

Lesson #0146

John 4:46 Life of Christ Jesus' Ministry Summary

9/1/2011 Thurs

Jesus spend nearly all of His life in Galilee. He and his family fled to Egypt for a year or so and they came back and resided in Nazareth, until he was around 30 years old. He did travel. At age 12, he was in Jerusalem. There were 3 days in the Temple when He stunned the Temple theologians. Then He went to Jerusalem for about a week, then a few months in Judah. Then He will travel through Samaria to go back to Galilee. There will be a little traveling, but His life centered in Galilee. This is the longest period of His ministry.

We think about all of these miracles that He did, but we rarely fit this into any sort of chronology. But Bobby will give us the chronology for all of this.

Great Galilean Ministry

1. Early ministry, He is around 30 years old
 - 1) John the Baptist was arrested and put into prison by Herod Antipas. This was a signal to Jesus to leave Judæa for Galilee. John was no longer on the scene; he was imprisoned.
 - 2) Jesus' ministry kicks into high gear. "I must decrease and He must increase" is why John was removed.
 - 3) His early rejection at Nazareth. Luke 4:16–31 He went into the synagogue, as He often did. He was asked to read and comment on Scripture, and He did that. He was handed the scroll of Isaiah; He opened it to Isa. 61 and the

people there got extremely angry. They took Him to the edge of town to throw Him off of a cliff.

- 4) He leaves Nazareth and goes to Capernaum, which will be His headquarters for the rest of His Galilean ministry. There was some negative volition and problems.
 - 5) Matt. 4:18–22 Jesus called 4 disciples.
 - 6) In Capernaum, demons are cast out; Mark 1:21–28
 - 7) Miraculous catch of fish. Luke 5:1–11
 - 8) Leper was healed. Luke 5:12–16
 - 9) Paralytic healed. Mark 2:1–12 most miracles performed between 2nd and 3rd years of His ministry. He presented Himself as the Messiah. There was a unique aspect to these miracles and they showed Him in a different light each time; always as divine, but to allow those around Him to accept or reject Him.
 - 10) A controversy over the Sabbath in Luke 6:1–5 The Jews had so many regulations about the Sabbath; it was like the federal government. Someone was always violating the Sabbath. He healed someone and the pharisees became quite angered.
2. A.D. 28–29 almost 2 years; Middle ministry, which is the longest portion of His ministry
- 1) 12 disciples chosen.
 - 2) He spoke the Sermon on the Mount Matt. 5–7
 - 3) In depth teaching for the disciples.
 - 4) Several miracles took place. Centurion's servant is healed. Matt. 8:5–13
 - 5) The widow's son was raised, show His power over the grave. Luke 7:11–17 each miracle shows a different side of Jesus. It was never about feeling sorry for someone, and so Jesus healed them. This was not altruism.
 - 6) He is rejected
 - (1) His work is attributed to Beazelbub in Matt. 11?
 - (2) Miraculous signs to the hostile nations are now withdrawn. No more miracles for the pharisees.
 - (3) A new relation is emphasized by Christ. Matt. 12:46–50
 - (4) This is introduced by parables.
 - (5) However, He does not stop doing miracles; His disciples are taught by miracles. They are teaching devices.
 - i Pacifying the storm on the Sea of Galilee. Mark 4:35–41
 - ii Healing and casting out of demons.
 - iii He heals a blind man. Matt. 9:27–32
 - iv The invalid was healed on the Sabbath. Mark 6:1–6
 - 7) He returns to Nazareth and is rejected a 2nd time.
 - 8) Disciples are cut loose and they heal on their own. He identifies them who will become Apostles.

- 9) John the Baptist is executed. Matt. 14:1–12
- 10) Crisis at Capernaum. A.D. 29.
 - (1) Jesus feeds the 5000. Luke 9:10–17
 - (2) Jesus refuses kingship in John 6 They do not accept Jesus for Who He is.
 - (3) Jesus walks on the sea Matt. 14:22–33
 - (4) He is refused as the Bread of Life, another rejection. John 6:22–71
- 11) He moves out of Capernaum, at the north end of Galilee.
 - (1) He goes a little further north in Mark 7
 - (2) A brief return to the Sea of Galilee in Mark 8
 - (3) He feeds the 4000 in Decapolis. The Pharisees rebuke Him here and they are really getting upset and they are plotting to kill Him.
 - (4) He briefly returns to Jerusalem, attending 2 feasts there. The Feast of Tabernacles and He gives 3 challenges and a discourse. John 7:2–9:59.
 - (5) Feast of dedication. John 10
3. The final period, from Galilee to Jerusalem.
 - 1) This period begins with a second northern journey.
 - 2) We see Him headed toward Jerusalem. He makes the first announcement of His death. Luke 9:22–
 - 3) Mount of Transfiguration. Shekinah Glory revealed to 3 disciples.
 - 4) He gives instructions for a new dispensation, the church. Matt. 18:11–35 Luke and this ends the Galilean ministry. This was the greatest demonstration of His Messiahship. Galilee had the heaviest population of all Palestine. He did a lot that was not recorded in the gospels. These miracles were the overwhelming signs of confirmation.
 - 5) His fame began to spread, as did His ministry and it continued to build in Galilee.
 - 6)
 - 7) His final trek to Jerusalem.

He leaves Samaria and His first stop is Cana in John 4:46–54

Cana was the home of Nathaniel and this would allow for some lodging for Jesus. This is where His first miracle was done. There were those in Cana who believed in Him and believed that He is the Messiah and He is a celebrity there in Cana. Some knew what He had done in Jerusalem and Judea. They remembered Him vividly.

Many Galileans went to Jerusalem for Passover. They were seen as country hicks and not as holy as the Jews in Jerusalem. They had observed the Lord in Jerusalem. They were proud of Him because he was a Galilean. He had gotten the attention of everyone in Jerusalem. He threw the money changers out of the Temple, and they liked that. They were proud of Him. He had become a celebrity, even among those who did not believe in

Him. People like to be around celebrities. There is something about celebrities that people like. Today, people like to read about celebrities, true or not. They are people of interest. People are attracted to celebrities. Ultimately, they find fault with celebrities. This is what most of these celeb magazines are about.

This leads us to iconoclastic arrogance.

Iconoclastic Arrogance

1. People tend to put illustrious public figures on a pedestal.
2. They make that person an icon or a role model. They expect them to do certain things. As a role model, they have certain expectations.
3. When the icon does not live up to their unrealistic standards and expectations, the adoring fans change.
4. That is when the feet of clay pop out, as they always seem to do. People get disappointed.
5. When they get disappointed, it often results in disenchantment, disillusion, anger, bitterness toward their one-time hero.
6. They proceed to tear down their icon; they knock them off the pedestal. They verbally assassinate them. They engage in pure arrogance. They love to see the famous fall.
7. It makes them feel good to bring someone famous down to their own level. They get a little power and celebrityship to themselves.
8. Someone else's misery becomes their entertainment and amusement. This is the example of human pettiness and obsession.

If anyone could live up to expectations, it would be the Lord Jesus Christ. Everything that He said was true. He was a celebrity and an icon. Some people still were disappointed, even though he did not reveal any sin. They still wanted to tear Him down. He introduced Himself as the Messiah, the celebrity of celebrities; the celebrity of all human history. And what did they see? A carpenter's son of humble beginnings. When they observe, the Lord Jesus Christ exhibited authority, just in His Person. He had perfect righteousness, which some resented. Many became disdainful and reactionary toward Him. They reject His authority, His miracles, His perfection, and His Messiahship. They did everything to tear down His Person and image. The pharisees were the worst offenders. This same would happen in Galilee, but not yet. He was a celebrity; He was on His way up. It was showtime when Jesus came to town.

He comes to town and commences to preach and teach. He meets a royal official. His child was seriously ill. This man is not identified and we do not know His official position here. He was probably in the court of Herod Antipas. With a dying son, He would grasp at any straw. He went to see the Lord Jesus Christ. He was getting desperate because his boy was getting worse.

John the Baptizer had been arrested and Herod may have talked about arresting Jesus as well; but this man is intrigued and goes to Jesus for a miracle. This will be a time when the man focuses on miracles when he ought to focus on Jesus Christ.

This is apropos today, because there are so many who have their eyes on miracles and healings and tongues. Do believers grow up looking at miracles? They do not. Jesus will reveal the importance of Himself over any miracles.

John 4:46 **Then Jesus came again to Cana of Galilee, where He made the water wine. And there was a certain nobleman whose son was sick at Capernaum.**

Lesson #0147

John 4:46–49 Life of Christ

9/4/2011 1Sunday

Jesus has left Samaria and has returned again the Cana of Galilee, where He began His ministry. He went to Jerusalem for a week, then spent several months in Judæa, and then He went through Samaria. Now He will begin His great Galilee ministry, and this is where Jesus was brought up. He spent almost all of his life in this area. This is where He grew up. He will spend several years in this location. So, even though we picture Jesus in Jerusalem and Judæa, He actually had most of His public ministry in Galilee.

John 4:46 **Then Jesus came again to Cana of Galilee, where He made the water wine. And there was a certain nobleman whose son was sick at Capernaum.**

There will be a second miracle in Cana. He performed a lot of miracles previously. Here, He will present Himself at Galilee as the Messiah. This second miracle in Galilee was the opening sign of the validity of His claim to be the Messiah.

Jesus has made a name for Himself in Jerusalem and Judæa. These were spectacular events and word got around about Him. Now, some followed him around simply to be entertained. What miracle would He do next?

His fame had preceded Him; and He was treated as a hero in Galilee. Galilee was looked down upon, but He was the hometown boy. However, they will turn against Him. However, in Cana, there will still be the admiration for Him.

There is a royal official who comes to Jesus. His son is sick at Capernaum. This is a man of authority and of great fame and his son was gravely and desperately ill.

John 4:46 **Then Jesus came again to Cana of Galilee, where He made the water wine. And there was a certain nobleman whose son was sick at Capernaum.**

He heard that Jesus was come into Galilee. This royal official uses the verb ερωτω, which means *he asked, he requested*. There is a polite request; and, as an official, he could have demanded Jesus come. However, he shows some humility. This means that he is teachable. This is about a 2 or 3 day trip to get to Capernaum. This is a full-scale

undertaking and a huge interruption to the teaching ministry of Jesus. Jesus had a mission and He always fulfilled that mission. He never stopped anywhere without a reason.

Jesus was constantly hounded by all sorts of people desiring more signs and more miracles. They wanted to see Him perform. There were others who believed that they needed a miracle like this official. Some had a need and wanted Him to fulfill it.

Jesus was probably tired of being solicited for more signs and miracles. It was always *mission first*.

John 4:47 **When He heard that Jesus had come out of Judea into Galilee, he went to Him and begged Him that He would come down and heal his son, for he was at the point of death.**

Jesus said that He would not go, and He tests this nobleman. He could see that this was an opportunity for evangelism. This had to be done the right way. He could not just perform a miracle and say, "Go your way."

Miracles were often requested but the result would not be belief. His son was almost dead, and he decided, *why not ask Jesus?* This man was used to getting his way. People did not usually say *no* to him.

John 4:48 **Then Jesus said to him, "Unless you see signs and wonders you will not believe."**

Compassion is seen as a great trait; but compassion in government makes people dependent and complacent. There are other things which are more important than compassion.

The compassionate thing would be to say, "Your son is healed; you can go home." Jesus would be criticized here for being callous.

Jesus had the true compassion of healing from spiritual death. He desired to provide eternal life. Healing was not the Lord's main purpose. He picked His spots when it came to healing.

There are those who are skeptical about Jesus. Almost every scholar believes that He lived and many say, "He is a good man. But He was not God and He did not heal anyone." But, skeptics have a tendency to believe that this is just a story. Jesus did these things in front of thousands of people. The gospels are records of what thousands saw.

Noble prize winners, the one who discovered DNA, and he suggests that aliens came to earth and deposited an amoeba.

For Jesus, it is always *mission first*. Faith in Jesus; not faith in a miracle.

If Jesus was a good man and had the power to heal, He only healed a few people, and this was a means to an end.

3 Reasons Why He Healed

1. To emphasize Who He was. This emphasized His Person and message.
2. In the case of this official, the purpose was the eternal destiny of this man and his family. What is most important? A temporal physical healing or where one spends eternity.
3. The healing, when it came, served the purpose of bringing this man and his family to salvation. This was a miracle with eternal repercussions.

Jesus had a reputation as a miracle-worker; and this nobleman has never seen a miracle performed and he did not know Jesus before. Yet, he had to ask. This is a spark of positive volition. He doesn't know exactly how, but he is looking. He is thinking about more than just himself. He expresses an interest in what Jesus could do, and his interest was centered in the wrong thing. He has not yet reached the point of faith in the Person of Jesus. He had to be led from dependence upon a miracle to faith alone in Christ alone. Led from wishing for a supernatural event to faith in the One who could perform this event.

This official must become aware that the miracle that Jesus can do is not as important as the Person of Jesus.

There is a desire today for people to have their problems taken care of; it is always about them; it is never about someone else. It is all about "Take care about me, me, me."

John 4:49 **The nobleman said to Him, "Sir, come down before my child dies."**

Lesson #0148

John 4:46–49 Life of Christ

9/4/2011 2Sunday

A royal official asks Jesus to travel with him to Capernaum, which is about 25 miles away. This man has some limited faith in what Jesus could do. His faith is in the wrong thing. His faith is in a miracle. The focus is all wrong; the emphasis is on the miracle. God can perform a miracle; so, He is certainly do this in any situation because it is His universe that He created. However, God does not bend to our will. God has a plan for us and He hears our prayers. He answers this prayer in many ways; *yes* or *no*. it is not in our best interest. God does not bend to anyone's will. The focus is always upon God and not upon us.

God's plan always has our best interests at heart; and sometimes, we need some suffering, some trouble and a little heartache—often to facilitate our spiritual growth. So, do not ever second guess God. Simply trust that He always has out best interest at heart. His plan for us marches on; let our desires and fears step aside.

Our spiritual life and eternal future is more important than everything else. If our focus is right, then everything else falls into place. We depend upon His plan and the light of eternity. We do not come by this thinking simply by believing in Jesus Christ. After that, we begin to renovate our thinking. God may allow pain and suffering in the lift of some people. There is always a greater purpose than the pain and suffering on its own.

A little pain is nothing compared to eternal life and eternal reward. Sometimes, these things provide us with the proper focus in life. If a believer is suffering or terminal, it may bring someone else to the Lord, simply by observing their attitude in facing death.

Grieving is normal under suffering, of yourself and of others close to you; but anger is not to be a part of this. God removes us at just the right time at just the right way. God's timing is perfect. Do not demand your timetable from God. Do not blame God in your grief. God could have done a miracle, and this angers you. In every circumstance, God is doing the best for all involved, including discipline.

It is always a matter of priorities and the focus of faith. The most important decision is believing on the Lord Jesus Christ. There is not other issue that is more important. It is not who you will marry or where you will live. There is only one over-arching decision, faith in Christ.

Jesus: "I could save your son, but there is something more important." There is nothing more important than glorifying God.

John 4:46–47 **Then Jesus came again to Cana of Galilee, where He made the water wine. And there was a certain nobleman whose son was sick at Capernaum. When He heard that Jesus had come out of Judea into Galilee, he went to Him and begged Him that He would come down and heal his son, for he was at the point of death.**

There were several purposes in the loss of Bobby's parents, and these purposes involved Bobby. Never lose sight that God has a reason for these things. This is why we do not grieve as those who have no hope. In the pain of loss comes clarity, as long as we are making application of the plan of God to our circumstances. Grief is normal; and to wallow in emotionalism overshadows our temporal relationship with God.

We should be asking, "What is in this for us, God; and what is Your plan and where do I go from here?"

in war and in combat, you lose people. They are wounded and they die. When you are in an infantry unit, you are never closer than those that you fight with side-by-side. But you have to focus on the mission. You do not get to stop and spend days grieving. Whether we understand it or not, we simply have to trust that He has our best interests at heart.

Many of us have seen how God works in the most difficult moments of life. We recognize God's hand in certain circumstances. It brings a great peace in the plan of God. This indicates that our focus is right and that we are all in the Lord's hands. This never changes. God works His purposes through life's circumstances. The situation that He allows is always to everyone's best interests. This is the power of renovated thinking.

If you are in a constant state of agitation, that is not the way that God wants us to live. We are not called to live a lifestyle of fear or grief. **We are to have a lifestyle of sound mind**

with renovated thinking. All of the conditions of life can be placed in their proper perspective.

There are those who seek out good times to outweigh all of the bad times. Either drinking or drugs. They have to capacity for life. So many people who place their hopes in miraculous events. People exhibit the same problems who put their faith in that sort of thing. Even if today's faith healing was legitimate—which it is not—people's faith is in the healer and in the miracle. Their focus is not upon Jesus Christ, their Savior. There a millions of people out there who place their faith in a temporary solution. Jesus Christ is the miracle worker; the object of faith is never the miracle. There is no lasting hope in a miracle.

Eternal salvation and spiritual growth are infinitely greater than some miracle. No matter what relief from pain or death or miserable circumstances, it is just nowhere near the importance of salvation and spiritual growth.

Can I handle it or not? What then is Christ emphasizing? What is His purpose in refusing to immediately heal this little boy? He is going to emphasize His Word. Our power is in faith. Miracles do not lead people to Jesus. Faith is the conviction of things not seen.

What is seen here is not the issue; the healing of the little boy. What the issue is, is Jesus Christ. The nobleman was to consider the Person of Jesus Christ; He wanted this man to believe the message, and not the miracle. The key is not the miracle; the key is the Living Word of God.

All that happens from this point on is to clarify the gospel message. Jesus will give the same message as He gave to Nicodemus and to the Samaritan woman. He tailored His message to His audience.

John 4:48 **Then Jesus said to him, Unless you see signs and wonders you will not believe.**

This nobleman begs Jesus; come down, before my child dies. This is begging. He is turned down and the man perseveres and he pleads for Jesus to come to Capernaum. Jesus Christ knew what He was doing in refusing to go to Capernaum. He knew that there would be an everlasting effect upon this man and many others. Jesus has to see this from the eternal perspective.

John 4:49 **The nobleman said to Him, "Sir, come down before my child dies."**

Lesson #0149

John 4: Life of Christ

9/7/2011 Wed

In California

John 4:50 **Jesus said to him, "Go, your son lives. And the man believed the word that Jesus had spoken to him, and he went away."**

John 4:51 And as he was now going down, his servants met him and told him, saying, Your son lives.

John 4:52 Then he asked of them the hour when he began to get better. And they said to him, Yesterday at the seventh hour the fever left him.

John 4:53 So the father knew that it was at the same hour in which Jesus said to him, Your son lives. And he himself believed, and his whole house.

John 4:54 This is the second miracle Jesus did, when He had come out of Judea into Galilee.

Lesson #0150

John 4: Life of Christ

9/8/2011 Thurs

John 4:46 Then Jesus came again to Cana of Galilee, where He made the water wine. And there was a certain nobleman whose son was sick at Capernaum.

John 4:47 When He heard that Jesus had come out of Judea into Galilee, he went to Him and begged Him that He would come down and heal his son, for he was at the point of death.

John 4:48 Then Jesus said to him, Unless you see signs and wonders you will not believe.

John 4:49 The nobleman said to Him, Sir, come down before my child dies.

Lesson #0151
in California

John 4: Life of Christ

9/11/2011 1Sunday

Lesson #0152
in CA

John 4: Life of Christ

9/11/2011 2Sunday

Luke 4:14 Then Jesus returned to Galilee in the power of the Spirit, and news about Him spread throughout the entire vicinity.

Luke 4:15 He was teaching in their synagogues, being acclaimed by everyone.

Luke 4:16 He came to Nazareth, where He had been brought up. As usual, He entered the synagogue on the Sabbath day and stood up to read.

Lesson #none

Matt. 4: Life of Christ

9/14/2011 Wed

No class; Michigan conference

Lesson #none

John 4: Life of Christ

9/15/2011 Thurs

No class; Michigan conference

Lesson #0153

Luke 4:17–20 Isa. 61:1–2 Life of Christ 9/18/2011 1Sunday

A great dramatic moment in our Lord's life is His return to Nazareth, his home. He had traveled about Judæa and Cana, and returning to Galilee, He was seen as a sort of a local hero. He was, and many recognized this, the fulfillment of Gen. 3.

He has a pressing desire to reintroduce Himself to friends from the past; those who have known Him or those who had a passing acquaintance with Him. He would return in an entirely different light. He was no longer the boy, the teen or the young adult, but He was truly the Unique Person of the Universe. He wanted to make an announcement of His Messiahship. He went to the local synagogue, and this was His synagogue, where He had worshipped and where He had heard the reading and the expounding of the Law. Even at age 12, we saw that He was perfectly capable of holding His Own in speaking to any Biblical scholar.

He enters into the Synagogue on the Sabbath, and as He enters, He is invited by the Rabbi there to read and expound on one of the prophets. He was not asked to read from the Law but from the Prophets.

Luke 4:17 **The scroll of the prophet Isaiah was given to Him, and unrolling the scroll, He found the place where it was written:**

Luke 4:18 The Spirit of the Lord is on Me, because He has anointed Me to preach good news to the poor. He has sent Me to proclaim freedom to the captives and recovery of sight to the blind, to set free the oppressed,

Luke 4:19 to proclaim the year of the Lord's grace.

This is Isaiah 61:1–2

The Nazarene sitting in this synagogue did not understand what Jesus was speaking about. This was a prophecy that would be fulfilled in the Person of the Lord Jesus Christ. He was the reality of the good news of the release of the captives. The gospel is good news. What Isaiah announced to Israel is what Jesus Christ is announcing about Himself at this time. This was prophesied 7 centuries previously to Jesus entering into this synagogue. He is reading a prophecy of Himself, reading a passage written about Him; and He is their native Son, the Man of Promise. Would they accept that He is the Messiah? They had heard of His preaching throughout Jerusalem and Judæa. They had heard of Cana, not too far away. They were fascinated and very expectant of what He would say. They knew He would have great insight into this passage.

These people were not ignorant. They had heard this passage before. They knew something about this passage. They could not wait to hear this passage expounded upon by Jesus.

Luke 4:20 He then rolled up the scroll, gave it back to the attendant, and sat down. And the eyes of everyone in the synagogue were fixed on Him.

The attendant takes care of the Biblical scrolls. The eyes of everyone were fixed upon Him. Bobby can tell when he has our attention or not. Those in the synagogue were not scratching themselves, or looking around to see who is there, or thinking about what they would do later in the day.

Why Did Jesus Pick this Passage?

1. Isaiah in this passage was a type of Christ. Isaiah was a symbol of the Messiah and His work.
2. A type is an illustration of something in the future. In the Bible, this is an Old Testament illustration which represents something in the New Testament.
3. Isaiah as a type in Isa. 61 foreshadowed an event in Israel's future. In Isaiah's time, there was a fulfillment in that time frame and a far fulfillment off in the future. In this case, the fulfillment is the Lord Jesus Christ. What Isaiah said in his day had an immediate fulfillment. So, most prophecies have a double fulfillment.
4. Isaiah in his person and mission back in his day foreshadowed the coming and the Person and the work of the Messiah. He was a type of the Messiah. And so, our Lord chooses this passage because He could strikingly identify Himself as the reality or the fulfillment of the type that Isaiah wrote about.

Our Lord begins His identification with the Holy Spirit leading Him. The Spirit is upon Isaiah and upon Jesus. Isaiah was indued with the Holy Spirit. Jesus Christ spoke these same words in v. 18a. "The Spirit of the Lord is upon Me." This is divine leading and empowerment, which was given to the Old Testament prophets, and only a few people from the Old Testament possessed. At the Jordan River, the Holy Spirit was bestowed upon Jesus Christ and God the Father said, "This is My Son, in Whom I am well-pleased."

Many Jews were indentured servants, so they understood liberation to be from this slavery; others their subjugation to Rome. However, Jesus was speaking about spiritual liberation. This was Isaiah's approach as well. Jesus was proclaiming the Kingdom of Heaven to those in the synagogue. That is the salvation of Israel and the salvation of the entire world, as we are all captives.

Isa. 61:1 The Spirit of the Lord GOD is on Me, because the LORD has anointed Me to bring good news to the poor. He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and freedom to the prisoners;

Isaiah's prophecy referred to a particular Old Testament event in the life of Israel. This is the year of jubilee; the Jews knew of it, even though they did not adhere to it. Every 50th year, those who had been compelled by poverty to sell themselves into slavery were freed and their lands were returned to them. They were no longer in debt; they were free. That was the message of Isaiah. Just as the indentured slaves would be released, so the captives would be released by the Lord Jesus Christ. The slaves are released. Jesus Christ proclaimed the same thing.

Isaiah prophesied the same thing in Isa. 53:11 He will see it out of His anguish, and He will be satisfied with His knowledge. My righteous servant will justify many, and He will bear their iniquities. Jesus propitiated the Father by His knowledge and by taking upon Himself our sins. This is a famous prophecy. Put this together and you have the mission of the Lord Jesus Christ. He is the One Who will bear the iniquities of the world.

The prophet presents Jesus Christ as the far-fulfillment He is the servant Who will release the captives by His death. We have a sin nature. We cannot reach God in any possible way. Yet, the favorable year of the Lord is proclaimed by our Lord.

This was the amazing announcement that they heard. The blind would recover their sight; they would see the Messiah in the flesh. Their eyes are opened. They would accept Him as the Messiah.

Isa 53:12 Therefore I will give Him the many as a portion, and He will receive the mighty as spoil, because He submitted Himself to death, and was counted among the rebels; yet He bore the sin of many and interceded for the rebels.

Those people who are riveting on Jesus Christ and they got an earful. They had not heard this interpretation before. "You are looking at the Messiah; you are looking at the One Who will fulfill the promises of God."

Luke 4:19 to proclaim the year of the Lord's grace.

Isa. 61:2 to proclaim the year of the LORD's favor, and the day of our God's vengeance; to comfort all who mourn,

Luke 4:20 He then rolled up the scroll, gave it back to the attendant, and sat down. And the eyes of everyone in the synagogue were fixed on Him.

Lesson #0154

Luke 4:21 Life of Christ

9/18/2011 2Sunday

Theology tries to link the Old and New Testaments in a number of ways. Judaism morphs into Christianity but there are disconnects between the two.

The Old Testament looks forward to the New; the New fulfills the Old Testament. There are some brand new aspects to the spiritual life for believers. The church is a different entity from Israel.

Now Jesus tells them that Isa. 61:1–2 has been fulfilled in their hearing. All of the Messianic prophecies are fulfilled in Jesus. If He fulfills this promise, then He fulfills them all.

Luke 4:21 He began by saying to them, "Today as you listen, this Scripture has been fulfilled."

Israel will reject Jesus Christ; and in Nazareth, it is a microcosm of what the rest of Israel thinks, and they will reject Him (although many will believe on Him as well). "I am the Suffering Servant" from isa. 53. How could they miss the fact that He is their Savior, the Messiah.

We are not spiritual Israel today; we are a separate entity, part of the progressive plan of God for man's history. Israel is not forgotten.

Here in Nazareth, we begin to see the rejection of our Lord.

What Was Jesus Saying?

1. Christ meant that the year of Jubilee had come. The point was, Jesus was here so Jubilee was here.
2. He is the reality of the picture portrayed by the Year of Jubilee. He fulfilled all of the sacrifices, all of the holy days, etc. The Law was not a means to fulfill God's standards, but something which showed them how far they were from keeping God's Law. The Law tells us that keeping the Law is not possible. However, every aspect of the Law pointed toward the Man Who would fulfill the Law. Christ fulfilled the Law, and so He is qualified; we are not. Jesus is the picture of one aspect of the Law, here in this quotation.
3. He is the Redeemer, the One to release the captives.

4. He came as the Redeemer to free the captives. This is not for the indentured servants, but He paid the debt for all of us, as sinners.
5. The favorable year of the Lord was all about grace to all people through the advent of the Messiah. Luke 4:19 to proclaim the year of the Lord's grace.
6. Jesus Christ pointed to Isaiah's prophecy as being all about Him. It did not take long for others to hear this. This was spread throughout Nazareth.

These people had seen Jesus grow up among them, so this sermon was quite difficult for them to hear. Bobby says that there was a long dissertation here by Jesus, where He explained it, taking it apart, showing how this is He. The subject that He covered was fundamental to Who He is. Jesus took the time to explain this Messianic passage. He took it apart phrase by phrase, saying, "This is Me." This was a monumental claim.

Luke 4:21 He began by saying to them, "Today as you listen, this Scripture has been fulfilled."

It sounds like, in v. 22, that everything is hunky dory.

Luke 4:22 They were all speaking well of Him and were amazed by the gracious words that came from His mouth, yet they said, "Isn't this Joseph's son?"

This verse is not all hosanna's; this is not all praise. The Jews did not immediately get it. They were moved by His words and they understood redemption to some degree and the Year of Jubilee, and today is the fulfillment of promises. Then, it hits them that Jesus is speaking of Himself. They had heard this passage before, and what Jesus said moved them, and they loved the graciousness of this passage.

Then there is the 3 letter conjunction και. This represents a break from the wonder and amazement to a question. A little light came on. The emotional excitement wore off and there is a new reaction. They go from compliment and wonder and excitement to a sudden point of questioning. They began to question what Jesus just said.

"Do you remember Who this Kid is? He grew up here." Their mood changed from wonder and amazement to doubt and hostility. This indicates the beginning of the rejections of the people of Nazareth. This represents a transition in their thinking. "How can He be the royal heir to the throne of Israel." These people should have known Him best; they had observed Him for 30 years, and they should have recalled that He was unique. They should have put 2 and 2 together when they heard His message. It should have all made sense to them. Now it is all clear.

It is hard for people to see a young person grow up, and to imagine them outside of their youth. They still see him as a young pup. It was very difficult to think of Him as an adult Who now elevates Himself over all.

Bobby knows one or two who will never accept his authority in the pulpit. "Son of Joseph? He couldn't be the Messiah." He is in total authority over them. Even some of His Own family rejected Him and denied His claims.

Jesus realized when He looked into their eyes that there was disbelief. He knew, as in John 4:48 that they needed more signs and miracles before they would believe.

Luke 4:22 **They were all speaking well of Him and were amazed by the gracious words that came from His mouth, yet [however] they said, "Isn't this Joseph's son?"**

There is a proverb of rejection that Jesus refers to, to reveal their thinking.

Luke 4:23 **Then He said to them, "No doubt you will quote this proverb to Me: 'Doctor, heal yourself.' 'All we've heard that took place in Capernaum, do here in Your hometown also.'"**

What Does this Mean?

1. They had heard about the healings and the miraculous things that Jesus had done.
2. They had specifically heard about Cana and the healing of the royal official. They thought he was mental and suggested that He heal Himself.
3. If He performed these miracles for the people in the synagogue, then they might accept His interpretation here. However, Jesus knew that miracles were not the key to positive volition.
4. This was just another situation as He spoke of in John 4:48
5. They would only express faith if they could be convinced by the sight of something miraculous. Same situation right here. He obliged with royal official, but not these people.

They did not like what Jesus was saying. He calls Himself a prophet, and so often, in the past, that the prophets of Israel were given no respect. Israel said, "No" too often and got involved in Baal worship. Jesus uses the prophets as an example. They are rejected; and I am rejected.

Luke 4:24 **He also said, "I assure you: No prophet is accepted in his hometown.**

"How many times have the prophets been read to you?" They knew their history and they were just like these people. Plenty of Jews had accept Messiah in the past. Right here in Nazareth, Jesus was foreshadowing His final rejection on the cross. His Own friends and His Own family were saying *no* to Him. They wanted to throw Him off of a cliff. Jesus uses 2 examples here; Elijah and Elisha.

Luke 4:25 **But I say to you, there were certainly many widows in Israel in Elijah's days, when the sky was shut up for three years and six months while a great famine came over all the land.**

Lesson #0155 John 4:21–26 1Kings 17:9–16 Life of Christ 9/21/2011 Wed

There was a buzz going on when Jesus was speaking the Word of God. Then it dawned upon them what Jesus was saying about Himself.

Now, they had observed that Jesus, from His youth, was without flaw. But He had been born in a stable and His father was a carpenter in town. He was not of any sort of exalted family. So how could He claim to be the ruler of Israel in the line of David.

These were some petty, small-minded people. Adults with authority over children as the children grow up; and they are not at all inclined to submit, as adults, to the authority of the children. That requires some humility. They resented that Jesus would call Himself the Messiah and have authority over them. Many of them had authority over Him.

This occurs in the military. One officer may have authority over another; but then the lower officer gets an early promotion. General officers have been promoted over a lot of others because they are sharp. It happens in business when one gets a promotion over someone else. They do not like being under the authority of someone else.

These Jews had no humility and they were not about to submit to our Lord.

Jesus could see their awe turn into skepticism. He knew where this authority problem would lead them. So He makes a statement. **“No doubt, you will quote this proverb to Me, ‘Physician, heal Thyself.’ ”** this is what they were thinking. Jesus knows what they are thinking. **“All we’ve heard took place in Capernaum, do that here.”** They want Jesus to perform these miracles for them. They do not want to accept Him, but they do want to be entertained. Jesus decides not to oblige them with a miracle. Jesus did not just randomly do miracles. He could have performed a miracle right then and there, but He chose not to. Many have seen miracles and were not convinced. He did not waste His time with a miracle.

He quotes another proverb: “No prophet is accepted in his hometown.” Jesus had no honor there; He understood their thinking. He knew that these people had rejected Him.

Jesus previously identified Himself as the Messiah; now He says He is a prophet. Prophets laid it on the line and often told the Jews how apostate they were. Jesus is facing a great deal of negative volition. In bringing the Word of God to Israel, prophets not only spoke, but they performed miracles of authentication.

The ancient Jews viewed the prophets and, despite what they said and did, refused to hear and to consider what they had to say. Jesus is telling them that He is a prophet and that they are responding just like the ancient Jews did. Why perform a miracle if it would not be believed. Apostate Israel, in their unbelief, had often rejected the prophets that came to them.

Luke 4:21–24 He began by saying to them, **“Today as you listen, this Scripture has been fulfilled.”** They were all speaking well of Him and were amazed by the gracious words that came from His mouth, yet [however] they said, **“Isn't this Joseph's son?”** Then He said to them, **“No doubt you will quote this proverb to Me: ‘Doctor, heal yourself.’ ‘All we've heard that took place in Capernaum, do here in Your hometown also.’”** He also said, **“I assure you: No prophet is accepted in his hometown.”**

Jesus speaks about Elijah. 3 years and 6 months of no rain. Israel looked terrible and the result was a great famine.

Luke 4:25 **But I say to you, there were certainly many widows in Israel in Elijah's days, when the sky was shut up for three years and six months while a great famine came over all the land.**

But Elijah was sent to none of them in the famine. Israel was in a mess. This was the time of Ahab and Jezebel, who had introduced Baal worship. They would not listen. They mocked Him; they laughed at Him.

There are great illustrations of this today. Many people mock Bible-believing Christians. Debates and newscasts will mock what they believe. "Do you disbelieve evolution?" What they are saying is, "You are so stupid to believe this."

Mathematician claims that all of the aspects of evolution could be fit into the narrative of the Bible. He recognizes the fallacy of scientists who, without any real proof, still contend that evolution is a fact, when it is not.

People are mocked because they believe the Bible. "Can you be a Christian and represent a multi-cultural country?" Christianity is attacked and false religion is given a pass, even in a time of a religious war.

Elijah performed a miracle under divine approval; He turned off the rain spigot for 3.5 years. As a result, crops and livestock died, and people starved.

Israel mocked the God Who gave them their land. They mocked the covenant God. Their whole history pointed to Y^ehowah, the God of Israel. Our country was founded on Christianity; most of the men who wrote our constitution were Bible-believing Christians.

God took care of Elijah, using a gentile woman; even though he is in the midst of this famine as well. This woman would be the only one to receive relief from the suffering that everyone was undergoing.

Luke 4:26 **Yet Elijah was not sent to any of them--but to a widow at Zarephath in Sidon.**

Where Elijah was sent was to the heart of Gentile country; to the heart of Baal worship. The Jews should have believed Elijah; and yet, here he is in the middle of a gentile nation. In the midst of incredible apostasy. Blessing to those who continue to grow to spiritual maturity. In the midst of terrible circumstances, God cannot desert us.

So, we often get upset with what happens in our country today and how Christianity is mocked; and yet, in the midst of apostasy, Jesus is there.

Widows are usually very poor. They have to eek out a living in any way that they can and a widow would run out of food first. This would require Elijah to have a lot of faith in God

and in what God told him to do. Go to a widow, in the middle of a famine, to a gentile woman, in the middle of a Baal-worshiping land.

1Kings 17:9 `Rise, go to Zarephath, that is to Zidon, and thou hast dwelt there; lo, I have commanded there a widow woman to sustain thee.'

So Elijah gets up and goes to Zarephath. So she is outside the city gates gathering sticks. So Elijah says, "Give me a little water in a jar." The Lord provided a widow right at the front gate, and he tests her. Just like what the Lord did with the Samaritan woman.

1Kings 17:10 And he riseth, and goeth to Zarephath, and cometh in unto the opening of the city, and lo there, a widow woman gathering sticks, and he calleth unto her, and saith, `Bring, I pray thee, to me, a little water in a vessel, and I drink.'

Oh, could you also make me a sandwich?

1Kings 17:11 And she goeth to bring it , and he calleth unto her and saith, `Bring, I pray thee, to me a morsel of bread in thy hand.'

She knows Jehovah Elohim. "As Jehovah your God live..." so she knows that Elijah is a Jew. She appeals to Elijah's God. Elijah recognized that this is the woman.

This is what Jesus is referencing, and these people understand what is going on. They know this history, and how God sent Elijah to the gentiles. She would receive blessing from God and the Jews would get famine.

The Jews, Jesus and Elijah

1. Elijah was a type of Christ. He illustrates Jesus in the Old Testament of Who Jesus is.
2. The event that Elijah was a type of was occurring at that very moment in the synagogue. This is being fulfilled right in front of you. You are the apostates who have rejected Elijah.
3. They rejected Jesus as Messiah, just as the Jews rejected Elijah and his message. This did not sit well with the Jews.

Jesus is telling those in the synagogue that they are apostate. The rabbis; they are apostate. There would be terrible repercussions for this rejection of Jesus Christ. This illustration is not over.

1Kings 17:12 And she saith, `Jehovah thy God liveth, I have not a cake, but the fulness of the hand of meal in a pitcher, and a little oil in a dish; and lo, I am gathering two sticks, and have gone in and prepared it for myself, and for my son, and we have eaten it--and died.'

This woman expected to put one more meal on the table for her and her son, and then they would die together. But Elijah speaks to her. "Feed me first and then go feed your son."

She is willing to depend upon the logistical grace of God. She is in a hopeless situation; but Elijah calms her down. She actually responds to him.

1Kings 17:13 And Elijah saith unto her, `Fear not, go, do according to thy word, only make for me thence a little cake, in the first place, and thou hast brought out to me; and for thee and for thy son make--last;

Elijah makes her a promise. The bowl of flour will not be exhausted or the oil be empty. So she believes and does what he tells her.

1Kings 17:14 for thus said Jehovah, God of Israel, The pitcher of meal is not consumed, and the dish of oil is not lacking, till the day of Jehovah's giving a shower on the face of the ground.'

She is blessed; she survives. At the same time, Israel starved. Jesus is reminding these people of His hometown about Elijah. The gentile woman is blessed and they would stand judged.

What Jesus Was Explaining to Them

1. From their own history, Jesus showed them what they were doing in rejecting Him. This is who you are and these are the consequences.
2. They had a famine in their souls. Their souls had been baked, a desert, a wasteland.
3. Their reaction to Jesus Christ would result in horrendous judgment.

1Kings 17:15 And she goeth, and doth according to the word of Elijah, and she eateth, she and he, and her household--days;

1Kings 17:16 the pitcher of meal was not consumed, and the dish of oil did not lack, according to the word of Jehovah that He spake by the hand of Elijah.

Lesson #0156

Matt. 4: Life of Christ

9/22/2011 Thurs

God could speak for several hours and keep the attention of those who were there. When Jesus taught, we only have portions of what He taught. What is recorded is all that we need to know. It is enough for us. He spoke words that are lost, but the doctrine which He taught is not lost.

Jesus looked around and realized that His message was being rejected. He knew His old friends, He neighbors and some members of His own family do not accept Him as Messiah. Many did not see Him as King of the Jews.

Then there were the arrogant types who could never accept His authority over them. They had authority over Him at one time, and now accepting His authority was impossible for them.

However, the actual reason for rejecting Him is, Jesus was speaking the truth and some people reject the truth. He continued His ministry; He allowed nothing to stop Him. He sees mounting hostility in the faces of these people. As long as people are alive, He gives them a chance; He doesn't always do this in a nice way. He does it this way with a little history lesson. The Jews on that day hated history because it was true and they knew it.

Two of the most famous prophets of Israel had their message rejected by idolatrous Jews of their day. The Jews then were steeped in the worst idolatry; Baal worship. There was even child sacrifice taking place. In spite of the message of 2 of the greatest prophets of Israel, they refused to leave Baal worship. This is the Person they reject then and now. An amazing irony.

Jesus identifies them as Baal worshipers, which is a great insult. The prophets sometimes left the Jews and went to the Gentiles. This did not sit well with the Jews and this was a huge insult to the Jews.

Jesus tells these Jews that He is the fulfillment of this passage of Isaiah. And their rejection of Him is like the rejection of the Baal worshipers. Jesus does not perform miracles at the beck and call of these people.

Jesus had performed many miracles up to this point and some believed and some did not. Jesus knew that miracles would not change the minds of any of these people. If they did not believe the prophecy of Isaiah, they were not about to believe anything else. But Jesus gives them another chance, going to Elijah.

The illustration of negative volition in Israel will be two incidents from 2 rejected prophets. Luke 4:25–26 and the passage in 1Kings. These people are not believers, so they are not people of the covenant. The preservation went to a Gentile woman.

“You are like the Jews in the day of Elijah. You have not changed your minds about Me.”

Now Jesus gives a second illustration. Jesus summarizes 19 verses from 2Kings 5. That is the basis for one verse, and these people know their history. Elisha also dealt with Baal worship. He was another man of faith. Jezebel faced off with Elijah, and Jez decided she was going to kill him, so he took off. However, Elisha did not. Elijah wiped out 400 prophets of Baal. The altar and the prophets all burned together.

In the ancient world, when someone got leprosy, there was nothing that could be done about it. Bobby went to Molechi in Hawaii and there were 12 or 13 lepers left. No more today. There is a drug that will arrest leprosy today, but not cure it. Those lepers were left to rot and there was an epidemic of leprosy. Elisha does not heal a single leper because they are all under judgment. Come back to the Lord; change your mind about Baal. Elisha's ministry was redirected to Syria, a Gentile nation. He healed a gentile leper.

This is a second example of Jesus using the illustration of a prophet who went to the gentiles because of being rejected by Jews.

Luke 4:27 **And in the prophet Elisha's time, there were many in Israel who had serious skin diseases, yet not one of them was healed--only Naaman the Syrian."**

These people in the synagogue were enraged. They were extremely upset. Jesus says He is the Messiah and Jesus compares them twice to the apostate Jews during the times of Elijah and Elisha. Jesus is saying He can find greater faith among the gentiles. This made the people quite upset. They are unbelieving Jews just like those during the times of these prophets.

They were filled with religious apostasy, and they believed that being Jews was the key to their being accepted by God.

Jews and Regeneration

1. Abraham was regenerate when He received the covenant. Gen. 17:1
2. God made a covenant with a believer and a believer became the father of the Jewish race.
3. Therefore, the regenerate Jews was the receiver of the covenant. That is what the Jews had forgotten. That is what they overlooked.
4. The kingdom was being proclaimed to those who would believe in Him.
5. These Jews in the synagogue, like so many Jews before them, and like so many today, would not believe the promise of God fulfilled in Jesus the Messiah.
6. What was their thinking? This could not be the Messiah who would deny a basic tenet of Judaism; the basic superiority of the Jew. They reacted in total rage.

Those in the synagogue developed into a mob scene; a mob activity. Once a mob gets started, they have no individual thought. They think like a herd; they are influenced by what the crowd is doing. The mob mentality; and this leads toward violence and property destruction and looting and beatings. They were more enraged at that one claiming to be the Messiah than at any time in history. In their view, Jesus was not the Messiah they expected. The point is, God often in the history of Israel had rejected their prophets. At times like this, God blessed the gentiles.

They were more interested in what they thought and felt than what the Scriptures said; even though they understood this was their history. Jesus' ministry was filled with people like this. Yet, keep witnessing.

Luke 4:28 **When they heard this, everyone in the synagogue was enraged.**

They were through talking and working each other up. They shoved Jesus around and pushed Him outside of the city and took Him to a cliff. They desired to throw Jesus down the cliff. This was a lynch mob. They were not going to get a rope; they would throw Him over a cliff. Hearing a great sermon by the Messiah and wanting to kill Him for it? Persecution happens.

History is filled with situations like this where people desire to kill believers. There are signs all around us. The only security that we have in this life is Jesus Christ. The security of the United States is no security. Place your trust in anything but Him is a house of cards. The other things which you trust in will take you down.

Luke 4:29 **They got up, drove Him out of town, and brought Him to the edge of the hill their town was built on, intending to hurl Him over the cliff.**

Lesson #0157

Luke 4:28–30 Life of Christ

9/25/2011 1Sunday

Luke 4:28 **When they heard this, everyone in the synagogue was enraged.**

Everyone in the congregation was filled with rage. They are enraged because they did not like the sermon that they just heard. They were out of control rage. Martin Luther gave some dissenting sermons, and the Catholic hierarchy came down on him.

This is the same time that Palestinians were throwing shoes at Netanyahu image of him speaking in the UN.

Some who have been angry with R. B. Thieme, Jr. turned out to be in love with doctrine. His approach often weeded out those who were not interested. The truth of God's Word has incredible power. Those words of doctrine can edify the souls of believers, upon which to build their Christian lives; or they may reject it from their souls. Often the pastor-teacher becomes the central figure in their reaction to the Word, and he is attacked, when it is the truth of the Word which has gotten them all upset.

The sermon which caused this great rage was from the Messiah. He simply introduced Himself as the Messiah. In their blind arrogance, they totally reject Him. They could not believe that this Son of a lowly carpenter could be the King of the Jews.

You can reject someone out of hand and not be angry; but they were angry. Jesus includes some illustrations from the book of Kings, about Elijah and Elisha. They spoke to Israel in no uncertain terms. The people of Israel had turned to Baal worship, and they even offered up their children. This was imported as the state religion of Jezebel, the wife of Ahab.

The result was the 4th cycle of discipline that came upon Israel. After our Lord completed this sermon, Jesus looked at these people right in the eyes, and they glared right back at Him. They knew these stories about idolatrous Israel; they did not like being compared to ancient apostate Israel.

Jesus had jump-started their self-righteousness. They were being called evil right to their face and they did not care for this approach. So they formed a mob. Mobs form for a lot of reasons. A riot in England when a man was shot during a robbery. A group of people gather and they begin to talk and then shout and then things begin to happen. The

dynamics of a mob. They decide, almost to a person, to avenge a supposed wrong. A mindless mob becomes an engine of destruction.

This is the Sabbath and these Jews are self righteous legalistic law-keepers; and they perform the work of throwing Him out. Their objective was to heave Him over a cliff, on a Sabbath, to kill Him for what He said.

It is amazing; these are his old friends and neighbors. They all knew Him and they had seen Him grow up. They had just been given an invitation to salvation and they wanted to kill Him anyway. This is a microcosm of what would happen in Jerusalem in the near future. [There is no new thing under the sun.](#)

Some Jews led their fellow Jews into the gas chambers. They just wanted to survive, and did not care how they managed to do it. They were used by the Germans until it was time for them to go.

Satan is unable to rule over his cosmic system. No matter what he does, it gets messed up. He constantly tries to set up a utopia apart from God. These never worked.. In the cosmic system, evil always exists. They simply excuse or rationalize evil by relative thinking.

that everything is relative is the basis for so much evil in this world. 3 or 4 generations ago, we would not recognize the same standards; we have greatly degenerated and the standards of good and evil have changed dramatically. It means there are no true standards of evil. What is evil today will be accepted tomorrow as good because of relative thinking. We all have sin natures, so we justify the things that we do as okay. We as believers know what absolute evil is.

There is no human organization which can bring about the Millennium in the future. Satan wants to disrupt the plan of God. He believes that he can change what immutable God has willed. This is part of his strategy in the Angelic Conflict. Satan's doom was utterly sealed by the cross. Christ had to fulfill all of the Old Testament prophecies and fulfill the plan of salvation. He was the propitiation for our sins.

Luke 4:29 [They got up, drove Him out of town, and brought Him to the edge of the hill their town was built on, intending to hurl Him over the cliff.](#)

Jesus had refused to show these Jews a sign or a miracle; but he did reveal here His power. Perhaps some of them realized, "Who is this Man?"

δια διερχομαι = *to go through something*. Jesus had been pushed and shoved and forced out of town; and suddenly, He walks right through the midst of this crowd, and they did not realize how He did this.

2 schools of thought: He walked through and they could not put their hands on Him. The second is, He turned around and looked at that mob and He stared at them, and they fell back away from Him; and they walked away from Him.

Luke 4:30 **But He passed right through the crowd and went on His way.**

This foreshadows the rejection that Jesus would endure as Messiah. They all listened to His Words; and so many of them reacted in anger; they rejected Him as the God-man, as the Messiah, as the Suffering Servant.

Lesson #0158 Mt.4:13 Lk.4:30 Is.9:1–2, 6–7 Life of Christ 9/25/2011 2Sunday

Kendall Weeks from Berachah became a pastor in the Portland area. He's had a stroke and is in the hospital.

The previous verses contain a lot of attitude of people; those who accept the Word of God or those who utterly reject it, and go down the path of utter destruction. Sad to see how they reacted to the Savior.

The mob pushed Jesus to the edge of a cliff. He informed them that He was the Messiah and he stated this unequivocally. The little Jesus Who had grown up with them is the Messiah for Whom they had all been waiting.

Somehow, he went right through them. They were unable to kill Him in Nazareth.

Luke 4:30 **But He passed right through the crowd and went on His way.**

He was bruised for our iniquities; chastised for our sins. At a time of God's Own choosing, He would fulfill this prophecy. Jesus still had a few years to go.

He would train those who would work with Him and then later represent Him. They got it every day, hour after hour; they never left Bible class. They became some of the greatest believers of all time. They proclaimed the Scripture and they took the Word of God to every corner of this earth, which they did.

Only after our Lord had prepared these men would come the most critical part of His ministry, the cross and resurrection. Without the resurrection, He would be no different than any other religious figure.

Because of this rejection, which must have broken His heart as these were friends and loved one, he then goes to Galilee.

Matt. 4:14– Mark 1:14–20 Luke 4:31a

His exact steps are critical. Capernaum was a beautiful place on the north shore of the Sea of Galilee. People are weird but the place is beautiful.

Why Capernaum?

1. Capernaum was a central location and a thriving place.

2. It was the most important city in that area; it was prosperous and busy.
3. There was a large population of many nationalities This was a crossroads city; all kinds of businessmen and traders.
4. It had an international highway, connecting Damascus to Jerusalem and Egypt.
5. Capernaum was a center of trade and commerce. A great hub of activity.
6. This was a perfect place for Jesus to spread His message from that part of the world. If He stood and taught, His message would be carried all over from there.
7. Several of His disciples were from this area, so there were contacts.
8. His residence there fulfilled another great Messianic prophecy of Isaiah. Everything that He did had some purpose like this.

Isa. 9:1 Yet there will be no gloom for her who was in anguish, as in the former time. He degraded the land of Zebulun, and the land of Naphtali, so afterwards He will glorify the way of the sea, beyond Jordan, Galilee of the nations.

Isaiah and this Prophecy's Location

1. Isaiah is making a promise to these areas; and this is a dramatic change for them.
2. This would be a great change for these areas.
3. These are 2 great ancient tribes of Israel; and the allotment for Zebulun and Naphtali were included in the districts of Galilee.

This new HQ is the fulfillment of Isaiah's prophecy. Just as Isaiah made this announcement, so Matthew quotes this passage as the far-fulfillment of our Lord.

Prophecy: there was a lot of prophecy in the Old Testament; and their prophecies often had a near-fulfillment and a far-fulfillment. There would be something that would happen in the not-to-distant future. Yet Matthew quotes this same prophecy, which has a different but related meaning. This is connected and yet different. This takes place in the time of Jesus just as it took place soon after the time of Isaiah.

Jesus Christ is the completely fulfillment of all Old Testament Messianic prophecies.

This is the northern kingdom of Israel, and the tribes received the brunt of 3 campaigns by the King of Assyria, Tiglath Pileser. This would be the fifth cycle of discipline for Israel.

Tiglath Pileser treated this land with contempt. There was a route that they used and the northern kingdom ceased to exist as an independent state, putting the northern kingdom under gentile domination.

Isa. 9:1 Yet there will be no gloom for her who was in anguish, as in the former time. He degraded [treated with contempt] the land of Zebulun, and the land of Naphtali, so afterwards He will glorify the way of the sea, beyond Jordan, Galilee of the nations.

The people walked in darkness, which indicates that they were under divine discipline. Isaiah also encouraged the people with this prophecy. "But later on, He will make it glorious." There is this guarantee of a deliverance from an Assyrian oppression.

There was a future time when the gloom of the northern kingdom would be past; it would come to an end. The Assyrians would leave; they would be out from under this great oppression; out into the light.

God does not allow His people to wander too far without a severe wake-up call. God will not allow us to wander too far either. There will be a wake-up call if we move toward reversionism. We wonder why we keep running into brick walls in every way that we turn. Examine whether or not the plan of God is really a part of your life. Why are you here? What's the point?

Why are you under the Assyrian yoke? You have walked in darkness, so the Lord placed you under darkness. The change is described as a great light for a dark land.

The United States of America is becoming a dark land and the great light is the truth of the Lord Jesus Christ. There is no other light. Politics is not a light; politics is corrupt and dirty. If you put your hope in the candidate of your choice, you will be disappointed. Do not put your hope in the election coming up. The election will reflect the light that is in our soul. You are the light. The Lord honors that. With the light in our souls, maybe we will get a good leader. But the key is the light in our souls; that comes first.

Isa. 9:2 The people who walked in darkness have seen a great light; they who dwell in the land of the shadow of death, on them the light has shined.

This promise is also fulfilled in the time of Jesus; the Promised One of Israel will stroll into these same lands as the Great Light. His light will shine on them.

Isa. 9:6 For to us a Child is born, to us a Son is given; and the government shall be on His shoulder; and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

Isa. 9:7 There is no end of the increase of His government and peace on the throne of David, and on His kingdom, to order it and to establish it with judgment and with justice from now on, even forever. The zeal of Jehovah of Hosts will do this.

Jesus is the Light Who will bring peace to the land of Israel. When has there been peace in the land of Israel? All of the speeches in the UN was about war and animosity.

There will be no more war; no more carnivorous animals. The kids can play with the lion instead of the cat. There is nothing that threatens in the environment. There will be no more insane environmentalists. Perfect justice will be dispensed.

There would be a second advent; but there would also be the cross.

Matt. 4:13 **And leaving Nazareth, He came and lived in Capernaum, which is on the seacoast, in the borders of Zebulun and Naphtali,**

Lesson #0159

Isa. 9:1–2 Matt. 4:14 Life of Christ

9/28/2011 Wed

There is the near fulfillment and the far fulfillment. There are these tribal lands of Zebulun and Naphtali, which was in the northern kingdom, also called Israel. The Northern Kingdom was the first to be conquered. Tiglath Pileser in 3 campaigns defeated Israel and it became a part of the Assyrian empire.

He cut through Israel like a knife through butter. He had a brutal army that gave no quarter and God allowed for this king to take out this people. He administered the fifth cycle of discipline. The Jews refused to return to the Lord. They were involved in Baal worship. They came under gentile domination. It is called Galilee of the Gentiles below.

This prophecy is also related to the Messiah, which is obvious by vv. 6–7. Isaiah indicates that there will be change for Zebulun and Naphtali.

Isa. 9:1 **Yet there will be no gloom for her who was in anguish, as in the former time. He degraded [treated with contempt] the land of Zebulun, and the land of Naphtali, so afterwards He will glorify the way of the sea, beyond Jordan, Galilee of the nations.**

These territories were in darkness and they would see a great light. This prophesies the Messiah as King. On them, the light would shine. The promised king would be a new kingdom no longer dominated by the Gentiles. This prophesied to deliverance from oppression.

Isa. 9:2 **The people who walked in darkness have seen a great light; they who dwell in the land of the shadow of death, on them the light has shined.**

Matt. 4:14 picks up this prophecy and says that Jesus fulfills this. Jesus is the great light of salvation.

Matthew makes an editorial comment.

Matt. 4:14 **so that it might be fulfilled which was spoken by Isaiah the prophet, saying,**

He quotes from Isa. 9:1. There will be a Deliverer in Zebulun and Naphtali.

Matt. 4:15 **"The land of Zebulun and the land of Naphtali, by way of the sea, beyond Jordan, Galilee of the nations!"**

The people sitting in darkness are the people of Zebulun and Naphtali. The light of the Savior came to them.

Matthew and the Isaiah Passage

1. Matthew clearly identifies that this is a fulfillment of Isaiah's prophecy.
2. Matthew indicates that prophecy is being fulfilled in the current time of Jesus' first advent.
3. Then, after Matthew identifies the time of the prophecy's fulfillment, he quotes Isa. 9:1-2
4. Zebulun and Naphtali are ancient Jewish tribal lands, and this was the area around Galilee, where Jesus would be teaching.
5. Instead of by way of the sea, indicating the invasion route of the Assyrians, which is a highway coming down the Sea of Galilee; now for Matthew, this indicates the way of deliverance that comes from the Messiah. This is the crux of the far-fulfillment.
6. Jesus Christ has come to deliver the Jews from oppression. That is what Isaiah says.
7. So, just as the Assyrians initiated oppression, and Isaiah prophesied deliverance; in the end, Jesus Christ is the deliverance which Isaiah promise.

What kind of deliverance did He bring? In Isaiah's day, the Jews lived under maximum discipline for their apostasy; and the Jews in Jesus' day were still oppressed by the Gentiles. The Romans had their boot on their neck. They saw Roman soldiers every day, to remind them who was in charge. They looked to the Messiah to deliver them from oppression; from the yoke of Rome. Christ to them was a political savior; they expected Him to wipe out the Romans.

Many rejected Jesus because He did not throw off the Roman rulers. They did not recognize that they were not delivered until they were regenerated. Abraham was the father of the Jewish race, but the kingdom was offered to the regenerate Jewish race. The key was the salvation of the soul.

Gentiles in Galilee

1. This reference of Isa. 9 does refer to liberation.
2. However, that liberation is not what the Jews expected. Jesus came to redeem them from the slave market of sin. He did not come to redeem them from enslavement to Rome. The cross had to come before the crown. They should have gotten this, but they did not.
3. That is the far-fulfillment of this prophecy of Isaiah. It is not political; it is spiritual. The spiritual is far more important than a political deliverance. The Chaldeans took out the southern kingdom in 586 B.C.
4. Matthew's usage:
 - 1) Galilee contained many gentiles. There was a lot of immigration into their country. If they got there, they were there.
 - 2) That demographic began with the migration of Assyrian settlers.
 - 3) A substantial gentile presence in Zebulun and Naphtali had been true every since the Assyrian occupation of Isaiah's day.

- 4) The fifth cycle of discipline means military conquest and widespread immigration.
- 5) Matthew is referring to the demographics of Galilee during that time.
- 6) There were still many gentile foreigners in this land. There was nothing that was changed. The parallels are complete.

The Palestinians aren't dumb; their ancestors lived in this land for many centuries. They see the Jews returning in numbers only in the 20th century. They had not yet migrated back (this is a matter of numbers. How will this be resolved? Two people believe their have the rights to the same plot of ground. God has said that the claim of the Jews is correct. The Palestinians do not take this into account.

Gen 12:1-3 **And Jehovah said to Abram, Go out of your country, and from your kindred, and from your father's house into a land that I will show you. And I will make you a great nation. And I will bless you and make your name great. And you shall be a blessing. And I will bless those that bless you and curse the one who curses you. And in you shall all families of the earth be blessed.** God separated Abram from his family. Abram was a believer; and his family was filled with idolaters.

The story of Joseph in Egypt. And how Israel got there to Egypt. At first they were welcome and then they became slaves. Moses was tapped by God to deliver his people. Moses took his people out of Israel as a nation, and marched them to the land God had given them. The first generation saw great miracles; and they never got it. So God did not allow them to go into the land.

Joshua and Caleb went into the land; the only two from Gen X.

In our times, it is not just about the land; it is about the Jewish race. The Palestinians do not just want the land. They do not want to co-exist with Israel; they want to wipe Israel off the map. They are as anti-Semitic as Germany; possibly even worse.

As soon as we choose to go against the Jews, we will fall.

Fulfillment of Isa. 9

1. In His first advent, Jesus Christ liberated the souls of mankind from the slave market of sin. That is true liberation. Liberation Theology looks for a physical deliverer, thinking that we need to be delivered from some political yoke, real or imagined.
2. The land and the kingdom promised is still an issue. When Solomon died, the nation split into two.
3. In His 2nd advent, which has not yet occurred. Death is something to be anticipated. No more suffering; all things are new. We get to leave this hellhole and go into heaven. Jesus Christ will restore the land to its rightful Jewish owners and He initiates the kingdom for the restored nation of Israel. Only Jesus can bring this to pass. There will never be a resolution to the Middle East conflict until the Millennium.

4. This is the 3rd fulfillment of His light coming to a dark land.

3rd Far Fulfillment.

1. At that time, Jesus will rescue Jewish believers. That is the regathered nation. These will be regenerate Jews. Some Jews will side with the anti-Christ.
2. Christ will destroy the enemies of Israel at the battle of Armageddon.
3. Then we will have the kingdom of peace.
4. The Light of His perfect rule will continue for 1000 years.

Jesus is in Capernaum because He was chased out of town.

The people sitting in darkness includes gentiles. They are also under the shadow of death. Plenty of gentiles live along side the Jews and none had seen the light in a dark land.

So salvation will be to the gentiles as well.

Matt. 4:16 The people who sat in darkness saw a great Light; and Light has sprung up to those who sat in the region and shadow of death."

Lesson #0160 Matt. 4:14–22 Isa. 53:3–12 Life of Christ 9/29/2011 Thurs

Many passages in Isaiah speak about the Messiah; and Matthew knows these passages and he picks up on this one prophecy and interprets it for us. He brings it into the time in which he lives. Sometime the New Testament writer may have a different slant. There is great continuity between the Old and New Testaments.

Isaiah prophesied the Messiah and Matthew knew that this is Jesus (probably writing years after the resurrection).

The Lord had to leave Nazareth and the people there wanted to kill Him. So He left and came to Capernaum, which was a vigorous town with a lot of commerce; and there was a mixture of Jews and gentiles here.

Matt. 4:14 so that it might be fulfilled which was spoken by Isaiah the prophet, saying,

The land that these 2 tribes lived on was this land which was around the Sea of Galilee. Matthew is linking these 2 geographical areas with Jesus teaching in these areas.

Matt. 4:15 "The land of Zebulun and the land of Naphtali, by way of the sea, beyond Jordan, Galilee of the nations!

The people in this area sat in darkness; which meant, they lived in unbelief and/or they knew no doctrine. They saw a great light, and that was Jesus Christ. Upon them the light dawned, which would be the light of salvation.

Closing Points

1. Matthew indicates that they in Galilee have seen a bright light.
2. Matthew means that Jesus Christ is the very One Who came to His people as the Bright Light. Jesus is described many times as a light.
3. The prophecy of Isaiah for the deliverance of Zebulun and Naphtali was the light that had come to them. They had the Messiah in their midst.
4. As Matthew 4:16b, a light has dawned. The Light of the World is upon them.
5. Matthew's placing of the light of the world in Galilee indicates that the prophecy of Isaiah had been fulfilled.
6. It is clear that the bright light seen in this time in Galilee, spoken of by Isaiah, was this same Jesus Christ, the Savior and deliverer.
7. Through the prophecy of Isa. 9, Matthew is doing something very important. He is identifying Jesus Christ as the bright light, as the Messiah now present in Capernaum.
8. Jesus Christ is the One Who will wipe away the gloom and the darkness. This is no longer about Assyria or Rome. It is all about sin and death. We are all in the predicament.
9. Jesus Christ was the Light to His people Israel, as the Messiah.
10. He was also in His Own time a light to the Gentiles; He brought salvation to both groups; He was the Light of the World; not just the Light of Israel. Matthew is not identifying Jesus Christ as a mere deliverer; a political leader. There are only 2 races in the Bible. Jews and everybody else. This represents God's elect as opposed to everyone else.
11. The King of Kings is also the Suffering Servant. He is the Mighty God, the Prince of Peace.

It is always hard to see how the Jews could not see it.

Matt. 4:16 **The people who sat in darkness saw a great Light; and Light has sprung up to those who sat in the region and shadow of death."**

Let's look at Isa. 53. The cross had to come before the crown. There is the kingdom promise; the kingdom was promised to Abram in Gen. 12:1-2; the great nation and a land and so forth. What was the criterion? Regeneration. Abram believed and it was counted to him for righteousness.

Our Lord promises the kingdom, but it has not yet happened. The Jews were slaves for 400 years in Egypt; they came to the Land of Promise, and they were a great nation; but the Messiah was not reigning over them. The King of Kings needed to reign over them. You cannot enter into the kingdom without the King of Kings. This was a legitimate offer for the future; **"Repent, for the Kingdom of Heaven is near."**

the Jews should have understood the 1st advent.

Isa. 53:3 He is despised and rejected of men; a Man of sorrows, and acquainted with grief; and as it were a hiding of faces from Him, He being despised, and we esteemed Him not.

It is all right here. Israel did not see Him for what He was.

Isa. 53:4 Surely He has borne our griefs, and carried our sorrows; yet we esteemed Him stricken, smitten of God, and afflicted.

Every Jew should have thought of this verse when Jesus was on the cross. 700 years before it happened.

Isa. 53:5 But He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was on Him; and with His stripes we ourselves are healed.

Our spiritual death; but our iniquity fell upon Him.

Isa. 53:6 All we like sheep have gone astray; we have turned, each one to his own way; and Jehovah has laid on Him the iniquity of us all.

Isa. 53:7 He was oppressed, and He was afflicted; yet He opened not His mouth. He is brought as a lamb to the slaughter; and as a sheep before its shearers is dumb, so He opened not His mouth.

Isa. 53:8 He was taken from prison and from judgment; and who shall declare His generation? For He was cut off out of the land of the living; for the transgression of My people He was stricken.

Isa. 53:9 And He put His grave with the wicked, and with a rich one in His death; although He had done no violence, nor was any deceit in His mouth.

Isa. 53:10 Yet it pleased Jehovah to crush Him; to grieve Him; that He should put forth His soul as a guilt-offering. He shall see His seed, He shall prolong His days, and the will of Jehovah shall prosper in His hand.

Jesus was separated from God the Father. God the Father was to see His atonement and He would be fully satisfied. Jesus Christ was a Suffering Servant and this had nothing to do with His people or with His rejection. The Righteous Servant would justify the many.

Jesus is the Life-giving Light in the 1st advent; but the Jews expected the political King. They wanted the kingdom without the cross. They wanted Rome overthrown; and they thought that they could enter into the kingdom because they were Jews.

Isa. 53:11 He shall see the fruit of the travail of His soul. He shall be fully satisfied. By His knowledge shall My righteous Servant justify for many; and He shall bear their iniquities.

Isa. 53:12 Therefore I will divide to Him with the great, and He shall divide the spoil with the strong; because He has poured out His soul to death; and He was counted among the transgressors; and He bore the sin of many, and made intercession for transgressors.

“I am the Light of the World; whoever follows Me will not walk in darkness.” The Light was in Capernaum.

Both Jews and gentiles would be included in this kingdom, and the Jews did not get this.

Jesus Goes to the Jews and Gentiles

1. Because of this location, Jesus would have a very active ministry to Jews and gentiles.
2. Matthew confirms that after the rejection in Nazareth, a microcosm of what would happen. His hometown tried to kill Him; but Matthew confirms that Jesus would extend His light to the gentiles.
3. Jesus Christ still had a mission to the Jews. He never gave this up. So Jesus still has a mission to the Jews.
4. Salvation was now open. To this point, you would become part of Israel. Salvation was the same; but the gentiles would be incorporated into this. Jews and gentiles were all equal as believers.
5. Unlimited atonement was offered by Jesus to all mankind.
6. Thus, Jesus would carry on an extensive ministry to everyone throughout Galilee.

This is what Matthew is telling us in these opening lines. He continues to link Jesus Christ with the Kingdom of God.

Matt. 4:17 From that time Jesus began to preach and to say, “Repent! For the kingdom of Heaven is at hand.”

We know what this message means, and John the Baptizer spoke this message; and so did Jesus Christ early on. Change your mind about Jesus Christ; about the Messiah; about the Savior. He is the Great Light of Salvation.

Jesus would now go and preach to the gentiles that the Kingdom of Heaven is now at hand.

Jesus began to make Himself known in this area as the Messiah. However, there was another bit of unfinished business, which He needed to attend to. He needed to call disciples to Himself. He already had some disciples; but this is a second call to the men who were with Him in Judæa.

Mark 1:16–20 covers the same ground.

Jesus is walking by the sea; and yet, they were back here fishing once again. So this is their second call.

Matt. 4:18 **And walking by the Sea of Galilee, Jesus saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea. For they were fishermen.**

Matt. 4:19 **And He said to them, Follow Me, and I will make you fishers of men.**

They immediately left their nets and followed Him.

Matt. 4:20 **And they immediately left their nets and followed Him.**

Jesus called James and John a second time.

Matt. 4:21 **And going on from there, he saw another two brothers, James the son of Zebedee, and John his brother, in a boat with Zebedee their father, mending their nets. And He called them;**

There were 6 disciples with him all the way to Samaria. These men had already believed in Jesus Christ. They were believers and they had followed Him before. They had already been called once and they responded. They accepted this call before, and were with Him for about 6 months in Judæa. But they were not with Him when rejected in Nazareth. When they got near to Galilee, they took a leave of absence and they went back to work. They were commercial fishermen with a booming family business. They did not go with Jesus to Nazareth. They did not know what to do next. This is the question that every believer must ask himself; after salvation, what?

2 simple words: "Follow Me." They needed to grow up and mature spiritually. Their thinking needed to be renovated. They had scattered after returning to Galilee. Jesus knew where they were and He knew where they would be fishing.

Their first call was in John 1; and that was simple faith in Christ. This is their second call, while they are by the sea. They are called to become His permanent and constant companions; to be His dedicated disciples. They were being recalled for intensive training in doctrine.

These men would leave behind heir profession and their relatives. What is extraneous, they leave behind. There is an old way of life that must be left behind. They are embarking upon the spiritual life. They will follow the Lord in the prototype spiritual life.

The spreading of the Word of God and evangelizing would be their mission; and we have the same call; there is no difference. We will now follow the Lord; our operational mission; whatever our spiritual gift is. It is the same call.

Matt. 4:22 **and they immediately left the boat and their father and followed Him.**

V. 23 appears to be sort of a catch-all verse.

Matt. 4:23 **And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.**

Lesson #0161

Matt. 4:18–23 Life of Christ

10/2/2011 1Sunday

Shortly after the fiasco in the synagogue, our Lord moves to a beautiful area, the Galilee area. He chooses to take a stroll along the Sea of Galilee. Our Lord invented the day of rest, so it is not out of line to think that He enjoyed some downtime.

Bobby does not do PowerPoint; he wants to know that everyone is with him. He is probably non-technical, to some degree.

Jesus has met all of these disciples before and He has called them before and they went with Him to Jerusalem. They were with Him in Judæa. We might become puzzled at this, but they peeled off and returned to their trade when they got back.

The question in their minds is, they have let their business lay fallow for about 6 months, and it is time to get back to work.

Matt. 4:18 **And walking by the Sea of Galilee, Jesus saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea. For they were fishermen.**

Matt. 4:21 **And going on from there, he saw another two brothers, James the son of Zebedee, and John his brother, in a boat with Zebedee their father, mending their nets. And He called them;**

In both cases, with both sets of men, Jesus said the same thing.

Matt. 4:19 **And He said to them, Follow Me, and I will make you fishers of men.**

Matt. 4:20 **And they immediately left their nets and followed Him.**

Matt. 4:22 **and they immediately left the boat and their father and followed Him.**

Bobby spent 10 years in the service and he spent about 5 years at Fort Benning in Georgia. Anyone who has been in the infantry has, at one time or another, passed through Fort Benning. The army infantry school is here. The infantry is the queen of battle. They are there first and always wherever there is combat.

Infantry training is there for all 2nd lieutenants and also for captains who will lead companies as well. There is basic training for infantrymen. Bobby commanded a company at Fort Benning. This was central to his army experience. Anyone who has been to Fort Benning has seen a statue, which always comes to mind, when Bobby sees the words, "Follow Me." This is a statue of an infantry lieutenant holding a rifle in one hand with a fixed bayonet, and the other hand is up and waving forward, and the statue is named, *Follow Me*. Similar

to the Marines planting the flag at Iwo Jima. This is what the infantry leader must do; lead his men in combat. There are people behind him, bullets are flying and artillery is going off; and it is an unnatural act to follow anyone into war like this. This is exactly what Jesus Christ meant when He said, **“Follow Me.”**

We are being led into a conflict which raged on even before man was created. Satan convinced a third of the angels to rebel against God. This was when the trial of Satan and his angels began. The conflict has been resolved by the creation of mankind, and everything that happens from that moment on, until the last person in history is born. The 1st advent was the greatest battle of this war; it is the Gettysburg of the Angelic Conflict. They would undergo intensive training with practical field problems, guided and instructed by Jesus Christ. There would finally be a graduation to their operational mission. They became the teachers and the evangelists and the writers of the canon of Scripture. They would win tactical victory after tactical victory in the Angelic Conflict.

These disciples did not fully understand what was expected, but they were willing to follow Him and they wanted to learn. They were positive toward doctrine. They wanted to be up front in combat. They were trainees without knowledge at this point. As we grow and we continue to have our training, for the combat that we are in, so that we can think like a soldier. The school of the combat soldier is where we learn the spiritual life.

These 4 disciples from this point on would help the Lord build His ministry. They are the ones who followed Him. They continued the fight when He ascended into heaven.

Whenever Jesus Christ speaks to people, He knew exactly what to say. *Being born again* was His approach with Nicodemus. The Samaritan woman was spoken to about *living water*, which resulted in her conversion and the conversion of the entire town. Similarly, Jesus approaches His disciples with the words, **“Follow Me, and I will make you all fishers of men.”** They got on board to a new boat and Jesus Christ proceeds with a new mission.

Matt. 4:19 **And He said to them, Follow Me, and I will make you fishers of men.**

Matt. 4:20 **And they immediately left their nets and followed Him.**

Matt. 4:22 **and they immediately left the boat and their father and followed Him.**

V. 23 tells us what came next. He continues His ministry in the Galilee area. This was typical of His ministry. He was on tour; He went to cities, to the countryside, etc. When He did a miracle, and He would use it to illustrate. He did not do healing services for the reason of impressing or grabbing the attention of others.

In Nazareth, they would not believe. The official's response was great faith. When he showed some positive volition toward our Lord's message, then Jesus healed his son.

The gospel message that Jesus proclaimed had many names and many approaches; but it is always about the good news of salvation. There is always the same emphasis. It is

always about the works of Jesus Christ; His death on the cross. Each description represents just a piece of the good news. We must understand the content of His message.

The Gospel of Jesus Christ

1. The gospel is the power of God toward salvation. Rom. 1:16 **For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone who believes, to the Jew first and also to the Greek.** There are a lot of people who are just that; ashamed of the gospel. The focuses upon the effectiveness of the gospel. It never comes back without doing the work that it was sent out to do. The gospel of Jesus Christ comes with the power of God. The Holy Spirit is convincing; He is convicting. Everyone faces the Holy Spirit in this presentation of the gospel. To those who believe, the Holy Spirit makes this faith effective for salvation. In this case, there is the gospel presented and there must be some positive volition, or it all stops. There Holy Spirit makes the gospel real; the Holy Spirit acts as the human spirit. Everyone who hears the gospel gets the ministry of the Holy Spirit to convince them. If they believe, then there is the transfer. It does not matter who the person is; race and gender and economic status have nothing to do with it.
2. 2Cor. 4:3–5 *our gospel* also describe this. **But also if our gospel is hidden, it is hidden to those being lost, in whom the god of this world has blinded the minds of the unbelieving ones, so that the light of the glorious gospel of Christ (who is the image of God) should not dawn on them. For we do not preach ourselves, but Christ Jesus as Lord, and ourselves your servants for Jesus' sake.** You have to be saved in order to call it, *our gospel*. It is not veiled to us, because we have believed in Jesus Christ.

Matt. 4:23 **And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.**

Lesson #0162

**Matt. 4:23 Life of Christ
Different Names for the Gospel**

10/2/2011 2Sunday

Each emphasis on the gospel might have been different, but each time, it was a call for people to have faith alone in Christ alone.

First 2 points are repeated.

The Gospel of Jesus Christ

1. The gospel is the power of God toward salvation. Rom. 1:16 **For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone who believes, to the Jew first and also to the Greek.** The Holy Spirit is definitely there; he acts as the human spirit, which is common grace. It includes the circumstances to bring a person around to positive volition. There is no left or right lobe here. This is where it is considered by the unbeliever. When faith is expressed, then the Holy

Spirit makes this faith effective for salvation. It is not our faith that saves us; it is the trigger mechanism which allows the Holy Spirit to regenerate us.

2. 2Cor. 4:3–5 *our gospel* also describe this. **But also if our gospel is hidden, it is hidden to those being lost, in whom the god of this world has blinded the minds of the unbelieving ones, so that the light of the glorious gospel of Christ (who is the image of God) should not dawn on them. For we do not preach ourselves, but Christ Jesus as Lord, and ourselves your servants for Jesus' sake.** You have to be saved in order to call it, *our gospel*. It is not veiled to us, because we have believed in Jesus Christ. What is veiled is the mind of the unbeliever to the gospel. It never gets past a certain point without God the Holy Spirit making it real to the unbeliever. Satan has blinded the minds of the unbelieving. The gospel reflects the light of the glory of Christ. Satan, the god of this world, veils the mind of the unbeliever. Once this person expresses negative volition, this person can harden and harden further against the gospel. They are not blinded by the light; they are blinded by negative volition. Once a believer is negative toward doctrine, he forms scar tissue on his soul. That is a disaster. No doctrine means that you cannot live the spiritual life. What happens is secular humanism rushes in to replace the gospel, which is rejected. This is tantamount to hardening the heart and this is the atheist who actively opposes the gospel and calls these people primitives. They are arrogant and their minds have been blinded by the god of this world. This is very similar to the pharaoh of Egypt, who saw 10 miracles; and every time he saw a miracle, he cranked up his negative volition. That is hardness of heart; he hardened his own heart; and then God hardened his heart. He was blinded; because the power of God was right in front of him. You can see this same sort of hardness today in secular humanism. Not everyone will respond to the gospel of salvation, even if it is the glory of Christ. It is very difficult if this is someone whom you are close to and you want to see in heaven.
3. Eph. 6:15 the *gospel of peace*. **Therefore stand, having your loins girded about with truth, and having on the breastplate of righteousness and your feet shod with the preparation of the gospel of peace** (Eph. 6:14–15). The gospel plays a part in combating the devil. Peace is reconciliation. Eph 2:14 **For He is our peace, He making us both one, and He has broken down the middle wall of partition between us.** Jesus Christ is our peace. There is no longer a dividing wall between us and God. Unlimited atonement; God provides all of this to the world. The Holy Spirit baptizes us into the body of Christ. Here is where the 39 irrevocable assets come into play. We are all one in Christ through this baptism. The Christian soldier is ready to go out and present reconciliation to the whole world. That is a job that Satan dearly hates to see the believer accomplishing.
4. The eternal gospel, in Rev. 14:6 **And I saw another angel flying in mid-heaven, having the everlasting gospel to preach to those dwelling on the earth, even to every nation and kindred and tongue and people,...** This is John having a dream, but not one detached from reality. The emphasis is upon the gospel being preached to all of the nations. This mirrors the great commission give by our Lord Jesus Christ when He told the disciples to take the gospel to the uttermost parts of the earth. Even in judgement, God continues to offer eternal life everywhere to mankind. The

gospel continues to be at work until the end of time. It is effective until the day that any unbeliever dies. It has a saving effect for believers forever. The results are forever.

5. Matt. 4:23 *the gospel of the kingdom*. **And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.** Christ was their king Who offered the kingdom to regenerate Jews; the gospel of the kingdom. It is the good news about Christ. This is about the kingdom and the entrance into the kingdom. That is the prerequisite to enter into the kingdom. Many Jews wanted the kingdom without the cross. When the King comes, we are a part of the kingdom. The fulfillment of the unconditional covenant to unregenerate Israel begins with the gospel of Jesus Christ.

These are the various ways that Jesus presented the gospel. To punctuate this gospel of the kingdom, Jesus goes on and does some other things. He heals every type of sickness and disease.

A little grammar. With this adjective πας, when it modifies a noun in the singular, it refers to the individual members of a class denoted by the noun. Here, the noun is νοσος, which means *disease, sickness*. The grammar here indicates that Jesus did not heal every single disease and sickness; He healed individuals of various types of diseases. That means, he healed categories of diseases, but not all the occurrences of each disease. Jesus did not heal every instance of disease of every person that He came across.

Now, why did He not heal everyone? Jesus did not heal for healings sake. Healing revealed His power over all things damaging to man. He healed where there would be impact and where there was positive volition. He revealed His power over all human maladies. This revealed the power of the message of the gospel. If Jesus could heal physically, then he would be able to heal spiritual maladies. Mastery over physical diseases means that He has mastery over sin and death. Only He, as God, could initiate the Kingdom of Heaven by healing those who are dead in sin. As Savior, He would usher in the kingdom for those who faced sin and death.

Matt. 4:23 **And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.**

Lesson #0163

Matt. 4:23 Life of Christ

10/5/2011 Wed

Matt. 4:23 **And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.**

Jesus arrived at these various synagogues and was often first recognized as a brilliant rabbi. Jesus did not heal every single person that He came across. This was not the focus

of His ministry. It was not about miracles; it was about the best effect from those miracles. Jesus never did a miracles for purely humanitarian reasons. Most Christians today do not believe that the miracles actually occurred. There are many cults today who do not believe that Jesus is God. If Jesus was truly a good man, would He have not healed everyone? He was not a good man in that sense. What He did by way of miracles was done to further His mission and message to present Himself as the Messiah, and to let those around Him let them know that He was the Messiah.

Jesus and Healing

1. Miracles showed that Jesus had power over all of these diseases. There were physicians in those days, but they could not heal all the diseases in that day. Jesus could.
2. Jesus' miracles were qualitative and not quantitative. It was not about how many miracles that Jesus performed; but it was their purpose in the plan of God.
3. Healing physical maladies illustrated the power of our Lord's message. This power of this message was amazing.
4. If Jesus had mastery over all types of physical disease, then He had mastery over the greatest human disease; the malady of sin and death. Jesus could cure that malady; the separation between God and man.
5. Only He could provide the healing to take man into the Kingdom of Heaven. The racial Jew would not go into heaven; the believing Jew would inherit the kingdom.
6. Healing represented Jesus' purpose for the hypostatic union and the salvation that He brought.

Such healings drew large crowds. Charlatans today get crowds and money and it is a lucrative business. To those crowds, the positive among them responded; they responded to His gospel message; they did not respond simply to the miracles.

While all of this was going on, His disciples were also listening and watching and wondering. He told His disciples to follow Him, and so they did. This was time for them to get a big dose of doctrine.

This is continued to Luke 5. Everywhere Jesus went, there were those who wanted to hear the gospel; they surrounded Him. They followed Him everywhere and the crowds were enormous.

The crowd moved in on Him, and all that He was able to do was into the lake of Gennesaret. These people were positive toward His message.

Luke 5:1 **And it happened that the crowd pressed on Him to hear the Word of God, He stood by the lake of Gennesaret.**

Jesus saw two boats and the fishermen were washing the net.

Luke 5:2 **And He saw two boats standing by the lake. But the fishermen had left them and were washing their nets.**

Jesus is a few yards off shore, sitting in a fishing boat, and He begins to teach this huge crowd. He had Peter hold the boat in position. Jesus Christ did 2 things during this time. He was slightly offshore. He taught the Word of God to the positive, where He could be heard, without standing in the lake. Sound carries better over water. He could not be heard past a few rows if he just stood there; however, his voice was projected across the water. He wanted to teach the positive the Word of God. Secondly, He also wanted to teach His disciples an important lesson about following Him. The disciples did not grasp fully what it meant to follow Him.

Some were saved and some grew spiritually.

Luke 5:3 **And He entered into one of the boats, which was Simon's, He asked him to thrust out a little from the land. And He sat down and taught the people out of the boat.**

After this teaching had been completed, Jesus was going to teach the disciples. So He tells Peter to go out further into the lake in order to do a little fishing.

Luke 5:4 **And as He stopped speaking, He said to Simon, Launch out into the deep and let your nets down for a haul.**

Simon indicated that they had little luck before with fishing.

Luke 5:5 **And answering, Simon said to Him, Master, we have toiled all the night and have taken nothing. Yet at Your word I will let down the net.**

They got quite a number of fish so that their nets were being torn.

Luke 5:6 **And doing this, they enclosed a great multitude of fish. And their net was being torn.**

They had so many fish, the another boat had to come to help them; and they had so much fish that both boats began to sink somewhat.

They need to be taught to completely trust the Lord for all materials sustenance. They needed to stop worrying about everything in life. They needed to stop worrying about all of the basics in life.

When we wandered into church, we had something that we worried about; we thought about it all the way here. These disciples were the same way and they were concerned about their living; so they went back to their business. They needed to concentrate on Jesus Christ and learn how to follow Him.

They need to be first concerned about their spiritual lives and everything else would fall into place. What about next week; what is going to happen? Etc. This is the lesson of our lives. The main priority is Bible doctrine.

We are believers in Jesus Christ. We have the same obligation as Jesus' disciples. Following Jesus is what we are doing right now in Bible class. It is not just the learning, but it is the dependency upon Him. When doctrine is applied in our lives, everything else falls into place.

Bobby is not telling us that every problem will disappear. We are prepared spiritually to deal with these problems and they will not run our lives; and we will have a new renovated way of thinking. We develop a sound mind via Bible doctrine. We develop renovated thinking via Bible doctrine. This is our life. As soon as we get that; that this is not just knowledge about Jesus. This is His thinking and it ought to be our thinking. This is the most wonderful of lives.

Jesus Teaching Logistical Grace to the Disciples

1. Jesus taught Peter that He is totally capable of providing for every need. We want to solve our own problems. We are working it out. There are some problems which are unsolvable. There are some which can be solved, but there are unintended consequences. If you cannot depend upon the Lord to solve your problems, logistic-wise or in any other way.
2. Jesus Christ accentuated this doctrine by miraculously providing food. He wanted Peter and the rest of the disciples to get the message of logistical grace. This is all about logistical grace. All things are in the hands of the Lord. Fish here is not recreation; this is food.
3. When they understood this, the disciples would be ready to follow Jesus with no reservations.

The two boats were empty and the fishermen had been out all night. Most of the time Bobby fishes with Rick, they go out at night. These were experienced fishermen and the fish came close to the surface to feed at night. When the sun came up, the fish went deeper. Logically, there is a right time to fish. At dawn, they all came ashore. The previous night, fishing was terrible. They had been fishing all night. However, that day, they would capture more fish than at any other time.

Nets must be maintained in order to fish the next night. Peter climbed back into his boat and they went out a little ways at Jesus' direction. Then Jesus took the time to teach this lesson to Peter. Peter is an experienced fisherman, and Jesus tells him to go out in the morning. Peter was tired of fishing by this time. Peter still followed the Lord's direction. It might not make sense, but we are to do it anyway. It was a mandate from God. Bible doctrine is absolute truth.

Peter had no expectation that fish would be caught. He followed the command anyway. He was a good soldier. This is one reason Jesus chose him. Peter was up for a little authority orientation.

There are a bunch of people at Wall Street without a clue about authority-orientation. Peter, at the Garden of Gethsemane did not grasp what was going on. 1 and 2 Peter are 2 great books of doctrine.

He follows the command of Jesus and every indicator was, he would get no fish. However, there were so many fish that Peter had to call people in from the shore to help him with all of these fish. They had never experienced anything like this.

Luke 5:7 **And they signaled the partners, those in the other boat, to come and help them. And they came and filled both the boats, so that they were sinking.**

Then Peter responded in a very unusual way. He recognized all that Jesus was with power over nature; He was the Creator. This much power over nature itself. This is a lesson we must learn and apply.

Lesson #0164

Matt. 4: Life of Christ

10/6/2011 Thurs

The fishermen knew the way to catch fish; and they did not know fish would ever behave in that particular way that time of day; and yet, there they were, that time of day, in numbers beyond imagination. We might want to attribute this to luck or coincidence; but this catch was so many that the nets began to separate and the boats were sinking under the weight of all these fish. There was no question in the mind of these disciples that Jesus was responsible; He commanded that they fish at this odd time. Peter was skeptical since they had been fishing all night. They could only attribute the action of the fish to the ability of Jesus Christ to perform a miracle. They were too experienced on that lake and what Jesus did was not just a lucky break.

Luke 5:8 **And seeing, Simon Peter fell at the knees of Jesus, saying, "Depart from me, for I am a sinful man, Lord."**

The disciples and their fellow workers were astonished.

Luke 5:9 **For he and all who were with him were astonished at the haul of fish which they had taken,**

James and John were partners with Peter in this fishing business, and they were quite amazed that Jesus had such great power over nature. They had never seen anything like this.

Peter recognized that Jesus was God. He voiced his reaction. Peter always had something to say. Peter recognizes the divine authority of Jesus. Peter was expressing

awe and reverence that he was in the presence of God. He knows Jesus as the Messiah and he suddenly realizes that he is sitting next to the Creator of the Universe.

Bobby wonders if we will feel that same embarrassment because we have not lived the complete spiritual life that God designed for us.

Peter realized that he was completely unworthy to be in the presence of God. We have no idea what kind of a man Peter had been prior to salvation. Whatever it was, his areas of weakness are a non-issue. He is speaking for the entire human race. Anyone of us would have said the same thing. We are all sinful and we are all unworthy.

Luke 5:8 **And seeing, Simon Peter fell at the knees of Jesus, saying, "Depart from me, for I am a sinful man, Lord."**

Jesus tells Simon, do not fear; now you will be taking men alive. There was a farming analogy before; and now, here we have a fishing analogy. Peter would be fishing for men. Jesus relieved Peter's embarrassment. There was no need for Peter to fear. His faith qualified him to be there with Jesus. He had gained a relationship with God; a familial relationship with God. He was family. He was a royal priest. He expressed faith alone in Christ alone and He had been justified. He possessed the imputed righteousness of God.

Every one of us get the same assets as Peter got and the same access to Jesus Christ.

Luke 5:10 **and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Do not fear, from now on you will be taking men alive.**

The boat did not sink. The disciples all followed Jesus, forsaking all things. When they got to shore. They knew Jesus would provide for them.

Peter and Logistical Grace

1. The authority of Christ and His Word took precedence over sustenance. They were under the logistical grace of the God of the universe; and so are we. We did not sit on the Sea of Galilee and see it first hand, but we still have it.
2. Their following Jesus indicates their complete faith in Him to provide. They are in the right place at the right time and they decided to follow Him. Application: how often do we strive to take care of yourself and you forget God's logistical grace. How often are you in a panic. You've just been fired. You don't know if you can make your payment for this or that; and you worry. But we are under God's logistical grace. If the problems that we face are unsolvable, then we look to God. In God's plan, God has a purpose. God guides and cares for us every step of the way. **Casting your cares upon Him for He cares for you.** Peter wrote that. That is a simple promise of God. And we know exactly what to do. We can use logistical grace rationale. This is what the Lord showed to these men on the Sea of Galilee.
3. Just as the disciples had this enormous success in fishing, which is a provision from God, they understood something: that provision did not come because of their skill

and ability. There was nothing about them which allowed them to catch all of these fish.

4. The catching of the fish came through faith, knowledge and obedience.
5. Just like Peter under those conditions, success in our spiritual life come through faith, knowledge and obedience to the Word of God.

Application of this

1. Application: don't go halfway; don't go with one foot in and one foot out. I'll take care of it and if the Lord intervenes, then great.
2. Obedience is an attitude. The attitude comes first.
3. The promises of God's Word and the mental attitude of faith rest precedes the actions of obedience. To follow Jesus Christ, there is a mental attitude involved. These men had a mental attitude to follow Him. Obedience does not work if you have a lousy mental attitude. You can only go so far, and then you burn out.
4. Be obedient to doctrine with a mental attitude that is without doubt. When you do not doubt God's provisions, the mental attitude is there. Depend upon them.
5. Do not be obedient for the wrong reasons. Self serving; self aggrandizing motivations. "I'm going to make the coins drop loudly in the plate so everyone hears."

We may think that the disciples had it made; they got to live with Jesus. They got to hear His words. They believed His Word, which was verified countless times. They understood that He was unique; that He was the Messiah. However, in all of this knowledge, there was a very personal aspect. They did not respond to an idea or to a philosophy or to an amazing man who did miraculous things. They did not respond to a teacher like a rabbi in the classroom. This was not a personality cult. These men were believers who responded to a personal relationship. This was a Man Who graciously invited these men to join Him. He calmed their fears and comforted them. He exhibited humility and love. He paid attention to them personally. Jesus was a far cry from the arrogant religious leaders of that day. They were self righteous and they were arrogant. Jesus had no self-righteousness. He was a person they could love and respect. They were responding just as Abram responded; he left and followed the call of the Lord. Gen. 12:1. These disciples did exactly the same thing for Him. You cannot discount the personal relationship between them all. He had great compassion, humility and care. That is what logistical grace is all about. This is quite amazing when God cares enough to give us such a great provision. We, as believers, enter a very personal relationship with the Lord Jesus Christ. We are His family. We are sons of God, everyone who believes. We are royal family.

We do not have to be face to face with Him in order to have a personal relationship with Him. We come to love and honor and to respect and to esteem Him. We have that in our own relationship. Our relationship is through Bible doctrine. It is not just about learning. Those disciples had a personal knowledge of the Lord; we also have a personal knowledge of the Lord. Through God's Word, we see Him just as they did. We come to personally love Him and to reciprocate His love.

Love motivates us in so many ways. This motivates us in this personal relationship. We do things for those that we love that we do not do for anyone else. This motivates us to follow Him. Even though we don't see Him, we love Him. The truth of Bible doctrine is a reflection of His thinking and His grace and His attitude in every respect. This is the transforming and impelling power. Metabolized doctrine is a personal relationship with the Lord Jesus Christ. He becomes the overwhelming influence for us. He becomes the center for our lives. When the disciples walk away from their boats. They had that personal relationship, which consists of knowing and conforming to His thinking. So don't ever say, "If only I had lived in the time of Jesus Christ." We have all of His messages in person; we are looking at them. This is exactly the information that we need. This is so that we know Him just as the disciples know Him. Don't ever think that it is just knowledge. Knowledge allows us to apply doctrine; that is following Him in a personal association.

Knowing Jesus Christ Through Bible Doctrine.

1. Bible doctrine can not ever be removed from the Person of Jesus Christ.
2. Doctrine is not abstract. It is not just an idea. It is not just a philosophy of life; it must not be γνώσις. It is not knowledge for knowledge's sake. It is not abstract; it is personal. When you think of doctrine and you hear Bible doctrine, it is not just some abstract idea; it represents the mind of Christ. If you have a loved one overseas in combat. Even if they are not around, you still have a personal relationship with them. You know them that well. Your love does not abate because they are not there.
3. ἐπίγνωσις doctrine is the means, the impetus, the motivation for a personal relationship with the Lord Jesus Christ. The more you know, the closer the relationship.
4. That relationship, based upon Bible doctrine, is the transforming influence of our lives. Personal relationships can do that.
5. Understand that what we are doing right now is not doctrine simply for doctrine's sake. This is not just a classroom for knowledge.
6. The doctrine that we take in here is for the purpose of following Jesus Christ in a personal relationship. We are learning to know Him and to think like Him and to live the spiritual life. The Lord Jesus Christ was to glorify God.
7. We are hear and we listen to doctrine to think as He thinks. That is what doctrine is. We are motivated to function within the confines of our spiritual gift.
8. We learn doctrine to apply His thinking to our lives.

So we have that personal relationship just as the disciples did. Jesus Christ implanted His mind; His thinking and His mission in them. Jesus personally transformed us from immature to mature believers. That is how we are a follower of Jesus Christ. We are transformed by the power of the Holy Spirit and the mind of Christ in us. He lives in us as well. The Shekinah glory indwells us as well.

Luke 5:11 **And bringing their boats onto land, forsaking all things, they followed Him.**

Communion Sunday:

The most important mention of shed blood is in connection with Christ's atonement. Forgiveness is the result of His shed blood on the cross. **Otherwise, He would have needed to suffer often, since the foundation of the world.** Once a year, the high priest would enter into the Holy of Holies and he would sprinkle the blood of the lamb on the mercy seat. **And inasmuch that it is appointed for man to die once, and after that, the judgment.** We emerge from the womb, separated from God. We will all die once physically. **Christ also, having been offered once for the sins of the many shall appear a second time without reference to sin to those who eagerly await Him.** This is the meaning of His blood, as pictured by the shed blood of the animals. Sin is no longer an issue. The believer is no longer condemned, but will find residence in heaven for all eternity.

Jesus is the real substitute for us. Yet, today, His shed blood is a very unpopular concept. In the minds of liberal theologians and some pastors, if it were not this doctrine of the shed blood, Christianity might become more acceptable to the wide world. That is what Christianity is to some people is a wonderful set of morals and rules. But there is nothing more offensive than those who do not know or understand the blood of Christ.

If sin is of no consequence, then blood and the payment for sins is unimportant.

The preaching of the cross is, to them who perish, foolishness; but to us, it is the power of God unto salvation. Lev. 17:11 **For the life of the flesh is in the blood; for it is the blood that makes atonement; a death for a life.** In the Old Testament, God ordained specific blood sacrifices. The animal blood represented the future shedding of the blood of Christ; His blood; His substitutionary death.

How does the shed blood of Christ make atonement for us? A blood sacrifice is necessary to propitiate the righteousness of God. The violence and the gore involved in the Levitical offering was designed to recognize God's unyielding righteousness.

So how can God be pleased with His sinless Son dying? **He will see it and be satisfied, and My Righteous One, My Servant, will justify the many.** How was the world propitiated by this horrible sacrifice? All of the sins of the world, past, present and future, were poured out upon Him and He carried out sin in His Own body on the cross.

Besides propitiation, the blood of Christ provides forgiveness. **And when He had taken a cup, and given thanks, He gave it to them and said, "Drink you, all of it" for this is my blood offered for the forgiveness of sin.** Divine forgiveness is not forgetting. The key is found in the substitutionary death for our sins. This runs from Gen. 3:21 until the very end. **And the Lord God made garments of skin for Adam and his wife.** This required the death of an animal. It was the covering of Adam and the woman's bodies which made these two

acceptable to be forgiven. In the Old Testament, sin was covered over, which was based upon the shed blood of animals. The bloodless fig leaves were unsatisfactory to God. The bloodless work of man could not cover over man's sins. **The blood will be assigned to you in the houses where you live.** It was the shed blood of an innocent lamb sprinkled on their door posts which saved the people. **When I see the blood, I will pass over you. Knowing that you were not redeemed with perishable things like the gold and silver from your empty manner of life, but by the precious blood of the Lord Jesus Christ.**

The disciples had now learned a basic and valuable lesson. It came from a miracle which occurred on the Sea of Galilee called the miracle of the catch of fish. In this miracle, Jesus Christ used an easily comprehensible circumstance for these disciples in order to get His point across. This got his target audience. These disciples had spent their entire lives providing for themselves by fishing. This miracle teaches that God provides; God's grace in our everyday life, where these men had to work for their sustenance. God could provide all that was necessary for their material needs. This lesson was, He was totally capable of providing for all of their needs.

Logistical grace is a lesson which we must all learn. This stands out as a part of our grace orientation. Logistical grace is what our Lord taught these men on the Sea of Galilee. Jesus provided fish so that Peter and the rest of the fishermen would catch on, and they would, from that moment on, follow Him without reservation.

Matt. 4:23 introduces the many miracles Jesus cured. **And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.**

Luke 4 and Mark

Lesson #0166

Miracles Luke 5: Life of Christ

10/9/2011 2Sunday

Miracles are one of the most misunderstood subjects in Christianity; others are skeptical about them. Particularly in the gospel; they did not see the miracles so they question whether they did occur.

An extraordinary cure from illness; or events occur which are inexplicable, except by the hand of God. The inexplicable could have other explanations other than a divine miracle. God can have a hand in changing things; but this is not necessarily the case. Finding miracles under every hospital bed is overstepping the bounds. It is often guesswork whether a miracle has occurred. It is very rare; and rarely can we conclusively call them a miracle. But there are no healers. Those people are phonies; they are charlatans.

The Word of God is our miracle; and if the Word of God is not good enough, little else will convince you. More miracles were performed by our Lord than at any other time in history. What is important here is, to know that God is certainly capable of performing miracles; and they certainly do happen. But it all depends upon His plan. It is always God's prerogative. It is all about God; we cannot coerce this from Him.

What about prayer? Shouldn't I pray for those in need? Sometimes prayers for miracles are requested from one believer to another. A prayer from one person to another seems like a legitimate prayer. Why not ask God for something that He can do and if you love someone in a bad place, it seems like an appropriate prayer.

None of us can determine the cause or the reason for any illness or for any other disaster which overtakes us. Some people can be ill by divine discipline or because they have suffering for blessing going on, to cause a person to utilize the doctrine that they have. These reasons ought to always be considered when a person is sick. If one of those 3 reasons are in effect, then prayer for their healing may not be what God wants; it may contradict God's plan. Remember, "If it is Your will Father, relieve their pain and suffering." Or "Give this person the strength and the wisdom to deal with his or her suffering." That might be the best prayer of all.

Martin Mueller works in this church; and he has never complained, and he has dealt with cancer for years; and he has faced this with a great attitude. He prayed that his illness might be used by God and that it might bring others to Jesus Christ. Bobby has been encouraged by him.

People are embarrassed by or downright disbelieving of the gospel records of miracles. They will welcome the teaching of Jesus Christ, but not too enthusiastic about the miracles. They like the good man, the historical man Jesus; but the supernatural? They don't care for that.

Secular humanism, the most dangerous religion in America, which was written back in 1979 by Homer Duncan. Delegates to the National Council of Churches were polled at a convention. "Do you believe in miracles?" 62% said no. 36% did not believe in the deity of Jesus Christ. 77% do not believe Satan exists and 31% or so do not even believe in God. Those are not Christians. You cannot deny the existence of God and be a Christian; you cannot doubt the Deity of Jesus Christ. It is a pretty good bet that many of them never believed in Jesus Christ. But they do not know any doctrine. And they certainly don't live the Christian life. Such churches are houses of humanism and social justice. They worship at the altar of rationalism and science. They might say, "We are enlightened; we can explain everything by science. There is no need for the intervention of a Supreme Being today." Some Christians and many non-Christians buy into this logic.

Skeptics try to account for miracles by saying first century Christians were primitives; they were superstitious. They accepted supernatural explanations, where such things could be easily explained today naturally. Science becomes the new natural miracle and it takes on the trappings of religion. Supernatural narratives are nothing but myths to be dismissed. Liberation Theology has used this approach since the last century, which supports and atheistic world view. The social gospel is preached and injustices are righted.

Without Christ as God, there is no Christianity. If Christ is God, then the supernatural is real. So in excluding miracles in the first advent, these sorts of churches refute the power of God to overrule the natural world. They reject Jesus as God and as Creator. In their

view, the natural world controls the natural world, without any interference from God. It is called pantheism. The world is the cause of itself; nature causes itself. There is a force of nature; but there is no personal God.

Jesus when He performed a miracle taught something related to that miracle. Miracles verified Him and verified Who He was. But did this change any minds? No.

He also chose the best time to present Himself. When the religious types tried to John 3:2 **“We know that you have come from God as a teacher, because no one could do these things unless God was with him.”** Some desire the miracles because they might alleviate for a very short time pain and suffering, one’s own or one which another suffers.

The spiritual life is a moment-by-moment walk with the Lord, with the ability to suffer any adversity in your life. Miracles are never our first line of defense. They reveal the mastery that Jesus Christ has over the natural world. Miracles will be a large part of our study of the life of Christ.

Lesson #0167

Life of Christ Doctrine of Miracles

10/12/2011 Wed

Jesus Christ has performed many miracles, many of which we have already studied. Healing of royal official’s son. The catch of fishes with Peter, James and John. Many times when Jesus healed the sick, the lame and the blind. He even cleared demons out of others who were demon-possessed.

There is a purpose and a reason why Jesus did this or that.

A General Doctrine of Miracles

These are extracted from the 1st advent.

1. A miracle is an event in the physical world, but it surpasses all natural human power and goes outside of the realm of science; it is beyond the natural world.
2. A miracle is performed only by the power of God, Who has total ascendancy over the natural world. God has power over the world that He created. No human being, including the human nature of Jesus Christ, never caused a miracle. The humanity of Jesus Christ operated under the guidance of God the Holy Spirit. Also, miracles were performed by other human beings, but always performed under divine authority and utilizing divine power. We have no control over nature and over the natural world. Miracles were not that common after Jesus departed. Some like Peter and Paul performed miracles; but they were performed less and less as time went on. Only through the sovereignty of God are miracles possible. Satan is always attempting to counterfeit what God does, including miracles. Miracles are always sanctioned by God.
3. Divine miracles are always compatible with the will and plan of God. Miracles throughout history, including those performed in the Old Testament, by Christ and by the Apostles were never performed arbitrarily or for the sake of altruism alone.

Satan prompted Jesus 3x to perform a miracles; and the pharisees asked for signs, and Jesus did not in any case just perform miracles.

4. Miracles are a supernatural phenomenon. They are a sign and testimony to divine power and for God's communication to man. Always within the plan of God; never performed outside of the plan of God. God must sanction and allow miracles.
5. Divine miracles are not to be confused with extra-natural phenomena; things like the occult and the paranormal, which are probably related to demonic activity. Mostly these people are charlatans; but there can be demonic activity involved. You do not want to come into contact with that. We do not need to know what the future is. When we leaven this world, we will be with the Lord; there is our future. Do not worry about crystal balls, who you will marry or where you live or how much you will make. What matters is your spiritual life; the rest takes care of itself. When you are in the plan of God, you will do exactly what God has for you.
6. 3 classifications of miracles of Christ:
 - 1) Those with reference to nature. Like the catch of fish, the calming of the seas, turning water to wine.
 - 2) Those with reference to man. Healing from disease or raising from the dead. Actually, resuscitate from the dead.
 - 3) Those in the supernatural world; like expelling demons from demon-possessed people. There was a lot of demon activity during the time of our Lord and Bobby will explain why later.
7. Another way to classify miracles.
 - 1) Creation-related miracles. Supernatural events performed by the Divinity of Jesus Christ, the Creator of all things. He also holds the universe together. These are certainly supernatural events. These miracles are based upon the fact that Jesus Christ sustains and holds all creation together and to maintain the natural world. This is why we often question the environmentalists (which is different from those who was to have clean water and air). These are those who think that the world created itself; that is pantheism; and some ven believe that animals are equivalent to people, because it is just on the other side of evolution. The world will be destroyed, but not until Jesus Christ wills it to happen. Since Jesus performed these functins, we can classify these as perpetual miracles.
 - 2) Messiah-related miracles performed by Jesus as the Messiah. These miracles give accreditation to His Messiahship. It allows for faith or belief.
 - 3) Agent-related miracles. All miracles were under the direction and agency of God the Holy Spirit in the hypostatic union. God the Holy Spirit was Luke 4:14–18 the one who determined these miracles would occur or give the power to do them? Jesus could perform miracles and did, but never outside of the plan of God. There was always a purpose and reason for Jesus doing this or that miracle. This is how He stayed inside the plan of God.
8. Characteristics of miracles.

- 1) Miracles are historical; they really happened during the period of the 1st advent. These are not some myths or conjured up; they were real true occurrences.
- 2) They were eschatological. They were involved with the study of future things. They were a view/snapshot into the future. The Kingdom of God was at hand; His miracles were a part of the coming of the Kingdom of God. This was not instituted in the 1st advent, but would be instituted in the 2nd. The miracles pointed to that event.
- 3) Our Lord's miracles are reasonable. They cannot be explained through human reason; but they are inherently possible; they are not inherently improbable. They are not beyond the realm of imagination. They can be recognized and understood. Nothing is impossible for God; and He is not capricious or inconsistent in His miracles.
- 4) Jesus' miracles are beneficial. They are designed to meet human needs. This is the attraction of a miracle to mankind. This fixes something that no one else can fix. However, this is not the primary consideration for the doing of a miracle. Healing illnesses or satisfying hunger or relieving other human conditions. Yet the miracles were refused when they were extraneous. That is like when someone demanded a sign. Why didn't Jesus heal everyone? That is because their illness had another purpose.
- 5) Miracles were performed in several different areas. Authority over water to wine, deliverance from sickness, disease and death; rescue from demon-possession; Jesus operated in all of these areas. Had He only operated in one sphere, He could have been seen as limited. However, He was undiminished Deity. He had complete control over the natural world. He had total control over all things, including man and his health. Therefore, no one could assume there was any sort of limitation on Jesus Christ.
- 6) Miracles were not performed behind closed doors, like our legislation in Congress. Jesus Christ performed miracles openly before people, before crowds. Jesus did miracles without props and accomplices. Healers today have assistants; and this is how they function as charlatans. Even Jesus' opposition were forced grudgingly to admit the reality of the deeds that He did. At best, they gave lame excuses for these miracles; He functioned under the power of Beelzebub. His miracles did not take time. He did not have to go through a process in order to perform a miracle. People who are really sick do not get better instantaneously; it is a process. This is true with any physical ailment; a cold, cancer or broken arm. Jesus never performed a miracle for his own comfort.
- 7) Miracles were graciously bestowed. No fee was ever charged. Jesus was not a doctor nor did he collect money for the cause. In His actions, He always reflected the character of His mission. Grace was demonstrated in miracles as in everything else that He did. If Jesus could heal physical illness, then we can conclude that He could heal spiritual illness. The greatest miracle of all is Christ on the cross, healing us from our sins.

Miracles reflect the character of Jesus. No one earned or deserved a miracle; it was all about grace.

- 8) Jesus Christ never performed a miracle to retaliate or to punish those who opposed Him. He may have been tempted to.
- 9) Miracles were never performed on demand or to satisfy curiosity. They were not a magic show. Pharisees came to Jesus on several occasions and demanded a sign from Him. But they were unbelievers; they did not believe in Him. All they wanted to do is see a miracle and then refute it. Jesus was detracting from the plan of God if He just performed a miracle for show. His sign of Jonah was the miracle for the pharisees. Our Lord would arise victor over death; man's greatest enemy. In unbelief, the religious leaders were crucify Jesus Christ. Jesus was the Messiah and the Savior and He would live to provide us our salvation. When they saw this, they would accept Him as Savior, risen from the dead. Recall that Jonah was in the fish because he did not want to go to the Ninevites. He jumped on a ship and a fish swallowed him. This was discipline. Amazingly enough, the people believed and God did not destroy them. He wanted there to be judgment brought to Nineveh. Jerusalem was destroyed in A.D. 70, but Nineveh was not.

Lesson #0168 The Doctrine of Miracles Life of Christ 10/13/2011 Thurs

Review of the points above.

9. Purpose of His miracles. Miracles did not have the same purpose in each and every case.
 - 1) To gain a hearing. It would not be true to say that generally Jesus performed miracles to gain a hearing. John the Baptizer never performed a miracle. His message attracted the people. Many heard the sermon on the mount because they brought sick to be healed and they heard a message. But, at other times, Jesus did not perform a miracle, even though this would have attracted a crowd. However, He would give the gospel but He would not perform a miracle where there was negative volition.
 - 2) Miracles were intended to introduce the person and the work of the Messiah. Luke 4:16–21 John 7:31 they looked for the Messiah to perform miracles. However, miracles were just a part of His message; they were an introduction to Who He was. A person must ultimately respond to His message rather than to His miracles. When Jesus relieved people of demon-possession, this was a message of deliverance; this would be the deliverance of Israel because He is the Messiah. It shows His mastery over the forces of Satan which enslaved the world. It revealed Jesus' mastery over that world. However, Jesus did not perform a miracle to begin each sermon. Miracles were more incidental rather than central to His ministry. There is a limited value to signs and miracles, which is revealed by the history of Israel. What the Exodus generation saw should have turned them

straight, but it did not. They were so negative that they were not allowed to enter into the land.

- 3) Miracles showed the compassion of the Lord Jesus Christ. He had great compassion for those in misery, those with great maladies, or those who were hungry, but this compassion revealed His Person. Jesus saved His greatest compassion for sinful and fallen mankind. Jesus performed miracles upon the undeserving. Jesus brought them miracles of healing to also teach that He could heal mankind in all ways. This was even more the point with Lazarus. This attitude of compassion represented by miracles was part of His message. This presented His attitude toward mankind. Jesus had compassion on us.
- 4) Miracles were a display of the infinite power of the Messiah as God. They verified His divinity by showing His complete mastery over things over which no one else has control. Whatever it is you cannot control, Jesus has complete mastery of these things.
- 5) His purpose was to display grace. No one earned or deserved what he got from the Lord. Every time someone was healed, it was a picture of God's grace.
- 6) Continuing miracles were reassuring; they were a source of encouragement to His followers. There must have been days when they really got down; when they got very despondent.
- 7) Miracles were performed by God during the pre-canon period of the Church Age by men with the spiritual gift of Apostleship. This allowed them to validate their authority. It was not the Apostle by himself; nor did he perform miracles on his own initiative. By the time these men established their authority, the miracles faded away. Miracles today in churches are phoney.

10. Conclusions:

- 1) Miracles were not to simply solve problems; they did not permanently solve any of life's problems. Such miracles would be a full-time job. It would have been a constant stream of miracles to all those He came into contact with. That would have made miracles a problem solving device but miracles are not a problem solving device. It was not in God's plan for Jesus to heal every single person that He came into contact with.
- 2) What did Jesus use instead? He used the problem solving devices. He used the spiritual power assets.
- 3) There were constant antagonists. He utilized the spiritual life as provided by God the Holy Spirit. No human performs miracles only God. This is our resource as well. Miracles are not in our spiritual life; it is not a part of our spiritual assets. People often desire a miracle to solve this or that problem. Miracles are not designed to be problem solvers. At best, a miracle would be a temporary solution. It would take dozens of miracles to get you through one day. This is not the way that God works. The spiritual life is designed to be a moment-by-moment problem solver in life. That is our resource. Miracles do not produce spiritual growth. This did not when Jesus performed them and they still do not. If God provides a miracle for you, are you

glorifying Him? No, He is glorifying Himself. God has us here to glorify Him. Hoping for a miracle every time you are in trouble can be very frustrating. People can be soured by God because He is not a genie at their beck and call. People take an interest in God when they need help of some sort. God does not do anything for those who are negative.

There is no solution for the believer apart from the 10 problem solving devices. A caution. Bobby uses a number of illustrations to teach the Christian way of life. Problem solving devices are illustrations of the result of renovated thinking. This is merely the result of spiritual growth. Faith rest is a way of thinking; spiritual self esteem is a way of thinking; personal love and impersonal love are ways of thinking. Problem solving devices are attitudes gained from knowledge of Bible doctrine applied to life. They are utilized because you have grown up spiritually. Your thinking becomes these devices. You do not have to name them to have them.

Divine dynasphere is what we receive when we grow up. This is the result of renovated thinking. Problem solving devices just kick in as we grow up spiritually. We will have spiritual self esteem because we recognize this plan; we are relaxed and content for all circumstances in life. It is an attitude which comes from the Christian way of life. This represents what we are like.

Why pray for a miracle when you have such an amazing day to day spiritual resource. It is available to us on a constant basis. True miracles are not. Miracles are a maybe, a hope so, a possibility. They are not confidence in God. However, the spiritual life is a reality for all believers.

Paul prays 3 times for a miracle. 3x Jesus said *no*. Paul would demonstrate and live and write the spiritual life; that was his purpose; not receiving a miracle.

Lesson #0169

Philip. 4:11–13 Life of Christ Renovated Thinking and Miracles

10/16/2011 1Sunday

When Christians are in trouble and adversity strikes or illness overcomes a believer. The first thing people do is, turn to God. That is certainly what ought to be done. The question is, *how do they look to God? What do they expect from God? What will God do and how will He do it?* Most people think first and foremost of a miracle. They want to be relieved of the burdens and the pain. The miraculous does happen; there is no question about that. Whether this happens to us is exclusively in the hands of God. God will continually direct us into His plan and do what is best for us and His plan. A miracle is not God's first line of defense. What should be our expectations of God? Who better than the Apostle Paul to give us guidance on this. In 2Cor. the thorn in Paul was a constant reminder to him and he had to deal with the great exigencies of life through Jesus Christ. Jesus Christ gave us the example in the Christian life. We have the resources to live the spiritual life. The spiritual life is so much greater than any miracle that we can experience. Paul got the message; he understood that miracles were not the solution. Some of you have cried out,

“Oh, God, help; get me out of this right now.” Paul prayed that too; but we need to understand what Paul taught with regards to that.

Healers often say we are not healed because we lack faith; but Paul had great faith and he struggled with this thorn in his flesh for all of his life.

Can you depend on a miracle, day after day after day? Of course not. God is capable of doing all things at all times. God does not relieve us of problems. God does not perform a miracle for just anyone; but He can choose to. It would come from His sovereignty, omniscience and omnipotence, and it is strictly for His purposes. And this does not come through some healer, someone who speaks in tongues, etc. Do not look to someone who claims to be a messenger from God, like healer/charlatans. God can heal on His Own good time. It is certainly not going to happen very often.

Do not hope for miracles; desire, rather, the function of the spiritual life. We have doctrine and the filling of the Holy Spirit. We should understand a miracle; it is part of God’s plan, from time to time; and miracles are temporary. Whatever circumstances in which we live, we are (or should be) living the spiritual life. When God determines that we ought to suffer painful circumstances, then it is His plan.

Jesus Christ did not perform miracles non-stop and they were not done in order to relieve the pain of those He healed. We solve problems day after day. We do not have to worry about politics today or where this country will be a year, two years or ten years from now. However, we do love our country and the freedoms we are given. It is not some public official or some ideology; it is Bible doctrine in the soul; it is the spiritual life. Nothing else is like it.

As we live the spiritual life under difficult circumstances, the reason we are not given a miracle, it is because living the spiritual life under difficult circumstances are designed to affect other people. It is for other people to see the spiritual life in action. We are under adversity and the spiritual life that God gives us glorifies Him and has an effect upon others as well. This is not just centered around us. Of course, it could be discipline. Why are we here? So we can hide in some room? We may not know what the effect of the spiritual life is; or what the effect is on the soul of someone else. We do not know that.

We pray for a miracle; we desire a miracle; but there is a point at which it is pointless. If God is going to perform a miracle, then He will; if not, we just move on with the spiritual life. The solutions to life are never through miracles.

Miracles are an outside source. Miracles do not advance you one inch. Spiritual maturity comes from the inside, and not from external miracles. The spiritual life comes from renovated thinking; not from a miracle dropped from the sky. A miracle is just a temporary reprieve from difficult circumstances and it does not necessarily provide renovated thinking.

Paul experienced a number of miracles, like being thrown over the side of a ship; like the earthquake which occurred when he was in jail.

There is a perfect time for us to come home, and God chooses that time; and this will happen to all of us. It could be a terminal disease. We are praying for something which is outside of the plan of God, if we pray for this disease to be taken away. We can make promises to God; but if it is God's will for us to die from that disease, then we need to enjoy our own passing.

Philip. 4:11–13 **Not that I speak according to need** [There are times when Paul could enjoy relief based upon a miracle; but that is not what Paul was expecting here.], **for I have learned to be content in whatever state I am. I know both how to be abased, and I know how to abound. In everything and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengthens me.**

The problem solving devices are illustrations of renovated thinking. They happen as we grow spiritually. You do not suddenly say, "I'm there." They happen incrementally. They are not just mechanics; they are attitudes based upon knowledge of doctrine. These are attitudes which we acquire as we grow up. Then we can solve problems. That is what Paul is talking about.

God is not a genie. We do not rub the lamp and out pops God to solve this or that problem. The secret of the Christian way of life is Bible doctrine in the soul and the filling of the Holy Spirit. Without these things, every little problem in life baffles us. When we depend upon Bible doctrine, then we can be content in whatever we have.

Philip. 4:11b–13 **...for I have learned** [spiritual growth is a progression] **to be content in whatever state I am. I know both how to be abased, and I know how to abound. In everything and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengthens me.**

Learning is a progression; it is an advancement in problem solving. The spiritual life is moment by moment. Contentment is not something which comes and goes. None of us are perfect. As we progress in the spiritual life, we are more able to use the spiritual life. Somewhere down the line, we learn to share the happiness of God. All it takes is to grow up. The spiritual life is right there for us, moment by moment.

Philip. 4:12–13 **I know both how to be abased, and I know how to abound. In everything and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengthens me.**

Paul has learned how to be full and to be hungry; to have many things and to suffer need. We have all been in these different circumstances. We have been in good and in lousy situations; and some of these on the same day.

Philip. 4:13 **I can do all things through Christ who strengthens me.**

It is the power of Bible doctrine in our souls and when we execute the spiritual life, God gives us resolve, comfort, encouragement and strength. It makes circumstances irrelevant.

God keeps pouring the power into us to live the spiritual life.

1Peter 5:10 **But the God of all grace, He calling us to His eternal glory by Christ Jesus, after you have suffered a little, He will perfect, confirm, strengthen, and establish you.**

This lists all of the processes and the results of metabolizing Bible doctrine. Now we are in business; now we have something going for us. That truly glorifies God.

Lesson #0170

Mark 1:21– Life of Christ

10/16/2011 2Sunday

We are going to move on to the first miracle that we will study, Mark 1:21–28 and Luke 4:31–38

Mark 1:21 **And they went into Capernaum. And immediately on the sabbath day He entered into the synagogue and taught.**

Whenever, Jesus spoke, people gathered to Him in large groups. It appeared that He would be a rabbi settling into Capernaum. They are amazed at His teaching, and he teaches differently than the scribes; he teaches with great authority.

Jesus walked right through the angry crowd, and it was possible that He walked through this crowd with great power and authority. He taught dogmatic truth from the Old Testament in no uncertain terms.

He clearly identified Himself as the Messiah in Nazareth. He was teaching and preaching with great power, expounding on the Scriptures, but He was also performing miracles. Particularly, one particular miracle.

His teaching was in great contrast to the scribes, who were the learned men of Judaism. They were the great expounders of Scripture, and they preached Jewish traditions, according to the Talmud and the Mishna, quoting important rabbis of the past.

They would then go into humanism of various shades, and this is what we have today in many churches. Pastors teach all kinds of subjects and they leave out the gospel. They are careful to choose texts so that they do not offend anyone. There is very little about what the Bible does to each one of us. Some of these pastors present nothing more than an opinion. “What do you think of this passage? What comes to your mind?” He is speaking to people who have no clue and are unprepared to teach the Word of God. These people will expound with great authority on things that they know nothing about.

Even worse, today, is the teaching of secular humanism and religious liberalism, which is everywhere. Most of these pastors believe in God and they will talk about God, but this god has come out of their own imagination. They deify man and they remove God. When you remove the God of the Bible, you accomplish Satan’s objective. You deify man. Many of these even deny the miraculous character of Scripture and the substitutionary death of Jesus Christ.

Christianity becomes nothing to these people but a social consciousness. Instead of teaching the Bible, they teach apostasy, liberal theology, the social gospel, which is works, good deeds and altruism. Grace is ignored; being nice people doing good things; that is what is emphasized.

Remove God and you are left with humanism; and you become introspective. It is a vicious circle. The person without any doctrine. They cannot go anywhere else, because they are simply thinking their own mind. The believer, the more doctrine you learn, the more that you grow. This is freedom without responsibility; it is the protesters that are running around the country right now.

Many churches are teaching that homosexuality is just a lifestyle. They are afraid to go against humanistic norms and standards. Some of the teaching of these liberal theologians is just internationalism and multi-culturalism. Other religions are presented as just another pathway to God. Somehow, contradictory pathways take each person to God. That makes God a contradiction in terms. There is no national sovereignty; it is all about a world government. Positive thinking; group psychological thinking. Sometimes emotional stimulation apart from Bible doctrine. These are ways to identify apostasy. If the gospel is not being taught, then it is not Christianity.

All humanism and all of this apostate religion is all relativism. If you lack absolute standards, then you are unable to defend yourself from secular thinking.

In Europe, there is a great infiltration of Islam; and they are demanding respect on the street; and they will beat up those who do not give them obeisance. The Dutch will do nothing; they have no way to combat it. They have no absolute standards by which they can oppose Islam. The only defense against Islam and other evils is the Word of God. There are no absolute standards in western Europe; and they will fall to Islam for that reason. That is why they do not have Bible doctrine.

Why are we a client nation? Why are we able to hold the line against such evils as Islam. This is because there are norms and standards in Bible doctrine which are against Islam. It requires for there to be believers who are able to hold the line against such degeneracy.

The people on the street have no coherent message; they do not know where they are going. These are kids having a good time. These are secular humanists. They just don't know it. You can go to Bible doctrine and true Christianity or to secular humanism and the evils of secular religion. When it comes down to it, when your life is threatened, you will fold. You will fold unless you have the standards of Bible doctrine. Christianity in this world is furthered by those who are willing to stand against the greatest evils in this world.

It's grim; but liberal pastors and theologians are falling right into that category. Some simply deny the supernatural. Modern people will not believe the supernatural stories in the Bible. They will get sarcastic about Old Testament miracles.

People belittle the Bible because it disagrees with their humanistic theories like evolution, homosexuality and lesbianism. Christians cave here all of the time. Opponents will use sarcasm and they will call you an idiot because you believe the Bible. In this way, some conservative commentators are right there with liberal theology.

Mark 1:22 **And they were astonished at His doctrine. For He taught them as one who had authority, and not like the scribes.**

Suddenly, in the middle of all this, there is a piercing cry right in the middle of the sermon. This will show the power and the authority of Jesus Christ, exactly when it is needed. This will validate the teaching of the Word of God.

This man is demon-possessed, and because of this, he cried out loudly in the sermon. This subject will be denied by liberal theology. This would be laughed at by many people today. They see demon-possession as good movie material, but nothing beyond that.

The demon seized this man; he grabbed him by the throat. This demon-possession was very common in that era. This is the time when Satan had to make his greatest attack. He had to stop the gospel; he had to stop Jesus from teaching; he had to stop Jesus from going to the cross. The prevalence of demon-possession at that time. Satan used every scheme that he had. Satan concentrated his forces right here in this part of the world. This is why we find Jesus constantly casting out demons.

What is demon-possession? We saw demon-possession in *The Exorcist*. This is a fallen angel living in the body of an unbeliever. Possession by a demon is related to man's free will. Human consent is involved. Demons do not just appear and select people at random. They cannot just take any person that they want; the will of the person has to be involved. There must be some sort of a tacit or unconscious assent to demon-possession. Who would this be? Someone immersed in Satan's cosmic system. There are a number of avenues. They must be opened to it.

Example. Someone like Adolf Hitler was demon-possession. It is not just because of what he did; he leaned on the occult and believed in mythological gods; and desired to destroy the Jews. If the Jews are wiped out, there are no descendants to whom God can keep His Word. Satan uses every opportunity to accomplish the goal of genocide. He uses Islam today; he used Hitler 60 years ago. Hitler was a perfect target for possession. He was the perfect person who could be possessed. There are those in the Middle East who are possibly possessed. Some of them are in positions of power. Those who had this stated objective. Demon-possession today for the purpose of carrying out Satan's plan today.

The demon controls the thinking, speaking, feeling and actions of the individual. The mind and will of the demon (or Satan); and that person may show great genius in his plans. Hitler had a very cunning insight in war, even though he was just a corporal in WWI. His teaching and speaking was hypnotic. His thinking was to carry out the will of Satan. He was devoid of conscience. Satan, in part, tries to get his will in this world by this means.

Because of this positive volition, Jesus was going to give them a miracle.

Possessed is the very common Greek work εχω.

Demon-possession

1. This means that a demon (a fallen angel) has taken residence within the physical body of an unbeliever.
2. The demon does this for a purpose.
3. The demon controls the thinking and the actions of a person.
4. The mind and the will of the demon would be manifested through the possessed person. It is possible that even the voice of the demon changes.
5. Then the person might show great genius; or a heightened aptitude in carrying out his diabolical mission. Demons do not just show up and select someone at random. They do not say, "I think I'll go over there and inhabit Charlie Brown." Possession by a demon is always related to the free will of a person. Women can also be possessed. Mary Magdalene was possessed by a demon, according to tradition. Human consent is always a part of demon-possession. This is even if this is an unconscious assent. The unbeliever must be amendable and acquiescent. Such a person must be immersed in Satan's cosmic system. He could be an atheist or a human secularist or is opposed to Christianity; or involved in cults and false religions or Islam; or they may be involved in the occult. Those under these conditions would be open to demon activity and possession.
6. Many examples from Scripture.
7. Some likely examples from the past 100 years.
 - a. Adolf Hitler is a likely person. He showed qualities of and the disposition necessary for possession. He had an hypnotic power of speech. Just by his body language and expression, it is clear that he has this power. He hypnotized all Germany. He had a great understanding of war far greater than a corporal would have known. The blitzkrieg and lightning war were genius. He could get abject obedience despite his rantings and ravings. His underlings executed his every wish including murder. He believed in mythological Nordic gods. He was devoid of conscience; had no thought about the massive murder he ordered. His killing of millions of Jews was systematic. He had no problem with that, calling it the final solution. Why would Satan want to wipe out the Jews? God made a promise to Abraham and to his descendants. If God cannot fulfill His promise, then He is not immutable. As a demon-possessed man, Hitler had the means to carry out his demonic-inspired plan. Germany was one of the great powers of the earth. Hitler, when he took over Germany, brought them back from the brink of economic disaster; from a nation which had been defeated to a nation which conquered. Hitler had been a failed artist. Germany was one of the most concentrated areas of Jews. The diaspora was, in part, in Germany. Hitler was amenable to this objective.

- b. Mao Tse Tung and Stalin. There are certain Islamic leaders in the Mideast who would wipe Israel off the map, if they could. They would annihilate the Jews if they could.

2Cor. 4:4 in whom the god of this age has blinded the thoughts of the unbelieving, so that the brightness of the gospel of the glory of Christ who is the image of God, should not dawn on them.

Satan uses every opportunity and every chance to function as the evil entity that he is.

We have no idea why Satan chose to possess this man in Israel. Satan threw every scheme and all of his demons into thwarting the mission of the Lord Jesus Christ. He had to stop the cross at all costs. This is why we find so many instances of Jesus casting out demons. Every time that He did this, Jesus showed his great power over the god of this world. Satan would never return. Whenever there is a critical period of history, in the angelic conflict and a pivotal circumstance that Satan could turn to his favor, Satan would do this. Satan has assigned many of his demons to the middle east and to the United States. We are a nation that supports Israel and sends out missionaries.

Mark 1:23 And in their synagogue was a man with an unclean spirit. And he cried out,

Lesson #0172

Mark 1:23 Life of Christ

10/23/2011 2Sunday

Mark 1:23 And in their synagogue was a man with an unclean spirit. And he cried out,

Means of Demon-possession

1. Idolatry. Lev. 17:7 Deut. 32:17 Psalm 106 worship of false gods can lead to demon-possession. Particularly true of the priests who administer these various religions and cults. Baal worship. It is an Old Testament view into culti worship.
2. Examples today: eastern mysticism, Jewish kabala, mysticism promises a deeper, more meaningful spiritually. There is the introspection which is subjective completely apart from objective truth. People search for a greater purpose, a higher meaning, something beyond themselves; they try to have a personal, mystical experience. Meditation, sitting in various positions and meditating; thinking about themselves and various words. How can you know anything if you do not know anything outside of yourself. They try to have a personal spiritual experience. Some claim that God speaks to them, directly to them. Mormonism is a cult. It began is a mystical vision. It is cult because the book of Mormon supercedes the Old and New Testaments. The Mormons do have a vocabulary which is very similar to us. They are very establishment oriented. However, they are not Christian in doctrine and many are not believers in Jesus Christ. In hearing the voice of God, the mystic hears the voice of demons or he has an auditory hallucination. God speaks to us through His Word. We study it; we learn it; it is the only absolute truth in this world. If you do not know anything about the Scripture, then you have no idea how to live the Christian life. You must know God and Jesus Christ before you

can love them or know the Christian way of life. No mystical experience can supplant objective truth. Mysticism can mask demonism and it is not the means to a higher spirituality. The worship of false gods in idolatry means the person rejects the Lord Jesus Christ. This goes with Satan blinding the mind. Demon-possession is commonly found in idolatry.

3. Jim Jones in Guyana was probably a matter of demon involvement.
4. Drug use and addiction. Gal. 5:20. This numbs the mind and causes physical and psychological dependency. Some can find religious meaning in drugs. The Mexican Indians who chew peyote to achieve a hallucinogenic effect. LSD had the same effect to many in the 60's. It promotes humanistic ideas in their thinking apart from God. Our nation is still affected deeply by drug use and this is one way that Satan attacks a client nation to God. Bobby would not be surprised if there are demon-possessed cartel leaders. Casual drug users. Legalization will just add to the problem. Bringing in more drugs will not solve any problem.
5. Cultic religious activity is a means to demon-possession. Also immersion in the occult. Consulting mediums, the function of necromancy, seeking advice and looking into the future. Often this is just pure fakery. However, there can be great accuracy in some predictions, which is demon influence. It brings dependence on another person for guidance and some will not make a move in life without consulting a medium. That is dependence and influence and a blinding of the mind. This also counterfeits the power of God. Demon-possession does that.
6. Blinding the mind of the unbeliever in the phallic cult in Isa. 2:6 Mark 16:9 this was obeisance to a fertility god in a polytheistic pantheon of gods. Various ceremonies were used to appease these gods. Those ceremonies included all manner of fornication, prostitution and child sacrifice. This permeated ancient religions and cultures; particularly in the near east. This was entrenched in Canaan when Israel came back into the Land of Promise. The Israelites were almost ensnared by the cult of Baal. This preserved God's people. They almost lost it because they did not follow God's instructions. This was an ingenious Satanic attempt to replace Israel's worship with the phallic cults. Heathen deities, sexual lust, and false doctrines were mixed. Male and female temple prostitutes and the orgies that took place. This was rampant. The Greeks and Their Gods describe this activity. They sometimes tore their human sacrificial offerings apart with their bare hands. Paul reminds the Israelites of their historic disobedience and failure with respect to Baal worship. **And do not be idolaters as some of them were; the people sat down to eat and drink and stood up to play. Nor let us act immorally as some of them did, and 23,000 fell in one day.** The fifth cycle of discipline comes from this kind of activity. This was not limited to ancient Israel. Is this still occurring today? Many children were drawn into unfettered promiscuity and ruined them for entering into marriage or family life with any sort of honor. Charles Manson had followers which he held by sex. A guy in Oregon who had many women who followed him, and sexual encounters with the leader was the guy.
7. It is easy to find a demon under every rug. Unbelievers can be capable of doing a whole lot of things. Some Christians blame demonism for everything that goes wrong in their life and in the world. Blaming demons for so much tends to exclude

human volition and culpability for personal decisions, individual and collective. We do not strap on the armor of God and go demon hunting. We withstand the fiery darts of the demon, which is the Christian life. The doctrine of demons is the cosmic system, which is not demon-possession, but the thinking of Satan. It is the thinking apart from Scripture. It is human viewpoint. Demon-possession is alive and well.

Demon-possession Summary

1. Demon-possession often occurs in key people who are amenable to it.
2. They are people who have influence over others; great or small. Hitler had great influence over the world in the time that he lived.
3. Many can be affected by one demon-possessed person. That is the one demons look for. They are not going to demon possess one person just to affect that one person. The idea is to affect others.
4. The influential who are acquiescent are special targets for demons. Particularly those who are in positions of power in various nations. Those in cultic religions or in the occult or the heads of nations can all be targets.

We cannot be possessed. It happens to many today, but not to believers. We can be influenced by demonic thinking, but not more.

Mark 1:24 **saying, What is to us and to You, Jesus of Nazareth? Have You come to destroy us? I know You, who You are, the Holy One of God.**

Lesson #0173

Mark 1:21–25 Life of Christ

10/26/2011 Wed

Mark 1:21 **And they went into Capernaum. And immediately on the sabbath day Jesus entered into the synagogue and began to teach.**

This was His habit and it was accepted because He was a great teacher.

Mark 1:22 **And they were astonished [amazed, stunned] at His doctrine. For He taught them as one who had authority, and not like the scribes.**

The scribes were all over the place. They gave the opinions of old rabbis in the past. Not just their interpretation but their philosophies as well. They rarely spoke with authority. Jesus spoke with authority when He taught the Old Testament.

People tended to listen, riveted; now they may or may not agree; but they are astonished at His certainty and authority. In this case, there was no desire to kill Him, as there was in Nazareth.

They did need a sign, and Jesus did this because there was positive volition in this crowd.

Mark 1:23 **And in their synagogue was a man with an unclean spirit. And he screamed,**

And just then, while Jesus was teaching, and he screamed. Bobby was in class when someone in white robes came in, claiming that he was Isaiah. He was tackled by one of the police in Berachah.

This was the center of evangelism and also a center for demon activity. Satan and his demons were sentenced forever to the Lake of Fire. However, they were allowed an appeal, which was, "How can a loving God send His creatures to the Lake of Fire."

Satan had to muster his forces here; and he is looking to prove God wrong.

This is an example of the concentrated effort of Satan. Here, there is a blood-curdling scream, which would distract as much as possible from the message. This caused confusion to those who listened to this message. There is a direct confrontation.

This demon plays right into the hands of Jesus Christ. These people needed a sign and Jesus would give them a sign of His power over the dark forces. This verse becomes an example for all of us to note. Every dispensation has this same Satanic objective, to blind the minds of the unbelieving. This demon-possessed man was a blinder to the gospel. This was an attempt to blind the people to the very Jesus standing before them.

Demon-possession is alive and well today. This occurs in key people today. The many can be affected by one demon-possessed person. Adolph Hitler was a man obviously demon-possessed. He was amendable to it; and accepting of it. He had a great influence over an entire nation and continent.

The demon-possessed does not have to be rich and powerful. This man in the synagogue was not rich and not powerful, but he had influence in that synagogue at that moment, at a time when people needed to have their eyes blinded, in the thinking of Satan.

When people are amendable to it, they don't say, "Come on, demons; I want you." It is being inundated in the cosmic system and amendable. Involvement in idolatry. This includes all of the idolatrous, religious cults in the era of Israel; the phallic cult of Baal was in particular a difficult one for the Jews. Some of the things which occurred in the heathen temples was pleasure presenting itself at spiritually. Orgies, prostitutes, child sacrifices all were a part of this. Some tore their victims apart with their bare hands. This same type of religion is around today; free love and unfettered promiscuity, which opens you up to anything. Promiscuity is a concentrated, self-centered experience. Anything that is accepted for physical pleasure.

There is the danger of mysticism; the eastern religions. They meditate all of the time. They focus entirely on self and the religious aspect of yoga. They become so introspective, examining themselves, seeking a spiritual experience from within, trying to find themselves. Many a yogi has been demon-possessed. Satan will use those who are amenable to religion, in order to blind the minds of others.

Another avenue of possession is drug and alcohol use; and especially addiction. Gal. 5:20–21. It is an entirely self-centered activity. It renders unbelievers open to demon activity. When an unbeliever gets caught up in self, they leave themselves open to demonism and to demon attacks. This is particularly true for religious experimentations with drugs. We have had rampant drug use in our country for the past 30 or 40 years. It would not be a surprise if members of the drug cartels are demon-possessed. The use all goes to a self-centered experience which is amendable to demon-possession.

The third avenue is through the occult; consulting mediums, seeking personal or spiritual advice, looking into the future. Bobby sees 3 or 4 spiritual advisors on the way to the church. These mediums can be occupied and influenced by demons. Their predictions can come true. The occult is someone seeking to know the future and guiding one's life as per the predictions that they hear. The entirely blinds the mind of the unbeliever to the gospel.

As Believers in Jesus Christ, We Cannot Be Demon-possessed

1. No believer can be possessed since the demon must control a person by residing in the person. That is the definition of demon-possession. They reside in the person.
2. The believer possesses the indwelling Holy Spirit. This happens the moment that we are saved.
3. What is the reason for the indwelling of the Spirit? He makes a Temple out of the body of the believer.
4. A demon cannot dwell in the temple with the Holy Spirit; much less operate from it.
5. No demon can co-reside with the Holy Spirit with the believer. There is no demon on one side and the Holy Spirit on the other.
6. Thus, we are immune to possession. We can be influenced. 1Tim. 4:1 **But the Spirit expressly says that in latter times some will depart [fall away] from the faith, cleaving [paying attention] to deceiving spirits and teachings of demons.** This means the believer is influenced by the doctrine of demons. Reversionism is influenced by the cosmic system. It is living in the cosmic system. It is applying the cosmic system to everything in our life. He who does not advance retreats.

When was the last time you thought human viewpoint rather than divine viewpoint. There you are.

Mark 1:24 **saying, What is to us and to You, Jesus of Nazareth? Have You come to destroy us? I know You, who You are, the Holy One of God.**

The people in the congregation could not see the demons but they could hear what they said. This demon was afraid that the jaws of hell would be opened. "Have you come to destroy us?" Satan and his demons, at this time, did not know when their sentence would be carried out. No prophecies in the New Testament were not in existence. God did not tell the demons what His timetable was. The demons and Satan only knew God's promise to Abraham of a kingdom for the Jews.

Satan and his demons were well aware that the King was here on earth. They knew what He was doing; He was offering the kingdom to Israel. It looked like the end to them. Is this the end? Will the sentence be carried out.

Luke 4:34 "Leave us alone! What do You have to do with us, Jesus--Nazarene? Have You come to destroy us? I know who You are--the Holy One of God!"

Matt 25:41 Then He will also say to those on His left, Go away from Me, cursed ones, into the everlasting fire having been prepared for the Devil and his angels.

Jesus would not accept testimony of demons; He would not be announced by His enemies. The demon is in a panic at this point. Pure evil is being squashed. At the 2nd advent of Jesus Christ, Satan will be squashed.

This helps to explain why the 1st and 2nd advents were not differentiated between in the Old Testament. Jesus kept the 1st advent a secret from demons.

Mark 1:25 And Jesus rebuked him, saying, Be quiet, and come out of him.

Jesus Christ has authority over the most powerful creatures in the universe. The demon is craven when he hears the Lord's command.

There are no mumbo-jumbo words; there is no ceremony; there is no formulaic things which are said. Jesus just told the demon to leave.

Lesson #0174 Mark 1:23– Luke 4:34– Life of Christ 10/27/2011 Thurs

Mark 1:23 and Luke 4:34 And just then, in their synagogue, there was a man with an unclean spirit. And he screamed,

All demons are in opposition to the teaching ministry of Jesus Christ and the teaching of any doctrine. "Have you come to destroy us?" is what the demon asked on behalf of all demons. The demon know Who Jesus is.

Mark 1:24 saying, What is to us and to You, Jesus of Nazareth? Have You come to destroy us? I know You, who You are, the Holy One of God.

Luke 4:34 "Leave us alone! What do You have to do with us, Jesus--Nazarene? Have You come to destroy us? I know who You are--the Holy One of God!"

Jesus silences the demon; and they heard what the demon said and the people in the congregation heard both the scream and what the demon said. So, Jesus will need to clarify this for everyone.

Mark 1:25 And Jesus rebuked him, saying, Be quiet, and come out of him.

Jesus would present Himself as the Holy One of God wherever He went. He was God present in human form. Yet, in the demon's loud voice, he identified the Holy One of God. That was unacceptable to Jesus. He would not and could not accept testimony from His implacable enemy. Everything that Satan and his demons did was a scheme to discredit the Lord Jesus Christ. The demons words were direct toward the opposition that Satan always had toward the Lord Jesus Christ.

Jesus came to fulfill the plan of God. He came to be the Savior. It was necessary for Jesus to stay in the plan of God with no deviations. Our Lord would identify Himself with His Own words, as guided by God the Holy Spirit. He did not need the word of demons to present Him. No demon was a herald or an escort.

Also, this must have been frightening. Jesus would not want the people to be frightened by the demon announcing Him. Also, this would appear as if Jesus was collaborating with the enemy, and there can be no such compromise. This compromise would be exactly what Satan hoped to accomplish in the 3 temptations of Christ. Satan is an amazing schemer. He could not trip up the Lord Jesus Christ with temptation; so he attempts, personally or with demons, to coopt the Lord.

Jesus cannot go to the cross with any blemish in His record. He has to go to the cross as per our Lord's plan.

Why this Demon Could Not Be Allowed to Announce Him

1. Jesus Christ understood the scheme and He crushed it immediately. The introduction is seemingly harmless, but it is meaningful.
2. Jesus put this demon down in this congregation. The people knew this demon-possessed man; they knew he had a demon.
3. Demons were the supernatural opposition to God's plan during the 1st advent.
4. In no way could any demon be a part of Jesus' mission.
5. Jesus had to make it clear that He was not in league with the demons.
6. Jesus would identify Himself at the proper time.
7. Our Lord wanted there to be no deposition by any of these people present in this synagogue. He wanted no witnesses that He had approved of the demon in any way.

There were no incantations. There was not an exorcism as we think of today. The Greek verb is εἰσορκίζω which verb never occurs in the New Testament. This verb is never a part of the removal of demons in the New Testament. Christ was God and could order these demons at will.

Exorcism

1. εἰσορκίζω *To charge under oath, to beg, to implore* is what the word means.
2. It is used by religious practitioners to expel demons. Acts 19:13
3. This is a pagan ritual to throw out demons.

4. **Christ did not beg or implore. He commanded that the demon come and out he did.**

The verb used is *εξερχομαι*, which means “*Come out, get out*” in the imperative mood. There was no waiting which took place. There was no ceremony or ritual attached.

Mark 1:25 **And Jesus rebuked him, saying, Be quiet, and come out of him.**

This is supposed to be 4 points on each side.

Exorcism versus Casting out Demons	
Exorcism	Our Lord
Pagan practice and performed by believers and unbelievers (who could be demon-possessed).	The gift was delegated by God only during the time of our Lord’s 1 st advent and by the disciples early on.
It is always non-Biblical	
It is a ritual or a process.	This was sudden. The demon came out upon command.
	<i>εξερχομαι</i>

This chart is in Satan and Demonism.

Luke 4:35 **But Jesus rebuked him and said, "Be quiet and come out of him!" And throwing him down before them, the demon came out of him without hurting him at all.**

He screamed again, he knocked the body to the floor. He was being removed. He is showing some bravado before the Lord Jesus Christ. He sent this man to the floor in serious convulsions. He wanted everyone who witnessed this to see that he was in control of this body, at least temporarily.

This revealed the power of our Lord. They could not see the demon, but they could hear him and they could see what the demon could do, which was causing the man to convulse. He was quite different when he got up off the floor.

The point was, all these people could see who had the power. Perhaps he could not stand before the Lord Jesus Christ? The demon faced the One Who created him as an angel.

Mark 1:26 **And the unclean spirit, convulsing him, and crying with a loud voice, he came out of him.**

The demon comes out and those there debate over it. They are awestruck, but what they saw was quite remarkable. They had never seen a demon cast out. They had seen demon-possessed people before. They had never seen one thrown out.

What is the new teaching? What does it mean? What does it tell us?

Many understood from this that this is the Messiah. Jesus was testified to all over. They wanted to promote Him. Unlike Nazareth, they were witnesses for the Messiah.

Mark 1:27 They all were amazed, so as to question among themselves, saying, What is this? What new doctrine is this? For He even commands the unclean spirits with authority, and they obey Him.

Luke 4:36 They were all struck with amazement and kept saying to one another, "What is this message? For He commands the unclean spirits with authority and power, and they come out!"

His fame was spread abroad because of this situation.

Mark 1:28 And immediately His fame went out into all the Galilean neighborhood.

Next section: Matt. 8:14–17 Mark 1:29– Luke 4:36

This miracle will be directed toward His disciples to confirm doctrine to them.

Jesus stood up and left the synagogue. And He went with James and John to the home of Andrew. Peter's mother-in-law was sick with a high fever and she was bedridden.

Luke might describe a little more here as a physician would.

And so they pleaded that He do something for her. Peter knew that the Lord could do this; He has observed many miracles.

Matt. 8:15 And He touched her hand, and her fever left her. And she rose up and served them.

Mark 1:

Luke 4:39 So He stood over her and rebuked the fever, and it left her. She got up immediately and began to serve them.

The result is then described. The first verb is, *to get up* with the adverb παρακρημα which means *immediately*. She is completely cured of her illness. She is no longer in the dying phrase of her life. Then εγειρω which means *to wake up*, as if she were sleeping and comatose. She is an invalid, bed-ridden, possibly comatose.

Jesus' Cure of Peter's Mother-in-law

1. This touch of the hand is not some medical therapy over a period of time. It is immediate.
2. This is an immediate cure and she comes out of this coma and stands up.

3. She is brought to consciousness; she is no longer dying and no longer bedridden; she is a completely healthy mother in law.

She walks off and waits on Him. She probably whipped up a meal for all of them. People who come out of comas do not come out and stand. It takes them time to gain strength. Every man's miracle; out of a coma and into the kitchen.

This was way out of the realm of medical science. They all knew of this woman's condition. He had probably cried and asked for prayers; and her condition was well-known to them all.

There were several lessons that Jesus taught that they needed to learn and retain. She went from comatose to being vibrantly alive.

Lesson #0175 Lk 4:38–39 Mk 1:29–39 Mt 8:15 Life of Christ 10/30/11 1Sun

We study examples of miracles, and they are designed to reveal something about the character or mission of the Lord Jesus Christ. We have seen water turned to wine. We have seen a little child healed from a great distance. We have seen a demon-possessed man have a demon cast out. It was not exorcism; it was an immediate removal of a demon. Each of these miracles reveals something specific. All of these miracles were done in front of a crowd; and where there was some positive volition toward Christ. The sign would verify that this is the Messiah they were seeking. If no one was interested, then no miracle would be performed.

These miracles also showed our Lord's power over demonic forces. These miracles were for the general purpose of presenting Jesus to Israel as their king. The Kingdom of Heaven was at hand. This was begun with John the Baptizer and continued with Jesus.

Now, we will examine a miracle done in private, before only His disciples. This miracle was designed for a small and specific group of people. There were only 4 disciples with Jesus at this point. These men had already identified Jesus as the Messiah; they dropped their nets and followed Him to become fishers of men. Why would they need a private miracle?

This miracle occurs immediately after casting out the demon in Capernaum. Many believed on Him when they observed this. Demonic power was particularly conspicuous at this time. Demon possession was rather common in Israel. Most people had observed this firsthand.

Matt. 8:14–17 Mark 1:29 Luke 4:38–41

Luke 4:38 **After He left the synagogue, He [went with James and John and] entered Simon's house. Simon's mother-in-law was suffering [sick in bed] from a high fever, and they asked Him about her.**

Mark tells us who Jesus went with.

Mark 1:29 **And at once going out of the synagogue, they came into the house of Simon and Andrew, with James and John.**

Mark 1:30 **And the mother-in-law of Simon was laid out, stricken by fever. And at once they spoke to Him about her.**

Jesus looked the woman over. In Matt., He touches her hand.

Matt. 8:15 **And He touched her hand, and her fever left her. And she rose up and served them.**

There are no medical procedures described here. This is an immediate and complete cure. She comes out of a coma and stands up. She does not require any rehabilitation. There is no doubt in anyone's mind that this was a miraculous cure.

Luke 4:39 **So He stood over her and rebuked the fever, and it left her. She got up immediately and began to serve them.**

What is the purpose? What is this done in private? So, what is the purpose here? Why did Jesus do this? This is a picture of immediate regeneration at the moment of faith alone in Christ alone. From spiritual death to life, in an instant. We are made alive with an eternal future in heaven. We go from spiritual death to spiritual life in an instant.

There was an audience there of learners. The doctrine of regeneration is taught, the very beginning of the Christian life; and there was another very critical doctrine being taught, based upon the circumstances. This doctrine is well beyond regeneration. The doctrine of grace as related to these followers and their homes. It takes place in Peter's family, in his home; after this was requested. Blessing by association. Rather than revealing this to a number of people, this is a message to believers, of God's unfailing grace. This was a lesson in the grace of God. A critical doctrine that they all needed to understand. They will be our Lord's Apostles, so they must be the most grace oriented men on earth. They needed to understand that the grace of God begins in the home. Grace orientation begins in the home. The home is one of the most difficult places to practice grace orientation. The veneer between people is gone. You know all of their faults and shortcomings; and this can breed contempt and antagonism. Grace orientation begins in the home. If it is not happening there in the home, then the life of the believer is very suspect. The virtue of humility and there is no humility where there is conflict. Conflict is a product of self-centeredness.

Grace oriented is the most important problem solving device in the home. It must be demonstrated within a Christian home. The husband and the wife stand in solidarity to the world as a testimony to doctrine. They must be growing in grace together. There will be very little conflict resolution in the home, even as believers.

We all need this message of grace. Bobby is certain that Jesus explained this miracle to His disciples. "But this miracle is just for you, because you are my close associates and

disciples. I want you to recognize that, this is grace within your own home. This is what I want you to learn and practice.”

Next miracles is in Matt. 8:16–17 Mark 1:32 Luke 4:40

Bobby is presenting all of this in a timeline. This will give us all of the events in the life of Christ in order.

And when evening had come, after the sun had set, they [small groups of townspeople] began bringing to Him all who were ill and those who were demon-possessed. Peter had a flood of people at his front door, all seeking healing for themselves or for friends and relatives.

They did not know about the private miracle that just took place. They had spent their day rounding up all the sick and demon-possessed. They had heard about the cure of the demon-possessed man, and, in short order, the house of Peter was surrounded by a good part of the city, and they did not care what time it was.

Jesus will walk out of the privacy of Peter’s home into this crowd. Jesus was a real living person, and the testimony is in writing.

Lesson #0176 Mt 8:16–17 Lk 4:41 Is 53:4 Life of Christ 11/30/11 2Sunday

Jesus performed this miracle in the home with believers only present; and a small number of witnesses.

To resolve conflict in home, grace orientation is needed. If you must always be right; if you must always come out on top; if you, by necessity, your self-esteem is crushed if you lose, then you lack humility and conflict will not be resolved. Grace was the message. These men will have to go out and teach grace to all those that they run into.

Jesus had private moments with His intimates, and He taught them doctrine during those times.

Next miracles is in Matt. 8:16–17 Mark 1:32 Luke 4:40

Synthesis And when evening had come, after the sun had set, they [small groups of townspeople] began bringing to Him all who were ill and those who were demon-possessed.

It seemed as if the entire city was gathering at the door.

The sick ones; the problem ones, heard of Jesus’ fame; and He was in one place, and they surrounded Him asking for help. Much different from the crowds in Nazareth.

Jesus steps outside and casts out the demons with a word; and He healed those who were ill. Jesus wants those in His adopted home to accept Him as Savior; and everyone needed to know He was their Healer.

Matt. 8:16 **And evening having come on, they brought to Him many having been possessed by demons. And He cast out the spirits by a word, and He healed [aorist active indicative] all those having illness,**

This revealed the doctrine of unlimited atonement. He is the only One Who could heal them; unlimited atonement. When Christ died on the cross, mankind was potentially healed; as if He touched every human being.

With a single word, He cast out of the demons. The demons were thrown out, and they went kicking and screaming and objecting to this. The demon-possessed man in the synagogue was screaming as well.

Jesus does the same thing again; He does not allow them to testify of Him. They call out His name, identifying Who He was. Jesus tells them to be quiet. Jesus would not allow Himself to be announced by His enemies. He would not allow demons to help with His mission. He cast out demons and He was His Own announcer of His Own office and Person. If Jesus allowed these demons to help Him bring in the Kingdom of God, He would be collaborating with the demons. He would not collaborate with His enemies.

Luke 4:41 **Also, demons were coming out of many, shouting and saying, "You are the Son of God!" But He rebuked them and would not allow them to speak, because they knew He was the Messiah.**

Matthew references a particular verse in Isaiah.

Matt. 8:17 **so that it might be fulfilled that spoken through Isaiah the prophet, saying, "He took upon Himself our weaknesses, and bore our sicknesses." Isa. 53:4**

This is the Suffering Servant passage. This is the passage which describes best what would happen to Jesus on the cross. Jesus would take sins upon Himself and He would removed them as a barrier. Jesus carried away these illnesses and He would carry away our sins. Matthew makes it clear that this is what is being fulfilled in the Old Testament. This represents Jesus Christ taking away our sins.

What we should not carry Matthew's use too far. This can happen with analogies; and people want to interpret this down to the nth degree. The purpose here is to show that Jesus was solve the sin problem; and this does not mean that God would heal all of our illnesses forevermore. Matthew does not mean for us to go that far. This is analogous. Jesus really healed illnesses, but this is not a guarantee that He will forevermore cure illnesses that believers have.

Jesus did not carry diseases in His body on the cross. People take it that far. The pharisees will lay this charge on Him later, claiming that Jesus would perform miracles in the power of Beelzebub.

This healing was designed to cure human suffering, but this was not the only purpose. This set of miracles revealed that Jesus had power over Satan and over all illnesses. He has authority over the most powerful beings on this earth. These demons were unseen and the removal of these demons was not seen, per se. They knew that this really occurred, but they did not see the demons.

People have incorrectly interpreted that we do not have to suffer any sort of diseases because Jesus cured them. But this is an analogy. The diseases are removed immediately, based upon the power of Jesus; just as sin is removed immediately when we express faith in Him. This is an overwhelming evidence of the power of God. All sorts of people were healed.

The demons were trumped in revealing Jesus as the Son of God.

Isa 53:4 [Surely He has borne our sicknesses, and He carried our pain; yet we esteemed Him plagued, smitten by God, and afflicted.](#)

The evangelism of Capernaum had been taken care of. So it is time for Jesus to enter into a new phase of His ministry.

Review of What Has Happened

1. Jesus left Samaria and began to preach in Cana. The woman at the well.
2. He announced Himself by healing the nobleman's son in another city. This verified that the official's faith was well-placed.
3. He went into Nazareth, His hometown. The people decisively rejected Him and tried to kill Him.
4. So He sets up headquarters in Capernaum, specifically after healing the royal official's son, who lived there. He settled there for a longer period of time.
5. He calls for His disciples to leave their occupations and to follow Him
6. His early preaching in the Capernaum synagogue and His miracles become the talk of the town. These miracles had never been experienced before.

Jesus is ready to begin the next phrase of His ministry.

Lesson #0177 Mark 1:35– Luke 4:42–43 Life of Christ 11/2/2011 Wed

After Nazareth, Jesus moved to Capernaum. He recalled 4 disciples from a lucrative fishing business to become fishers of men. He had performed many miracles in these first few days. He healed Peter's mother-in-law in a private healing; and a large crowd gathered around the house and He went out among them and healed them, including throwing out the demons.

Jesus is going to move outside of this general area. He needs a little quiet time.

Mark 1:35 Luke 4:42

Jesus gets up early the next morning and He goes to a private place and He prays there. This is the Lord Jesus Christ and He is God; and He is praying to God. The plan of God was already set for Him and He was already guided by God the Holy Spirit; so why would He spend some exclusive time by Himself.

Jesus was constantly surrounded by people and He took a little time by Himself and time to spend in prayer. Jesus was a man and He was like us in all that He did. He never acted on His Own initiative. He emptied Himself of the use of His divine attributes. Prayer was a part of His daily activity. This included long private prayers. He made requests and He made intercessory prayers. He certainly prayed for His disciples and for His opposition. He was often exhausted from His schedule. He was in complete demand by crowds that overwhelmed Him. He faced great adversity. Right before He is arrested, He spend a very long time in the Garden of Gethsemene, and He asked for the cup to be removed from Him. This was tremendous agony for Him that He faced. Jesus knew what His mission was. What He faced was so horrible that He asked God to remove it from Him. He requested consideration by God in prayer. We make our own requests known unto God. This is a tremendous weapon. We are missing out on a tremendous moment by moment weapon and fellowship both. In prayer, we enter into the prayer room of God. Unbelievers pray; when they get into a jam, a foxhole or whatever, they pray, but they have no access to God. God will not talk back to us. But He does answer prayer; He always answers prayer. We have the great opportunity to ask and to receive.

Philip. 4:6 tells us **Be anxious for nothing, but in everything, by prayer and supplication, with thanksgiving, let your requests be known to God.** That is our obligation; that is our privilege. How can you be anxious if you have God? You may have a great difficulty. If you are anxious, then your prayers are going nowhere. And when you pray, then you put it in God's hands, so there is no reason to be anxious about it. You may not even realize that your prayer is being answered, but He does.

Bobby's prayer life is improving and He has prayed many prayers; and he says 80% he's seen clear answers to. You watch what God does and How He does answer our requests. That is prayer. Prayer is not just talking to make yourself feel better. It is speaking directly to God. Jesus prayed as a means to intercede for others, something which we should do; even for your opposition. Thirdly, He prayed to make requests for Himself, in true humanity in subordination to the Father.

His attitude must be our attitude. We begin to fulfill the mandate, pray without ceasing, which means to pray consistently. During this private time of prayer, He spend private time with God the Father. Therefore, prayer ought to be an integral part of our lives.

Mark 1:35 **Very early in the morning, while it was still dark, He got up, went out, and made His way to a deserted place. And He was praying there.**

Luke 4:42 **When it was day, He went out and made His way to a deserted place. But the crowds were searching for Him. They came to Him and tried to keep Him from leaving them.**

Because Jesus was gone, Simon and the rest went looking for Him.

Mark 1:36 **Simon and his companions went searching for Him.**

They had a difficult time without Him there. So they found Him and said, "Everyone is looking for You."

Mark 1:37 **They found Him and said, "Everyone's looking for You!"**

Capernaum was a very friendly area and they could stay there and be very well received. But Jesus had to travel to bring His message of the kingdom firsthand. He did not want any one to miss the message. He went everywhere speaking to everyone. The gospel was for everyone. He had to bring His message to everyone.

It is reasonable to suppose that God was guiding Him to these other villages and that was conveyed to Him in His prayer.

He tells His disciples that other towns needed His attention. Our Lord's ministry was very short. 3 years or so. He needed to make the most of it.

Many in Capernaum liked that Jesus was there; and they could go to Him with any physical malady. They never wanted Jesus to leave. He had a tremendous amount of work to do right there and they desired exclusive rights to Him right there.

We are often like the people in Capernaum. "God, I have a plan for you." Or, this is how we think. We want what we want when we want it. Jesus does not ignore everyone else to follow our desires and mandates. We may not take others into consideration, but He does.

Jesus works all of these pieces to our benefit, as He does for everyone else. Since this is true, we have nothing to worry about. Whatever unfairness that we have a problem with, God has dealt with it in eternity past. The more that Satan can distract us through others through unfairness. If we expect fairness from others, we are in the wrong world. Life is unfair. There is only One just Person, God. He is fair all the time; so we put our trust in Him. God's plan is our plan; so we are to wait on it; to trust it.

It was never our Lord's intention to fulfill the unfair desires of this or that city. He was not looking to become the center figure of a particular population. It is tough to leave being a beloved celebrity. They believed in Him and they listened to Him. Some might have some narrow-minded expectations as well.

We are not to be self-centered or narrow-minded as believers. There is no greater moment in life than to go through some lousy circumstances and come out the other end smelling like a rose because you did it God's way. When you learn God's plan, our life becomes much more enjoyable and we become much more relaxed. We learned to glorify Him and to serve Him.

Mark 1:38 **And He said to them, "Let's go on to the neighboring villages so that I may preach there too. This is why I have come."**

The crowds wanted Him to remain. That is their plan, not His. This is a huge crowd; and they had Him surrounded. The opposite of Nazareth.

Luke 4:42 **When it was day, He went out and made His way to a deserted place. But the crowds were searching for Him. They came to Him and tried to keep Him from leaving them.**

He is the God-man, so He must be about His Father's business. He cannot be monopolized by one group or one city.

What Jesus must do is preach. He came to preach and then He came to die. We have the guarantee that we will live forever with Him.

Luke 4:43 **But He said to them, "I must proclaim the good news about the kingdom of God to the other towns also, because I was sent for this purpose."**

Lesson #0178 Luke 4:42–43 Mark 1:36–38 Life of Christ 11/3/2011 Thurs

Bobby pictured Capernaum to be like his great aunt's house on the ocean?

Many responded to Jesus Christ and believed in Him. Even those who did not believe liked having Him around; some liked to see spectacular events.

Jesus disappeared after awhile to pray. The disciples and the rest of the city began to search for Him.

Mark 1:36 **Simon and his companions went searching for Him.**

Mark 1:37 **They found Him and said, "Everyone's looking for You!"**

Even though Capernaum was a very pleasant place to live, His time was very short. It was His objective to meet the most amount of people in the shortest amount of time. There was no substitute for face to face teaching. When they saw Him and heard Him speak, that was the clincher.

Mark 1:38 **And He said to them, "Let's go on to the neighboring villages so that I may preach there too. This is why I have come."**

The people at Capernaum tried to keep Him from leaving.

Luke 4:42 **When it was day, He went out and made His way to a deserted place. But the crowds were searching for Him. They came to Him and tried to keep Him from leaving them.**

His mission was beyond Capernaum. He had to preach and no amount of persuasion could detain Him from the plan of God. This was a lesson that everyone must learn and understand. The message always comes first. It is always the priority. As a platoon leader, Bobby learned that the mission came before the men. That is an axiom of the military. Our Lord's mission had to come first. The Word of Truth makes all the difference in the world. We have a responsibility to all believers in the Lord Jesus Christ.

There is a single-mindedness, which Bobby saw firsthand in his father. The life of a pastor-teacher is not the normal 9 to 5 job. It is an unusual vocation. It is one of the least normal. The pastor's gift drives him to communicate. Jesus Himself is driven to communicate.

Many other pastors have no understanding of this focus and sometimes the family members do not understand it. Bobby's mother understood it. Every pastor-teacher should know that is what is expected by him of God.

A pastor is here to teach the Word. Bobby has a wonderful life with great blessings and there is alone time but there are associated blessings with it.

Aorist active infinitive of εὐαγγελίζω and another infinitive δεῖ

Explanation of the Greek

1. Δει is a word denoting compulsion.
2. This is a compulsion of duty in order to attain certain results.
3. The Lord is saying, "I have no choice; preach." This is the will of God.
4. Along with εὐαγγελίζω and δεῖ there is a personal pronoun.
5. It means *me*.
6. A literal translation is **It is necessary for me to preach**. It must be disseminated.
7. Jesus recognized and communicated the plan of the Father as a necessity.
8. His mission, which He had to accept, was to proclaim the Kingdom of God. Without this, we would be without salvation.
9. This assignment by God to preach conveys authority. The plan of God for the humanity of Christ demanded amazing command and control. Authority is designated in the gift. Jesus had the authority simply to accomplish His mission. It was a necessity for Him to do this. His authority was not unlimited. He always bowed to the plan of God the Father. The plans of the people of Capernaum are not that important; God's plan is what must be followed.

Proclaiming the Kingdom of God is the overarching principle. Jesus was compelled to hit the road. This was not about Jesus Christ; it was all about us. This is critical for us. He had to go and preach.

Luke 4:43 **But He said to them, "I must proclaim the good news about the kingdom of God to the other towns also, because I was sent for this purpose."**

Other villages and outlying areas were beckoning our Lord. Have you ever prayed for someone to witness to? You need to be able to recognize this and you need to have the courage to tell them. Every pastor should have that prayer with regards to teaching. Clarity and a clear mind and the ability to preach doctrine in a way that will get through to your souls.

So Jesus and the disciples pack up and go. There would be 3 of these trips. Every time, Jesus went straight to the synagogue. The same pattern as He had done in Nazareth and in Capernaum.

Jesus was doing what He said He must do. Preaching and casting out demons. The place where they would understand his doctrine the best would be in the synagogue. Jesus again presents His credentials; He would cast out demons. An opposing demon would possess someone and Jesus would throw these demons out.

Why does Mark tell us about this?

What Cast out Demons in the Synagogue?

1. This showed His authority over Satan as the ruler of this world.
2. This authenticated our Lord's teaching, which was different from the rabbis and the pharisees, who taught opinions and theory and tradition. Jesus had authority over the cosmic system.
3. Casting out demons was a foreshadowing of the coming of God's kingdom. The Lord was there; He was the Kingdom at hand. So, casting out demons showed what it would be like when God's kingdom came in.
4. Satan and his forces, when the kingdom is brought in, would be utterly defeated. They will be cast out on a massive scale. They will be utterly defeated at Armageddon.
5. Satan and his demons would then be incarcerated for 1000 literal years.
6. Then comes the perfect rule of Christ over the earth. This is perfect because Satan is no longer present on this earth.
7. At the end of this time period, Satan and his angels would be thrown into the Lake of Fire.
8. Why would any believer fear the demonic? Jesus has complete control over them.

Mark 1:39 **So He went into all of Galilee, preaching in their synagogues and driving out demons.**

The 4 disciples would now travel everywhere with Jesus. As thick as they were, they slowly learned the lessons of doctrine. We hear a message over and over, and suddenly, the light just dawns.

This great journey begins with prayer. He is accompanied with 4 fishermen. He would go to the synagogue.

Bobby makes the assumption that Jesus preached in the synagogue and in other places as well; particularly when He would be rejected in the synagogue. His message always centered around the Kingdom of God.

Gentiles listened and realized that they were included and could participate in that message. They would see Jesus when He was not in the synagogue.

Demons were very active wherever Jesus went and He had control over them. One little word shall fell them.

Mark 1:40 **Then a man with a serious skin disease came to Him and, on his knees, begged Him: "If You are willing, You can make me clean."**

Bobby wants to look at one specific healing incident. It has great significance.

Bobby has a picture of someone suffering from leprosy. Jesus cured such a person immediately. This has great significance.

Mark 1:41 **Moved with compassion, Jesus reached out His hand and touched him. "I am willing," He told him. "Be made clean."**

Lesson #0179 Luke 4:42b–43 Mark 1:38–39 Life of Christ 11/6/11 1Sun **Leprosy**

Jesus is in a city which really like Him. He is the talk of the town. He has done many miracles in just the first few weeks. He has announced that the Kingdom of Heaven is at hand and that He would rule. Many who heard Him and saw the things which He did believed in Him. They therefore followed Him. As they followed Him and began to grow, they did not want Jesus out of their sight. They wanted to know where He was at all times. The people were like paparazzi. It is at this point that Jesus was ready to move along to other towns.

There were those who were not believers, but they found Jesus to be interesting or novel. They liked the miracles. No one in the town wanted Jesus to leave. Even with His burgeoning ministry and His growing popularity, He decided that He must leave Capernaum, even for just awhile.

Luke 4:42b **They came to Him and tried to keep Him from leaving them.**

Jesus would continue to teach them, but he was going to take a break from them.

Luke 4:43 **But He said to them, "I must proclaim the good news about the kingdom of God to the other towns also, because I was sent for this purpose."**

Jesus had to go everywhere, in all of Palestine.

Mark 1:38 **And He said to them, "Let's go on to the neighboring villages so that I may preach there too. This is why I have come."**

This is our Lord's mission; He had to go throughout this area. He went to every town and preached in every synagogue and cast out demons as well.

Mark 1:39 **So He went into all of Galilee, preaching in their synagogues and driving out demons.**

Matt. 8:2–4 Mark 1:40–45 Luke 5:12–16 are the parallel passages on this curing of a leper. It was incurable, it was slowly fatal, and it was horrible to see as it progressed. There is massive damage to the skin. It is communicable as well. So lepers were separated from the rest of society.

Leprosy is a bacteria which spreads rapidly over the whole surface of the body. This is still in existence today and it occurs even in the United States. It is not as visible as before; it is contained by drugs, but not cured. One of the carriers of leprosy is armadillos. It eventually causes nerve damage in all of the appendages. There is a sensory loss in the skin and a muscle loss and a deterioration throughout. The person loses their sense of touch; they do not feel whatever it is that they touch. There is no reaction to heat, cold, fire, frostbite. So they can suffer additional skin tissue damage by such exposure. They can lose great amount of skin and tissue and even appendages.

There is a leper colony on an island near Hawaii. It is surrounded by high cliffs and ocean and lepers would fend for themselves in this colony. A Catholic priest cared for them and he worked with them until he caught leprosy and then died. He is well-known in Hawaii. There are lepers who are infected and they are a living walking demonstration of what leprosy is like. Fingers and noses gone.

Bobby is glad to have seen it because he understands all the more of what it was like to be a leper in the ancient world. When untreated, it leads to death. In this colony, they had drugs and were no longer carriers. Among the Jews in the time of our Lord, the cause of such a terrible disease was not isolated to bacteria. That was not the real cause of leprosy insofar as the Jews were concerned. They understood this to be judgment from God; judgment for sin. It was not so much a type of sin or the most heinous of sins. It was instead a judgment for sin itself. It was a judgment for uncleanness. It was what the sin produced that was judged. The legal code of defilements in the Old Testament, leprosy was the worst of uncleanness. This became a religious problem for the Jews because it represented the separation that sin brings.

There was a ritual for leprosy which involved complex washings and cleansings; this did not cure leprosy, but it represented cleansing.

If a person had leprosy then simply touching him could make another leprosy. The spiritual condition as the rabbis interpreted it. Leprosy was a dire disease and a perceived apostasy from God; both of which required separation from them. They took their isolation of lepers to extremes. Simply touching a leper defiled a person and made them unclean. The very presence of a leper could make one unclean; simply being in the presence of a leper.

Lev. 13–14 represents cleansing from leprosy. We are being set up for one of our Lord's greatest lessons, to be learned from this one simple healing.

Summary on Lev. 13–14

1. When a person had the symptoms of leprosy, then a priest would inspect them and identify the disease.
2. In order to make a diagnosis, Lev. 13 describes a detailed description of the symptoms.
3. Then the details for patient isolation are given. The whole set of instructions are given:
 - 1) They are to wear torn clothes and disheveled hair.
 - 2) These are symbols of mourning and defilement.
 - 3) The infected person had to dwell outside the camp or the city.
 - 4) He had to cry anytime he came into contact with anyone that he happened to meet, "Unclean, unclean." This was done as a matter of disease control.
4. The separation and purification ritual was done as a picture of the uncleanness of sin and the solution to sin. They were not curing those with leprosy, but they did go through a ritual of cleansing one from leprosy.
5. What was the picture?
 - 1) To see the price of purification from sin and judgment.
 - 2) Ritual purification represented the cleansing from the disease, but it did not cleanse one from the disease.
 - 3) This was a very expensive ritual. There were many animals that had to be brought for this ritual.
 - 4) On the 8th day, the priest anointed the leper on his feet, hands and foot.
 - 5) If a person had leprosy, his house was to be burned.
6. God's people and sanctuary were not to be sullied by sin.
7. This all represents a future cleansing from that sin. There is a great cost involved here; and the idea is so that we can see the great cost of sin. Every time a leper was diagnosed, this entire ritual kicked in. This point was made very graphically and it represented making sin as a part of one's life. There is a great price of purification and forgiveness.

Lesson #0180

Mark 1:40–42 Luke 4: Life of Christ 11/6/2011 2Sunday

Passages on this section: Matt. 8:2–4 Mark 1:40–45 Luke 5:12–16

The religious leaders were terrible legalists and they added to and subtracted from the leprosy. They treated the lepers cruelly. Lev. 13–14 was grace to the sinner. They threw rocks at the lepers; they drove them out of town. Even being downwind of a leper was considered to be defilement. They would not eat on a street where a leper had once been.

These lepers were not even allowed to participate in the rituals designed for them in the Bible.

Just as the cleansing rituals did not cleanse a person from sin, neither did the cleansing techniques for the lepers cleanse them.

The leper had no hope in Judaism. They were condemned and that was it. There was no ritual purification; there was no chance. They were completely ostracized. The spiritual aspect should not be kept separate. They were all symbolically lepers. If there was no purification, then Israel never got to see the ritual cleansing done to a person in a hopeless situation. That is not grace; that is pure hypocrisy. The priests were the most leprous of people in their souls.

Jesus, in these healings, gave great hope to those who are lepers. This is cleansing from the most heinous of sins. The forgiveness of sin.

A composite of the 3 passages:

And it came about while Jesus was in one of the cities, there was a man in the city who was full of leprosy [this was not pretty; he had a full-blown case of leprosy]. When he saw Jesus, he fell down on his face before His feet [indicating that he worshiped the Lord Jesus Christ]. "Lord, if You are willing, You can make me clean." To this point, no one had heard of Jesus curing a leper. This was very visible; it was obvious. This leper knew the Lord and worshiped Him for Who He was. He knew that Jesus could make him clean, not just from leprosy, but from his sin. This man was demonstrating positive volition and he was demonstrating faith in Christ. This is one of the purposes for a miracle to attract those who are positive toward the Person of Jesus Christ. This person had already expressed faith in Christ; this miracle would be important to others; this man would be a testimony to others.

His clothes are disheveled and he calls out, "Unclean, unclean." When he falls on his face, there is only the leper and the Lord Jesus Christ. Legalism flees from sin. Jesus stays in close proximity of the sinner, representing his sin with this terrible disease of leprosy.

Mark 1:40 Then a man with a serious skin disease came to Him and, on his knees, begged Him: "If You are willing, You can make me clean."

Mark 1:41 Moved with compassion, Jesus reached out His hand and touched him. "I am willing," He told him. "Be made clean."

How does legalism treat lepers? With shunning; Jesus treats him with compassion.

Jesus reaches out and touches this leper; this was a life-threatening touch. This is a picture of a life that would be given for us. His life was under the threat of death, so what is the touch of a leper? It is symbolic, representing the entire life of the Lord Jesus Christ. This one touch represents that shadow. Jesus came in contact with leprosy, meaning He came into contact with sin. Quite a contrast to the legalism of the pharisees and priests.

What Jesus had just done was a terrible violation of the Law. You just do not touch lepers in Jewish society; you do not show compassion to them.

Luke 5:13 And stretching out the hand, He touched him, saying, "I will! Be clean!" And immediately the leprosy departed from him.

Jesus touches him and he could be considered unclean and ostracized at that point. Jesus would be considered to be under the defilement of sin because of touching this leper. He touched a sinner and He was tainted by contact. This is the understanding of the pharisees and how things were to be seen. Jesus took the sin of this leper. **He Who knew no sin was made sin for us.**

Then we are told what happened. The disease left this leper. All of the symbolism of this passage. All of the sacrifices and all that leprosy meant, it was all found here. An outcast, destroyed by sin, and the leprosy left him and he was cleansed. This had never happened before. A priest had to examine him and pronounce him clean. There would be washings and examinations. The priests could not cleanse a leper. They cured nothing. But Jesus cures this disease, that no one else could. There is no ritual purification here; it is an actual cleansing.

Mark 1:42 Immediately the disease left him, and he was healed.

This man happened to walk up to Jesus, but everyone scattered. There were no witnesses. In the Old Testament, there were many healers in the Old Testament; but none healed from leprosy, with 2 exceptions: Moses healing Miriam; Elisha who healed his servant Uziah. These were healings that represented Jesus Christ. Elisha and Moses represented the Person and work of Jesus Christ. Only the Messiah could perform a work like this, and Moses and Elisha were both types of Christ at this time.

Here, the reality does exactly the same thing. This time, it was by the One Moses and Elisha represented as types. Jesus performs here a true and real cleansing. The leper was doomed; he could be nothing other than doomed. And yet, Jesus heals him. The leper could say, "This disease, this sin, will cause my death." We are all born spiritually death. There is only one way to be cured; Jesus Christ on the cross.

The touch did not defile our Lord; Jesus was the One healing from the defilement of sin. He was the Healer. He freed man from the malady of sin. His contact with sin was real, yet symbolic. We are cleansed from it just as the leper was cleansed from it.

That was the identification that should have been made. The leper knew the sin of his disease would not hurt Jesus.

Jesus and Leprosy

1. The Lord Jesus Christ had superceded the law of cleanliness; He fulfilled this law. He superceded the law of nature herself.
2. This miracle could only be a verification of His Person with power over the most dreaded disease in the ancient world.
3. More importantly, the very person to cleanse from all uncleanness is the Lord Jesus Christ.
4. He was the Messiah with power over sin and death. That is what this all represents.

This wasn't some fluke; this was not a man who looked to have leprosy but did not really have it. He had a full-blown case.

He would be very emotional. He would be crying out, "I am well; I am overjoyed." He was extremely emotional. Jesus commands him to go to the priests of Jerusalem.

Luke 5:14 **And He commanded him, Tell no one, but go and show yourself to the priest and offer for your cleansing, as Moses commanded, for a testimony to them.**

Pick yourself up, dust yourself off; do not tell anyone anything. Go directly to the priest. There was an important reason why Jesus told this man to go and tell no one except the priest. This reveals everything about this incident. This will explain why this man was an utter failure from the very beginning. He is immediately disobedient.

He was given instructions, and he disobeys. He had his own agenda.

Lesson #0181 Matt. 8:4 Mark 1:43–45 Luke 5:14 Life of Christ 11/9/11 Wed

There is much more behind this miracle that first seems to be the case. We can arrest leprosy today with drugs, but we cannot cure it.

Lepers became outcasts; they are the worst of the unclean. The Jews interpreted the disease as a special punishment from God. The leper in the eyes of the legalists was doomed to a life a physical deterioration, which was often seen as a judgment from God and they would have a very lonely existence. They lived a hopeless and lost existence.

It was the total despair which accompanied this disease, which is why this miracle was so profound. Leprosy was the perfect picture of the human condition.

Why Leprosy Best Illustrates our Hopeless Condition

1. The physical ravages of this disease represented the scourge of sin on the human race. Our total depravity and deterioration.
2. The separation from others that the leper had to endure represented the total separation that sin brings between God and man.
3. The hopelessness of leprosy represents the inability of man to heal himself from the affliction of sin and to fellowship with God. No one can overcome their separation from God. It is a hopeless condition.
4. Leprosy was a hopeless picture of sin and death endemic to all mankind. The One Who could heal from leprosy could also cure man from sin and death. It should be crystal clear that He is the Messiah and the Savior.

What occurred after the healing of a leper Matt. 8:4 Mark 1:43–44 Luke 5:14

Only Jesus Christ could cure leprosy. When they discovered that they could cure this man, they would discover that Jesus is the Messiah; if He can cure leprosy, then He could also forgive sin.

Then Jesus sternly warned the man, “Say nothing.” No one was there because, when they saw a leper approach, they all ran. Even a touch could convey leprosy from one man to another. A leper would be stoned to death for just showing up in public. When Jesus performed this miracle, it was not witnessed by anyone.

How did the leper hear about Jesus Christ?

“Do not publicize that I have cured you. Say nothing to anyone what happened. Instead, show yourself to the priest. Then make the offering that Moses commanded.” Jesus wants the priests to recognize that this leper has been cured. When Bobby first saw this, you would think that Jesus would want this man to show himself all over the town as a public testimony of Jesus Christ. This was an unheard of, spectacular miracle. He warned the leper, “Say nothing; go straight to the priests and show them.” No one else. Why would Jesus want him to do this? The reason is very important.

Why Jesus Sent this Leper to the Priests

1. The priests were critical in confirming this miracle. They are the only ones who could confirm a miracle.
2. It was their job to diagnose leprosy and then to make a ritual purification for the leper. Then they could declare him clean, although this is ritually speaking.
3. The priest had to make this announcement; no one else could declare him clean.
4. According to the Law, the priests were to pronounce this man healed. Jesus fulfilled the law, He never violated it.
5. In their view, the priests would see Jesus as an interloper, taking on their duties.
6. Had this leper walked about this . This would have caused an uproar.

7. Jesus would have been branded a revolutionary. Forget the miracle; keep the letter of the Law.
8. Jesus did not need this man to be a public witness
9. He did not need this man as a local witness in that general area. He would provide a very important witness to the priests.
10. He would verify the present

Miracles are always performed for a reason. Jesus ordered this man to do exactly what the Law demanded. This would have been a heinous crime to overlook the Law.

This man could not be accepted in society unless this elaborate mission had been done. The priests had to sanction this cure. This was a ritual. However, they will be faced with a morality. Priests had gone through this ritual for centuries. Suddenly, they have a cure. The man would still be considered unclean. His claim of healing would be considered suspect if he was not sanctioned by the priests. Without this, his miracle would be for naught. They did not know that he was cured from leprosy.

The most important reason for him going to the priest was, he would be a testimony to the priests. This would alert them to the fact that Messiah has come. This would serve to show that Messiah had come.

How Would He Be a Testimony?

This would be one of the most important missions for a man in the plan of God during Jesus' ministry.

1. He goes to the priests and makes this claim.
2. The priests are bound by the law to investigate this situation.
3. The priest had to determine what he was before and what he is now.
4. They would question those who knew him back when.
5. The priest would also make inquiries as to the means by which the man had been healed. He was a leper; how did this happen?
6. The priests would understand that this indicates that Messiah is here. Thus, in their investigation, this would be done.
7. If the man had leprosy and was now clean; and if the cleansing was done, the religious leaders were His greatest opponents.
8. This would be a testimony to Jesus Christ.
9. After making this investigation, they will. The religious supreme court would rule, with all of the facts before them.
10. The entire
11. This would be evidence of Jesus' Messiah

This one many would have a great witness that none of the other apostles so Jesus guides this former leper to the priests and to no one else.

Matt. 8:4 Then Jesus told him, "See that you don't tell anyone; but go, show yourself to the priest, and offer the gift that Moses prescribed, as a testimony to them."

Mark 1:43 Then He sternly warned him and sent him away at once,

Mark 1:44 telling him, "See that you say nothing to anyone; but go and show yourself to the priest, and offer what Moses prescribed for your cleansing, as a testimony to them."

Luke 5:14 And He commanded him, Tell no one, but go and show yourself to the priest and offer for your cleansing, as Moses commanded, for a testimony to them.

What his guy did was just the opposite. This healed man did what he wanted to do and ignored the instructions of Jesus Christ.

This is as if you have the greatest disease known to man, and he did not follow the instructions of Christ; he ran out getting a. How often does emotion without thought

this man went his own way, despite of a direct order from Jesus.

Many people become Christians and completely ignore Bible doctrine, going their own way, doing whatever they think is Christianity. These never learned what was spiritual. They only knew what they wanted to know based upon

"What would Jesus do?" They have no clue; they are like the leper. They do exactly they want to do." This man got direct instructions; and disobeyed them. He failed to contact the priest. Jesus could not even enter to thow

Mark 1:45 Yet he went out and began to proclaim it widely and to spread the news, with the result that Jesus could no longer enter a town openly. But He was out in deserted places, and they would come to Him from everywhere.

Lesson #0182

Mark 2:1– Luke 5:17 Life of Christ

11/10/11 Thurs

About 2000 years ago, the Lord Jesus Christ healed a leper in an unknown town in Galilee. There were many miracles done by our Lord that were not recorded. Jesus told the leper, tell no one and go to the priests. When Jesus suggests something like that, it has great meaning. He needed to go to the priests to verify his status as clean. The necessary rituals needed to be performed as mandated by the Law. Also, the Lord wanted the priests to investigate this further, which would point to the Lord Jesus Christ. The former leper did exactly the opposite. He told everyone that he ran into and he failed to go to the priests. What happened was, he missed the plan of God for his life. Today, this is to ignore Bible doctrine. If you take in Bible doctrine, the plan of God will unfold for your life. People want to strain about knowing God's will. Most do not know what rebound is. It is doctrine that renovates the thinking and the more your mind is renovated the more you find yourself in the plan of God. You are given more to do as you become capable of doing it. The more you are mature, the longer you stay in fellowship and the more responsibility you are given.

If you are not capable of doing anything, then God is not going to entrust you with great assignments.

This man missed the plan of God for his life. No one got where they needed to go. No priest investigated the situation. Jesus could not easily go into a city because He would be mobbed. If He could cure a leper, what could He not cure? He was inundated with those who wanted to be cured; they mobbed Him for the wrong reasons.

Jesus needed to move away from the countryside of Galilee and back to Capernaum.

Matt. 9:1– Mark 2:1–12 Luke 5:17–26

Jesus did not do miracles for miracles' sake; this either involved positive volition or compassion or a purpose in the plan of God (all of them would have had a purpose in the plan of God).

His Own city is Capernaum.

Matt. 9:1 **He entered into a boat, and crossed over, and came into His Own city.**

Crowds gathered right out in front of His Own house. The Old Testament was the Bible; He would take the Bible and He would teach, just like in the old synagogue.

Mark 2:1 **When he entered again into Capernaum after some days, it was heard that He was in the house.**

They filled up the front of His house. This was a spontaneous gathering of people who wanted to hear Him. Now He spoke to the crowds in the town. They surrounded Him even before He could get out of His house. The Jews would have been in the synagogue, but there are gentiles there as well. Those who were positive came to hear Him.

Mark 2:2 **Immediately many were gathered together, so that there was no more room, not even around the door; and he spoke the word to them.**

As Jesus taught, there were healing incidents occurring. However, all of this occurred in the plan of God. Everything that He did was a part of the plan of God. If He was out of the plan of God, that would be sin; and Jesus did not sin.

Luke 5:17 **And it happened on one of the days, even He was teaching. And Pharisees and teachers of the Law were sitting by, who had come out of every village of Galilee and Judea and Jerusalem. And the power of the Lord was there, for the curing of them.**

There is always a reason why the Holy Spirit guided the Lord to heal. The reason for the leper was quite simple; a mission to the priests. Now Jesus is teaching and healing at His Own home.

However, there is also some organized opposition which has developed. The religious leaders had appeared from many different areas and they had great influence over the people who had gathered. What they taught was antithetical to the teachings of Jesus; they were still respected for their positions and their power.

Jesus had to clearly differentiate Himself from the false teaching of His organized opponents. Jesus would perform an amazing miracle under very weird circumstances, which would be a definitive statement to His opposition. It was also a public rebuttal against the opposition for the consumption of the crowd. They needed to see the difference between the truth and the lies.

Luke 5:17 **And it happened on one of the days, even He was teaching. And Pharisees and teachers of the Law were sitting by, who had come out of every village of Galilee and Judea and Jerusalem. And the power of the Lord was there, for the curing of them.**

There just happened to be a few pharisees and teachers of the Law, and they had come from every village of Galilee and Judæa and Jerusalem.

What's Happening Here?

1. This is the very first account in the gospels of a coordinated resistance to Jesus Christ and His ministry. These were the occupy Capernaum crowd.
2. This was a planned gathering of the adversaries that Jesus would face for the rest of His life. This is an organized resistance.
3. This group was made up of pharisees and the doctors of the Law and scribes from Jerusalem. The scribes searched the Scriptures; and this included their legalisms and Jewish traditions and the teachings of the rabbis.
4. They took note of what was going on in Galilee. Word had come to them of a messiah's presence (in their viewpoint). There has been many fakirs during the course of Israel's history claiming to be the Messiah. The duties of these teachers were to expose these messiahs as false. They could not ignore what was happening in Galilee.
5. They formed an investigative committee to probe this healer and messianic claimant.
6. These men of the committee were prepared to refute the one they already viewed as an imposter. They came to refute; not to hear.
7. These doctors of the Law, the PhD's of Judaism, represented the cream of Judaistic hierarchy. They emphasized Jewish traditions over pure Scripture. Jesus did not conform to their standards.
8. They were prejudiced toward Him from the very beginning. They simply rejected the Lord, although there were a handful who believed.
9. These scribes and pharisees were the policemen of the religion in Palestine and they were very jealous of their position and power.

10. They would not tolerate challenges to their high status. Anyone claiming to be the messiah was a challenger to their authority. They are self-centered, arrogant religious zealots.
11. They approached the Lord Jesus Christ with a skeptical attitude; they viewed Him as just another heretic that needed to be squashed; and His followers needed to be turned away from His teaching.
12. They assembled to see about this miracle worker and to refute His claims about being the Messiah.

Jesus would use the paralytic to illustrate truth to His religious inquisitors and to the crowd that He is the Messiah. Those who came to squash Him would be squashed.

There was a huge crowd around the house and no one could get to the door. 4 men were bringing this paralytic man on a cot. There was no way that they could get close. They were resourceful and persistent.

Luke 5:18 **And behold, men carrying, on a cot, a man who was paralyzed. And they sought to bring him in and to lay him before Him.**

These men represented faith and acting upon this faith. All of this was present in these 5 men. So they got an idea. They were not to be denied.

Luke 5:19 **And not finding a way by which they might bring him in through the crowd, going up on the housetop, they let him down through the tiles with his cot into the midst, before Jesus.**

The removed portions of the roof where Jesus was. They dropped down on a litter a man. Houses in that area were usually constructed of limestone with a limestone stucco on the outside. There were tiles for the roof which were easy to remove without destroying the tiles themselves. Now, there are 4 men doing this, so they had to move quite a few tiles.

Jesus possibly stopped and watched this operation; and much of the crowd was watching this, wondering what was going on.

When there was a hole big enough to let the paralytic through, they let Jesus down through this roof. A bed held by ropes being lowered down. This pallette would be lowered fairly rapidly. He was staring up at the stars and now staring up at the Lord. When the pallette comes to rest, it is clear that this man is very weak and very ill. He cannot even utter a word; he is that weak. Being there means that he had faith in Jesus Christ. He was certain that Jesus was the One He was seeking. He was seeking a new life and he wanted to be bodily renovated. No one had ever heard of a paralytic being healed. And here he was in front of Jesus expecting to be healed.

All 5 of these men were convinced that this is the Messiah; which is in direct opposition to the gathering of pharisees and scribes.

Mark 2:4 When they could not come near to Him for the crowd, they removed the roof where He was. When they had broken it up, they let down the mat that the paralytic was lying on.

Lesson #0183

Luke 5:17 Life of Christ

11/13/2011 1Sunday

Phone problems; a communion Sunday.

The religious leaders became angry and jealous that Jesus was drawing crowds away from His teaching. This first occurred after He took His first journey through the towns of Galilee. He began to teach and He was mobbed at His front porch. So He would preach right from there.

Jesus could hardly walk around town without people mobbing Him and wanting to see miracles.

This is the first account of a coordinated resistance against our Lord's ministry. Pharisees were there and scribes (PhD's in Judaistic theology) and they were from all over Palestine, and they were prepared for Him. They had come up with a strategy and they had come up with an assault. They were the cream of the Jewish religious hierarchy. They sent in the best team and they sent in a prepared and organized group. They would watch and wait for a misstep by this Miracle Worker. They expected to catch Him in a misstatement and they would then pounce upon Him and discredit Him before all those who were listening to Him.

They viewed Him as a complete charlatan who needed to be repressed. They could not stand grace. But He kept on performing these pesky miracles of healing. This made it an inopportune time to oppose Him. They realized that He was most popular when He performed a healing or a miracle. They did not want to discredit themselves; they wanted to discredit Jesus. They followed Him everywhere, and they were waiting to pounce.

Luke 5:17 And it happened on one of the days, even He was teaching. And Pharisees and teachers of the Law were sitting by, who had come out of every village of Galilee and Judea and Jerusalem. And the power of the Lord was there, for the curing of them.

Lesson #0184

Lk 5:17, 19 Mk 2:4 Mt 9:2 Life of Christ 11/13/11 2Sunday

Bobby prefers *narrative over story*; *The Greatest Story Ever Told*. We are in the midst of one more. Each miracle has a specific meaning.

Now we have another set of unique circumstances around a miracle. Now, there will be an opposition power for this next miracle. After Jesus first great journey through Galilee, there is an organized resistance against Him.

There were pharisees and doctors of the Law. These are men who know their theology well. They decided that they needed to put a stop to this once and for all. They figured that they would discredit Him.

Bob spoke from the pulpit and all kinds of books came out and all sorts of people didn't like him and wrote all kinds of books. He was discredited in many quarters by what he said; yet his ministry went on for 53 years. Jesus faces such attacks and discrediting for all of his ministry, and it was mostly coordinated from this point on.

They waited until He would say something they did not like and then they would pounce on Him. They are sitting around, nearby, listening to Him, waiting for the right time to attack Him. He would be healing people and they did not want to cause a problem then.

They were waiting for Jesus to be discredited. Nothing around Him was usual and predictable. He was dynamic and convincing when He spoke. He was so different from the legalism of Judaism. How could they resist His teaching? But they did. What He was teaching was impossible to deny. These pharisees were so blind so that they had to distort it in order to refute it.

This happens today. People don't hear what is really said. Nobody listens to anyone else; they just want to discredit the opposition. In that audience were those who hated Him and they were simply waiting.

In the middle of His sermon, He was interrupted, which is not tolerated at Berachah. The teaching of the Word of God is the most important thing that can be taught is the Bible.

Luke 5:17 **And it happened on one of the days, even He was teaching. And Pharisees and teachers of the Law were sitting by, who had come out of every village of Galilee and Judea and Jerusalem. And the power of the Lord was there, for the curing of them.**

While this is going on, there are 4 men who are carrying a man on some sort of bed and they want to bring it up front because he is a paralytic. The crowds were already formed around our Lord by this time.

Luke 5:19 **And not finding a way by which they might bring him in through the crowd, going up on the housetop, they let him down through the tiles with his cot into the midst, before Jesus.**

This crowd kept them from getting close, so they managed to get onto the roof and they cut across a hole in the roof, and down they bring this man on ropes on this litter. This was necessary for what would happen next.

Now this man is staring right into the eyes of our Lord. Now everyone is staring at this man on the pallette and he wants to be healed. Even the pharisees can observe this. This man wanted a new life; a new body. He wanted to be renovated.

Modern medical science might have some therapy available today to help regenerate some nerves of this man. He was in a hopeless situation. He could not move. He was just lying there. Only his eyes moved. There was no cure in that time and place. They expected to be healed simultaneously. They expected to be renewed and regenerated bodily.

These friends of his are very persistent in getting him to a place where he could be healed. He knew exactly Who was in that house and speaking to this crowd. These 4 had already believed in Christ, as did their friend. All 5 were entirely convinced of our Lord's messiahship.

Mark 2:4 **When they could not come near to Him for the crowd, they removed the roof where He was. When they had broken it up, they let down the mat that the paralytic was lying on.**

Jesus, observing the faith of these men—all 5 of them. He tells the man, "Take courage, my son, your sins are forgiven." The doctors of the Law saw this statement as being heresy. Jesus just confirmed the heresy of their faith. The Lord gave affirmation of spiritual healing to this man. He did not immediately heal the crippled body. He could have said, "Get up and walk." But Jesus knew that these doctors of the Law were sitting right there. Therefore, Jesus tells the man, "Your sins are forgiven."

There was a gasp and a smile from the front row, from these teachers of the Law.

Jesus calls this man "My son" and tells him to cheer up because his sins are forgiven.

This man was not physically healed except that Jesus wanted to teach something to the crowd and the Judaizers. Only God had the ability to forgive sins. So these rabbis figured that they had Jesus. This was a mistake, in their thinking.

Rabbinical theology taught that, if a person had a physical disability, that God was punishing that person for sins that he had committed. Only God could forgive this set of sins. They determined that the paralytic was just being punished by God. When Jesus said, "Your sins are forgiven" that was something only God could do. This was a clear message of his claim of deity. There is a man standing in this room; and it is clear that Jesus is flesh and blood; and yet, He has just claimed, by forgiving these sins, that He is God. He did it right in the face of this crowd, which included the men who had come to discredit Him. When they heard these words, they gasped. They knew that anyone who usurped the prerogatives of deity should be stoned to death. Right in front of all these doctors of the Law, He just claimed to be God.

Matt. 9:2 **Behold, they brought to him a man who was paralyzed, lying on a bed. Jesus, seeing their faith, said to the paralytic, "Son, cheer up! Your sins are forgiven you."**

Jesus was claiming to be the God of the Old Testament; right there. They wanted to discredit Him in the worst way. They hated Him.

They would not believe anything about the Messiah. But now, they would get absolute proof from the very man that Jesus had forgiven sins. They would have to believe their eyes and their ears. Would they do this or fall back on their prejudices.

They are sitting there; a pallette is in front of them; and Jesus says, "Your sins are forgiven" to this man. This gets the attention of these law-keepers. Not even visual evidence will

change their minds. When you witness for Jesus Christ, if someone will not believe, then, they will not believe.

If you are an expert in apologetics, it does not matter. A brilliant argument in favor of Jesus Christ is not the deciding factor. What is, is the positive and negative volition of the hearer. These doctors of theology are about to get empirical proof that Jesus is the Messiah. We don't see things occur right in front of our faces; but they get to hear it. They hear Him speak; they see what He does. But their volition is locked in negative.

People are as hard as flint when it comes to the gospel. Negative volition is vicious. This is one of the great demonstrations of all time. Jesus will heal this man, and they will remain negative.

People say, "Don't confuse me with the facts." These men were not to be convinced even by that which they see in their own faces. They are very similar to the Exodus generation. They saw the greatest miracles which delivered them from the bondage of Egypt, but they just rejected God, time after time, and they complained. All of these miracles they saw over and over again, and they did nothing but complain and reject God.

In the next few verses, Matt. 9:3 **The Scribes began to reason among themselves. "This fellow blasphemes; who can forgive sins but God alone?"** Jesus said this to get just exactly this reaction. They are indicating that they understand the issue. These are the doctors of the Law. "Heretic, liar." They are setting themselves up for the fall. Jesus is setting them up exactly for the fall. **Jesus, aware of their reasonings, asked, "Why do you think evil in your hearts?"** Jesus said this for the crowd. They knew that there were teachers of the Law right there.

Lesson #0185 Mk 2:9, 13 Lk 5:17–26 Mt 9:2, 4 Life of Christ 11/16/11 Wed

Luke 5:17 **And it happened on one of the days, even He was teaching. And Pharisees and teachers of the Law were sitting by, who had come out of every village of Galilee and Judea and Jerusalem. And the power of the Lord was there, for the curing of them.**

This is that organized group of religious types, waiting to catch Jesus saying something which is problematic. Jesus is also surrounded by a mob as well. They had developed or were developing a strategy to take Jesus down. They had to defame Jesus in some way or expose Him as a charlatan; and there had been plenty of charlatan messiahs in the past. There were many who had claimed, in Israel, to be the Messiah; and the pharisees looked to straighten everyone else out.

They wanted to turn the people from grace back to Judaistic legalism. This is the first appearance of a coordinated attack. They had opposed Him in the past and had become angry with Him from time to time, but this time, they came from all over and they were organized. Opposition had formed and the word had gotten out.

The confrontation ended up being much different than what they expected to occur. There was a paralytic man.

Luke 5:18 **And behold, men carrying, on a cot, a man who was paralyzed. And they sought to bring him in and to lay him before Him.**

How was it that they managed to get on this roof? How large was this place? These 5 men had faith because they were persistent in their actions. They understood Who was speaking and they functioned corporately in response to their faith.

Luke 5:19 **And not finding a way by which they might bring him in through the crowd, going up on the housetop, they let him down through the tiles with his cot into the midst, before Jesus.**

Then Jesus tells them something that they did not expect. Jesus, in front of a very large crowd, "Be happy, your sins are forgiven you." Jesus, speaking as God, told this man that his sins were forgiven. The pharisees understood that this was a problem, obviously not believing in Jesus.

Matt. 9:2 **Behold, they brought to him a man who was paralyzed, lying on a bed. Jesus, seeing their faith, said to the paralytic, "Son, cheer up! Your sins are forgiven you."**

They understood that Jesus was claiming to do something only God could do. But Jesus knew exactly what they were thinking. He could read their faces as a man and He could read their thoughts as God.

Luke 5:21 **And the scribes and Pharisees began to reason, saying, Who is this who speaks blasphemies? Who can forgive sins, except God alone?**

Matt. 9:4 Mark 9:4 Luke 5:22

Jesus speaks to them immediately. He knew their thoughts.

Luke 5:22 **But knowing their thoughts, answering, Jesus said to them, Why do you reason in your hearts?**

The pharisees are somewhat surprised that Jesus figured out what they were thinking. The crowd is perked, wondering what is going on. They saw all of these pharisees. They are surprised what Jesus is saying. But the crowd likes this because the pharisees are bullies.

Matt. 9:4 **Jesus, knowing their thoughts, said, "Why do you think evil in your hearts?"**

These great doctors of the Law, Jesus asks them a question. Jesus is doing this for the benefit of the crowd.

They pharisees understand that anyone can see the words, “Your sins are forgiven.” This is a phoney messiah, in their eyes; so he is just telling these people what they want to hear. Merely speaking these words is a meaningless act. However, if Jesus told this man to stand up and grab his bed and walk, this would be quite dramatic. This would indicate that He had divine power.

Jesus is using fortiori logic; if I can do that which is difficult; then it should be obvious that I can do that which is easier. If Jesus could heal the man, the easier is to forgive sins. This would show unequivocally that these are works of deity.

They could understand this logic.

The Logic of Jesus

1. If Jesus healed the paralytic, which would appear to be the more difficult thing to do, then He could do the easier thing.
2. Logically, He could do the easier, which is to say, “Your sins are forgiven you.”
3. If this is all true, then there is a case to be made that Jesus could really forgive sins.
4. Our Lord was setting them up for the empiracal evidence of His Deity.
5. He is paving the way for saying and doing that which is irrefutable.
6. When Jesus heals the man, they would have to admit that He is God. It is logical and they see it happen.
7. If they were logical; if they used reason, and if they believed their own eyes, rationalism and empiricism, then they could draw no other conclusion. This is Messiah and God; the God-man.

Jesus stands before these doctors of the Law and offers proof that He is the God of all mankind. This is a singular moment. What He is saying is, the entre cass that he just prove, if the paralytic stands up and walks.

Andi If the Paralytic Is Cured

1. If the paralytic is healed, then, logically he was spiritually healed as well through the forgiveness of sins.
2. If he walks away, Jesus is Who He claims to be.
3. If the paralytic did not walk away, Jesus would have been an imposter.

Mark 2:9 **Which is easier, to tell the paralytic, 'Your sins are forgiven;' or to say, 'Arise, and take up your bed, and walk?'**

The crowd is caught up in this. Who are the real charlatans?

If Jesus could do the hard, create the entire universe; then He can do the easier, which is to heal this man. Jesus gives this man the power to pick up his bed and walk home. He had been a paralytic for years.

Luke 5:24 **But so that you may know that the Son of Man has authority on earth to forgive sins, He said to the paralytic, I say to you, Arise, and take up your cot and go to your house.**

The paralytic man gets up and walks, and he glorifies Jesus Christ, Who is God. These pharisees acquiesced to the logic of our Lord, and now they had to admit, logically, that Jesus was God. Jesus had turned the table on them, and they had nothing to say.

What Is Going on with These Pharisees?

1. The blindness of these pharisees is exposed; the religion of the Jews is exposed as being bankrupt. Jesus represents grace.
2. At the same time, Jesus Christ is revealed as the One True God and Savior.
3. In one miracle, Jesus completely refuted His opposition and proved the infinite breadth of His person.
4. It did not change one thing in the souls of the negative doctors of the Law the evidence of their own eyes was not enough. They would simply try harder. That is the blindness of negative volition.

Luke 5:25 **And immediately he rose up before them and took up that on which he lay. And he departed to his own house, glorifying God.**

All who saw what happened were amazed and fill with awe, and they glorified God, saying, "We've never seen anything like this. Composite verse. There was positive volition in this crowd, except for the religious leaders in the crowd.

Satan knew the glory of God and he still rebelled. So why not this religious group.

Luke 5:26 **And they were all amazed, and they glorified God and were filled with fear, saying, We saw wonderful things today.**

These pharisees have determined that they are going to defeat our Lord. Negative volition is so prevalent in religion. Men will sell out for a little money, a little recognition; something which catches their eyes.

How these pharisees think is exactly how God thinks. These men are in the process of rejecting Jesus Christ. They came there rejecting Him and they will leave rejecting Him.

After this incident, Jesus just went on teaching.

Mark 2:13 **And he went out again beside the sea, and all the crowd was coming to him, and he began to teach them.**

We go to a new incident now. Jesus will call another disciple, and his name is Matthew, but Jesus will call him Levi, the priestly tribe. They were charged with going into the Temple and doing all of the sacrifices; the pharisees were the follow-on to the pharisees; they took over their duties of the Levites. Matthew was a hated person a member of a

hated class. No one likes a tax collector. The Levites collected a tax and that is what Matthew did for a living.

Lesson #0186 Luke 5:27 Matthew is called Life of Christ 11/17/11 Thurs

Maybe a day later, Jesus faces another attack. Jesus calls Levi. Matt. 9:9–13 Mark 2 Luke 5:27–32

Luke 5:27 **And after these things He went out and saw a tax-collector named Levi, sitting at the tax-office. And He said to him, Follow Me.**

Matthew is a τελωνης. He is a tax collector. He is not a welcome addition and he might have shocked the other disciples.

Tax Collectors in Palestine

1. Such men were hired by foreign officials.
2. They were contracted out to do a job; more or less independent contractors.
3. They were a collection agency.
4. The Romans hired the tax collectors who were Jews.
5. This system of tax collecting, hiring men to collect taxes, was a very corrupt system.
6. The tax collector had great opportunity to exercise greed and injustice. They took the opportunity to cheat.
7. They made exorbitant amounts of money at the expense of other Jews. They were licensed robbers. Not unlike the IRS.
8. They were the most hated class of Jews in Palestine. Especially by the religious hierarchy. They were in constant contact with gentiles. They were entirely unfit to associate with Jewish society. They were viewed as traitorous scum by the pharisees because of their relationship to Rome. They fell into the same categories with prostitutes, gamblers, thieves, and they were seen as leeches on society. They often skimmed money from the top of the taxes and the Romans expected them to do this. They used the system to great advantage. This was a reminder to them of the subjugation of the Jewish people to Rome.

Rome was almost like Egypt to them, as the Jews thought of it. They were under the thumb of Rome and they were reminded of this when they paid taxes. As tax collectors go, he was the worst type of tax collector. He was standing in the tax office; he was over other tax collectors. The tax office was the Roman custom house, and it was located along the highway along the sea of Galilee. It was right in the middle of all commercial traffic. Sitting in this office meant that Matthew assigned a tax to all exports and imports. He took a toll or a tax on things as they went by. He could skim a great deal of money. This was a particularly lucrative station; and he took bribes as well. He was involved in all of it.

Matthew became very wealthy. When a tax collector became wealthy, everyone knew exactly how it happened. Therefore, he was double hated. Matthew had no friends in

Jewish life. He was segregated from Jewish life. There was no hope for such a man; the lost of the lost, shunned by all decent people in Palestine.

Certainly, he could have no association with God. In the religious self-righteousness of the pharisees, they determined that Matthew was far outside of Judaism, unable to forge a relationship with Matthew.

Jesus walks into the office and tells Matthew, "Follow Me." Jesus called this detested man into service. He is a man that the religious types assumed could not have a relationship with God, and yet, Jesus calls him.

There is a great deal of irony in this calling. What a picture of the grace of God. Jesus offering this man a relationship; fellowship. Calling a tax collector was a great strike against Jesus and it caused Him to be hated all the more by the religious types. They could not see the Messiah associating with a tax collector. They expect the Messiah to be thrown off the shackles of Rome, and Jesus is here associating with a tax collector.

Our Lord's gracious attitude became very apparent, particularly when contrasted to the attitude of the pharisees. "I came to seek and save those who are lost." Matthew fits this bill.

What would the pharisees do, if they saw the office of Matthew. They would make a wide berth around the office of Matthew. This would have been consorting with the enemy. There was not an ounce of grace in the pharisees.

Graciousness is the difference between Christianity and every other religion on this earth. Religion expects man to work for his salvation. Jesus Christ is the epitome of grace. Grace is magnetic to those who have no delusions about their grandeur or their worthiness.

We are worthy of the favor of God, but it is based upon what Jesus has done on our behalf.

The pharisees were very class conscious. They saw themselves as above the rest of society. Jesus did not come to foment class warfare. The pharisees came to push class warfare all of the time, against the Romans and against the great unwashed.

The pharisees and Jesus confronted one another on another time on tax matters. Pharisees hated that they had to pay taxes to Rome, so they asked Jesus about paying taxes to an oppressive government. They got irate when Jesus would not talk down tax collectors.

Render unto Cæsar the Things That Are Caesar's

1. Jesus made it clear that there was nothing wrong with paying money to the Roman government. The Jews hated this idea.
2. Jesus made it clear that the Romans had the authority in the land and that they maintained order.

3. The Romans kept the peace and administered the various functions.
4. Rome represented divine establishment. Jesus is simply giving them divine establishment viewpoint.

The pharisees tried to discredit Jesus whenever they could. Picking up a tax collector as a disciple is a good reason to take Jesus down. This gave them another grievance against Jesus, and that would be their goal to eliminate Jesus and remove Him from this earth.

Opposition to Jesus Christ always turns to blessing. We are a client nation and we are under attack. The opposition to this nation is overwhelming. We have never had a greater era of communication to tell us how much others want to destroy us.

Jesus understands His mission and understands the rejection. Jesus does not care who thinks what about Him. He has a plan for us and we continue to grow if we stay in this plan. The greatest thing that we can do for humanity is to stand for Christ.

Luke 5:27 **And after these things He went out and saw a tax-collector named Levi, sitting at the tax-office. And He said to him, Follow Me.**

This offer of salvation is available to anyone, include the total reprobate, Jesus Christ is the only hope for mankind. Religious leaders hold no hope for anyone.

7 centuries after Jesus came Mohammed, and he was the epitome of religion the oppression. Jesus did a lot of things that were not politically correct. This is still the devil's world. Religion is one of Satan's greatest concepts.

Lesson #0187 Lk 5:27–27 Mt 9:9 Mk 2:14 Life of Christ 11/20/11 1Sunday

Jesus Christ made it clear why He took upon Himself humanity. **"I have come to seek and save those who are lost."** We are all the lost. There is not one human being who is not lost. We are dead in our trespasses and sins. Adam's sin is imputed to us and we inherit his sin nature, which makes us dead. There is an insurmountable barrier between us and God. We are without hope and unable to escape God's righteous wrath against us. We cannot hope to meet His perfect standards of righteousness. None of us are better or worse in God's sight. We are all simply lost, which covers a wide range of behaviors, thinking and attitudes. It covers all mankind; and we are unable to scale the barrier which is between us and God. There is no way that we can impress God with our righteousness and goodness.

Jesus came to this earth to deliver us from our sins. He is the only One Who can remove the enmity between us and God. He knocks down the barrier. He is our substitute; He is the substitute for all mankind. He was judged by God for our sins. By this work, Jesus rendered all men savable, which is unlimited atonement. So all men can be saved by faith alone in Christ alone. Our dismal lost condition has now been solved. Not all people express faith in the Lord Jesus Christ. Many do reject Him as Savior. However, Jesus

seeks us as long as we live. We are lost but we can be found. Our Lord finds many that He seeks. He finds those who recognize their need of Him. Those who appropriate the grace of God through faith. Those are the ones that He finds. Those who realize, like Isa. 64:6, that **all of our righteousness deeds are like a monstrous rag in His sight.** Eph. 2:8–9 **Our salvation is a gift from God and not of works, lest any should boast.**

The paralytic episode is an example of those who have faith in the Savior. The pharisees stand out the legalism, on their law-keeping, on their self-righteousness. They just knew that they gained the favor of God every single day with their wonderful lives of righteousness. They are poster children for Isa. 64:6.

We come to another important incident, where Matthew is called; a hated, heinous tax collector.

The healing of the paralytic shut down the attacks of the pharisees, as well as His questioning of them.

Jesus walked out to the Sea of Galilee, which was just outside of town. Jesus said to Matthew in the tax office and said two words, "Follow me."

Telonyas is a word that would gain a scowl from any Jew. They were hated in all of Palestine. These men got very wealthy off of tax collecting, because they skimmed the top of the monies that they took from their fellow Jews. They were in constant contact with gentiles and they were seen as traitorous scum and despised by everyone. They could not even involve themselves in religious Judaism.

Luke 5:27 **And after these things He went out and saw a tax-collector named Levi, sitting at the tax-office. And He said to him, Follow Me.**

Mark 2:14 **And as he was passing by, he saw Levi the son of Alphaeus sitting at the tax booth, and he said to him, "Follow me!" And he stood up and followed him.**

Matt. 9:9 **As Jesus passed by from there, he saw a man called Matthew sitting at the tax collection office. He said to him, "Follow me." He got up and followed him.**

Masculine_noun: (τελώνης) [pronounced *tehl-OH-nace*], which means, 1) *a renter or farmer of taxes; 1a) among the Romans, usually a man of equestrian rank; 2) a tax gatherer, collector of taxes or tolls, one employed by a publican or farmer general in the collection of taxes. The tax collectors were as a class, detested not only by the Jews, but by other nations also, both on account of their employment and of the harshness, greed, and deception, with which they did their job.*. Thayer Definition only. Strong's #5057.

Matthew became, immediately a disciple, along with Peter, James and John. He was in total association with God in Christ. The legalistic pharisees would never allow something like this. Matthew recognized his own personal defects. He understood the gospel message of Jesus Christ. This response indicated that he had already heard the message

of Jesus Christ. He knew something about who Jesus is. Matthew acknowledged that Jesus is the Messiah, and, knowing himself to be unworthy, he followed Him. This is the picture of grace and the seeker who knows that he is lost.

Matthew does not ask, "How long will we be gone? Where are we going? When can I get back?" Matthew was ready; he was ready to follow our Lord.

This caused the pharisees to become more and more enraged. They see the most hated people in all of society following our Lord. Their antagonism knows no bounds.

If this Jesus Christ is Who He claimed to be, they pharisees believed that He would have nothing to do with such filth as Matthew. The pharisees could not believe that the Messiah would associate with such men.

The pharisees wanted the Messiah to come to them and say, "You guys are swell; you are among the chosen. You have earned heaven." But Jesus was not going to say that. No one gains the favor of God through their own righteousness. This is a rejection of grace.

When you consider the grace of God, then what else is there. If there is a God, what else is there? What else makes sense? The pharisees rejects the grace of God. There is no change of mind for the pharisees. They are not willing to repent. They were not willing to change their mind about the Messiah.

Here may be the key to repent and the Messiah; they all expected the Messiah to be the Conquering Hero; and Jesus is the Suffering Servant instead. That is how they are to change their mind.

Matthew and his friends had found the answer in God's grace. They were convinced of Jesus' Person and they are right. It was not the tax collectors who are cut off from God; it is the religious leaders who are cursed by God because this is what they chose for themselves. In their self-righteousness, these pharisees were depending upon their own righteousness.

Luke 5:28 **And leaving all, he rose up and followed Him.**

Lesson #0188

Luke 5: Life of Christ

11/20/2011 2Sunday

There are self righteous believers all over the place in churches right now, who think that they are just great people and that God has saved them because of their good behavior and charity, etc. The grace of God is the only thing; it is the only thing that saves us. It is what the spiritual life is all about. Grace apparatus for perception is what we need to grow in grace and in the knowledge of our Lord and Savior.

Grace orientation is one of those things which is very rare. When we see it, it stands out. Humility is lacking. People are too often impressed with themselves.

When we look at Matthew as over against the pharisees, that you have religious leaders who are self righteous and see tax collectors as being traitors. They are slave to a gentile nation and gentile rulers; and the Jews hate this.

These pharisees are the most self righteous of the most religious people.

The Mosaic Law is the best law to appear on this earth, but for the individual, what is it? Is it the Ten Commandments? More importantly, the Law, the more that you see it, the more you realize that you cannot keep the Law in its entirety. You cannot keep all of the statutes of the United States. There are so many codes in our legal system that no one knows all that is there.

Everyone seems to dislike lawyers like tax collectors, until you need one; and then they are your best friend.

The religion of the pharisees, the self-righteousness, their desire to find favor with God, is pointless. Matthew is fully aware that he is saved by grace. Regardless of where we came from or what kind of person we are, Matthew is now identified with Christ, with the Messiah. He is no longer the hated tax collector but he is a part of God's family. He knows that he is the worst of the worst. He knows that he is not a very good guy; but he is now a member of the family of God. This evil man, this traitorous scum, now possesses the righteousness of God.

Water baptism was an acknowledge of repentance before the entire world. It represents your position in Christ. It is a witness to the change of mind in your life. There is no record of baptism for Matthew; none. The only gospel record of Matthew is, he is called to follow Jesus and he followed Him. Baptism is not a part of Matthew's conversion, nor is baptism used as a testimony to his change of mind.

Here is what Matthew did; he threw a party, a reception, a great feast, and this confirmed to all that he had believed in Jesus Christ.

Matthew, the outcast, the hated, the scum, throws a party to show his association with Jesus Christ. Rabbis did not usually associate with these people, and Jesus was known as a Rabbi, and He was presented as a close, personal friend of Matthew. This party was in the face of the self righteous pharisees.

Matthew did not throw this party because he was vindictive. He was not trying to upend the pharisees, to show them up. Matthew gave this banquet in order to show his joy in being saved by Jesus Christ. This banquet is a joyful occasion. It was the way that Matthew chose to reveal his new relationship with Jesus Christ.

Matthew that he did not earn or deserve anything. He knew this. The pharisees would agree with that much.

This meal is similar to communion. It is at the banquet of the Last Supper where Jesus introduces the Communion service. This is mandated for believers in the Church Age. Not even baptism is mandated. So, this communion has the same meaning then as now.

Matthew celebrates the Person and work of Jesus Christ. This is a very effective way of identifying with the Lord Jesus Christ. What do you think worship is? We worship in Spirit and truth. We also worship because we also appreciate what He has done. Giving is an expression of faith and because we love the Lord Jesus Christ. If you do not have that motivation, then keep your money in your pocket.

Bobby often thinks of his father. He is one of the biggest tippers. Bobby would gasp when he would see how much he tipped. People would line up to carry his bags. Waiters in restaurants would fight to have his table. There was a reason for this beyond personal generosity. He did this because he wanted to express God's grace toward others. This point was made with Bobby. He never talked about this much. Bob was gracious and never braggadocios.

Matthew, in his reception, invited many of his friends, tax collectors and prostitutes. This is a very expensive feast, one worthy of his financial condition. Bob did not have great amount of money. He used money to express grace. He looked upon what he received as a salary as a matter of grace.

No sum of money was too much for Matthew to express his appreciation for being made free in Jesus. As Matthew grew, he become more and more grace oriented. He was a very wealthy, wealthy man. He had just received from Jesus Christ the greatest thing that had ever been given to him. He wanted to celebrate that which was given to him.

Luke 5:29 **And Levi made a great feast in his own house for Him. And there was a great company of tax-collectors and of others who were reclining with them.**

The worst of the worst came to eat here. There were many and they were following Him. Matthew is showing his appreciation. There is a room filled with tax gatherers and prostitutes and other reprobates with Jesus, appreciating His grace.

You can get way off track the more quickly that you stray from Bible doctrine.

By attending this feast in honor of the Lord Jesus Christ, He made Himself anathema to the religious leaders. Everything that He did put Him in violation of their self righteous attitudes. Their anger and jealousy knew no bounds. Jesus came to seek and save those who are lost. They all heard the same message and they had the ability to accept or reject that message. That pharisees and the Scribes did not see it this way. They were above all of this.

Matt. 9:10 **It happened as he sat in the house, behold, many tax collectors and sinners came and sat down with Jesus and his disciples.**

Luke 5:27 **And after these things He went out and saw a tax-collector named Levi, sitting at the tax-office. And He said to him, Follow Me.**

Luke 5:28 **And leaving all, he rose up and followed Him.**

Many people give no thought to what their future will be; they just enjoy themselves and what they have. However, Matthew did have thoughts about the future, and He believed in the promise of God and in the Lord Jesus Christ as the Messiah.

The religious leaders renounced these sinners and tax collectors and did not see them as being a part of the eternal kingdom of God.

Matthew, once he dropped everything and followed Jesus, he wants to honor the King of Kings and he wants to celebrate his salvation. This would have been a huge spread; a huge Thanksgiving dinner. Matthew identified with Christ; not by being baptized. A party was how Matthew wanted to thank Jesus. He identified with Jesus through this party.

The meaning of this meal was not lost on the pharisees. They knew exactly what was going on. Matthew, the hated outcast, was socializing with Jesus Christ, as if he was one of our Lord's closest associates.

Luke 5:29 **And Levi made a great feast in his own house for Him. And there was a great company of tax-collectors and of others who were reclining with them.**

Mark 2:15 **And it happened as Jesus reclined in his house, many tax-collectors and sinners also reclined with Jesus and His disciples. For there were many, and they followed Him.**

The scribes and pharisees began grumbling against the disciples, and asked about them having this great banquet with tax collectors and sinners. The scribes and pharisees were excluded from this great party, and only the worst in town were there. Jesus did not accept the religious types, but He accepts the sinners.

Their character was completely exposed here. They showed up anyway; they crashed the party. They were there observing. They did not sit down to eat with them, but they watched over what was going on. Now, these religious types were never consider sitting down with the rejects and sinners and traitors.

Their hypocrisy and legalism was exposed for all to see. All that Jesus did was directed toward grace orientation.

If the pharisees had been true to their religious creed, they would not even go into this banquet; that would have defiled them. But they had to see what was going on with their own eyes.

There are hypocrites everywhere. Certain politicians would gladly pursue positions which are against the constitution for their own agenda; in their "I know what's best for you"

approach. Big brother doesn't know what any of us need. They would stifle freedom of speech in order to further their agenda. They would pass legislation to stifle the teaching that homosexuality is a sin. If they can't get around it, then they will make laws to keep us from talking about it in that way. They would remove Christianity from the forum in order to institute their humanistic agenda.

A legalist will bring a lawsuit against someone in order to avenge a comment that they do not like.

The pharisees are the bullies of the Law, the doctors of the Law and the interpreters of the Law. So here they are, lining the walls of this dinner party. They go to a dinner party where they are not wanted.

The outcasts of society are now with Jesus Christ; and the self righteous of society are in opposition to Jesus Christ. They believe themselves to be deserving. They observe the proceedings.

Note, these pharisees do not go directly to the Lord; they do not oppose Him openly. So they attack Him through His disciples. We have our own self-image, and we sometimes get angry when someone goes against our image. When people see you in a certain way, you are that way in their eyes, and you ought to take stock of that. Your inflexibility may indicate that you are self righteous. The pharisees tried to control everyone so that they would not have to hear what they disagree with. Control freaks keep the heat off of themselves. Humility is willing to face the reality of who you are.

Luke 5:30 **But their scribes and Pharisees murmured against His disciples, saying, Why do you eat and drink with tax-collectors and sinners?**

Mark 2:16 **And the scribes of the Pharisees, when they saw that He was eating with sinners and tax collectors, began to say to His disciples, "Why does He eat with tax collectors and sinners?"**

Matt. 9:11 **When the Pharisees saw it, they said to His disciples, "Why does your Teacher eat with tax collectors and sinners?"**

Lesson #0190 Pr 11:2 Nm 12:3 Lk 5:30 Life of Christ 11/27/11 2Sun

Here, these people are identified with Jesus Christ through this party. When we compare our lives to Him, it is all grace. There is a great picture of this at this banquet; and those who thought they are the best, grumbled; and they grumbled to the disciples. These pharisees were just like all those with inflated ego. There is not one ounce of humility in the souls of any of these pharisees. These are the experts in Old Testament Law. These men are the experts in this Law.

Luke 5:30 **But their scribes and Pharisees grumbled against His disciples, saying, Why do you eat and drink with tax-collectors and sinners?**

Num 12:3 (Now the man Moses was very meek, more than all the men on the face of the earth.)

Greatness does not engender arrogance in the soul of the believer. Moses was chosen by God to lead Israel out of bondage; and he showed for 40 years the grace of God to a people who could not stop grumbling. Moses put up with them for 40 years and represented the Lord to these people. Moses was a giant. It is his graciousness that made him great. When your ego gets the best of you, remember Moses. God promoted Moses when He was ready. Moses had it all going for him because he grew up in the court of the pharaoh. However, at some point, he became grace oriented.

The pharisees are a long ways away from Moses, the man they admired, who wrote the Mosaic Law that they tried to adhere to. The Law was a spiritual code. The Law preserved the people of Israel. Also, it was clear that no one could perfectly keep the Law. The Law reveals the standards of God and we cannot live up to those standards. No one could keep the law; not even the best. Man was unable to gain God's righteousness. The pharisees distorted the Law; they were law-keepers. Their egos were boosted because they kept the Law so perfectly. They interpreted the Law in ways that made them look righteous.

We can twist God's Word in many ways so that we look good in the distortions that we set up. The one who matures in Christ is the one who knows that the Word has nailed him to the wall.

The pharisees always took the wrong message from the Law and they used it for their own maniacal purposes. We see this in Congressmen today who try to make the Constitution fit the culture of the times.

The pharisees should have applied Prov. 11:2

Prov 11:2 **When pride comes, then dishonor comes; but with the humble is wisdom.**

When you have Bible doctrine in your soul, then your thinking has been renovated. That is our life; that is honor and true wisdom. Divine viewpoint is true wisdom. You cannot have wisdom if you cannot step outside of yourself. You must be objective. If your ego trumps everything, then you are blinded to wisdom and to the application of Bible doctrine to your life. You are unable to exercise common sense under all conditions; you are unable to control yourself. You react to personal attacks and you react to what might be understood as constructive criticism.

Jesus came to fulfill the Law and He did so perfectly; these pharisees are unable to keep the Law, and so they despise our Lord. This is arrogance along with a cluster of mental attitude sins.

Present active indicative of gogudzô; they grumbled, they complained; and they were seething with anger and self-righteousness.

Verb: gogguzô (γογγύζω) [pronounced *going-GUD-zoh*], which means, 1) to murmur, mutter, grumble, say anything against in a low tone; 1a) of the cooing of doves; 1b) of those who confer secretly together; 1c) of those who discontentedly complain. Thayer Definition only. Strong's #1111.

Luke 5:30 **But their scribes and Pharisees grumbled against His disciples, saying, Why do you eat and drink with tax-collectors and sinners?**

They pull the disciples aside and asks them, "How can you associate with these tax-collectors and sinners?"

these pharisees were out there finding fault while breaking the law themselves These pharisees simply do not approve of what the disciples are doing. They are grudgingly admitting that Jesus was an important figure, so what He does need to be looked at carefully. Like a Republican candidate who reaches the top of the pack.

There was tyranny stamped all over religion during the Middles Ages.

These pharisees ignored their own bad decisions and their own self-righteousness and their own failures. When you depart from Bible doctrine, everything that is false comes into view. The pharisees were the greatest liars in Palestine, because they distorted the Law to make themselves look good.

Is there any sin in eating with outcasts? Of course not. There is no such prohibition.

What did their legalism have to do with Jesus Christ, Who came to seek and save those who were lost? Their past sins were no an issue. They are new creatures in Christ. These people had responded to the grace of God. They had been justified. They had been given the righteousness of God at the moment of regeneration. It had nothing to do with their deeds. They received righteousness by imputation.

Self-righteousness never equals true righteousness in the sight of God. It is all about God.

The pharisees hated grace; they despised grace and they despised righteousness apart from keeping the Law. Self-righteousness was their salvation. They depended upon themselves for salvation. Faith in Jesus Christ for salvation? That was way too easy. Plus, this negated all of their works. And they suddenly understand that this means nothing?

All of the righteous deeds amounted to nothing. They fell short of the grace of God; they always do. They preferred their own good works; they preferred what they could do. Our system of works is not good enough for God. And those who are rewarded in heaven will stand on the Judgment Seat of Christ; they will stand upon divine good works. Those who stand on their own works will be indicted by them.

Lesson #0191 Mt9:11–13 Mk2:16 Lk5:30–32 Hos6:6 Life of Christ 11/30/11 Wed

Matthew was hated by the pharisees and the Jews; and the pharisees were observing at this point and always in the background. The pharisees hung around and they were in Matthew's banquet hall for this very large party. There were many who came to this party; Matthew was happy and excited to reveal the guest of honor, Jesus Christ.

The pharisees would never lower themselves to join in this feast. They were not invited; they were party crashers; but they were not interested in following the Lord. Only sinners and other tax collectors were invited. This just galled the pharisees, and they always saw themselves as being on the A list; and they did not like being excluded from such a party.

They were very good at being self righteous and they decided to make a scene at this party and they injected themselves into the part.

The pharisees were grumbling, and they asked our Lord's disciplines, "Why does your teacher eat and drink with sinners and tax collectors?" We have 3 similar questions asked, and either, the pharisees gathered as a group and posed these questions; or they spoke individually or in small groups, asking these questions individually.

Mark 2:16 **And the scribes of the Pharisees, when they saw that He was eating with sinners and tax collectors, began to say to His disciples, "Why does He eat with tax collectors and sinners?"**

Matt. 9:11 **When the Pharisees saw it, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?"**

Luke 5:30 **But their scribes and Pharisees murmured against His disciples, saying, Why do you eat and drink with tax-collectors and sinners?**

Jesus steps in and deals with this question; and He does it in front of the entire assembly at this feast. They needed to see the difference between the grace of God and the pharisee's legalism. This would be obvious to all to see. These are new followers of Christ, and they were to learn grace orientation from what Jesus said.

Luke 5:31 **And Jesus answered and said to them, Those who are sound do not need a physician, but those who are sick.**

The Analogy of the Physician

1. In this analogy, the ones who are sick are the sinners and the tax collectors.
2. Those who are well were the ones who were already righteous; the pharisees, to whom Jesus was speaking.
3. The pharisees did not see themselves as sick.
4. Jesus played to this notion of themselves and their notion of righteousness. He called the pharisees the well ones; although they were sinners.
5. If they are well, they do not need a physician.

6. This analogy that Jesus uses fits exactly what the self righteous bigots thought of themselves. They thought far more highly of themselves than they should have. What they saw as a problem was the tax gatherers and sinners that they observed at a party with Jesus.
7. Why would they, the pharisees, need anyone to bring salvation to them?
8. All men are sinners, including these pharisees.
9. Our Lord in playing on the self-righteousness of the pharisees, and in this, He was trapping them in their own high opinion of themselves. They just glowed when Jesus recognized them as healthy. They believed that they were the healthiest of the healthy. The pharisees believed that they were the best of the best and that their keeping of the law made them righteous and acceptable to God. That is why this analogy was so good.
10. In calling the pharisees healthy, Jesus was bring ironic. They were as sick as anyone at this banquet hall. To the pharisees, all of these sinners and tax collectors were horrendously sinful.
11. Since they thought of themselves as healthy, they did not need a physician. Healthy people do not need a physician.
12. They were not seeking the Physician; they had rejected Him. That is what Jesus was playing on. Jesus was the spiritual Physician. He can cure those who are sick; but not those who are healthy. The pharisees don't believe themselves to be ill. Those who came to Him knew that they were lost and in need of grace.
13. The tax collectors and sinners had accepted Jesus as their Physician. They knew that they were sick and that they needed His grace and they received it from Him.
14. Eating with this people is a wonderful picture of fellowship; Jesus had a relationship with them; He had no relationship with the pharisees.

Luke 5:32 I did not come to call the righteous to repentance, but sinners.

Matt. 9:12 When Jesus heard it, he said to them, "Those who are healthy have no need for a physician, but those who are sick do.

Luke 19:10 "The Son of Man has come to seek and save those who are lost."

Son of Man has come to seek and save those who are lost

1. Positive volition means that someone is seeking. He recognizes that he is in need of something beyond himself. He knows that he is lost and only God's grace can save him.
2. These are the one's that Jesus seeks and finds.
3. A perfect example of Luke 19:10 are these people in Matthew's dining room. They have appropriated the grace of God. They had no way to fellowship with God.

Jesus now states is straight out, so that the pharisees and, more importantly, those eating with Him, know what Jesus is saying. Jesus gives the pharisees homework. "You need to learn what this means: I desire mercy and not sacrifice; for I have come not to call the

righteous, but sinners to a change of mind.” Jesus is making a point here and the pharisees should understand what He is saying. They need to go out and learn something. Part of their arrogance was, they thought that they understood everything about theology. They were PhD’s of Theology. They did not like Jesus telling them that they were ignorant. The pharisees were the arrogant ones of that day.

The Arrogance of the Pharisees

1. The arrogant person is hypersensitive about their arrogant view of themselves. If you cross the arrogance of someone with such an elevated view of themselves, they are hypersensitive, combative and defensive and miserable to be around.
2. They are insecure when challenged when they are shown up. A professional athlete has all kinds of trouble when they are shown up. They are insecure. How can you be insecure when you know who you are in God’s plan. You are secure in the spiritual life.
3. The arrogant person becomes inordinately competitive and obnoxious. They are always trying to outdo you.
4. The arrogant person blames others for their own shortcomings; but they do not see their own. They do not see themselves as being wrong. They cannot relate to that. They become insecure; they blame others; they are obnoxious.
5. Jesus is simply telling them where to go in the Old Testament to confirm what He is teaching. He is quoting Scripture to them.

Matt. 9:13 **But you go and learn what this means: 'I desire mercy, and not sacrifice,' for I came not to call the righteous, but sinners to repentance."**

Hosea 6:6 **For I [this is the Lord Jesus Christ] desired grace [unfailing love], and not sacrifice; and the knowledge of God more than burnt offerings.**

The pharisees thought that they knew what this verse meant; but Jesus is going to explain it to them. What Jesus desires is directed toward them. Jesus uses our Lord’s message direct toward them. He takes this meaning and applies it directly to the pharisees.

What is his compassion that God desires? Sacrifices directed by the Mosaic Law is legalism and these sacrifices have no meaning for the pharisees. This is a ritual without reality for them.

The Meaning of Hosea 6:6

1. The word here is chesed, which means *grace, unfailing love*.
2. This is not God’s unfailing love for us.
3. The context here is man and his attitude toward God and toward other men.
4. The context of this passage is, the Jews had failed in the application of the Law; they failed to love God totally; they were just legalists going through a ritual. An unfailing love toward Him. The Law went one step further. It included loving their fellow man with an unfailing, impersonal love.

5.

Joshua 22:5 “Only, be very much on guard to do the commands and the Law which Moses the servant of Jehovah commanded you, to love Jehovah your God, and to walk in all His ways, and to keep His commandments, and to cleave to Him, and to serve Him with all your heart and with all your soul.” Be careful to observe this Law. Do the commands of the Law. This is the loyalty that we find. This is the first aspect of unending love of man toward God. This is what this means. Their love was to be unending toward God in just the way that God described. These pharisees were staring into the face of the God-man. They believed that they were following the Mosaic Law to the letter. They thought that they were never out of line when it came to the Law. But what they wanted to do was to kill Him. Their salvation was right in front of them. Self-righteousness is the worst of the worst evil. Our Lord had already shown them that He was God; He healed the paralytic and then forgave his sins. This should have been enough for anyone to believe.

Mark 12:31 **And the second is like this, "You shall love your neighbor as yourself." There is not another commandment greater than these.**

These 2 commands sum up the concept of chesed. That is exactly what is being required. The pharisees were incapable of either one of these. The message is clear; time after time.

Lesson #0192

Lk 5: Life of Christ

12/1/2011 Thurs

Jesus is in a face off with the pharisees. We do not have knowledge of how many times Jesus had such face off's. Matthew was called as a disciple and he holds a great celebration. This party is centered around Jesus but the pharisees are amazed that Jesus is willing to eat with these people. Jesus and His disciples had some sort of status, and the pharisees did not like that they were eating with sinners and tax collectors.

Luke 5:30 **But their scribes and Pharisees murmured against His disciples, saying, Why do you [and your Teacher] eat and drink with tax-collectors and sinners?**

A good Jew would never eat with such people. These Jews had changed their minds about Jesus Christ as the Messiah and Savior. They had recognized Who He was and they had appropriated the grace of God. They were able to do this without feeling sorry for even a moment for their past deeds. They had a relationship with the Messiah. They were in the same room with the God-man. They were associates with Him, and they were celebrating this. Eating with them indicates fellowship.

With His new followers, Jesus had that type of relationship with them. In the pharisee view, these should never have been at table with them.

Here are these pharisees asking Jesus, “Why are you eating with these lowlives?” And Jesus told them, **“Those who are well do not need a physician, but those who are sick [need a physician].”** Those people who were there had been healed and forgiven for their

sins. They were the ones who were sick. The pharisees did not see themselves as being sick, so Jesus treated them as being well. They did not realize that they needed a Savior.

These pharisees compared themselves favorably to sinners who believed that they needed a Savior. These pharisees rejected Jesus and saw themselves as not being in need. They had no relationship and no fellowship.

Luke 5:31 **And Jesus answered and said to them, Those who are well do not need a physician, but those who are sick.**

Luke 5:32 **I did not come to call the righteous to repentance, but sinners.**

Jesus now comes straight at them. He gives them a homework assignment. Figure out what this means. Jesus came to call sinners to a change of mind. These pharisees had no reason to change their minds, in their own thinking. They saw no need to depend upon God's grace.

Matt. 9:13 **But you go and learn what this means: 'I desire mercy, and not sacrifice,' for I came not to call the righteous, but sinners to repentance."**

Jesus quotes the first half of Hosea 6:6. The pharisees knew this passage and Hosea was telling Israel that they had gone completely off the rails. The pharisees needed to hear this as well. Now the Lord would direct this Old Testament passage at them. They were about to have the Messiah apply Hosea 6:6 to them.

This is not about God's unfailing love but the attitude of His people. This is all about man and the attitude that they ought to have. Who claimed to keep the Law completely. Who claimed that their righteousness is based upon how well that they keep the Law? That would be the pharisees.

Hosea 6:6 **For I [this is the Lord Jesus Christ] desired grace [compassion, unfailing love], and not sacrifice; and the knowledge of God more than burnt offerings.**

Mark 12:30 **and you shall love the Lord your God with all your heart, and with all your soul" and with all your mind, "and with all your strength." This is the first commandment. Deut. 6:4-5**

How do you have personal love for God? It comes by growing in grace and knowledge. Unfailing love is not something that you decide to have and then you have it. There is no love at first sight. There is attraction at first sight.

Love and people is a very bumpy road. "There's the bump" something that you don't like very much. But with God, there are no bumps in the road. Everything about God is worthy of love. What love means is personal love towards God and you develop love by knowing Him.

The second commandment is loving your neighbor as yourself. This is everyone in your periphery.

Mark 12:31 **And the second is like this, "You shall love your neighbor as yourself." There is not another commandment greater than these.** Lev. 19:18

The Pharisees and Their Lack of Compassion

1. The pharisees failed on two counts. They did not love God and they did not love their neighbor.
2. What the pharisees loved were the rituals of the Law, here called sacrifices. Our Lord desired compassion.
3. The pharisees loved their own righteousness. They did not care for their neighbors. The people at the party were their neighbors and they did not like them very much. They were law-keepers; they were depending upon the Law for their righteousness. It takes gall to not be able to see how pathetic you are when Jesus Himself points it out.
4. Legalists are incapable of such love. That was the whole point that our Lord was making.
5. The law keeping and self righteous pharisees failed on the two most important mandates of the Law. Total failures.

Hosea 6:6 **For I [this is the Lord Jesus Christ] desired grace [compassion, unfailing love], and not sacrifice; and the knowledge of God more than burnt offerings.**

Hosea is being specific here. Obligatory burnt offerings required by the Law meant nothing apart from the ritual.

What Is the Reality Behind the Burnt Offerings

1. The burnt offering is a worship offering.
2. It pictures the atonement made for the person making the offering.
3. The one making the atonement is Jesus Christ represented by the offering. Every time a burn offering was brought, it represented what Jesus would do on the cross.
4. The offering also signified dedication of one's life to God. Matthew had just dedicated himself to God.
5. The burnt offering recognizes the grace of God and all that He provides.

This is how the burnt offerings fit perfectly into the context of sacrifices.

How Do They Fit?

1. The pharisees are not interested in the atonement that Jesus offered them.
2. Nor are they dedicated to God in the sacrifices. When they offered the burnt offering, it had no meaning.
3. The meaning of the atonement is lost in their rituals.

4. They are dedicated to themselves and to their own self-righteousness. The ritual has no meaning. They just do it because of their office.

Spiritual growth leads to the unflinching love required by the Law. Should the pharisees not understand it. They pharisees did these offerings constantly; daily. They knew what they were thinking and it had nothing to do with the sacrifices themselves. They only thought of their own self-importance.

The blood sacrifices the burnt offerings; these all picture the Lord Jesus Christ. They are unbelievers who have not accepted the reality of the atonement of their sins. They are unable to grow spiritually because their knowledge is centered in a ritual. The contrast is striking.

The tax collectors and sinners understand the atonement. They understand that they are saved in Jesus. Jesus is the meaning of these sacrifices and burnt offerings.

“No, I like my works; I like feeling good about myself. I like these offerings expressing my own righteousness.” This was the thinking of the pharisees. These people are a picture into the world of legalism.

Here Is the Problem with the Pharisees and the Law.

1. This reveals the entire problem with the pharisees and their modus operandi.
2. Legalism, keeping the law, versus grace. Jesus just pointed out that these pharisees have not kept the two greatest laws. All of the sinners in this banquet hall had more righteousness than the self-righteous pharisees.
3. Jesus shoves before their eyes the marked difference between the tax collectors, whom they hate, and themselves.
4. The pharisees see themselves as above everyone. In reality, they are beneath everyone. Especially the tax collectors in this case.
5. Because of this, in hating the sinners, they are violating the Law, upon which they depend for their own salvation.
6. Jesus Christ reveals who He prefers dinner with the tax collectors. It is only through accepting God's grace through Christ.

The entire ritual system of Israel was to point toward the grace of God. All that was written in the spiritual code pointed to the grace of God. Grace was found in the tax collectors and sinners; and not found in the pharisees. They simply tried to adhere to the law for empty ritual.

Our Lord is pointing out, what is more important than ritual or the reality behind the ritual. That is so much of what Christianity is about today, or what passes for Christianity. Atonement but without Christ.

They don't know what these rituals mean, especially when the rituals are held in Latin. But it reads, "I am pleased with knowledge of God rather than ritual without reality."

God desires compassion; unending love.

Lesson #0193 Lk 5:30–31 Mt 9:13 Hos6:6 Life of Christ 12/4/2011 1Sun

Angels; Christmas song, I think with glory repeated many times. Missing from our songbooks.

The choice between our Lord Jesus Christ and the pharisees could not be more stark. These contrasts are often played out before an audience, either large or small, so that those in observance could understand grace versus legalism. They could see clearly the grace of God versus the empty ritual of the pharisees. Jesus never backed down; He never disengaged. He took every moment that He could to give them every chance to see the fallacy of their religiosity. Continually, He presented Himself as the Messiah. This was a very gracious action in the face of unmitigated hostility. God's grace is most apparent in the face of hostility. At the times that we need it most, it will be the most apparent. The grace of God is available to us in the most difficult periods of our lives.

After Matthew dropped everything to follow Jesus, he held a party for Jesus. The pharisees were condescending to everyone.

The pharisees murmured and then asked the disciples about the company that they and Jesus were keeping.

Luke 5:30 But their scribes and Pharisees murmured against His disciples, saying, Why do you eat and drink with tax-collectors and sinners?

Jesus responds with an analogy. Obviously, a physician is required for people who are sick; but you don't go to a physician when you are well.

In this analogy, the tax gatherers and the sinners needed the physician; and they found One, the Lord Jesus Christ. Those who were ill and sinners were now well because of the Physician they were with. Christ, the spiritual Physician, could cure the spiritual needs of these people. They recognized that they needed a physician. They expressed faith alone in Christ alone for salvation. That was their only way of getting well.

Their status as outcasts did not commend them to God at all. That salvation is a gift of God. The tax gatherers understood this very well. Those who were well, in the analogy, were the pharisees. They did not see themselves as sick. They did not see themselves as needing a physician. They saw no reason to seek a spiritual Physician. Their wellness was based upon self-righteousness. The pharisees saw themselves as righteous. They sought no physician. This was tantamount to rejecting the Lord Jesus Christ. They were depending upon their own religious works for access to God.

The tax gatherers and sinners were now in union with Christ. Jesus would show the pharisees that they were just as much in need as the sinners at the banquet.

Luke 5:31 **And Jesus answered and said to them, Those who are sound do not need a physician, but those who are sick.**

Jesus applied this quote to Himself. He looks at the pharisees and says, "I desire compassion and not sacrifice." Slightly different meanings; one is applied to Israel and one to the pharisees. The pharisees have nothing to recommend themselves to God; not their works and not their self-righteousness.

Matt. 9:13 **But you go and learn what this means: 'I desire mercy [or, compassion], and not sacrifice,' for I came not to call the righteous, but sinners to repentance."**

For what Jesus delights in is *chesed*. This is *grace, compassion, unfailing love*. This is connected to two mandates of the Law.

The pharisees repeatedly violated two commands of the law, related to unfailing love. They did not love the Lord their God with all their mind and all their strength; nor did they love their neighbor as they loved themselves. The pharisees were not even close to fulfilling the Law in these two areas. The pharisees hated those people in that banquet hall; they looked down on them; they were offended by them. There was no grace in their thinking; there was no unfailing love.

Neuter_noun: eleos (ἐλεος) [pronounced], which means, 1) mercy: kindness or good will towards the miserable and the afflicted, joined with a desire to help them; 1a) of men towards men: to exercise the virtue of mercy, show one's self merciful; 1b) of God towards men: in general providence; the mercy and clemency of God in providing and offering to men salvation by Christ; 1c) the mercy of Christ, whereby at his return to judgment he will bless true Christians with eternal life. Thayer Definition only. Strong's #1656.

Legalists have such a difficult time with everything; all of the good things that they have done is worthless. Self righteous people are never gracious; they show no graciousness toward others. Self righteous people are the center of their own universe; it is always about them. Everything comes back to them and their feelings and what they think.

Graciousness and humility always go together. The pharisees are self-centered; they are without graciousness. This indicts the entire Jewish religion. It is a phoney false evil religion. It is false and empty. These religious Jews had no thought to the outcasts, the needy, etc. A lot of charity is all about elevating oneself. People love to make others know that they are charitable. Their attitude has no resemblance to the compassion and unfailing love that is found in a maturing believer. On the outside, there may seem to be a lot of charity and compassion; but inside, there is no real compassion.

Compassion for the needy is a correct thing; but today, it is such subterfuge. It is used for the self-righteousness of others. It is demonstrated in the best way of big government

giving people something for nothing. That is the Marxist, socialist line. In the past 50 years, in the United States, where that misguided compassion has occurred, we can see where that leads. Generations of dependency on government. You give them or allow them to come out of it themselves. To make generations dependent upon government, it has destroyed their souls. Freedom and opportunity is what this country offers; and it offers it in great abundance than for any other country in human history. There are plenty of people in need; but it never gets any better than it is in this country. Freedom and self-reliance, not the welfare state. However, many would have you believe that the dream of this country is equal resources distributed to all.

If you are given something that you did not earn, it does not build your own self-esteem; it destroys it. The government welfare system is an endless trap that produces a endless cycle of helplessness and dependence and destroys the economy. Witness our current economic situation. We have more poor and more dependents than ever before. We have more redistribution of wealth than ever before. There is no human solution.

This does not mean that a Christian turns a blind eye to the needy and the poverty stricken. We need to retain graciousness and unfailing love; this is a mandate of the Christian life. That is a personal charity based upon grace orientation.

A welfare state administering the government dole is rife with corruption; and this keeps the people under the thumb of government; that is slavery; both to those being given things and those who have their wealth taken from them. Keep them dependent and keep them voting for those who make them dependent.

Hosea 6:6 **For I** [this is the Lord Jesus Christ] **desired grace** [compassion, unfailing love], **and not sacrifice; and the knowledge of God more than burnt offerings.**

Lesson #0194 Lk 5Mt 9:13 Mk 8:36–37 Life of Christ 12/4/2011 2Sunday

We are to recognize divine establishment principles for humanity, which is a part of our unfailing love for all mankind. The poor, you will have with you always. Divine establishment and individual freedom provides the greatest chance for the greatest number to escape poverty. Our Lord Jesus Christ gave us the truth. The system that we live under that adheres to divine establishment provides the greatest chance for most people to get out of poverty. It also allows the greatest chance for the teaching of the Word of God and gospel. Poverty comes from the cosmic system and the bad choices of individuals. As long as they have the opportunity to come out of it, they have the greatest opportunity in this country to do this. However, it is the gospel which allows us to escape the tyranny of the sin nature, which is the greatest tyranny of all.

The pharisees have the whole system of welfare, but they completely lacked compassion and grace orientation, and this is obvious when they dealt with those they looked down upon; the tax collectors and sinners. Those outside of their self righteous circle. People in high places think in this way. They love the power and it is all about them being in the

place of power. They don't want people breaking out of poverty; they don't want the end of racism. They need these people to keep them in power.

No one could meet the legalistic standards of the pharisees except themselves. This breeds arrogance; so they had no grace. They had no chesed; they had no eleos. Arrogance is people seeing themselves as being superior to others.

The pharisees were in power; they ran Palestine. Within the Jewish society, they ran the show. Think of them as those on the board of the neighborhood association. Where arrogance is, there is no compassion; there is no unfailing love. They are very arrogant about their viewpoints. They love the welfare system who keeps the downtrodden. It enslaves them to the government.

The pharisees wanted control. People in government want control and power. The pharisees kept the Law and, in doing so, excluded anyone from hope who did not keep their self righteous standards. The pharisees were striving to reach God. They controlled those who desired to reach God. The pharisees would never admit that they lacked righteousness. *All of our righteousnesses are like a filthy garment.* Those who are not self righteous *all of us wither like a leaf.* There was no grace at all in the souls of the pharisees. The tail wagged the dog. Their religion was centered in empty ceremonies which missed the grace of God. The sacrifices were shadows that pointed to Christ and to grace; but to the pharisees, it was the sacrifices were rituals that they went through. Many know of these rituals and they have no meaning apart from the fact that you are sitting their watching it. These rituals had no meaning in their souls; there was no connection between the sacrifice and what God thought.

People even depend upon the rituals that they do as the confirmation, evidence or sufficiency of their salvation. What is important, what are you sitting here? This is so that your mind is renovated. How do attitudes change when you watch a meaningless event.

The churches today often leave their people in a poverty of soul. They do not know what is right or what is wrong. They are disillusioned. But this is so far from being all that there is.

In contradiction to the pharisees distortion, the Lord explains the truth.

Matt. 9:13 But you go and learn what this means: 'I desire mercy [or, compassion], and not sacrifice,' for I came not to call the righteous, but sinners to repentance.'

What Jesus looks for is grace or compassion in the souls of those He has called. Self-righteousness never makes it. These righteous men do not want to change their mind about anything. They like what they are. They like their affluence and influence. They did not want to change their minds about anything; they did not need to repent. Especially about their own self-righteousness. They had the superiority of their station and of their own righteousness. They are earning the favor of God by means of what they do. And

they see themselves as leading their people down the path of righteousness. They don't have their eyes on the light of eternity; their religious power on this earth trumps everything.

They are like so many people who opt for the material things of life rather than the spiritual things. They are dazzled by the things of this world. They see nothing beyond what they accomplish. How successful they are, how much approbation they can get. Some live for pleasure. That is the emptiness of the cosmic system. That is all it can offer. An empty manner of life. The reality is what our Lord said in Mark 8:36–37

Mark 8:36–37 **For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?**

Live your life in the light of eternity. You live 100 years at the most; and then there is eternity. What things did you get which are worth the value of your soul? We live in this world and face the circumstances of this world. We are given the chance to glorify God and to serve Him.

You do not confess your sins in order to sin some more. This allows you to have the filling of the Spirit and to live the spiritual life. That is the most wonderful life.

Matt. 9:13 **But you go and learn what this means: 'I desire mercy [or, compassion], and not sacrifice,' for I came not to call the righteous, but sinners to repentance."**

Jesus is not seeking these people. They don't think they need grace. They see themselves as righteous. They see themselves as the center of the universe. The self righteous reject the gospel because they don't think that they need the grace of God. Jesus has come to those who think they have no standing with God.

What saves you from infinity in the Lake of Fire is faith in Jesus Christ. Those in the banquet hall have recognized Him for Who He is and they have believed in Him. The pharisees are there and Jesus is there. And those there can judge between them. The pharisees believe that they are well and the best; and they are sickly and the worst. The believers there understood that they were sick and needed a physician.

Some of the worst attacks that we will ever face are from legalistic believers. The cosmic system and the believers who reside in the cosmic system.

John the Baptizer's disciples now get in on the act. They were steeped in ritual, which they now misunderstood, and it moved into another area; fasting. They are at a feast in honor of Jesus, and they are fasting. They are more interested in fasting than in feasting; and more interested in fasting than in what Jesus is teaching.

This feast is going on at a time when all of the ritual guys, the disciples of John the Baptizer, and they are fasting. They do not know what they are doing. They do not have a clue about grace. This will be a lesson about those who are grace oriented and those who are legalists.

Next section is Mark 2:18–22

Lesson #0195 Luke 5:33–34 Mark 2:18–19 Life of Christ 12/7/2011 Wed
Fasting; Wedding Feast Analogy

Tim Tebow has been in the news as of late and he was drafted as a quarterback for the Denver Broncos. The sports world is just abuzz about this guy; and normally a rookie quarterback does not get much ink. The press gives him so much attention and they dislike him so much. The sports press hates to hear the name of Jesus Christ. Many are atheists or do not like Christianity. Tebow takes every opportunity to mention the name of Jesus Christ at each opportunity. Christ comes first in my life, then my family and then my teammates. It is no accident that he is getting so much attention. Sometimes, it only takes one person to set a standard. People recognize him and they recognize the flak that he gets. So Bobby is following him.

Matthew the tax collector has thrown a meal and the disciples are there; and they are all put on the spot. And they are unable to answer why they are eating with all of these sinners and tax collectors.

The next problem came from John's disciples, who were also present. There were a great many lessons taught there. The followers of John the Baptizer remained followers of him and they were totally confused about a ritualistic issue. They had failed to heed John's announcement, that the Kingdom of God had come and he announced that the Messiah was here.

Some of the disciples had not gotten the message. Mark 2:18–22 Matt. 9:14–17 Luke 5

Fasting was a very common practices and it was ripe for distortion. John's disciples are muddled about some doctrines; although they are believers. They are self righteous believers here; self righteous about fasting.

John's disciples were questioning the activity of the disciples and of Jesus Himself. So, they revealed some legalism. John did not teach them this. John was good on grace, but these guys had gotten confused. They were mixed up with the pharisees. They were now confused about other rituals as well.

John's disciples approach Jesus and ask why they are fasting; but Jesus' disciples do not? The feast of Matthew was probably held on a day designated for fasting. The pharisees were upset about the guests; and they were upset about the day on which it was held. It was a perfect time for a lesson. God's timing is always perfect. This question about fasting is a window to that timing.

People get antsy about the circumstances and want to get out of the plane and push it to get an extra mph out of it. We go through all sorts of nut rolls? God's timing is perfect and solutions occur at the right time.

Fasting was a solemn ritual for the pharisees. They never missed a fasting day. There was no deviation in their fasting and they imposed their standards on others. It was first eating with sinners and tax collectors and then feasting when others are fasting. There is nothing for fasting as long as it involves the true Biblical perspective. The pharisees and John's disciples had no clue about this.

The idea was, the pharisees were attempting to impress God with their abstaining from these things. They were suffering for God. What is suffering for? What is the correct view?

Fasting

1. Fasting was never designed to persuade God of a person's piety and devotion. It came to be that.
2. That is man's viewpoint. That coincides with empty ritual.
3. Fasting focuses on time and priorities.
4. Eating represents using time for a legitimate function in life; nourishing oneself.
5. Fasting puts aside this legitimate function in order to make time for concentration and meditation on the Word of God and prayer. Jesus before the temptation prayed and fasted for 40 days.
6. Fasting is setting time aside for the most important function in life. It is more important than eating...which is necessary for our survival.
7. This is a function over and above necessities of life.
8. True fasting focused on the priorities of life and to focus instead on the real priorities of life. It is not about missing a meal or impressing God. The only priority was to elevate themselves.

This can be a good activity; so, what then is the problem? This challenged Jesus Christ about the legitimacy of an activity while He was participating in that activity. How could anyone think to do that? John's disciples were confused and on very shaky ground. We question why there are certain things in Scripture and why we should be doing them. What is the basis for their agitation? It is about their background.

John the Baptizer got to connect baptism with regeneration. Fasting with prayer; it was a time to concentrate on spiritual priorities. John did a lot of fasting and prayer in the wilderness. John's disciples knew about this. They had been baptized and they had seen him fast and pray, so they did the same things. However, they did not quite get the meaning, so they fell right into line with legalism.

This fasting connected John's disciples with the pharisees. And they wanted to know why Jesus' disciples were not fasting like they were. They were probably questioned by the pharisees in this, so they took the question to the disciples. They fell into this pharisee trap. They were caught up in religious legalism and they are believers.

Notice, there is the problem with association; they are associating with religious types; the pharisees, who were manipulating them.

Jesus understood the Old Testament rituals. They all pointed to God's grace and to the Lord Jesus Christ. They were all asking Him why He wasn't fulfilling a ritual. They were criticizing this celebration. They should have known that Jesus is the Messiah. Why fast when the Messiah is right there in front of them?

Fasting also indicates an understanding that, that which is spiritual is important; more so than physical needs or desires.

Had the disciples of John asked for just a minute, they would have recalled that John himself calling the pharisees a nest of vipers. They should have never followed the pharisee line of legalism. They should have already been following the Lord Jesus Christ.

Mark 2:18 **And John's disciples and the Pharisees were fasting, and they came and said to him, "Why do the disciples of John and the disciples of the Pharisees fast, but Your disciples do not fast?"**

The Bridegroom is Jesus Christ. The friends of the bridegroom are the disciples.

The Wedding Feast Analogy

1. Jesus calls to their mind an imaginary wedding feast and in any wedding feast, a celebration is appropriate. What do you do at a wedding feast? You have a good time; you celebrate.
2. If this is analogous to a wedding feast; how can this be matched up with fasting?
3. How could their be solemnity? This is a celebration of the wedding.

There are some weddings where there ought to be mourning. But that is not the right attitude for the guests. It is not a time for mourning, nor is it a time for second thoughts. Courtship takes time, and you need about 2 years to get to know a person. You have to get to understand their character. Pure emotion is the guarantee of a bad decision.

A Quick Application

1. The Lord Jesus Christ was right there with them at a wedding type feast. He is the Bridegroom; He is there.
2. How could you expect a fast at a reception like this?
3. The Bridegroom is present in all of His glory.
4. The attendances are with Him and celebrating with Him.
5. The analogy means that the disciples should not be fasting but feasting.

Fasting is for concentration on the Lord Jesus Christ when He is not there. Why would you fast when He is right there?

Mark 2:19 **And Jesus said to them, "The bridegroom's attendants are not able to fast while the bridegroom is with them, are they? As long a time as they have the bridegroom with them, they are not able to fast.**

Luke 5:33 **And they said to Him, Why do John's disciples fast often and make prayers, and also the disciples of the Pharisees, but yours eat and drink?**

Luke 5:34 **But He said to them, Can you make the sons of the bride-chamber [room where the wedding is held; or the room of the wedding bed] fast while the bridegroom is with them?**

Lesson #none

Life of Christ

12/8/2011 Thurs

No class tonite; no idea why.

Lesson #0196 Lk5:33–35 Mt9:14 Mk2:19 Life of Christ 12/11/11 1Sunday

One hymn that comes to Bobby's mind is *'Tis the Season to be Jolly*. For most people, this is a season for enjoyment, for partying, for whatever. It is appropriate that we think about this. Yet, our Lord is opposed by those who do not want to be jolly. Our context is fasting versus feasting.

Matt. 9:14 Mark 2:18 Luke 5:33:34

The disciples of John and the pharisees are all fasting because this is a day of fast as defined by their religion. Jesus answers this with an analogy.

Matt. 9:14 **Then the disciples of John approached him, saying, "Why do we and the Pharisees fast often, but your disciples do not fast?"**

Mark 2:18 **And John's disciples and the Pharisees were fasting, and they came and said to him, "Why do the disciples of John and the disciples of the Pharisees fast, but your disciples do not fast?"**

Luke 5:33 **And they said to Him, Why do John's disciples fast often and make prayers, and also the disciples of the Pharisees, but yours eat and drink?**

Luke 5:34 **But He said to them, Can you make the sons of the bride-chamber [room where the wedding is held; or the room of the wedding bed] fast while the bridegroom is with them?**

David answers with an analogy. Imagine attendants celebrating with the bridegroom. The bridegroom was present on this earth with them. So it would be improper to fast during a time of celebration when the Messiah is there with them.

Luke 5:35 **But the days will come when the bridegroom shall be taken away from them, and then they shall fast in those days.**

The correct response is to eat and drink; and this takes precedence over the mournful fasting of the pharisees. Why perform a fasting that has no meaning other than self-promotion when the Bridegroom was there among them? Jesus said, "There will be an appropriate time for fasting."

Not only was this ritual without meaning, but it was a perversion of Bible doctrine. They simply sought to gain the favor of God. This happens all over the world. Churches with a lot of ritual; and people who show up to church and think that impresses God. However, there was a hypocritical pretense of piety. They were not righteous but they certainly wanted to appear righteous to those around them.

They believed that they were approximating the suffering of Christ on the cross, as if that would gain the favor of God? A painful experience is not something which makes a person closer to God nor does it impress God. Only Jesus Christ could die for our sins. They could save a lot of pain if they simply accepted God's grace. That is the joyful side of it.

These people questioning the disciples wanted to be unhappy in order to make a point.

What is the point of being upset? We should be happy, relaxed and content. They should have rejoiced for grace rather than beaten themselves to a bloody mess. They should have rejoiced in salvation. They chose a brutal ritual with exactly the wrong meaning. An extreme attempt at piety, which the pharisees were famous for.

Hypocritical pharisees with John's disciples just falling along after them. There is nothing spiritually redeeming in what these groups are doing. They did not understand that the true spiritual life is not one of mourning and unhappiness. It is a life of growth in relationship to Christ. Spirituality is the status of the filling of the Holy Spirit. It is metabolized doctrine. No one is living the Christian way of life in anguish and guilt. Examine yourselves.

Bobby figures that there are some in the congregation who wander in who are miserable. Christmas gifts are a picture of grace. But some people can only think about themselves.

Jesus Christ is the Pioneer of the joyful, spiritual life. There was never a time when He was not content and relaxed. No one would face what Jesus faced. No constant pressure from Satan; not one person facing the roadblocks; experiencing things which are unimaginable.

Col. 1:27b ...Christ in you, the confidence of glory,...

We never lose His presence; He is every bit as present with us as He was in the 1st Advent. We realize Christ in us when we think with His mind. When we think with His mind, then we are, for all intents and purposes, with Him. Constant peace, comfort and relaxation regardless of the circumstances. Christ in us is the promise of the eternal relationship with Jesus Christ. We live on this miserable planet for 60 or 70 years and then spend eternity with Jesus Christ. What is there to be upset about?

Jesus legitimately offered the Millennial Kingdom as had been promised by the prophets. When He spoke to nation Israel, He was calling upon them to celebrate because their Lord was there. Matthew threw this party and there are the pharisees fasting; legalism fasts. Everything that Jesus has done is to be celebrated.

That is what Christmas is about; the feast of the Presence of the Lord Jesus Christ.

Luke 5:35 **But the days will come when the bridegroom shall be taken away from them, and then they shall fast in those days.**

We will study about fasting and when it is done right.

Lesson #0197 Lk 5:35 Jn 14:2–4 Life of Christ 12/11/2011 2Sunday

We are in the midst of a great party. Matthew had believed in Jesus Christ. So, despite his checkered past, he was made righteous. Our Lord's righteousness is imputed to us. Therefore, the disciples were feasting and partying because Jesus Christ was present. This was a Christmas party, for all intents and purposes. And yet, at every party, there is someone who is unhappy. You can work the room and you will eventually come across someone who is unhappy. The pharisees were never happy around Jesus Christ because He was a threat to their power and influence.

The pharisees were involved in a ritual which had no spiritual meaning whatsoever. Fasting would be set aside the normal functions of life in order to enjoy spiritual pleasures. It was a good thing when done for the right reasons. The irony was unmistakable. You fast to concentrate on the Lord Jesus Christ. It was not time to fast because He was there, in their presence. There would be a time when fasting would be entirely appropriate.

Luke 5:35 **But the days will come when the bridegroom shall be taken away from them, and then they shall fast in those days.**

What Jesus Said in Luke 3:35

1. This is the first time that Jesus spoke of going away.
2. These words were an analogy to the Lord Jesus Christ no longer being bodily present on this earth.
3. This was something very new that had never been mentioned before. The coming kingdom was not realized, is the implication of what Jesus said.
4. These words indicate His death, burial and resurrection. This is the first hint; and his disciples never got this until his crucifixion and, for some, not until he was resurrected.
5. He would depart and be at the right hand of the Father.
6. The analogy: at the end of the celebration, the bridegroom departs. There is a big party, and, at some point, the bridegroom is gone.
7. The bridegroom enters into a new phase of life with the bride. The bride is later identified as the Church.
8. At the return of Christ to heaven, that new phase begins; the church. That is when the royal family is formed for a later time. The disciples would still be on earth at that time, so they disciples would fast when He is gone. The fasting would be, as

it should be, a time to focus on Him and what His departure meant. What is the plan? Concentrate on the Lord after His ascension. There would be 10 days for the disciples to think about and to contemplate what they had learned.

Col. 1:27 they had the indwelling of Jesus Christ and the indwelling and filling of the Holy Spirit, just as we have. We have so much more today than the disciples had at this feast. While fasting, they were to recognize what was coming. It was time for them to think about it. There was a time for fasting at His departure. After His Own life was over, then they would die and be in His Presence forever.

This is what they are to think about while fasting and waiting:

John 14:2–4 “In my Father’s house there are many dwelling places; but if it were not so, I would have told you, because I am going away to prepare a place for you. And if [1st class condition] I go and prepare a place for you, I will come again and receive you to Myself, so that where I am, you may be also. And you know the way where I am going.”

Jesus spoke that to the disciples but He also spoke this to us as well. These are His words of departure into the heavens. It was His promise of a future return.

In the meantime, the disciples had a mission that they would complete and they would be waiting Him.

At the 2nd advent, Jesus lands His feet on the ground; however, in the rapture, we meet the Lord in the air. Jesus has not yet revealed the rapture of the church because He has not yet revealed the church.

When He departed, they would need to focus on that upcoming mission. Fasting is setting aside the legitimate function of eating in order to complete certain spiritual functions.

Fasting is entirely misunderstood, especially today. This is not penitence and deprivation. The church has misinterpreted fasting. Fasting was never intended as a means of spirituality by works. It is not to demonstrate one’s submissiveness to God. “Look God, I am doing great things. I am hungry for You.” If showing worthiness to God is your motivation for fasting, then that is self-promotion and that is always wrong. There are times when we promote ourselves in order to do that things in this life that is necessary. Self-promotion through some religious ritual is simply wrong. You can fast, kneel, or do whatever there is to indicate that you are suffering, and this means nothing as a means of self-promotion.

The fasting of the pharisees and John the Baptizer’s disciples was wrong. There is fasting in the book of Acts in the early church. Why does this ritual have validity then or validity then?

The easiest way to explain fasting is based upon your own eating habits. Most of us eat 3 meals a day. Sometimes we miss a meal. We do not like missing any of these meals,

even if we don't need the food. When you are younger and you have to eat this or that, you may not like it. But, for the most part, eating is pleasurable. So, let's say that eating takes 3 hours a day. This is normal, necessary, and even enjoyable for most. What does it mean? Some diet. Some cut back on food and they call it fasting. They kill 2 birds with one stone. They diet and think that there is some spiritual value as well. There are programs today where dieting is presented as a spiritual activity and the physical and the metaphysical are mixed together. Some make it a spiritual aspect. Some think that eating certain things are even immoral, like red meat or sugar. Bobby ate some chocolate but did not confess it. And any animal that is edible. If you don't want to eat something, that is just fine; but it has nothing to do with the spiritual life. You do not have to feel guilty for eating some meat. You don't have to feel guilty or abstain from it. Dieting may actually show some self-control. It is never a spiritual endeavor.

Believers into doctrine have contended that being overweight is not a good testimony; and that is a mixture of the physical and the spiritual. Some justify this with the Jews eating manna in the desert and only supposed to gather enough for one day's meal. Dieting is unrelated to gathering manna for just one day. That was a matter of faith-rest; not of dieting. That means that they exercised faith that God would provide more food the next day and the day after that. Every day, God's logistical grace was operating. Dieting may be good for you if done correctly; but dieting does not impress God nor does this indicate a flourishing spiritual life. We impress God only by utilizing His resources: Bible doctrine and the filling of the Holy Spirit. God is impressed when our thinking is renovated; He is impressed with divine good; He is impressed with doctrine in our souls. Being slimmer and trimmer does not glorify God.

3 hours a day spend on eating. It is normal and right and necessary. If you abstain for a period of time; that has no value for the spiritual life. Nor is it sinful and nor is it wrong. However, if you fast, you have more time that can be utilized for studying the Word of God. That is redeeming the time. He replace a meal with prayer and a time to meditate on doctrine. That can be very worthwhile. There are dozens of legitimate things that you enjoy doing, and you may forgo them in order to prioritize spiritual matters.

For the pharisees and John's disciples, there was nothing about fasting that was spiritual. It was a legalistic ritual that they believed to advance themselves.

The Messiah was standing in front of them; in their midst. They did not have to fast in order to concentrate on Him. All they had to do was listen and hear Him. That is the best focus of all.

There was a real irony here. Shortly before Jesus was crucified, He introduces a meal, the Last Supper, as a memory of Him. This would be a ritual of concentration upon Jesus Christ. It is ironically the same purpose as a fast. We take a meal in order to concentrate on God the same way that someone would fast in order to concentrate on the Lord.

Fasting in the future would be to think and concentrate on Him. The Lord's Supper was to look back on His Person and work.

Our Lord used every opportunity to teach. In between legs of lamb and what not, He taught. The pharisees first were grumbling about Jesus eating with tax collectors and sinners. First the analogy, those who are ill go to a physician. The pharisees did not see themselves as being ill. These were His people, so He ate with them rather than with the self righteous pharisees.

However, there were the disciples of John the Baptizer; and they are fasting along with the pharisees, and they believe that this ritual has so much meaning to God (in their own minds). Jesus' response was as follows:

Mark 2:19 **And Jesus said to them, "The bridegroom's attendants are not able to fast while the bridegroom is with them, are they? As long a time as they have the bridegroom with them, they are not able to fast.**

Jesus is the Bridegroom, and He is at this party with His attendants. Therefore, how could they fast. They celebrate when the Bridegroom is with them. It is a time for feasting with the Messiah.

There would be a time for fasting, when the Bridegroom is taken away.

Mark 2:20 **But days will come when the bridegroom is taken away from them, and then they will fast in that day.**

Jesus at this time would ascend to the Father and sit at the right hand of the Father.

This is the first mention of a departure. But, at this point, our Lord picks up on two parables concerning what He just taught.

This is the first parable that Jesus teaches. Therefore, we need to understand what a parable is; when need to understand the genre of parables. Bobby is going to give us the full doctrine of parables in many parts.

Parables are found in all sorts of literature, including the Bible. The Bible is different, in that it is the narrative of God; it is His plan and the outcome of that plan. We only know Him via the Word of God.

Many think that the Bible is just great literature; but the Bible is different than any other literary work. People just throw out, people wrote the Bible; just like anything that someone has written. The Bible is unique. It is divinely inspired and no other book can be said to be divinely inspired.

Divine Inspiration is the Holy Spirit supernaturally directed human writers of the Scriptures, so that, without waving their human intelligence, their literary style, their individuality, their

personality, their personal frame of reference, their personal feelings or any other human factor, the authors recorded God's complete and coherent message with perfect accuracy in the original languages of the Bible, the words of the Bible bearing the authority of divine authorship. Men wrote the Bible, but it is God's book and it carries the authority of God. *Supernaturally directed* is a loaded term. In some cases, it was dictated. However, in most cases, it was recorded as explained here.

The Bible and Inspiration

1. The Bible is God's truth communicated to man.
2. As such, it has an absolute meaning and an absolute interpretation, which is not true of secular literature. This is because it comes from the mind of God. Secular literature comes from the mind of man. There is automatically error and flaws in man's writing when not inspired by God. The Bible is unique because it communicates God's truth.
3. It is like other literature, in that the Bible uses many genres of literature to present the truth.
4. Examples of genres: proverbs, poetry, historical narrative, various types of speech and metaphor. Every type is in the Bible.
5. The parable is one of those categories, which is and uses various figures of speech. The parable is a metaphor which uses metaphorical language.

Parables

1. Every parable is a story that illustrates a point of doctrine.
2. The parable may be a true story or based upon a true story or a story which possesses all the components of truth. The prodigal son parable could be a true incident; or it may have represented similar incidents which have occurred many times in history. Bobby had a roommate in college who came and partied all of the time. He had a great time when he was there, that first year. In the Bible, this generally true story is recited as a parable. The story represents a true principle. The doctrine of the prodigal son represents the eternal security of a believer. His father accepts him back, even after blowing all of his money. Eternal security.
3. A parable can also be a story of a familiar event in everyday life, like the one we will study concerning cloth and sewing.
4. A parable can also be a fictitious story; something that the speaker or writer just made up on the spot. Great story tellers are like this.
5. Whether fictitious or factual, a parable in the Bible always illustrates a truth; a specific doctrinal principle.
6. Parables are present in both the Old and New Testaments. The Hebrew word is *mashal* (משל). In the New Testament, the Greek word is *παραβολη*. *Parable* is simply a transliteration from the Greek word. It means to place something along side something else. There is the parable and there is a truth you are trying to teach, and this places the parable down next to the truth. It is a set of circumstances compared to another. Out of this comparison is gleaned truth.

7. The comparison is a likeness, not an exact representation. The father of the prodigal son is analogous to God the Father. The prodigal son is accepted back into the house, regardless of his sins. The son represents you and I in our flawed nature. God never leaves us, he never forsakes us. The prodigal son does it all, and yet is accepted by the father.
8. A lion is used as a likeness of Christ. This is because of the strength and prowess of the lion; and this is a truth about Christ. Lion is compared to Satan as well. Jesus is compared to a thief in the night, because the thief is unexpected.
9. These are all figures of speech. One represents another. The simile, the metonymy, the metaphor, the parable are all very similar.
10. There are many figures of speech that provide the basis for the parables. Proverbs, allegories, types, fables. There is Bullinger's *Figures of Speech*.
11. Whatever figure of speech is used, the parable always points to a specific meaning. That points to a deep, divine truth.

How Do We Deal with These Figures of Speech?

What does Bobby do when he runs into a parable? How does he interpret it?

1. Biblical figures of speech are not interpreted as they are in secular literature. There is a wide variance of interpretation in human viewpoint literature. Figurative language means that there will be a figurative interpretation. Secular literature is open to many different interpretations; a Bible is interpreted as truth. They are both symbolic, but the Bible is a literal interpretation.
2. Metaphors found in the Bible, one thing standing for another, like a parable, never authorizes metaphorical or figurative interpretation.
3. The appearance of a parable in the Bible does not give license to the reader to assign metaphorical or figurative meanings. We do not have the choice of interpreting this in the way that it strikes us.
4. Figurative language given a figurative meaning is what occurs in literature or art, but not the Bible. Bobby has no liberty or license to run amuck with his interpretation of Scripture. Bobby has to find God's intended meaning. We cannot assign whatever meaning appeals to us. Poetry is jammed with metaphorical language. One of the more difficult things to do is to take the metaphorical examples and explain what it actually makes sense. Look at some Jackson Pollock paintings, and he painted to represent his own misery. That meant something to him; but you may see it and interpret it in another way. It is like an ink blot test. The Bible means that you find what God the Holy Spirit intended. For a painting, you can just interpret it in anyone that you want. Bobby likes the Dutch masters, and those paintings would reveal what was going on in the 16th century. Impressionism is not quite as easy to figure out. Therefore, you can both have completely different interpretations. The same is true of an author who is writing something containing figures of speech. The Bible contains the same kinds of figures of speech. But the Bible has an one intended meaning. Bobby must be entirely subjective to give divine truth.
 - a. Now, the writer may be conveying one thing, but God the Holy Spirit is conveying another truth altogether.

5. One mistake today is explaining figures of speech in the Bible to get one's own desired interpretation, which is what is done in liberal theology.

Luke 5:36 **And He also spoke a parable to them: No one puts a piece of a new garment on an old garment. Otherwise, both the new will tear, and the old does not match the piece from the new.**

So, why were there no parables up until this time?

Lesson #0199 Parables Rev. 20:4–6 Life of Christ 12/15/2011 Thurs

We are in the midst of describing and studying the concepts of parables; and how they ought to be interpreted. Also, the problems of interpretation as well. They have been greatly misunderstood.

A parable is a short, metaphorical story. It is a figure of speech. Bullinger's monumental work *Figures of Speech Used in the Bible*. A figure is simply a word or a sentence thrown into a peculiar form; different from its simplest meaning or use. These are used by every speaker and writer. It is impossible to write even a few sentences without it. We may say, "The ground needs rain" but, if we say "The ground is thirsty" then we are using a figure of speech. There are oriental figures (the near east) which have no counterpart in English, which is an interpretation problem. It may be asked how do we know when words are to be taken literally and when are they to be taken in some other form. Whenever and wherever it is possible, the words of Scripture are to be understood literally, we do so. When there is some variance with the context or Scripture, then we may assume that some figure of speech has been employed. So we are at once bound to determine the literal intent of the figurative language.

Bible doctrine is God's truth communicated to man. It is communicated in many forms and in many genres. But doctrine is God's knowledge revealed to us for our salvation and for a new, renovated way of thinking. That is why we are here. That doctrine is for living the spiritual life that God has designed for us.

The prodigal son parable is a metaphorical story. The father represents God the Father and we are prodigal sons (or daughters). The story of the prodigal son is one of acceptance, regardless of failures. From this is illustrated the doctrine of eternal security. It is a literal meaning that is important for our spiritual growth. God the Father continues to have a relationship with believers regardless of how many post-salvation sins we commit. It is taught in a way that we can remember. There were problems with interpreting metaphorical parables. Figurative language must not be interpreted figuratively. There is no room for gathering God's truth without understand the literal interpretation. There is only one literal meaning that God intends for us to learn. The corresponding doctrinal principle. A great mistake of Biblical interpretation is explaining a figure of speech by using a figurative explanation.

We have all interpreted metaphors metaphorically. Moby Dick, the great American novel; and you were probably required to determine what the imagery of this book meant. There will be as many meanings as there are people in that class. We may not have any idea of what Herman Melville was thinking. We interpret these things in any way that we want to. That is not why people read literature. Many do not care what the author intended; they enjoy being subjective and make their own identification and apply it to themselves. That is figurative interpretation. That is the same idea as going to a Bible study and each person gives their feeling about what a passage means. Someone's musings about a passage of Scripture does not reveal the doctrine. If they do, it is the blind squirrel that finds the acorn.

What is important is, what does God mean for a passage to communicate? Anything else is meaningless. This is why certain men are given the gift of pastor-teacher. A man who digs out the one-intended meaning for believers to grow.

Skeptics of the Bible: can anyone make mistakes? Of course. No one is infallible. The Scripture is infallible. The man with the gift of pastor-teacher with the guidance of God the Holy Spirit and utilizing the correct Biblical hermeneutics, allows the pastor-teacher to be very accurate in interpreting the Scripture. Unfortunately, there are pastors who do not do this. There are pastors who find metaphorical or figurative language who interpret these things figuratively. A high degree of accuracy can be attained.

A great example of the dangers of figurative interpretations is found in Biblical prophecy. The Old Testament is filled with it. References to the Messiah are prophetic. There is also prophecy in the New Testament. The last book, Revelation, is filled with figurative language; bulls, trumpets and horns and all sorts of things. The metaphorical language does not allow a person to interpret prophecy allegorically or as some vague concept.

The Apostle John speaks of a vision, as in Rev. 20:4–6.

Nebuchadnezzar had a dream of a great statue. That statue is a metaphor; it stands for something else. Nebuchadnezzar did not understand the dream and he called in his advisors; and they came up with all sorts of off-the-wall things. Daniel interprets the statue metaphor with a definitive literal meaning. The future empire is the revived Roman Empire.

We awake from a dream; and those which are disturbing, and this sticks with us. There are always a number of options or ways to interpret it. You might even tell the dream to a friend; but the interpretations all come from your imagination. These are just notions.

Daniel and the Apostle John's dreams are divinely inspired. Daniel's interpretation was literal and divinely inspired. Nebuchadnezzar represents something else. Part of John's vision reveals the 1000 years. How do we interpret these 1000 years? That is a burning question. Some want to interpret this as a metaphor, representing eternity. However, this number does not give license to interpret metaphorically.

Rev 20:4 And I saw thrones, and they sat down on them, and authority to judge was granted to them. And I saw the souls of those who had been beheaded because of the testimony about Jesus and because of the word of God, and who had not worshiped the beast or his image, and did not receive the mark on their forehead and on their hand, and they came to life and reigned with Christ for a thousand years.

V. 5 tells us of a future event. Is the 1000 years metaphorical? Then there would be an extensive, but very vague principle of time. Always interpret something literally when that does not do damage to the context or to Bible doctrine that we already know.

For those who interpret the 1000 years metaphorically, then this is simply Christ's eternal rule. That would be a false interpretation. The literal meaning would thereby be distorted.

Amillennialism is one metaphorical interpretation; which indicates that there will be no 1000 year reign of Christ on earth. This throws everything out of whack. There is the church; in this amillennial view, the next event is the 2nd advent; the return of Christ. The great white throne judgment; and beyond that is the eternal state. Such people buy into all of these other things literally, but not the 1000 years. This distorts the eschatology. One is a literal understanding and the other is not. The dream represents the truth of dispensational doctrine.

We adhere to premillennialism.

Pre-millennialism	
1.	The literal interpretation of 1000 years means a literal reign of Christ for that period of time on earth.
2.	Christ will return personally and bodily to initiate the millennium. It is clearly a 1000 year rule.
3.	This return occurs prior to the millennium, hence pre-Amillennialism.
4.	The millennium is instituted by the 2 nd advent.
5.	The Millennium is still future.
6.	Christ rules on the earth for a literal 1000 years.

Another false interpretation is, we evangelize enough, and the millennium comes in.

Rev 20:5 (The rest of the dead did not come to life until the thousand years were completed.) This is the first resurrection.

Rev 20:6 Blessed and holy is the one who has a part in the first resurrection. Over this person the second death has no authority, but they will be priests of God and of Christ, and they will reign with him for the thousand years.

Parables

1. In a parable, the one truth that God wants us to understand is comprehensible and it is not symbolic.
2. Therefore, we do not have the license to be subjective, to make up our own interpretation or to spiritualize the meaning. Living the spiritual life is spirituality; people today, when they say spiritual, they understand it to mean anything that is not physical. Like calling someone a spiritual person.
3. If the meaning is taken figuratively or symbolically, it always gives rise to false doctrine.
4. Therefore, the literal meaning must be extracted from the parable through careful study and exegesis.
5. The principle of literal interpretation of figurative language must always be paramount in interpretation. That is the only way to interpret the Bible.
6. When the literal interpretation is paramount; then the doctrinal truths of the parable can then be understood. That is what we want to do. When Jesus gives the parable of the patch, God wants us to know something specific.
7. There is no latitude for interpreting the Bible.
8. The Bible is objective divine truth; it is not subjective opinion.
9. The Biblical parable should not be entrusted to personal opinion or to emotional implications or to mythical interpretations or to amateur sleuths who come up with off-the-wall interpretations.

Why are parables used in the Bible at all, if it is confusing. Why can't Jesus say what He means.

Lesson #0200 Parables Lk 5:36 Life of Christ 12/18/2011 1Sunday

Missing "Angels on High" or "Angels draw neigh" or something like that. "We three kings of orient..." also missing.

A parable is a story, but it is a story that stands for something else. The parable is never about the story; it stands for something else. We must first understand the metaphor in its context. We must understand what doctrine the parable is teaching. We must interpret each parable literally; with a literal consistent doctrine. The interpreter does find a literal meaning rather than his own meaning. If he is subjective, he finds a meaning that he wants to find. It is a meaning that he is looking for. The Bible is objective, divine truth. The divine truth in a parable should not be entrusted to optional applications or to a mythical analysis. It is not for the amateur private investigator who says, "What does it mean to me?" approach. God has one intended meaning which can be extracted from the pages of Scripture. God's truth may be couched in metaphor or figurative language, but it has a literal meaning. God's truth is precise, and absolute and all interpretations must fall within these parameters.

Poetry lends itself to figurative interpretation. The Bible must never be treated in that way. It is God's meaning that we may gather and glean. The Bible becomes nothing more than an exercise in personal application and then, has no objective application.

The parable of the prodigal son is not a morality play but it emphasizes eternal security by the relationship between the father and his sons. We are not allowed a personal interpretation; only an objective interpretation. We do not have license to make up our own interpretation. We do not get to deprive a parable of God's intended meaning. A literal meaning must be extracted from the parable. We need the dispensational and doctrinal background in order to make the interpretation accurately. Then we can apply it back to ourselves and to others. This also is spoken to people from 2000 years ago, so they must understand what is being said as well.

If it is difficult to understand the parable, why does Jesus speak in parables? If this muddies the water, then why use this approach?

1. Parables attract attention and interest; they are stories. When they are fully understood, then they stick in our memories. They aid in remembering a principle of doctrine. No matter what we do, or how far out of line we get, we are acceptable to Him, now and forever. The prodigal son parable helps us to recall this. It is easier to remember a general doctrine if it is presented in a parable.

Why isn't every doctrine couched in a parable? Parables describe a doctrine in general; a category of doctrine. Here also need Knowing specifics of categories of doctrine is critical; getting down into the nuts and bolts of a doctrine. So there is a place for both.

2. Parables stimulate thinking. Anytime you read a story and appreciate the story, it stimulates your thinking. You may identify with the characters or the circumstances; it stimulates your thinking.
3. Jesus was having an increased amount of opposition; so, when He taught by a parable, the meaning would not be immediately be understood by the pharisees. They did not want to understand Jesus in the first place. Jesus used the parable to teach principles of doctrine to those who were positive. The negative ones just blew these stories off.
4. The parable is in keeping with the Old Testament, where Jesus Christ is presented in a parable form, or in a type form.

Parable of the patch: Luke 5:36 Mark 2:21 Matt.

Luke 5:36 **And He also spoke a parable to them: No one puts a piece of a new garment on an old garment. Otherwise, both the new will tear, and the old does not match the piece from the new.**

Mark 2:21 **No one sews a patch of unshrunk cloth on an old garment. Otherwise, the patch pulls away from it—the new from the old—and the tear becomes worse.**

In the analogy, there is a ripped garment. There was always something like this happening. But if you sewed a new patch of cloth onto it, the new patch shrinks and the

old does not. So, now, what does this mean? How are we to understand this and how are we to apply it? What does this mean to the fasting versus feasting concept?

Lesson #0201 Mt.9:1:6 Mk.2:21 Lk.5:36 Life of Christ 12/18/2011 2Sun

Matt. 9:16 Mark 2:21 Luke 5:36

Luke 5:36 **And He also spoke a parable to them: No one puts a piece of a new garment on an old garment. Otherwise, both the new will tear, and the old does not match the piece from the new.**

Mark 2:21 **No one sews a patch of unshrunk cloth on an old garment. Otherwise, the patch pulls away from it—the new from the old—and the tear becomes worse.**

Matt. 9:16 **No one patches an old garment with unshrunk cloth, because the patch pulls away from the garment and makes the tear worse.**

Jesus has a confrontation with John's disciples; and they are asking Him, "Why aren't Your disciples fasting?"

Explanation of the Parable of the Old Garment with the New Patch

1. The old garment is the legalistic religion of the pharisees, which is being followed, to some degree, by the disciples of John.
2. The unshrunk patch is Christianity; and, more precisely, the principle of grace. Old cloth, legalism; new cloth, grace.
3. Christ is the new patch in distinction from the old Judaism of the pharisees.
4. You cannot repair the old garment of Judaism by patching over it with the grace of Christianity. It will not work. Legalism cannot be patched up with grace.
5. Legalism and grace will pull away because they are mutually exclusive. One cannot be mixed with the other.
6. Putting the old garment and the new garment together is syncretism. An attempt to synthesize the two opposing theologies. Grace and legalism are mutually opposed to one another; they are polar opposites.
7. Legalism perverts the new garment, which is grace. We see that old garment in many churches today. It is in the form of tabooism; sins that legalists disapprove of, that they castigate in the church. Biblically, these are not legitimate taboos. The legalist might prevent everyone from drinking any alcohol at any time. The idea that you cannot be a good Christian unless you never touch alcohol. We studied something similar to this called *doubtful things in Corinth*. Smoking, clothing and alcohol can all be objects of legalism. This destroys grace orientation. Churches today are filled with tyrants who want to watch your life and to make certain that you do not sin. They want to make sure that you do nothing that violates their sensibilities. This is legalistic. That is exactly what is happening with the disciples of John in connection with the pharisees. The doctrines which John the Baptizer

taught have been perverted by the empty rituals of the pharisees. The old system cannot be patchwork reformed. It must be tossed out; separated from; begun anew. A new cloth must begin; grace and legalism cannot be intermingled.

Jesus did not come to reform a corrupt religion. He did not come to fix the religion of the pharisees. He was in no way ecumenical. Jesus Christ did not ever promote such subjective ideas as that. He did not give the religious pharisees any leeway at all. He did not give in an inch to them. This is one more proof that there is only one way, and that is the grace way. Jesus is the new patch. What Jesus offered could not be superimposed on legalism and made acceptable. **The disciples of John were trying to sew a new patch (the teaching of John the Baptizer) over an old garment, the legalism of the pharisees.** They were trying to mix the doctrines of grace with legalism.

Bobby has heard many times, "I really like Bible doctrine, but then, I really like all the ritual and the ornamentation of this or that church." In association, there is confusion. It is the same cross but it has a different meaning. Grace versus an empty ritual. Stop clinging to the old ways. The true meaning of fasting was lost on them.

Theirs was an empty fasting versus the truth of God from the mouth of Jesus Christ. Judaism was the rotten cloth that needed to be thrown away. Jesus was there to replace the legalism that the Old Testament had become. You cannot patch up a religion of any kind by mixing it with Christianity. Christianity is polluted by that kind of syncretism. The foundation of Christianity is grace. Today, we are surrounded by religion.

What is in the news all the time? Terrorism; Islamic radicalism. Islam is the epitome of religious legalism. Sharia law is as oppressive and as legalism as the teaching of the pharisees of so long ago. Every other religion is based upon some form of human works or some form of human merit, so that you are good enough to be accepted by Him. In Islam, there are 7 pillars that you must rest upon. Visit Mecca is one of those pillars; how many have done that? Even murder and terror can be justified in the name of pleasing God. Can you superimpose Christianity upon that?

The inquisition of the Middle Ages was just as horrible, where even torture was used to convert the unbeliever. How do you superimpose the grace of God upon that? The only way to be converted is to repent; to change your mind about the old cloth (the old religion); you discard it in favor of the new cloth.

By grace you are saved, not of works, lest anyone boast. You cannot superimpose this grace on some other legalistic religion.

So Jesus is telling these disciples to get away from all of that legalism.

Summary Points of the New Patch Metaphor

1. Jesus is not a reformer of religion; He is a separator from religion. Jesus is the epitome of grace; He is the new patch, not the old cloth.

2. Religion and its attendant legalism cannot be reformed; only abandoned. Martin Luther, as a reformer, had problems because he remained within the established church.
3. Trying to mix legalism with grace always corrupts the Christian life.
4. Legalism must be completely discarded.
5. This can only be done through spiritual growth.

Extend your time of concentration. If the change in your life is based only upon human resolve, then nothing has really changed. It is that attitude of the soul wrought by Bible doctrine. Otherwise, you will eventually return to your old legalism. Doctrine must replace your thinking. The mind of Christ must become your mind. If it is not in your soul, then it will not come to the forefront of your soul when you need it. So you had better go with the new patch and not the old garment. Bible doctrine promotes grace and clarity and it reveals the contradictions in other systems of legalism.

We fear that the world will come to an end by global warming; so how does Bible doctrine deal with that? That is the old cloth. We have a new way of thinking. When you grow, you wonder, how can people even think in that way?

Lesson #0202 Lk 5: 36–39 Mk 2:21 Mt 9:16 Life of Christ 12/21/2011 Wed

Westheimer was a 2 lane road and Berachah was the only building in the area, just about.

There was a huge banquet at Matthew's house; and this was quite the event. The pharisees were the greatest hypocrites of human history. There was all sorts of things going on and backstabbing. Foremost to our Lord Jesus Christ is the teaching.

Our Lord gives 2 parables at this feast; and each one is designed to teach a very confused group of believers. They asked a question of Jesus. "Why aren't you fasting like we and the pharisees?" When you are ready to comprehend a doctrine, then you will be given it; and when you have a question, at the right time, it will be answered.

These men are in the middle of a great fast sitting in the middle of a great feast. They were asking the Messiah Himself if they ought to be feasting or fasting. Jesus told them that this was inappropriate at this time, as He was among them.

So Jesus used a common, well-understood illustration from everyday life. No one takes an old garment and tries to patch it with new material. The new cloth will shrink and pull out the thread.

Luke 5:36 And He also spoke a parable to them: No one puts a piece of a new garment on an old garment. Otherwise, both the new will tear, and the old does not match the piece from the new.

Mark 2:21 No one sews a patch of unshrunk cloth on an old garment. Otherwise, the patch pulls away from it—the new from the old—and the tear becomes worse.

Matt. 9:16 No one patches an old garment with unshrunk cloth, because the patch pulls away from the garment and makes the tear worse.

So these disciples of John and the pharisees are wondering what this means.

The Meaning of the New Patch over Old Cloth

1. The old garment is the religion of the pharisees; and the fasting was a part of the pharisees fast.
2. Jesus is the new patch of grace, as distinguished from the legalistic Judaism. When we get into the Sabbath-keeping, it will be almost beyond belief.
3. Trying to repair the old garment by patching it over with grace, it will not work. They will not hold.
4. We know this is an accurate understanding, because the disciples of John are following the pharisees.
5. This is truth versus falsehood. Christianity gives lip service to grace and often goes along with legalism.
6. Take off John the Baptizer's disciples; take off the old garment and put on a new garment of grace. Don't try to patch up the old one.
7. You cannot reform legalism; you can only separate from it. The disciples of Jesus are feasting and celebrating His being there with them.

The Application.

1. An old garment represents fasting, a false application of religion.
2. Combining the grace of Jesus with the old legalism, the grace is ripped apart.
3. The Christian life is a way of life provided by there grace of God completely False doctrine wants to work in all kinds of legalism into Christianity.
4. Fasting represents living the Christian life by means of works. Trying to gain God's favor using human merit rather than relying upon God's grace.
5. Utilizing His sytsem of grace is the only way to do divine good works. These are the works which count with God. You do them as unto the Lord; you do not do them to glorify yourself. You must be grace oriented from the doctrine in your soul. There is an eternal aspect to it. Works are good, but they had better be the right kind.
- 6.
7. Spiritually by grace is the only acceptable means for living the Christian life. The pharisees have their noses in the air; we're all about good works.
8. What Christ was introducing had to be entirely separate from the old religious garment.

Our Lord had the rapt attention of everyone in that room. With this attention, Jesus decided to teach a second parable; He would teach about wine. This will be the wineskin.

Matt. 9:17 Mark.

Matt. 9:17 **And no one puts new wine into old wineskins. Otherwise, the skins burst, the wine spills out, and the skins are ruined. But they put new wine into fresh wineskins, and both are preserved."**

Luke 5:37 **And no one puts new wine into old wineskins. Else the new wine will burst the wineskins and be spilled, and the wineskin will perish.**

Luke 5:38 **But new wine must be put into new wineskins, and both are preserved together.**

Luke 5:39 **Also no one having drunk old wine immediately desires new, for he says, The old is better.**

The rough side of the goat hide was on the inside and the smooth side was on the outside. New vintage wine was poured into it. The bottles don't age but the goatskins did. The old wine would be drunk; but if new wine was poured in, the leather would burst the old wineskin. The wine is on the ground and the goatskin is in pieces.

What Does this Mean?

1. The old wineskin is the old habits of legalism, which the pharisees touted as spiritual.
2. The new wine is the Christian way of life, which is what Jesus was presenting.
3. You cannot put the Christian way of life into legalism. It will not hold.
4. The new wine of the Christian way of life cannot be contained in the old skin of legalism.

Luke 5:38 **But new wine must be put into new wineskins, and both are preserved together.**

The New Goat Skin

1. The new goatskin is provided at regeneration. That is being born again.
2. The new goatskin represents a new operating procedure; a new modus operandi. This parable is parallel to the previous one.
3. The new container is the spiritual life that was being pioneered at that very moment by the Lord Jesus Christ.
4. The new wine that fills the new skin is the filling of the Holy Spirit. It is the new doctrine of the Church Age. It is grace apparatus for perception.
5. None of that grace is contained in the old pharisaical ritual. You cannot fill the old skins of legalism with the new way of life.
6. The old pharisaical system would explode under the system of God's grace.
7. Grace is the framework for the new life in Christ.

Luke 5:39 Also no one having drunk old wine immediately desires new, for he says, The old is better.

The pharisees like the old wine. The old wine fitted their taste. It was their legalism. The grace that was offered in Christ was the old wine of their religion. Keep on drinking in all of that legalism and that bitter old wine. The disciples of John were there to stop drinking that old wine. They must not go back to it.

So it is with the believer who has found grace and has left legalism behind. How many times has legalism turned people off to Christianity and grace changed a person.

We here complete the first year and move to the 2nd.

First the Sequence:

1. Baptized and spent some time in Jerusalem.
2. Spent some time at the Jordan River.
3. Spent some time with John the Baptizer. Then spent some time away from him. .
4. He went to Galilee through Samaria.
5. When returning, He went back to his home town and they tried to kill Him.
6. From there, He went to Capernaum, where He made His headquarters and He chose most of His followers.
7. He also traveled to the outlying areas in His first year.

Mattew was hard to figure out. He was a tax collector. The Jews did not like Him.

John tells us the most about our Lord's first year. The other disciples did not tell us as much about it. Most of the disciples were not with Him and they lacked the doctrinal background.

While all of this was going on, our Lord's fame had grown, in Galilee and all over Palestine. These crowds would follow Him all over. They would grow quickly. He was the Word; He was the revelation of God. In the 2nd year, there are these growing crowds, a year of popular acclaim. The pharisees were mad and waiting. They were waiting for any misstep.

The enemies were thinking even in terms of killing Him; but no one could do that. His life could not be taken until He decided to give up His life.

Jesus and the pharisees were butting heads; this time, it was over keeping the Sabbath. This was important to the life of the pharisees and the Jews in general. The great Sabbath controversy and there are 3 incidents.

Matt. 12:12–21 Mark 3:1–6 John 5:1–47

we need some background on the Sabbath before we get started on this. This was the most important controversy. This was huge. His second year of ministry put Him right in the middle of this. The Jews observed the Sabbaths scrupulously.

The Sabbath Background

1. The Sabbath was a divinely ordained part of the Mosaic Law. Ex. 20:8
2. The Sabbath was instituted by God for a rest on every 7th day of the week. It began in the garden. God worked for 6 days and then He rested.
3. The Sabbath was to be kept holy, meaning that it was set aside for worship and exclusive service to God. This was His day. This was a distinctive mark of his people.
4. There was a practical purpose for the Sabbath: to protect the oppressed in the nation. In other words, this protected slaves and the indentured servants.
5. The grace of God was behind the Sabbath and His provision. There is grace inherent to the Sabbath and it was revealed my times. The provision of manna in the desert related to the Sabbath. On that day, they got a... They gathered enough food each day; any for mre means on the 7th day, they could rest; they could take it easy. It was a day to rest and a commemoration of the grace of God.

The Jews were knocked out of the Sabbath, which is what got them the fifth cycle of discipline. This probably accounts for their fanatical keeping of the Sabbath.

Those who keep the Sabbath today are legalistic.

We are not Israel today. We do not live under the Mosaic Law. There should be a day when you take some time off to rest. It isn't good to work 24 hours a day. Take some time off and remember the priority.

The pharisees added all kinds of restrictions to make it almost unbelievable.

Lesson #0203 Lk 5:1–2 Ex.20:8–11 Life of Christ 12/22/2011 Thurs

We have gotten to the 2nd year of our Lord's ministry. The incidents that we studied happened many times.

Our Lord was facing a string of controversies and the pharisees were mostly concerned about Him acting on the Sabbath. This was one of the most important days to Jews. It began on sunset on Friday and ended with sunset on Saturday.

Why don't we continue to hold our services on Saturday as the early church did? We do not know why the early church changed. It is likely that they changed very early on because our Lord was raised on a Sunday and the Holy Spirit was given on a Sunday; and they recognized the difference between the church and Israel's Judaism.

Observing the Sabbath was an Old Testament mandate. It was considered one of the most important days to be carefully observed. Everyone was to observe the Sabbath, including slaves and foreigners. We are not ritual Sabbath keepers; nor do we keep Sundays in this way.

Ex. 20:8 Remember to dedicate the Sabbath day:

Ex. 20:9 You are to labor six days and do all your work,

Ex. 20:10 but the seventh day is a Sabbath to the LORD your God. You must not do any work-- you, your son or daughter, your male or female slave, your livestock, or the foreigner who is within your gates.

Ex. 20:11 For the LORD made the heavens and the earth, the sea, and everything in them in six days; then He rested on the seventh day. Therefore the LORD blessed the Sabbath day and declared it holy.

The sabbath became a conglomeration of laws, regulations and traditions. There were so many regulations added in order to keep it holy. To keep it holy, you simply had to follow the mandates of the Word of God. Keeping the Sabbath holy had turned into a monstrous form of legalism.

The true concept of the Sabbath was a celebration of the grace of God. Manna was gathered only on 6 days; and they gathered a double portion on that 6th day, so none was gathered on the 7th.

The all-important message of grace had been lost behind all of the regulation placed upon the sabbath. Jesus Christ replaced the Law and fulfilled the Law. The pharisees had their own vision of the Law and the pharisees did not fit it.

What did the religious leaders mandate? It was amazing what the pharisees had added to the concept of the sabbath. The very second that it started, there were 3 trumpet blasts from the Temple, or, further away, from the nearest synagogue. At that point, all of these regulations kicked in.

Before the Sabbath, there were preparations which had to be done. There was no cooking on the Sabbath, which was mirrored by the manna principle. Everything had to be clean, all the tools were laid aside, and the lights were already lit. the people were prepared on that day except to contemplate Jesus Christ and His grace toward Israel. However, grace was complicated by man-made regulations. Their legalism was more apparent in the observation of the sabbath than any other law.

The Sabbath Day in the Pharisee Era

1. The sabbath day was a 24 hour prison sentence.
2. This was a total departure from the true sabbath.

3. The ridiculous legalism of the pharisees went well beyond the restrictions and regulations of the Mosaic Law. The pharisees made the law completely different.
4. Now, it made sense to set the plow aside; but the pharisees added, "No digging." You could not carry a burden on the sabbath; to that was added, no wearing of false teeth. No reaping (sowing) was added the plucking of one head of wheat; nor could you pull a gray hair out of your head. There were enough legal regulatory statutes to appear like federal regulations. The pharisees had several centuries to work on this. Most of these limitations were in the Mishna and the Talmud.
 - 1) You could not carry food from one house to another. So you could not provide for a family in need. Legalism trumped grace.
 - 2) Animal regulations: donkeys could not be led out to the road unless he was already saddled and already loaded the day before. So beasts of burden suffered an extra day.
 - 3) No knot tying or untying during the Sabbath.
 - 4) It was unlawful to move furniture. You could move furniture to use as a ladder; but only 4 steps.
 - 5) No lighting lamps or putting out a lamp. If the fire went out, you let it.
 - 6) Unlawful to wear any jewelry. These things all had to come off. The pharisees were so absurd about the sabbath, that they took hours arguing about it being legal to tie their sandals on the sabbath.
 - 7) You could not fix a leaky barrel of water on the Sabbath.
 - 8) No sifting flour; no kneading, no baking.
 - 9) No weaving of wool; no sewing. The minutia of correct sabbath-keeping.
 - 10) No salting game or other food. A radish could be dipped in salt, but not for too long, because it might begin to pickle.
 - 11) If you were sprinkled by mud, you could wait until it dried; then you could squeeze it one time.

Any of these things disobeyed could result in the stoning of a person. The pharisees should have been first in line for stoning. But they were the enforcers, so their violations were covered up. They had their own rules. There were 1000's of regulations and a person could be stoned to death for not keeping these laws.

One of the problems of all these regulations was, they would spend all of their time studying the Sabbath regulations; and that meant less time studying the Word of God.

There was no way anyone could keep all of these rules. Pharisees came up with ingenious ways to evade the laws legally. Much like our Congress, where laws do not apply to them. Pharisaical exemption: length of travel was exempted on the sabbath. However, if you deposited a food supply at the limit of the distance where you could travel, wherever that food was placed, that would be considered their dwelling place. They were ingenious. In these tricky maneuvers, which violated the clear, obvious meaning of the Law of Moses. Their intent was to keep the Law; and the intent was what was considered. There are plenty of people who live this way.

They violated the letter of the law. These trumped up interpretations actually involved keeping all of these statutes that they instituted. These statutes did not apply to those who made the statutes. It was incredible hypocrisy. It was empty and meaningless regulation.

What Did They Do?

1. They reduced the Sabbath to the absurd.
2. This gives us an idea as to the arrogant attitude of the religious leaders. Unbelievable arrogance.
3. They completely perverted the Mosaic Law. They used it for their own benefit. They were a priesthood that was utterly corrupt. Jesus cleansed the Temple of these types.
4. Yet these hypocrites, these corrupt people, had the greatest facade of self-righteousness.
5. There was the unintended consequence. They used the regs to make the people keep the sabbath. However, this brought indifference to the true Law of Moses.
6. They saw God as unreasonable.
7. These regulations were just a way for religious leaders to maintain a hold on power. To maintain this hold, you make a law. If you pay any attention to Congress, all of this was about politics and power.

In all of this hypocrisy, you can see how the pharisees became so critical. Jesus was one of the worst violators of the sabbath, to the pharisees. This was the background.

John 5:1–47 is the first controversy that we will examine related to the sabbath. We will only cover 3 of these pharisaical violations.

The feast here was associated with crops being brought in? There was no work. This was to illustrate Israel's history and God's provision.

John 5:1 **After this, a Jewish festival took place, and Jesus went up to Jerusalem.**

This was known as a pilgrim festival. This was all about grace; God graced out the Jews of the exodus generation. Every day, the grace of God was apparent. Manna, for one thing.

Jesus goes to Jerusalem during this festival; and this is the 2nd recorded visit during His public ministry. He had been there as a youth. He would identify Himself as the Messiah, and He would do this through signs, miracles and wonders.

You put the Man of Grace opposed to regulations, the pharisees will choose the regulations rather than God's grace. They were blind to the reality of Jesus Christ. They could only see themselves and their own power and their regulations which maintained their power. Jesus Christ did things on the sabbath that only God could do.

Jesus never violated the true Mosaic Law because He was the Lord of the Sabbath; He created the Sabbath; but now, He was present; and He would not be slowed by some silly regulations developed by men.

John 5:2 **By the Sheep Gate in Jerusalem there is a pool, called Bethesda in Hebrew, which has five colonnades.**

Lesson #0204 Mt1:21 Is64:6 Mk1:1 Gn3:15 Xmas Message 12/25/2011 1Sun

Bobby was not taught about Santa Claus; but he still got presents. Bob's father and mother always put the emphasis upon the real miracle of Christmas, not the mythical one. The real meaning of Christmas is a gift; not under a tree, but under the shadow of a tree. The real miracle man is not Santa Claus but Jesus Christ. The real miracle is His entry into this world.

Jesus lay in a manger, which is a feeding trough.

The solution to sin; the Lord Jesus Christ. Though many will never admit it, sin is the great malady of the human race. We often regard it flippantly; its evil permeates every cell of the human body. It is deadly and uncureable. Some think that we can deal with this nature on our own or that we can defeat this corruption.

Matt. 1:21 **She will give birth to a son, and you are to name Him Jesus, because He will save His people from their sins."**

For thousands of years, man has strived to build utopias, build international peace, and formulate governments that lead to peace and prosperity. All with the idea that man will defeat his nature.

It takes much more than human laws or idealistic dreams to deal with man's nature. We deal with death using a band-aid approach. If we feel good about ourselves, then we think that God feels good about us. However, we are not able to cover over our sins.

Isa 64:6 **All of us have become like something unclean, and all our righteous acts are like a polluted garment; all of us wither like a leaf, and our iniquities carry us away like the wind.**

God declares us degraded and debased, no matter how we want to hide it. Sin is so serious that only God can deal with sin effectively.

Jesus Christ is the true miracle man. His origins are supernatural and everything about Him was transcendent. It is by His birth that His people, Israel, would know Him. The Messiah was to be identified by a virgin pregnancy. His credentials were His miracles, which defined Him. These miracles were many sided. Some touched nature and biology; some were directed to the human body. Some even entered into the unknown boundaries of death. He raised Lazarus from the dead, foreshadowing His Own resurrection; which foretells the raising of our bodies from the dirt.

Is victory over death a part of normal human experience? How could anyone who looks honestly on his or her own existence not see the possibility of defeating death. Jesus did. We cannot defeat death on our own.

We have been studying miracles and the various meanings and impact of them. The most important discovery is the miracle of His Person. His humble beginnings that were not a beginning. He is called the spotless Lamb of God. Jesus was in place for the greatest triumph of human history. He would triumph over sin, which has kept man in bondage forever.

Besides being a miracle worker, Jesus Christ Himself was a miracle. Everything in the Bible testifies to this. The gospel of Mark declares this from the beginning.

Mark 1:1 **The beginning of the gospel of Jesus Christ, the Son of God.**

He was born to save man from his sins.

If you reject miracles, then you logically must reject the miracle of God; and then, you must also rule out Jesus Christ. They must persecute those who believe. From the moment of His birth, there is no accounting for Jesus Christ apart from the miraculous. To take a rationalistic point of view and try to make Him into any man, it is absurd. If we try to make a simple creature out of Him rather than the Creator, then He becomes no different than any other religious figure in history; which is, a liar.

Gen 3:15 **I will put hostility between you and the woman, and between your seed and her seed. He will strike your head, and you will strike his heel.** This is the proto evangel.

The Savior here is called the seed of the woman.

1Cor. 15:22 **For just as in Adam all die, so also in Christ all will be made alive.**

Jesus is specifically spoken of as the Seed of the Woman. This is a reference as to how Jesus would be born into this world.

Isa. 7:14 **Therefore, the Lord Himself will give you a sign: The virgin will conceive, have a son, and name him Immanuel.**

Only the woman's seed is involved in the birth. All children procreated through the seed of Adam are born spiritually dead. There is no enmity between those who are born spiritually dead. Only the one born from a virgin receives the ire of Satan. There is the center of all opposition. If Adam's seed was involved, then his offspring could not be the God-man. God cannot be united with sinful man. Jesus Christ is in hypostatic union. The seed of man is out; the virgin mother is the key. The two great prophets, Isaiah and Moses, set the scene for the day of days.

There is nothing for us in Christmas without this virgin birth. The stage is set.

Skeptics still celebrate Christmas; they put up a tree; but they lose the key. Christmas to them is another day off from work; although a special day of family. But it is without the seed of the woman; and without the supernatural birth of the Lord Jesus Christ. There is no salvation; there is not eternal hope. How can Bobby not speak dogmatically about it? The Word of God emphasizes the birth of the Lord Jesus Christ. The skeptics memorialize this great day when they turn on their Christmas lights; and the gifts which are given represent the greatest gift given by God to man.

They are unwrapping Him for Christmas and throwing away the wrapping paper.

Matt. 1:18 **The birth of Jesus Christ came about this way: After His mother Mary had been engaged to Joseph, it was discovered before they came together that she was pregnant by the Holy Spirit.**

Right here in this first chapter of Matthew is either the truth or it is a lie. That is a very unique approach to a human line of descent. Only men are listed; but only here to you have Mary being made pregnant by the Holy Spirit.

John 3:16 **"For God loved the world in this way: He gave His One and Only [uniquely born] Son, so that everyone who believes in Him will not perish but have eternal life.**

None of the other assertions of this verse are meaningful unless Jesus is uniquely-born without a sin nature.

Luke 1:35 **The angel replied to her: The Holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the holy One to be born will be called the Son of God.**

God would use the reproductive system of Mary; the seed of the woman would then be born as a Holy Offspring. This is either a lie or the truth. We have so many witnesses to this virgin birth, going to back Genesis, then Isaiah, and then all of the gospels, followed by the testimony of the epistles and Revelation.

Most people don't think about this too much. There is no sex here with the Holy Spirit. Pregnancy was miraculous, apart from any human procreation. God would miraculously fertilize Mary's fertile egg. A miracle child.

The same mission going back to Gen. 3:15, which is the mission of salvation. Redemption solution to man's sinful nature. As we contemplate this birth, we are confronted with this miracle of miracles. This baby is man and God. This is not a half-man/half-God, but fully man and fully God; unpolluted by the sinful nature of mankind. That is the child in the feeding trough. The human seed of the woman was the means. It was all present in that child on that night. This was not just a nativity scene or a cute baby. This is God and man

in one Person. There is no accounting for this wondrous Christ and wondrous birth and Person. This child was the center of the plan of God for mankind.

In that stable on the first Christmas morning was the seed of Satan's demise, which would deliver us from the sting of sin and death. God provided a number of other miracle moments. Miracles were everywhere that evening.

There is the incident of the Angel of the Lord visiting the shepherds.

Luke 2:13–14 **Suddenly there was a multitude of the heavenly host with the angel, praising God and saying: Glory to God in the highest heaven, and peace on earth to people He favors!**

The shepherds were in awe. This was supernatural. Angels appeared. Easy not to believe. Again, this story is true or not. These angels reflect the triumph of His birth. These angels have waited centuries; millennia, for His birth.

This was not the only miraculous event. There were also the wise men, the magi; who were guided by the star. These men were not just trappings in a nativity scene.

The wise men went to Herod, thinking that he would know where the Child-King was.

Matt. 2:9 **After hearing the king, they went on their way. And there it was--the star they had seen in the east! It led them until it came and stopped above the place where the child was.**

Somehow, the star's light shown upon Jesus. It stopped right above the place where Jesus is. Again, another miracle. This is not a natural light. It is impossible for starlight to illuminate and to illuminate such a small area as that of one house. It focused on one place and it disclosed to them where the baby was. This was after the birth. These men came to pay homage to the King.

There is a collection of miracles associated with the birth of our Lord. None of this can be said about any other human being who has lived.

2Cor. 5:21 **For Him who knew no sin He made to be sin on our behalf; so that in Him we might become the righteousness of God.**

We do not deserve anything; we are made righteous by Him on the cross.

You know that He appeared in order to take away sins, and in Him, there is no sin. This is the purpose of the miraculous virgin pregnancy. This qualified Him. In no other way could He be the Savior. In His spotless life was the condition to take on the sins of all mankind. Only that He is born of a virgin, living a sinless life. His unique birth is the credential for His unique death. Only then can He redeem us from the slave market of sin. Because He was born to do so. He was born in the most unique way. With His birth and His life, so was His death a miracle. No man ever died as Jesus died. Many were crucified as He died. But the circumstances were different. He was the master of His Own life. The

merciless hand of death could not touch Him. He was not subject to accidental death or murder. Even His Own hometown folks tried to push Him off a cliff. No one could kill Him. Not even Pontius Pilate or Herod the Great. They thought that they had the power of judgment and death; but only God the Father could bring judgment and death on Jesus Christ. Only Jesus Christ could take upon Himself the judgment of God.

“For this reason, the Father loves Me; I have the authority to lay down My life and I have the authority to take it up again.”

And He bowed His head and He gave up His spirit. Jesus had full control of Himself when on the cross. His work was done. It was time for him to let go. Clearly, this was His Own will and His Own actions.

When He paid for our sins, thick darkness was over the land. The huge veil of the Temple was ripped in half. The purpose for which He was born was accomplished. The fulfillment of Gen. 3:15 and the promises of Isaiah were fulfilled. The miracle of a new life was given to man. Just as He was made alive after His death, so we are made alive in Him.

John 3:7 **“Do not marvel that I said to you, ‘You must be born again.’**

this is why we celebrate He renewed life. His perfect life and His perfect death. We have the Present we always wanted and always needed.

Lesson #0206

Luke 5: Life of Christ

12/28/2011 Wed

This is the 2nd trip of Jesus to Jerusalem. He was not well-known on the first trip. By the end of the week, He was accepted by some and hated by others. He was well-known to the religious leaders. They were laying for Him; but that was always a part of God’s plan. There was much to learn from the opposition. God’s plan is not always smooth sailing for everyone; God’s plan includes difficult times. This is part of showing what Bible doctrine can do to those around us. We must always depend upon the Lord under all circumstances. Paul wrote, when we are weak, God is strong within us. We apply Bible doctrine during times of human weakness.

The things which occurred was the calling of Matthew and the grand party of Matthew. There is a grand feast in Jerusalem, and Jesus goes to it. It was mandatory for Jewish males to attend this feast. This is probably the feast of the Tabernacles.

All of these feasts were designed to reveal Jesus Christ. Therefore, when He shows up at a feast, He can reveal Himself.

Jesus allowed the city to become reacquainted with Him via signs and wonders. In this activity, Jesus ran afoul of the pharisees. He stepped on their legalism, which He did every time that He could. He performed miracles on the Sabbath. This was considered by the pharisees as a terrible violation; and this was a work, so they believed it could not be done.

So, they never really argued that the miracle was false or a trick; they simply complained that He performed miracles on the wrong day. This is so ridiculous.

By and large, the animosity of the pharisees was muted in the Galilee area because Jesus was popular. The pharisees did not want to go too far with their opposition. So they were watching and waiting for the right time. They were spineless. If you have faith, then why would you not live it? These pharisees were more concerned about the politics of their position. When they heard that Jesus was in town, they were on high alert. Here, their antagonism broke wide open. The problem they were be concerned with is performing a miracle on the Sabbath.

It is possible that they drug out all of their regulations to deal with the Sabbath; and they wanted to find one dealing with healing on the Sabbath. Nothing to be found there. So they simply decided, it is a work, it's wrong, and we will oppose it.

The very work that they detested pointed to their Messiah, their Savior. It was grace all the way and they were completely blind and opposed to grace.

John 5:1 **After this, a Jewish festival took place, and Jesus went up to Jerusalem.**

The confrontation took place at this pool. There is a hospital in Maryland called Bethesda, which is apropos. It means *pool of grace*. There was shade and shelter around this pool.

John 5:2 **By the Sheep Gate in Jerusalem there is a pool, called Bethesda in Hebrew, which has five colonnades.**

All of these sick and ill people were gathered around this pool. There was some kind of stirring of the water.

John 5:3 **Within these lay a multitude of the sick--blind, lame, and paralyzed [--waiting for the moving of the water,**

this is because an angel would jump into the pool and he stirred up the water. So, someone would hop into the water and get cured from this stirred up water and they were healed. Like the movie Caccoon.

Aliens have become the new gods; the supernatural. This was really not a miraculous event. This was a local traditioin and a superstition. This was not a real miracle, but a superstition of that era.

These verses 3–4 are not to be found in the oldest manuscripts. That is why there are brackets on these verses. No manuscript before A.D. 400 contain these verses. This is why there are brackets here.

Think about these verses from the standpoint of the Bible. Such a circumstance would be cruel and unfair. Dragging themselves into the pool. If that was the means of a miracle, it would be a self-effort. People would have to make a huge effort to get there. That is not a work of grace. This is not all grace; there is 25% grace here. A miracle is something that God does. This does not reflect the grace of God; therefore, it is not real.

John 5:4 **because an angel would go down into the pool from time to time and stir up the water. Then the first one who got in after the water was stirred up recovered from whatever ailment he had].**

This is a continuation of v. 3. There are a lot of sick people by this pool, and that is what drew our Lord's attention. This was a gathering point. It was a place where people had various maladies. It was very likely that this sick and blind were hoping that there was some truth to the stories that they may have heard about this pool.

For some, this pool would be the only place where they had hope, in their own thinking.

There are people who search all over looking for a miracle. There are those who have raucous services and these men are charlatans and fakers. So people go hoping that maybe it is true. Miracles are performed by God. That is not a myth. But there is no human mediator today who performs miracles. Jesus Christ could heal this people. Jesus never healed unless there was a reason for it. Jesus always did whatever He did for a reason. Jesus goes on a day of His choosing; so He chose the Sabbath. He wanted to present Himself in a very memorable way. He is the Lord of the Sabbath. The miracles that He performed also pointed to Him.

John 5:5 **One man was there who had been sick for 38 years.**

Jesus knew this man had been sick for a very long time. This man does not know Who Jesus is. The question may seem dumb; but the answer is going to be revealing. The man will explain his problem and everyone will know; and this is for our benefit as well.

John 5:6 **When Jesus saw him lying there and knew he had already been there a long time, He said to him, "Do you want to get well?"**

He is concerned because he cannot get to the pool, even when the water is stirred up. He needs someone to help him. He needs the graciousness of someone at this point. This man believed the myth of healing. But he also realized that he can't get to the water. It never happened. This man was hopeless in body and soul. He was defeated. He was lost; he had an attitude that he had resigned himself to.

He placed blame on others, whom he said would not help him. No one was taking care of him. He was all by himself. He has 38 years of hopeless bitterness. He was a pain for everyone there. This is probably to least-deserving man of the group; and the one most hopeless.

This healing would bring the wrath of the pharisees down on Him. Jesus enjoyed revealing the grace of God and documenting His Messiahship.

Everyone knew this man's problem. But he has said it aloud again.

John 5:7 "Sir," the sick man answered, "I don't have a man to put me into the pool when the water is stirred up, but while I'm coming, someone goes down ahead of me."

Jesus tells him to get up.

John 5:8 "Get up," Jesus told him, "pick up your bedroll and walk!"

This miracle happens immediately. There are no mumbo-jumbo words; there are no ceremonies; there is nothing that has to occur. Whatever, he was instantly cured; and he was able to walk. 38 years and he was able to walk. These people looked at this man and looked up at Jesus and they could not believe it. They knew that this man was hopeless and the least deserving of anyone there.

Now, we find out that this is the Sabbath. And Jesus told him to pick up his bedroll.

John 5:9 Instantly the man got well, picked up his bedroll, and started to walk. Now that day was the Sabbath,

Only one man was healed at this pool. The myth was, when the waters got stirred, only one man got healed. But it is clear that Jesus did the healing. Jesus could have healed any person or all of them. Jesus ignored the rest and He healed this one man. This tells us that healing was not the focus of His ministry.

What these people needed was salvation; that is much more important than a physical healing. They needed to pay attention to what Jesus is doing with this one man. They need to focus on this one man; not the pool and not the miracle.

This healing demonstrates to all that a greater healing would take place in their souls if they believed in Him. It is not about healing; it is about what it means. Jesus likely gave a great message, a clear presentation of the gospel at this point; or so Bobby assumes.

Jesus wanted this man to walk around.

Closing Points

1. To all present, this was a witness of the credentials of Jesus Christ.
2. This was a refutation of the myth of the pool; God healed; not the pool.
3. Jesus knew that this man with the pallette on his back would end up being a violation of the pharisees traditions.
4. Jesus Christ wanted everyone, including the pharisees, to observe what had just happened.

5. He wanted to emphasize the day that this miracle took place. Not hide it, but emphasize it.
6. Jesus was going to make a point about the Sabbath in particular.
7. In so doing, Jesus would expose the hypocrisy of the pharisees.
8. Jesus regarded the burdensome regulations of the Sabbath as obscuring the underlying truth of the Sabbath. It was a burden on everyone.
9. Jesus is the Lord of the Sabbath; and the Sabbath legalism obscured Who He was. He wanted the people to see the silliness of the legalism of the pharisees. The Messiah is here and He showed it right here.

John 5:10 so the Jews said to the man who had been healed, "This is the Sabbath! It's illegal for you to pick up your bedroll."

Lesson #0001 Prov. 17:4 Lev. 19:17–18 New Year's Series 12/31/2011 Sat
Lying Leaders

Military communion.

How do you make communion significant in your soul. We must think with the mind of Christ. **This do in remembrance of me.** You must recall and appreciate who Christ is. We can discover this perspective by means of the 7 looks of Jesus Christ; His 7 ways of viewing the world.

He came into this world as a servant. **As a result of the anguish of His soul, He will see it and be satisfied. By His knowledge, the Righteous One, My Servant, will justify the many.** This included the very look in His eyes and His eyes revealed much and they often spoke louder than words. Bobby's mother often spoke to Bobby with her eyes. Lovers know the language of the eyes. They look longingly into the eyes of one another. Likewise, every glance of the Lord had meaning to all those who looked. Through the pages of Mark's gospel, Jesus looks at us to communicate His mind and thinking.

Jesus and the man with the withered hand; and Jesus had a look of disdain for those who had entrenched negative volition. We think of Jesus in terms of a look of compassion; and He certainly expressed that in Mark 3:5, as that would be how He looked at this man with the withered hand. The anger was reserved for the others, the pharisees, who watched His every move. They knew He would heal on the Sabbath and they were waiting to trap Him. Did the pharisees have compassion on this man? Not at all. The pharisees were concerned with their traditions, that included Sabbath observance; they were less concerned with this man. So Jesus had a look of anger toward these men, who had no understanding of God's grace. They did not understand the Servants Who came to save them from their sins.

This is why Jesus saw them in the way that He did. This is a foreshadowing for all those who reject the Savior. Jesus waits to heal mankind; when anyone fails to believe, the

wrath of God abides on him. If the motivation for us, to bring to gospel to those in need, even to those that we do not like.

The look revealed, **For those whom the Lord loves, He scourges with a whip all He receives.**

Jesus said to him, one thing you lack; sell all that you own and come and follow Me. The Lord quizzed this man, to make a contrast between grace and legalism. This man revealed his own failure with his monetary god. He would not depend upon Christ alone for salvation. How could Jesus look upon this man with love. This is the same way that He looks at all mankind; from the viewpoint of impersonal love. Jesus would die for this man, who rejected Him. **No greater love has a man than one who would lay down his life for them.**

A 3rd look, a softer look; a look or relationship. **And looking about those who were sitting about Him, "Behold, my mother and my brothers."** Then He asked, "Who are my mother and brothers? He who does My will." So Jesus set aside family tied for a new family relationship. Every believer is a member of the family of God. The eyes of the Lord have a warm glow reserved for those of His family; and believers are born as a part of an intimate relationship. Our relationship with God is secured by the blood of Christ.

4th look one of delight in His eyes. Mark 5:32 He looked around to see the woman who had done this. She had for years hemorrhaged; and her problem continued to grow worse. She reached out and touched His garment. In this act, she expressed faith in Jesus Christ; in His power to heal her. Nothing pleases the Lord more than one who appropriates His grace and is willing to place their faith in Him under all circumstances.

No doubt that this year will bring some horrible circumstances.

The 5th look toward His family members as the one Bobby's mom used on him. **And turning around, He rebuked Peter, saying, get behind Me, Satan.** Peter understood Who Jesus was. But when Jesus spoke of the cross, Peter rebuked Him. Peter could not comprehend the importance of what Jesus would do.

Now, if after being a disciple for 3 years, Peter did not understand the point of Jesus going to the cross, does that mean that he was not saved? It suggests that most people in the Old Testament had no clue about what Jesus would do when it came to dying for our sins. We know this in retrospect; they usually did not. They simply believed in Him.

The doctrine is here, right in front of us, but we fail to consistently metabolize it. Our lives must be dedicated to utilizing our greatest resource; Bible doctrine. There is nowhere else to look.

The 6th look Mark 10:23 “How hard it would be for those who are wealthy to enter into the Kingdom of God.” How easy it is to get our eyes on pleasures, banks accounts and on material things. Money is not a problem; it is the love of money that is the problem. We need to heed the look of warning.

the 7th look; the look of judgment. Mark 11:11 Jesus saw materialism and commerce in the temple taking the place of spiritual teaching in the Temple. The fire of judgment flashed from His eyes.

Jerusalem would be surrounded by invading armies; and Jesus would return to save them. Then He will set up His kingdom; He will look upon His people with complete delight. When the eyes of our faith meet the eyes of His love, the contract is made that will suffice for all eternity.

2012 is a year for concern. Worry never solved anything. There is concern in the sense of taking a keen interest in certain events that will occur this year. This is a pivotal year in the life of the United States. It is a year of a profusion of politicians and an onslaught of promises. It is important for us to be able to choose leaders. The Bible is our guide and it has a lot to say about leadership. It is instructive when it comes to the destruction of our nation.

Proverbs has wisdom for every area of life. It is truly a wonderful book. The theme is found in Prov. 1:7 **The fear of Yahweh is the beginning of knowledge; But the foolish despise wisdom and instruction.** The flip side of respect is despising wisdom and instruction. There are two basic choices: we respect wisdom and instruction or we despise wisdom. Anyone filled with arrogance is a fool. His ego is bloated; he is narcissistic. Unbounded arrogance is present in high places in this country. The one who is arrogant is a fool with no wisdom.

The politician listens to no one but himself. He has no wise counselors. He says whatever is necessary to further his own ambitions. He sees others as generally beneath him. Rules of integrity do not apply to him. Corruption is rampant at all levels. This is made manifest by his speaking lies. We will study the big lie; we will see an example of the destructiveness of lying leadership. Lack of wisdom and a crooked tongue is found in high places. The freedom of a nation is thereby threatened.

Lying leadership is not the only problem. Arrogant fools believe the lie and they follow them blindly. This is why wisdom is important. Prov. 17

the evil-doer pays attention to wickedness. A liar is obedient to a destructive lie. Such people are the speakers of lies and the ones who believe the lies. Such people delight in evil and they are destructive. Both are evil. Those who believe the evil of liars are often liars themselves. He is susceptible to lies that reinforce his own human viewpoint. Lying leaders attract evil lying followers. They pay attention to and are obedient to lying lips. Our government is filled with people who are liars and evil-doers and we have people who follow them. Do the people believe them or not? Are the people of our country evil or not?

It is only truth in the soul, divine establishment truth, and Bible doctrine, that reveals lies and counters them.

Satan is the greatest liar of all time. One of the great lies that he perpetrates is related to lying leadership. One of these lies is, there is no absolute evil; that comes from lying lips. Everything is relative. Satan himself is absolute evil; that is the big lie. When Satan confuses relativism with the big lie, that makes evil only in the eye of the beholder. Standards can be adjusted with shifting circumstances. This is how evil morphs into relative good. What is evil shifts into evil. Things our forefathers saw as evil before are not seen as evil anymore. The hippies of the 1960's are our leaders today. This relativism pervades everything.

Lies are simply bent and made to fit the shifting circumstances of today. Laws that are made up simply for the circumstances of our day. Nothing less than our national life is at stake.

Leadership in the United States

1. Liars on a national scale believe their lies reflect that which is best for those that they govern. That is arrogance.
2. They see their lies as justified to further their own policies and ideas.
3. Those policies advanced by lies are lies. Nothing but evil for all concerned. Lies breed lies and lies breed lying policy.
4. No leader or his policies are correct when he is double dealing.
5. If a policy is advocated based upon lies, it is evil. If a policy is advocated that is based upon lies, it is an evil policy.
6. In that case, leadership and government is self-serving. The greatest human being Who lived was the Lord Jesus Christ, and he came as a servant. Here, government is self-serving.
7. Leaders today only are interested in their own self-promotion and power.
8. The nation is headed to disaster from lying, brazen power-mad leaders.

This would be ineffective if the people did not believe these lies. Lying leaders are convincing because those who hear their lies have no standards other than furthering themselves. Just like the leaders, the people are liars who listen to them and they believe them. If another citizens are arrogant, complacent and obedient, then the population deserves exactly what they get. They contribute to their own demise. They contribute to their own freedom being destroyed. Even out and out blatant lies are overlooked because of those who accept the lies. These lies fit their own self-serving arrogance.

What policies do they accept? Redistribution of wealth. They contend that capitalism and wealth are the ultimate in evil; that capitalism favors a few and means poverty for everyone else. Occupy Wall Street. This plays well for the envious and the greedy.

The lying leader refuses that capitalism allows a person to succeed based upon hard work and risk. Tax the rich and feed the less fortunate. The result from these lying lips is

destructive and their gain is taken and redistributed. Why should they work? Why should they work hard? Taxes go up and businesses go bankrupt and productivity goes down. People are out of work and the state steps in to take control. And this lie works because people don't get it. In the end, everyone loses. It is trickle down poverty; misery is equally distributed; not wealth. The lie is evil and the liar is evil. Those who believe the lie are fools. Lies in leaders must be detected to deter the evil. No matter how evil and outrageous the lie, it is countered in the soul of the believer with Bible doctrine. The one with truth shows wise judgement. The believer with doctrine in his soul must act. He must speak out against the lie. He must tell about the doctrine that is in your soul and to vote for those who best express honesty and integrity. Big government is just lying leaders taking more and more power.

Proverbs 17:4 [An evil-doer heeds wicked lips. A liar gives ear to a mischievous tongue.](#)

Lev 19:17–18 ["You shall not hate your brother \[your fellow citizen\] in your heart. You shall surely rebuke your neighbor, and not bear sin because of him. You shall not take vengeance, nor bear any grudge against the children of your people; but you shall love your neighbor as yourself. I am Yahweh.](#)

Every day, this is a battle; every day it is hard to keep to this. But virtue love can overtake that. Hate permeates our nation at this time. Even believers focus on political solutions. Believers who should know better are disregarding spiritual solutions. As goes the believers, so goes the nation. If you hate the liars and you fail to advance spiritually, then you are a part of the problem.

Lesson #0002

Prov. 17:4, 7 Lying Leaders

1/1/2012 1Sunday

Proverbs 17:4 [An evil-doer heeds wicked lips. A liar gives ear \[pays attention to, is obedient to\] to a mischievous tongue.](#)

If you buy into the lies, you think like the liar and you are a liar. This describes the liars of our government and the liars who believe them. The liars are destructive and their policies are destructive.

As we see the problems in our own nation, we want to do something. You cannot be a patriot without having a desire to stem the tide of destruction. You want to speak against the lies; some of you will vote against liars and their evil practices. There is nothing wrong with being politically active or with voting.

We do not have the right to hate the opposition; we must exercise virtue love.

There is another pitfall; there is a great tendency in this time of national crisis to focus exclusively on politics rather than on the mandates of spiritual advance and this can morph into Christian activism. This is a pitfall and this is for fools and these believers will manufacture evil in opposing evil.

What we are prohibited from becoming. Believers using illegitimate methods to oppose evil. Mass demonstrations; group protests; civil disobedience; property destruction or any illegal activity for the purpose of imposing Christian ideals and behavior on those with humanistic ideals. There are Christians who will act illegally in order to oppose evil. Christian activism is not a way to be an ambassador for Jesus Christ. Activism in the believer combines self righteous arrogance with a zealot, crusader mentality. What is produced is a Christian fool perpetuating a lie.

Human viewpoint says, I will change the world for Christ. They engage in political activity and maneuvers in order to bring this to pass. The crusader believer attempts to force God's will on others and on the nation as a whole. He will use the same tactics as the humanist opposition. There are activists that we can see that are so obvious, like those who interrupt a solemn military funeral to scream out that God hates this country. What they oppose, homosexuality, is right, because that is degeneracy; but there is no call for them to do what they do. There is nothing which allows us to hate other people in our nation.

The Christian activist fails to realize that his tactics will not remove the lies, the strong delusions of those who receive the lies, and they will not remove the depravity of the culture at large. They become a part of this evil. God does not honor the believer who resorts to humanistic methods to further his cause. The Christian crusader believes that any means are legitimate in allowing him to achieve his righteous objectives. He is the fool described in Prov. 17. They believe that the cultural problems of this nation can be solved by political activism and legislation which meets their standards. They become so self righteous, they will commit acts which are completely out of synch with God's Word. All of these things, like attacks on abortion clinics, and this is out of line.

The Christian activist is often correct in the way that they see the nation and they understand some of the problems and they may even correctly recognize that our problems are spiritual and that our leaders lie and that there is great degeneracy in our nation. They can see the downward spiral and false teaching of humanism, radical environmentalism, etc.; but in crusader arrogance, they draw false conclusions as to what to do about it. They develop an in-your-face activism, and such people discredit the name of the Lord. The activist obsesses over the arrogance of humanism; and he is right about humanism being wrong, but his obsession is wrong. He counters it with his own human activism.

“Woe to you scribes and pharisees, for you are like tombs that have been whitewashed, but inside are dead man's bones and decay.” He departs from the truth of Bible doctrine and substitutes human viewpoint and human activism. The greatest thing that we can do for our country is to continue to grow spiritually. That is what this new year should bring; continued spiritual growth. That is what saves this nation.

God always honors those who follow His mandates; not those who follow humanistic stratagems. Christian activism is eyes on political solutions. Bobby gets angry to hear lies in high places; lies that perpetrate evil policy. We must keep our focus and that must be on the Word of God. We depend upon the Lord to do it. We can vote and we can be

involved in a political work, like the TEA party. Do not forget the source of blessing; it is God vindicating Bible doctrine within our souls.

Any time actions are based on lies, it is a sign of corruption of those involved. Activism may have good intentions but it gets bad results. Anything done in a wrong way is wrong. The more we are involved in human viewpoint and human tactics, the more we go out of bounds.

Where has Christian activism changed the course of this nation? We are continuing a downward trend; it has not worked and it won't work. God always honors those who honor Him.

Fools are incapable of a speech that is fitting for them. Excellent speech of wisdom should characterize a leader. Excellent speech is not about beautiful rhetoric; it is not about the presentation or the enunciation; it is all about content.

The fool fills his speech with double-talk, with inconsistencies; his speech lacks substance and depth. It is meaningless and it is garbled. No matter how attractive his exterior or how good he sounds. Have you listened to a fool speak, and realize just how little come out of his mouth. His words twist the truth to distort the truth and to sell his own false views.

The first word is Strong's #3499; יתר; yether, which means remainder, excess, rest, remnant, excellence; remainder, remnant; remainder, rest, other part; excess; abundantly (adverb); abundance, affluence; superiority, excellency

It is apparent that there is a mismatch of speech. A fool does not speak brilliance and excellence; and the prince does not speak with lying lips.

Rank imposes obligation; truthful leadership is an obligation to the ruler. Where leaders are liars, honor and virtue are lacking. Only senseless policies are to be expected. Political correctness becomes a substitute for truth. Some of those who speak the truth are condemned as liars. Lying leadership cannot produce the excellent speech of wisdom. Our government is based upon a document called the constitution, which is filled with wisdom; and written by men who were well-versed in the Bible. It is not perfect but it does reflect the truth of its writers in their souls. When it is altered or distorted or interpreted based upon current culture. Then lying leadership prevails. As truth, the constitution is not a fluid document, and it should not be interpreted as to go along with a changing society. Truth is absolute; it does not change with the times.

The fool only takes the bits and pieces of truth that are relevant to their cause; and the rest is whatever serves his lies.

Lying leaders gain power and ascendancy over a nation by believing their wisdom to supercede the wisdom of all others. Nothing is produced from such leaders which is good or lines up with divine establishment. Turn on television at any moment and you will hear lies. What they say is directed to their audience and they will say one thing one day and

something else the next. To stop the trend, citizens must be able to distinguish between lies and the truth.

Divine establishment. Internationalism replaces nationalism; and Bible doctrine is rejected by believers, who prefer programs, human viewpoint and emotion instead. There is no truth in the souls of such believers. Believers become activists and leaders become activists.

Lying leadership is the beginning of the end. Today we are becoming a nation of lying leaders and fools who believe the lies; lies that are indistinguishable from the truth. Some believers are more attuned to lies.

Proverbs 17:7 **Arrogant** [excellent; lofty speech punctuated with wisdom] **speech isn't fitting for a fool, Much less do lying lips fit a prince** [the ruler; leadership in a nation].

Lesson #0003

Prov. 17:12 Lying leaders

1/1/2012 2Sunday

An arrogant leader who lies to further his own political career is a detriment to a nation. We need a prince who honor; a prince who would speak honestly. It is not that our problems that would be solved with a good leader. We have had the most ridiculous legislation over the past 40 or 50 years. The making of the preservation of our country affect the people.

The programs and legislation are said to be beneficial to people; their politics. We are a nation of fools because we too easily believe the lie.

This Is How They Are Identified

1. A leader who is a fool is convinced that his own lies are true. He laps up his lies like a dog returning to his vomit.
2. He spouts his opinions and decisions without reflection, often contradicting himself in the process, depending upon whom he is speaking to.
3. He is hypersensitive and quarrelsome.
4. The lying leader knows no restraint in his governance.
5. He has no sense of proportion; no sense of the heinous nature in what he is doing.
6. His self-importance is entrenched in his own mind.
7. He gets caught up in his own lies and convinces himself that they are truth and wisdom. They believe their own lies. It is an end justifies the means circumstance.
8. He gives himself away as a fool every time he opens his mouth and spouts distortion.
9. He has no reverence for truth. He prefers the illusion and pretense of humanism and multi-culturalism. Not all cultures are the same; not all of them are based on the truth of Christianity. Do you want to live under an Islamic culture? They are equal in multi-culturalism.
10. The lying leader cannot imagine himself mistaken or wrong.

11. He is impatient with advice, particularly with real wisdom that contradicts his own folly.
12. He is impudent with those he perceives as inferior, which is nearly everyone.
13. He is quick in his criticisms and in his own defense, he is very thin-skinned. You will get a reaction from a lying leader under any circumstance when he is criticized. \
14. He does not recognize his own folly; he increases it.
15. He does not have any true allegiance to the divine institutions or to God;
16. Do not listen to what he says; watch what he does.
17. Compare what he says to what he does. He is so inundated in evil that he compromises with the cosmic system continually. The lying leader is evil.

Let's look at us at a personal level. The fool and the liar are menaces that we ought not to have a personal relationship. You will not find a word of sense in him. [Leave the presence of a fool or you will not discern words of knowledge](#). Bad company and bad thinking. His foolishness will become your foolish thinking. Prov. 13:20 [he who walks with wise men will be wise and the companion of fools will suffer harm](#). We cannot help but suffer some fools because they are everywhere. If he has a foolish idea in his head, nothing will stop him from passing such legislation. He will let others figure out what it means. He will stop at nothing to enforce his folly upon his people.

We are surrounded by a plethora of evil policies couched in the language of entitlements and benefits. We are entitled to live in freedom and to retain the results of about 75% of your labor. You are not entitled to someone else's labor. Whatever the government gives you, that came out of someone else's pocket. Those who take become dependent upon it and they lose freedom. They think they are getting something for nothing but they become complicit in evil.

There is nothing angrier than a grizzly bear who loses her cub and the bear develops a serious amount of consternation over the whole thing. There is something twice as dangerous as meeting a bear and being between her and her cubs. It is worse to be in close association with fools in their folly.

This is even worse when you have fools for leaders. Since they are our leaders, we are associated with them. They put us in harm's way. We will go down to destruction with them.

A fool in his folly operations without wisdom, with divine establishment.

Proverbs 17:12 [Let a bear robbed of her cubs meet a man, Rather than a fool in his folly.](#)

Who Are These Fools?

1. In the Christian world, they live under legalism.
2. In the world of the individual person, they live in self-righteousness and in self-centeredness. They are closed to divine wisdom.

3. In the world of leadership and government, they believe the lie, the perpetrate the lie and they make the lie policy, which is evil.
4. In the world of the believer in Jesus Christ, folly is living without the filling of the Holy Spirit, constantly controlled by the sin nature. Folly is living without doctrine. It is without grace orientation, without the problem solving devices. It is without wisdom. If you learn nothing, learn that a believer without doctrine is a fool in his folly. Worst of all, a believer without doctrine; destruction of truth in your soul and destruction of all wisdom.
5. Folly is having an intimate relationship with believers who have rejected Bible doctrine. You might as well have a relationship with momma bear.

Would that our government leadership recognize that they are beyond this man holding a baby bear cub. We are becoming a nation dependent upon government and dependent upon big government. This is one step away from slavery. Only the wisdom of Bible doctrine in the souls of believers can remedy the folly of fools. This is personal, spiritual growth.

Proverbs 17:12 [Let a bear robbed of her cubs meet a man, Rather than a fool in his folly.](#)

The epitome of a lie is calling good evil and evil good. All actions must be based upon truth.

Lying leadership is human good; it is abominable evil. They justify the lie by calling it truth. It is exactly what they are. They project themselves and their motives upon others. It is their life and their lifestyle. They condemn all those who speak the truth. The truth exposes their lies and their policies.

Being an abomination to the Lord is hostility toward God. [“You do not obey Me; you act with hostility against Me.”](#) The liars of lying government are always hostile to the truth of God’s Word. If you have God’s truth, you understand those who are hostile to it. You have truth in your soul, so you know when you hear that which contradicts the truth. You must live by God’s Word. You must think with the mind of Christ. You can discern nothing apart from renovated thinking. Without that, you will fall prey to every lie that comes along. And there are accomplished liars in high places. You have better have something in your soul to counter it and to defend the lie.

The lying leadership of a client nation foreshadows severe national judgment. That is the grim part of our study. Those who perpetrate and believe the lies will fall under judgment for their lies. God will not allow their lies to stand. Economic hardship, instability, loss of robust national character, a dependency for security on a lying and undependable government are all signs of God’s judgment. These leaders hate and speak against their own nation. They turn a blind eye to their evil handiwork because it helps them; it promotes them. They justify it by saying, it will end up to the good of everyone. They keep saying, “It’s going to get better” and it never does. The result of a nation of liars and fools in their folly.

Proverbs 17:15 **He who justifies the wicked, and he who condemns the righteous, Both of them alike are an abomination to Yahweh.**

A crooked tongue is the man we are speaking about. They are headed for no good. Leadership is heading toward calamity, misery, and evil. Their future is dim and they see it as bright. They will lead the people in the same direction. Do not react with bitterness, with hatred with those things that are destructive to you. Do not perpetrate more lies. The crooked mind finds no good. They will fall into the condition of evil. No one who opposes God's truth, mocks His righteousness and His justice can come out the winner. They never can and they never will. Man's justice is failing in our country. God's justice never fails. No one escapes the justice of God and his judgments; no one.

For us, it should be easy to spot lies and ascertain evil in leadership and government. Doctrine in the soul is the hope of this nation. God honors those who execute His plan. You think, "What can I do?" For many, they think it is activism; and to speak out. But taking in Bible doctrine is the correct solution. That should always be your focus.

Proverbs 17:20 **One who has a perverse heart doesn't find prosperity, And one who has a deceitful tongue falls into trouble [evil, calamity, misery].**

Prov. 3:13; **how blessed is the man who finds wisdom and the man who gains understanding.** And the nation is blessed by association with such a one.

What Do We Do?

1. Be discerning and counter with the truth in your soul.
2. Don't listen to lying leaders. \
3. Don't become a fool in his folly. Stay away from bear cubs.
- 4.
5. Do not harbor hate for the fool and the liar. You harm only yourself.
6. Speak with excellent speech that comes from the Bible doctrine in your soul.

Bobby knows that there will be many lies forthcoming in this election. This nation will be preserved, regardless of the outcome of the nation. Our client nation status is not yet over. God has a purpose for this nation. Bobby looks at us and sees how government is growing beyond its limit. But we, as believers have nothing to fear than our own folly. Do not lose focus this year.

The watchword in 2012, no fear; no fear in your souls. No matter what. You life and the life of our nation is in the hands of the Lord. Do not blow your brains out on the 2nd Tuesday in November. Even if there are a bunch of lying leaders elected to power. Your world is Bible doctrine.

We take it for granted that Jesus is exactly Who He claims to be. Jesus cannot be a good man. If He claimed to be the only pathway to God, then He is one of the greatest liars in history. He is Who He says He is, or He is the world's greatest liar.

We are beginning the 2nd year of our Lord's ministry. He treked from Galilee to Jerusalem, about 50 miles or so. He went for a mandatory feast. He was a very well-known man in Jerusalem and very popular, but not popular with the religious leaders. The religious leaders looked for any opportunity to oppose Jesus or to even do away with Jesus.

If you name Jesus, this always gets a reaction, like no one else. A positive or a negative reaction. Jesus knew that He was walking right into the domain of the religious crowds. He did not shy away from confrontation; and it was often a great teaching vehicle. This was all part of God's plan for the life and ministry of Jesus Christ. This is what He came to do and this is how He showed Who He was. Even the worst things in life have a purpose. We struggle and fight and we try to deal with all of our problems in life; however, we can relax in the plan of God. Jesus takes care of us no matter what. The God of the universe cares for us individually. He came for each one of us and He die for each one of us. All these confrontations with the pharisees and the results were prophesied many times in the Old Testament. Isaiah 53 was a prophesy of these things and of the cross as well. 700 years before it all happened.

John 5:1 **After this, a Jewish festival took place, and Jesus went up to Jerusalem.**

John 5:2 **By the Sheep Gate in Jerusalem there is a pool, called Bethesda in Hebrew, which has five colonnades.**

John 5:3 **Within these lay a multitude of the sick--blind, lame, and paralyzed** [--waiting for the moving of the water,

This is one of the variants. It was added 350 years after this was originally written; about A.D. 400. This miracle that this man was waiting for was a myth. It had never taken place and it appears to be mythology because it contradicts all of the other miracles of the New Testament. All of the other miracles in the New Testament are based upon God's grace.

These sick and lame did believe wholeheartedly in this miracle. This was their hope of being cured from the incurable.

John 5:4 **because an angel would go down into the pool from time to time and stir up the water. Then the first one who got in after the water was stirred up recovered from whatever ailment he had].**

The longest occupant of this pool had been there for 38 years. He was very conspicuous at this pool. They all knew him.

John 5:5 **One man was there who had been sick for 38 years.**

Jesus knew that this man had been in this condition for a long time and Jesus asks him, "Do you want to get well?"

John 5:6 **When Jesus saw him lying there and knew he had already been there a long time, He said to him, "Do you want to get well?"**

Jesus wanted this man to reveal his lost soul; his sense of hopelessness. Jesus was probing his thinking and his spiritual condition. This would reveal the healing and this would reveal the spiritual healing and salvation that Jesus would bring to this man. This miracle would demonstrate so unequivocally. Our Lord shows that He is the Master of nature.

Either this is a lie here or it is true. Either Jesus is a lie or He is true. We can accept or reject salvation. We don't have to work for our salvation. It is all about Christ and not about us.

This man believed that all he had to do was get to that pool first. However, this man stubbornly held to the hope of this pool. He had not real hope. He expected that he could crawl into this pool at just the right time, and he would be healed.

John 5:7 **"Sir," the sick man answered, "I don't have a man to put me into the pool when the water is stirred up, but while I'm coming [i.e., crawling toward the pool], someone goes down ahead of me."**

Jesus tells him to stand up and grab his bedroll and walk.

John 5:8 **"Get up," Jesus told him, "pick up your bedroll and walk!"**

Those around must have thought, this is interesting.

John 5:9 **Instantly the man got well, picked up his bedroll, and started to walk. Now that day was the Sabbath,**

Now, this was what drove the religious types nuts. This lame man picked up his bedroll on the Sabbath. Only God could do something like this. Jesus healed the worst of the worst. Jesus used this miracle myth to point to the reality. The pool was not capable of healing anyone. This was a clear picture of the grace of God in salvation. This man did not earn what Jesus did for him. His healing was clearly by means of the Lord Jesus Christ. This was a perfect picture of what Jesus would do for us on the cross. Which one of us can earn the approbation of God? God must do something for us. This man deserved nothing. Jesus healed him.

When he stood up and picked up his bedroll, that violated one of the pharisee regulation. The pharisees had a huge code of regulations they expected everyone to follow. They want to enforce a sabbath filled with restrictions.

What was the Sabbath? Before the pharisees, it had become a legalistic holiday. They had just added on all of these regulations. It meant nothing but legalism. Jesus was going to show that they missed the point of God's power, of this miracle and of keeping the Sabbath. God instituted the Sabbath as a day of rest. It was all about God's grace. God had completed everything.

Jesus was the Lord of the Sabbath and all of these regulations obscured His work. A miracle was an unmistakable work of God; this showed Who Jesus was.

John 5:10 **so the Jews said to the man who had been healed, "This is the Sabbath! It's illegal for you to pick up your bedroll."**

The man was clueless; he did not understand what had happened. He did not know even that Jesus performed this miracle.

At this point, the man did not recognize Who Jesus was. People regarded a bodily infirmity that this was a heinous sin or group of sins that caused this. The man himself believed this as well. He was paralyzed because he was a bad person.

Now, he was healed through no self-effort. He believed that his discipline from God had been lifted. He did not know why he deserved such great fortune and he did not recognize who had healed him.

John 5:14 **After this, Jesus found him in the temple complex and said to him, "See, you are well. Do not sin any more, so that something worse doesn't happen to you."**

He spent 38 years waiting for a miracle, and Jesus came there and performed the miracle. This guy did not thank Jesus nor did he seem to give Him any consideration. The obvious question is, "Who are you? How did this happen?"

This guy was extremely excited about what happened.

John 5:10 **so the Jews said to the man who had been healed, "This is the Sabbath! It's illegal for you to pick up your bedroll."**

This man is clearly healed and the pharisees did what ever it was to get the name of the one telling him to pick up his bedroll.

The pharisees call him in and they question him, and they cannot find out much from him.

John 5:11 **He replied, "The man who made me well told me, 'Pick up your bedroll and walk.'"**

John 5:12 **"Who is this man who told you, 'Pick up your bedroll and walk?'" they asked.**

John 5:13 **But the man who was cured did not know who it was, because Jesus had slipped away into the crowd that was there.**

John 5:14 After this, Jesus found him in the temple complex and said to him, "See, you are well. Do not sin any more, so that something worse doesn't happen to you."

Since this man believed his paralysis to be sin-induced, the whole impact was brought home to this man right here. "If I start sinning again, then I could end up lame again." Lead the cause of your paralysis behind as you have left your paralysis behind.

Jesus used this man's viewpoint that he caused his own painfulness. Jesus is telling him not to sin because the result could be even worse than the 38 years of paralysis. An unregenerated soul would be even worse that all this paralysis that he faced.

Why would the Lord tell this man not to sin anymore when that is not possible? As we grow spiritually, we sin less and less; and the Lord knows this. This man would not stop sinning. Jesus was referring to the one sin that would condemn this man for all eternity. Don't go back to the paralysis; believe in Jesus Christ.

Jesus and the Paralytic

1. "I have healed you from your paralysis which you understand to be caused by sin."
2. "If I can healed you from this paralysis, could I not heal you from the sin that you think was causing this paralysis.
3. Logically, if Jesus could heal this man of his sickness, then he could heal this man from his sins. He needs to be saved from his sins. Jesus dies as our substitute; He took our place.
4. God justice and righteousness are absolutes.
5. Far worse is to ignore the One Who saves from sin; the Savior. Why didn't Jesus heal everyone? Jesus was emphasizing the spiritual healing. This is what He revealed through this one man.

John 5:15 The man went and reported to the Jews that it was Jesus who had made him well.

Lesson #0208

Jn 5: Life of Christ

1/5/2012 Thurs

Jesus went to a feast in Jerusalem and He went to a pool and there were sick and withered people there, and He chose one and healed him. Jesus chose this man for 2 reasons: to reintroduce Himself to Jerusalem as the Messiah and the Savior. He did so by an action that only God could accomplish. He picked a particular day on which to perform this miracle and He did this in order to stir up some controversy. This would reveal their hypocrisy. Jesus used all sorts of methods and means to communicate. He used these approaches to show and to teach; and some of the pharisees were convinced. But our Lord used these controversies so that He could teach. The first objective was aided by the man He had healed. Jesus told him to get up and walk; and this man was instantly and completely healed. His legs with withered, never exercised; and suddenly, he could get up and walk. Did muscles materialize? He picked up his bed; so this indicates that he was restored to a healthy man with all the capabilities of someone who is not a paralytic. This

could be done by no one but God. This man was an aide to that. Everyone who knew this man knew that his curing was a miracle. There was nothing like this. It was extraordinary that a 38-year paralytic to be able to stand and to lift up his pallet.

This myth of some angel stirring up the poor was blown out of the water. Jesus gained a hearing as a divine miracle worker.

But the problem was, this man that He healed did not realize Who healed him. He did not ask any questions and he did not even thank him. He got up, walked around; and when he was surrounded, he was unable to identify the person who healed him. Jesus Christ wanted everyone to know. That was part of the point. Jesus had to seek out and identify Himself to this man and He found this man in the Temple.

Jesus found him in the Temple; "See, you are well; now do not sin any more so that nothing worse may befall you." Now, it is impossible for anyone to live the rest of their lives without sin. What could this mean?

Everyone there thought that this man was paralyzed because he sinned or had committed a group of sins. "You've been healed; don't sin anymore." In other words, do not go back to your old ways. This guy had been healed physically, but his sins had been forgiven, which was even greater than being healed from paralysis.

Only the Messiah could do what Jesus has done. He wanted this man to tell the pharisees what had happened. They might have had him in there to complain that he lifted up his bedroll. He did that under the command of Jesus Christ.

The pharisees decided that this was the wrong day for a miracle and the wrong day for Jesus to heal this man.

John 5:14 **After this, Jesus found him in the temple complex and said to him, "See, you are well. Do not sin any more, so that something worse doesn't happen to you."**

Apparently, meeting Jesus revealed Who He was to this man.

John 5:15 **The man went and reported to the Jews that it was Jesus who had made him well.**

We will go back a few verses; and these pharisees caught this man in a Sabbath violation. That was their duty before God to catch this man carrying a pallet

John 5:10 **so the Jews said to the man who had been healed, "This is the Sabbath! It's illegal for you to pick up your bedroll."**

This man told on Jesus. It wasn't me. The One Who healed me told me to pick up my bedroll and walk. He is trying to get out of this. Bobby's advice, own up to what you did wrong when you are stopped by a cop.

John 5:11 He replied, "The man who made me well told me, 'Pick up your bedroll and walk.'"

Who was this guy?

John 5:12 "Who is this man who told you, 'Pick up your bedroll and walk?'" they asked.

They guy was excited to walk; and in the crowd, Jesus then disappeared into the crowd.

John 5:13 But the man who was cured did not know who it was, because Jesus had slipped away into the crowd that was there.

The pharisees made a god out of the Sabbath. The pharisees may have had a huddle beofre the beginning of the day and each would take a few regs and go out and see if anyone was violating those regs.

This man was in public violation. The pharisees were very jealous of their traditions they were out scouting for violations. They were big religious government. They were the government. The Romans were over everything, but the religious leaders had a great deal of power over the Jews. They were allowed to enforce the Mosaic Law. The Romans didn't care much about what the Jews did with regards to keeping the law, that was fine with them. They did not want the Jews to riot.

It was their sacred duty before God was to find those violating their regulations.

Jesus, the Paralytic and the Sabbath

1. This was an undeniable miracle. He was paralyzed for 38 years, so most knew him.
2. The only thing that these religious zealots could think about was a ridiculous violation of the Sabbath. They worried about a violation of the Sabbath.
3. That is religion. It is ridiculous and legalistic. This is locked-in negative volition. Over and over again, we see all kinds of people who see miracles and they still say *no*. That is the power of negative volition. You may ask, *how can people in government think the things that they think and do that things that they do*.
4. Jesus meant to do this on the Sabbath. He is the Lord of the Sabbath.

Once this guy knew what was up, Who Jesus was, he went back tot the Temple and told them. Maybe his not sinning is what caused him to do this.

If the pharisees had been attuned to this miracle and Who performed it, it was proof that Jesus is the Messiah. However, they can only think of Sabbath violations.

People who consider themselves a good person because of works; and that would be a religious person. The pharisees cannot see or know God. They know themselves best.

The Jews were persecuting Jesus because He was healing on the Sabbath. This was a violation, in their opinion, of the Sabbath. The people of Judæa looked at these Jews and

their silly law-keeping, and many rejected them for that reason. If you view Christianity as a set of rules by which you impress God, then you might reject it outright as well. Particularly the ridiculously legalistic rules that the religious Jews were presenting.

John 5:16 **Therefore, the Jews began persecuting Jesus because He was doing** [imperfect active indicative] **these things on the Sabbath.**

Jesus was apparently a serial violator of the Sabbath; but the pharisees were afraid of Him because He was too popular with the people. He was doing more than just this one miracle.

Jesus kept on doing this Sabbath thing. This verb is coupled with the accusative neuter plural of οὗτος.

Then Jesus blew their minds by calling God *His Father*.

Jesus' Response

His answer to the pharisees is this: **But Jesus responded to them, "My Father is still working, and I am working also."**

1. Jesus revealed exactly Who He was in this answer.
2. Jesus had not violated the Sabbath, as they contended; He violated their religious regulations.
3. He claimed God as His Father. That was blasphemy.
4. He says He is working just as God the Father is working. What the Father does, Jesus is doing. He does the identical work.
5. Jesus is saying, God the Son was following God the Father's lead.
6. If the Father works on the Sabbath, then why shouldn't He?

Jesus' Response II

1. Jesus was doing this for the betterment of man.
2. Jesus was doing this for the people. The Jews knew this. Jesus gave them everything.
3. This is what the Father had been doing from the beginning from the institution of the Sabbath. That was the point.
4. This reveals God's grace.
5. Shouldn't the manifestation of God's grace continue to perform gracious acts on the Sabbath.
6. This is why Jesus came to earth for. The greatest act of grace and Jesus was showing them right to their faces .

the pharisees were now in a quandry. God's grace occurs all of the time. God's grace never ceases. So how can they deny that God is working. So why shouldn't Jesus Christ follow the same pattern? He had already proven Who he was by this healing. If He is

God, then He should continue to work. To show the same grace as His Father, then He had to do what His Father did. And the pharisees logically concluded that He was making Himself equal to God.

If Jesus is God, so what if He performed a miracle on the Sabbath. He was Lord of the Sabbath. The miracle was done through the omnipotence of God. God's grace is shown each and every day; and if Jesus is the Son of God, then He ought to be working as well. What can they say to this? How can they answer this?

They simply deny that He is God. They understood that He was making this claim and they knew that He healed, something no one else could do. The pharisees challenge His claim. The pharisees did not believe.

What better day to see the works of God manifested before them?

John 5:17 **But Jesus responded to them, "My Father is still working, and I am working also."**

Lesson #0209

John 5:10–19 Life of Christ

1/8/2012 1Sunday

The miracle that we have been studying is the first of the Sabbath miracles. Such miracles were designed to bring a confrontation with the pharisees. Every sabbath was to be obeyed to the greatest legalistic letter. The pharisees tolerated nothing when it came to Sabbath violation.

In this legalism, the pharisees veiled the meaning of the Law and the feasts and ceremonies. They focused on the activity of the Sabbath day as opposed to its meaning. They were very jealous about their power and position in Palestine. They policed the Sabbath with great vigor.

By performing miracles on the Sabbath, Jesus Christ challenged that power and they revealed that power.

All sorts of lame and withered gathered at this pool, based upon a miracle tradition; and Jesus arrived at this pool and He cured a man; and they had not seen this before. This man had been a paralytic for 38 years. Jesus told him, "Get up; pick up your bed and walk." This miracle set off a chain of events. Any carrying of a burden, like his pallet, was a huge violation of the Sabbath. The miracle represented the presence and power of God in their midst; and they were concerned only about this violation of a Sabbath-day regulation.

John 5:10 **so the Jews said to the man who had been healed, "This is the Sabbath! It's illegal for you to pick up your bedroll."**

Despite the great healing that took place, what interested the Pharisees was the Sabbath day violation.

John 5:11 He replied, "The man who made me well told me, 'Pick up your bedroll and walk.'"

He attempts to deflect blame.

John 5:12 "Who is this man who told you, 'Pick up your bedroll and walk?'" they asked.

However, this man did not know Who Jesus was. He did not even noticed Who Jesus is.

John 5:13 But the man who was cured did not know who it was, because Jesus had slipped away into the crowd that was there.

After this interview, Jesus spoke to the man.

John 5:14 After this, Jesus found him in the temple complex and said to him, "See, you are well. Do not sin any more, so that something worse doesn't happen to you."

So to take the heat off himself, this man goes back to the pharisees. The Jews know Who Jesus is.

John 5:15 The man went and reported to the Jews that it was Jesus who had made him well.

The Jews don't think about the miracle. They decide to attack out Lord directly.

John 5:16 Therefore, the Jews began persecuting Jesus because He was doing these things on the Sabbath.

They send someone out to grab Jesus and they interrogate Him. They are very zealous prosecutors. Jesus was not hiding. He stood in front of these pharisees as a man. He will reply to their questions. They interview Him and He answers them.

Ion one sentence, Jesus reveals Who He is and why He heals on the Sabbath. He makes the unequivocal claim to deity. "You will come in here and tell us to our faces that You are God?"

God the Father was working, on that day and on every other. The pharisees had to agree with that. Jesus was involved in upholding every grace at that time. God invented the Sabbath; could He not work on His Own day?

Jesus and the Sabbath

1. If He was the Son of God, should He not also be working like God the Father was working?
2. What the Father does, the Son does.
3. The Son was just following the Son's lead.
- 4.
5. "If My Father is working, why shouldn't I work?"

6. How can this be a violation of the Sabbath since I am God.
7. This is how Jesus showed He is God the Son.
8. Jesus reveals that He is the demonstration of God's grace by His working of a miracle on a sabbath.
9. This work demonstrated why Jesus came to work in the form of a man.

Jesus makes the claim and His miracle shows that it is true; and yet, this empirical evidence was not enough to believe. People constantly reject the Lord Jesus Christ. People continue to claim that they reject Jesus Christ because there is no empirical proof.

There were lots of witnesses. This is clear empirical evidence. The evidence was right in front of their eyes and they heard it. The pharisees placed themselves above the grace of God. They superimposed their phony religious concepts of religion over these events.

Religion constantly foresees.

John 5:17 **But Jesus responded to them, "My Father is still working, and I am working also."**

And editorial comment by the pharisees.

He violates the Sabbath and now He claims to be God. This was 1000x worse in their eyes. It could not get any worse to them.

John 5:18 **This is why the Jews began trying all the more to kill Him: not only was He breaking the Sabbath, but He was even calling God His own Father, making Himself equal with God.**

They could carry Him on their shoulders or they could reject Him.

The penalty for His sabbath-breaking was the cross. They wanted Him to feel great pain. This is the blind arrogance of religion.

John 5:19 **Then Jesus replied, "I assure you: The Son is not able to do anything on His own, but only what He sees the Father doing. For whatever the Father does, the Son also does these things in the same way."**

Humanism is just as antagonistic toward the Lord Jesus Christ. It is just as much a view of Satan. Humanism is right there with religion as one of Satan's greatest weapons. The God of this world opposes Jesus Christ with hatred and venom. He is always trying to deflect man from doctrine.

Our job is to glorify Jesus Christ. We are not to just follow some ritual. That is not Christianity. Humanism simply denies the existence of God. Humanism always attacks our Savior.

This man is healed, and he does not know Who healed him. He finds out later, and the pharisees call in Jesus.

These words of Jesus is the worst thing that they have ever heard.

John 5:18 **This is why the Jews began trying all the more to kill Him: not only was He breaking the Sabbath, but He was even calling God His own Father, making Himself equal with God.**

Humanism is no different from religion; they simply leave out God. They systematically attack Christianity, and yet they give evil religious groups a pass. That is secularism and evil religion working together.

Bobby is going to be watching Tim Tebow today. He is not afraid to speak out about Jesus Christ. He is a very vocal person of Jesus Christ and his love of Jesus Christ. He uses interesting illustrations. If you love your wife, you tell her; so he thinks to do this with his Lord. He is scorned and ridiculed. The opposition just wants him to keep his mouth shut. "Just don't say it on the air." They write articles about him; and they talk about him. They do not want a witness for Jesus Christ broadcasting over their airwaves. They are thrilled that he has lost a few games.

These same media outlets will go out of their way to downplay true evil religion. They ignored or sweep under the rug what has been done. Satan fears when the Lord Jesus Christ is testified to, particularly on a national scale. Religion is the devil's ace trump and they oppose Jesus Christ in any way that He is presented. They are all opposed to Christ. If you do not have the mind of Christ, then you oppose Him.

So what we read in v. 18 continues even to today. They do seek to kill His influence and His doctrine and those who would learn or perpetrate His Word. Christians are dying all over the world simply because they are believers. It could even have here; particularly if certain secular and religious groups come to power. This persecution is a part of the devil's world.

Jesus now proclaims truth to the pharisees and to all those who are around and are listening. Jesus will give 7 points to indicate that He is equal to God.

He answers their objections and their unbelief.

Truly, truly indicates that Jesus is going to make a point of doctrine. He might as well be saying, "Get out your pencils; a 7-point doctrine."

There is an equality in works; and there is also a subordination in the humanity of the Son for the work of the 1st advent. The Deity of Jesus Christ is equal to God; and His humanity is inferior to God. Jesus Christ can do in like manner what the Father does. Whatever

Jesus does, by way of works, is directed and guided by God the Father. Everything that Jesus did was within God's will.

Jesus Does What the Father Has Him do

1. He makes the statement, "I have acted just as the Father would act."
2. This means that Jesus followed the will of the Father while performing works that only God the Father could do.
3. The Father has delegated an authority to the Son to utilize His Deity. Kenosis, which means *to empty [oneself of the independent use of His Deity]*.
4. This same sort of authority that was delegated to Jesus in creation. Heb. 1:1–3 **In many ways and in various ways of old, God spoke to the fathers in the prophets; in these last days He spoke to us in the Son, whom He appointed heir of all; through whom He indeed made the ages; who being the shining splendor of His glory, and the express image of His essence, and upholding all things by the Word of His power, having made purification of our sins through Himself, He sat down on the right of the Majesty on high, Psa. 110:1** Jesus Christ created the world; He was the agent of creation. The Father was the planner of creation. Jesus Christ executed the Father's plan; just as Jesus Christ executes the plan of salvation here on earth.
5. The Son does the same thing as the Father; equal power and equal omniscience.

God allows all men to have their free will. He does not control what we do, but He influences and uses circumstances and all history eventually adheres to the plan of God. We make all of the decisions that we make, and these decisions eventually come out in such a way as to bring about the objective of the plan of God.

John 5:19 **Then Jesus replied, "I assure you: The Son is not able to do anything on His own, but only what He sees the Father doing. For whatever the Father does, the Son also does these things in the same way.**

Now we move on to another equality. God the Father shows His Son all that He is doing.

John 5:20 **For the Father loves the Son and shows Him everything He is doing, and He will show Him greater works than these so that you will be amazed.**

Just as the Father can raise the dead and give them life, so Jesus can give life to anyone that He wishes to. There is an intimacy in which everything the Father does is revealed to the Son. All knowledge. They are on an equal footing concerning knowledge. Jesus shows God in all things. Jesus knows all that the Father knows; He is omniscient as God is. God the Son will be able to do every greater works, that they can all observe.

Part of the work of creation was to breathe life into Adam and the woman. He created human life, which includes soul life. He breathes in soul-life, which includes a spirit for spiritual life and fellowship with God. Our spirit is our ability to have capacity for fellowship with God. Jesus Christ did this as the Creator of life. Logically, can He not give life to others? Is Jesus limited to giving life to just these 2? So Jesus claims that He can give

life to anyone. So, again, He is claiming to be equal to the Father. This is the 2nd equality. Then he speaks of resurrection. God the Son has the power over life; and Jesus says this looking at these pharisees. This is spiritual life as well as physical life. Adam, when he fell, lost fellowship with God. Jesus Christ can restore this as well.

The resurrection is to eternal life. Jesus shows this in His resuscitation of Lazarus. There will be His resurrection from the dead as well for eternal residence of God the Father. Without the resurrection, there is no life. No resurrection means that we have a dead god on our hands and no hope and no life. The grace of God is being manifested; and this is a greater miracle than any miracle. God will resurrect believers to eternal life to reside forever in heaven. Jesus will also return at the rapture to raise Church Age believers from the dead; and then He will return at the 2nd advent to raise up Old Testament saints. At the end of the Millennium, Jesus will raise up unbelievers for eternal judgment.

Jesus can give eternal life; so, therefore, He is eternal. This is a claim of divinity.

John 5:21 **And just as the Father raises the dead and gives them life, so the Son also gives life to anyone He wants to.**

So far, Jesus has given 3 proofs of His divinity.

John 5:22 **The Father, in fact, judges no one but has given all judgment to the Son,**

Lesson #0211

John 5: 18–29 Life of Christ

1/11/2012 Wed

Article from Houston Chronicle from a pastor who tries to reach out to everyone to come to his church, so he opened up a tattoo parlor in his church building. Michigan. Serenity Tattoo. Bentley. He considers tattooing or morally neutral and he likens it to getting one's ears pierced. We are about being relevant. When Bible doctrine is not taught, churches are irrelevant. Coffee shops, bowling alleys, tattoo parlors may draw people into a church, but it is meaningless without doctrine.

Everything that Jesus did was for a purpose. All that He did had a purpose. He did nothing randomly or mindlessly. We may go through life without a thought or with far too many thoughts; this was true of His preaching, His travels, His confrontations, etc. These all served to identify Jesus Christ to all those around Him. Everything Jesus did was for the purpose of coming to this earth. He always gave those around Him the opportunity to accept Him as Savior. He also taught the Word of God; He taught doctrine.

A perfect example of this is the miracle that Jesus performed in John 5. He chose to heal on the Sabbath and He did this because it would bring immediate attention from the religious leaders. This would violate their hundreds of regulations. Actually, it did not, but it seemed as if it should. This fell right into His plan. This was a setup; they fell right into His plan. When they confronted Him about Sabbath-breaking, Jesus introduced them to a doctrine of the hypostatic union and His equality with God. These are fundamental to the gospel and the Christology. It is fundamental to Who He is. He claimed to be equal to

God and they understood what he was saying. Equality with God was to be God. He was saying, "I am God." To the pharisees, this was a heinous blasphemy. This was the worst blasphemy that these pharisees had ever heard. Although, if this is true, then it cannot be blasphemous.

7 points which prove that He is God.

John 5:18 **This is why the Jews began trying all the more to kill Him: not only was He breaking the Sabbath, but He was even calling God His own Father, making Himself equal with God.**

Truly, truly means, *this is absolute truth*. Jesus cannot do anything on His Own. What God the Father does, so the Son does in like manner.

The First Point Jesus Makes

1. Jesus identifies Himself with the Father in His works.
2. The Son can do in like manner what the Father does.
3. The Son is equal to God in the work that He accomplishes.
4. Jesus claims to be equally omnipotent as God the Father.

John 5:19 **Then Jesus replied, "I assure you: The Son is not able to do anything on His Own, but only what He sees the Father doing. For whatever the Father does, the Son also does these things in the same way.**

The second point is in v. 20.

The Second Point That Jesus Makes

1. The claim is, here, that Jesus has equal knowledge with the Father.
2. The Father shows Him all things, is what the verse says.
3. Nothing is hidden from the Son.
4. Jesus knows everything that the Father knows.

John 5:20 **For the Father loves the Son and shows Him everything He is doing, and He will show Him greater works than these so that you will be amazed.**

The third point. God the Father raises from the dead and gives them life; the Son can do this as well. Jesus can give life to whom He wishes.

The Third Point

1. Here, Jesus claims the power over life and the power to bestow life. Physical, spiritual and eternal life. All of them. He claims that power.
2. This is the power of resurrection from the dead. What is death. When you die, you are an inanimate object. You are just a lump of flesh. Your soul is still living. God

has the ability to raise a lifeless body from death. God has power over death and Jesus will die so that we can be regenerated.

3. Only God can do this. A spiritually dead person cannot have any affect here.
4. Jesus has delegated power over all life; even eternal life with all in the resurrection.
5. He must exist as eternal, which is another attribute of God.

John 5:21 **And just as the Father raises the dead and gives them life, so the Son also gives life to anyone He wants to.**

The 4th equality is in v. 22 and 27?

The Fourth Equality

1. Jesus is the judge with the full power of absolute judgement.
2. This is an authority equal to that of God the Father. Jesus Christ confirms here. This is what a judge has. A human judge has authority in limited areas. Jesus has absolute authority over everything.
3. Jesus has the power of judgment over the entire human race.
4. This is fitting, as Jesus is the Savior of the human race.
5. He will undertake at various times and in different dispensations the action of judging all mankind. That authority was delegated to Him. Believers and unbelievers both.
6. This authority prove the equality of the Father and Son. Absolute justice of God.

John 5:22 **The Father, in fact, judges no one but has given all judgment to the Son,**

The fifth is related to honor. If you do not honor the Son, then you do not honor the Father. V. 23 is connected to the previous verse with a purpose clause. This is the beginning of how we recognize a purpose clause. *In order that or for the purpose of.* Aorist active subjunctive. To hold in highest respect. V. 23 begins with a purpose clause tying these two verses together.

How Does the Power of Judgment Bring Honor?

1. One who judges holds the future of a person in his hand. If you face a judge, that judge holds the future in your hand.
2. Because of that, when one faces a judge, it is in humility. This is in facing one who has authority over a person. Humility is the order of the day. Without humility in front of that authority, then you are a fool.
3. Jesus Christ Who has the power of judgement given by God is vested with absolute authority for judgement.
4. Jesus holds the life of every person in His hand. He is gracious and loving and He is also justice and righteousness.
5. Therefore, as the judge, He is worthy of absolute honor and must be approached with humility. He is the ultimate judge. Our eternal future is in His hands.

6. He is therefore due all honor and worship. The pharisees would never do this.
7. The pharisees believe that they honor God the Father but they would never honor God the Son.

Jesus negated all that they did, because these pharisees were not honoring God. They prided themselves in their great honor of God, but they did not really honor Him. Worship is a mental attitude, first and foremost.

Jesus was equal to God in perfect justice. He is the judge and He must therefore have perfect justice. Jesus looked these pharisees in the eye and told them, "If you do not honor Me, then you do not honor God the Father." This was judgment on them.

The fifth equality is God the Son should be accorded the same honor as the Father.

John 5:23 so that all people will honor the Son just as they honor the Father. Anyone who does not honor the Son does not honor the Father who sent Him.

Vv. 24–25 are the 6th equality.

John 5:24 "I assure you: Anyone who hears My word and believes Him who sent Me has eternal life and will not come under judgment but has passed from death to life.

Jesus continues; those who hear will live. Spiritual life and eternal life. Jesus is looking at the pharisees and telling them, "I have the power to give that life." To hear the words of Jesus Christ is to hear the gospel of life. The person who believes that God has sent His Son, then he has life bestowed. God promised as early as Gen. 3:15, which promise is fulfilled in Jesus Christ. The only approach to a life of relationship with the Father is through the Son. The Son is given the prerogative of judgment.

The believer does not come into judgement, but has passed out of judgment into eternal life, from death to life.

Jesus tells them that He will judge at a future time. The dead will hear the voice of the Son of God and those Who hear will live. This is divine life in a resurrection body. The very life that Jesus possesses; the first fruits of resurrection. This judgment will be how we are rewarded. His position as judge also extends to the dead who have not accepted Christ.

The pharisees who stand before Him are dead. They have not heard His voice in this life, but they will hear His voice after death. They will rise from their tomb, but it will be a judgment of death. They will undergo the most terrible judgment of all; the great white throne judgment; the last judgment.

John 5:25 "I assure you: An hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live.

John 5:26 For just as the Father has life in Himself, so also He has granted to the Son to have life in Himself.

The Son of Man can pass judgment.

John 5:27 And He has granted Him the right to pass judgment, because He is the Son of Man.

Jesus possesses transcendent life-giving power. There is a time when all who are in the graves will hear His voice.

John 5:28 Do not be amazed at this, because a time is coming when all who are in the graves will hear His voice

Those who have done good, to the resurrection of life; and those who have done evil, to the resurrection of judgment. Now, if we interpret this to mean that lots of good deeds means we will be saved; and bad deeds means that we will not. However, that cannot be the interpretation, as it goes against the rest of the Bible.

The Deeds of Believers and Unbelievers

1. Only the believer can perform divine good. This indicates a separation of believers and unbelievers from the perspective of deeds; not for salvation but for separation. It is a separation.
2. Human good is called dead works in the Bible.
3. Human good is sponsored by the sin nature. Even good deeds are dead deeds. They are done from the platform of the sin nature.
4. The unbeliever can only operate from the sin nature.
5. Human good is unacceptable to God. Only divine good is acceptable to God.
6. Therefore, all deeds of human good are just as evil as evil deeds in the sight of God. Human good is the same to God as evil deeds. We make a distinction. God does not make such a distinction.
7. Human good cannot be the means of salvation. Titus 3:5
8. Even the believer's human good is condemned at the Bama seat of Christ. They will be burned. The believer is not condemned for human good but unbelievers will be condemned for their human good. All that is acceptable to Jesus Christ is His righteousness in us. Without that, we fall short. That is why human good deeds are tantamount to evil deeds.

Why?

1. The unbeliever depends on these deeds for eternal life.
2. He has not believed in Jesus Christ and he does not possess eternal life.
3. He cannot possess eternal life in relation to God. He has no spiritual life.
4. Even his good deeds are evil because they attempt to replace the work that Jesus accomplished on the cross. They are resurrected to death.

5. The unbeliever is resurrected to eternal damnation.

John 5:29 **and come out--those who have done good things, to the resurrection of life, but those who have done wicked things, to the resurrection of judgment.**

The equality of eternal life with God is what Jesus possesses. Jesus can bestow eternal life as well, just as God could. 6 equalities, and this does not make the pharisees very happy. They will become very angry at #7

Lesson #0212

John 5: Life of Christ

1/12/2012 Thurs

The pharisees always prided themselves in their theological prowess; but no match for Jesus Christ. Jesus Christ presents Himself as God, clearly; and it drives the pharisees out of their minds.

Jesus cannot break the Sabbath; it is dedicated to Him. The pharisees are looking at the Lord of the Sabbath and claiming that He is breaking the Sabbath. The irony of the pharisees claiming that Jesus was violating the Sabbath. It is Christ's opportunity to present Himself to the pharisees a 7 point doctrine why he can make His claims to deity.

Jesus was not prevented from giving the truth, even if it made some want to murder Him. The end result was, this indicted the pharisees; they intended to indict our Lord but they themselves were indicted. The pharisees were total arrogance. Arrogance is just an inflated ego and the source of an inflated ego. Whenever ego is inflated, ego will be deflated. Arrogance feeds and lives on lies. People live on lies and they do not believe that they can be found to be wrong. When they come down, they come down hard. Athletes who are arrogant are not athletes for most of their lives. If all they have is their egotism and their athleticism, they have nothing else. That is how ego is. The attitude of the arrogant is ultimately their downfall. Humility is always the attitude of success. Humility is not, *roll over and play dead*; but we ought not to think more highly of ourselves than we ought to think.

Knowledge of our Lord and Savior is the key. It is difficult to grasp that a real person, just like us, is God. Even though our Lord took on humanity, He never gave up any of His Deity. He did humble Himself. You can say something today that is politically incorrect today, and it is called disrespect, and people go nuts over it. God and man in One Person got a lot of disrespect. Disrespect ought not to phase us who are secure in Bible doctrine. Your life should not hinge upon what other people think of you.

A lot of hits on John 3:16 after one Tebow game.

6 Points on the Quality of God the Son with God the Father

1. Equal in works. These are things which Jesus has in equal measure with God the Father. He is omnipotent. John 5:19

2. Equal knowledge in v. 20 with the Father. Jesus knows everything that the Father knows. The Father has informed Him. This is the claim of omniscience.
3. He claims to have power over life and the power to bestow life. V. 21 This life or power of life is truly one of the most amazing concepts of theology. This is the power of resurrection from the dead. Only God can do this.
4. Claiming the power to judge; the full power of judgment over the human race. Vv. 22 and 27. A judge has authority. A judge has authority over those who are in his court. He has the power of life and death, in some cases. Our Lord is the absolute judge and He has absolute authority with the Father. He will judge with all of that authority in the future. Jesus came in the 1st advent, not as a judge, but as our Savior. However, here, He claims to be judge, which is His function in the 2nd advent.
5. Equal honor with God the Father. The One who wields perfect judgement is worth of honor and worship. The pharisees to whom He is speaking want to kill Him.
6. Life-giving power, which includes spiritual life and eternal life. Jesus has life-giving power.
7. The final equality is the claim of eternal, self-existence.

John 5:26 **For just as the Father has life in Himself, so also He has granted to the Son to have life in Himself.**

What Does V. 26 Mean?

1. Just as the Father has life in Himself, so the Son has life in Himself. This is perhaps the most stunning of all the equalities that our Lord spoke of.
2. The Father and the Son both possess inherent life.
3. The Father has given life to His Son.
4. This is, in the sense that, in Himself, Jesus Christ has life as an eternal gift of the Father.
5. This refers to His humanity as generated by God the Holy Spirit. This does not mean that the Son's Deity is derived from the Father. His Deity is eternal.
6. However, the Father is the origin of all life because life is inherent to Him.
- 7.
8. The equal deity of Christ, which our Lord has clearly claimed, must also have life as an inherent quality. Just like the Father, He is the origin of life. Heb. 1:2
9. The conclusion; the divine existence of the Father and the Son is exactly the same. The Father exists in heaven; eternally existed, life in Himself; and Jesus tells them, "This same Deity is what you are looking at, pharisees."

The quality of asaity which is the self-existence of God.

The Asaity of Jesus Christ

1. God is alive. God is a living being; He is a Living God. Jesus Christ reveals God, and God is a Living Being.

2. Deity exists and is characterized by life. The assertion of His Name, "I am," as God introduced Himself to Moses. He is a personal, living being. He has a personal existence. That is in distinction from the inanimate objects of metal deities or those conjured up by our own minds. Man has all sorts of ways of thinking about Who God is; man may think of God is simply a life-force. Many people think about God as existing in this way.
3. God is truly alive; He is not just a force. In Him is life. This is where evolution would disagree; that is not the case. The source of life is in the universe itself, as evolution would claim.
4. God is understood as creating and controlling all other life and nature. This is why Jesus can say, He has the power of resurrection. He can create life where there is no life. This is true in regeneration as well.
5. All creatures have their life in God and in no other way. Our life is a reflection of the life that is in God. We are alive and personal beings and God defines Himself in exactly the same way in Scripture.
6. His life is distinctly different from all other living beings. There is a similarity, but it is distinctly different as well.
7. All other creatures have a beginning. We need to have our lives sustained. We need food, warmth. There are many things that can take our lives from us. Matt. 6:23– the birds and flowers depend upon God's provision.
8. God has no such need to sustain His Own life. He does not need food, clothing or protection of any sort. Acts 17:24–25 **The God who made the world and all things in it, since He is Lord of Heaven and earth, does not dwell in temples made with hands, nor is served with men's hands, as though He needed anything, since He gives life and breath and all things to all.** God needs nothing for life.
9. Life is contained only in Him and there is not other outside source for life. This is what Jesus is saying to these guys. He is life. He can bestow life. Only God can do this. He is life. He is what He claims to be. He is not dependent upon man for anything.

God's life may be described as self-existence.

What Does Asaity Really Means?

1. The source of life is wholly within God Himself.
2. God does not derive His life from any external source; God was never generated in some way from some other source.
3. God's life is not dependent upon anything outside of Himself.
4. The continuation of God's existence does not comp
5. Since life is inherent to Him, there is never a time when God did not exist as a living being. How can a finite man perceive eternity? God is self-existent.
6. God was never brought into being because life characterizes God. There was never a time when He was not alive.

7. Before anything came to be, God was already in existence. Gen. 1:1 God was there in a beginning which was not a beginning.
8. Eternal existence can be applied only to God.

We will share the eternal life of Jesus Christ. Our life will be everlasting; the life of God; pitiful us will possess this life for Jesus will arise in this universe and we will gain the life of God after our resurrection.

Elections and all of our little problems pale in significance to our everlasting life.

And there are these pharisees, angry at our Lord, desiring to kill Him. Jesus Christ reveals that.

Jesus claims this same life as God in v. 26:

John 5:26 For just as the Father has life in Himself, so also He has granted to the Son to have life in Himself.

Jesus is in the beginning and life is contained in Him.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:2 He was in the beginning with God.

John 1:3 All things came into being through Him, and without Him not even one thing came into being that has come into being.

John 1:4 In Him was life, and the life was the light of men.

And Jesus also presents His humanity which includes His subordination to the father.

John 5:30 "I can do nothing on My own. I judge only as I hear, and My judgment is righteous, because I do not seek My own will, but the will of Him who sent Me.

Lesson #0213

John 5: Life of Christ

1/15/2012 1Sunday

Communion Sunday:

We must remember Who Christ is and what He has done for us. "The Son of Man has come to seek and save that which was lost."

Daniel uses this title Behold, the Son of Man is coming, and He came up to the Ancient of Days and was presented before Him. In the context of the 1st advent, the Son of Man became a universal name for the Messiah. The cross was the landmark event that opened the way for the salvation of all mankind. This title focuses on the humanity of Jesus Christ.

He was fully aware that He is God incarnate. He understands the hypostatic union, even if we do not. He accomplished our salvation in following the plan of God.

This title indicates that Jesus knew Himself; what His place was. All are the sons of individual men. He was the Man of the Ages, co-equal with the Ancient of Days. Jesus, therefore, makes a distinction between himself and all other men. He is the Mediator, through Whom God reaches man, and man reaches God. He is the source of eternal life in man to anyone who expresses faith alone in Christ alone. This is His purpose.

Paul spoke further of this in 1Cor. 15:4 **The first Adam became a living soul and the second Adam became a life-giving spirit.** The first Adam failed to become what God had him to be. The human race is lost because we are in Adam and we are in need of Adam.

There is a lost purpose, a lost life; but the worst loss is the loss of one's soul; loss to oneself and a loss to our everlasting welfare. Adrift, bewildered, abandoned, defeated. *Lost* is all the man is. We are born lost.

"I'm not lost, because I lead a good life; I am a credit to my neighborhood and my society." But we are lost at the moment of our first breath. The scripture tells us that when a man does not trust in the finished work of Jesus Christ, he is lost for all eternity, separated from God forever.

Our spiritually dead position in Adam blinds us to the mission of Jesus Christ. We are blinded by our own self-righteousness. The god of this world also blinds us. We need light to be oriented and to be found. **"I am the Light of the world."** Jesus Christ has exposed sin to all mankind. We are dead in our souls and we need a life-giving spirit.

"The Son of Man has come to seek and save those who are lost." He turned His back to His glory and came a little lower than the angels. Self-denial and self-sacrifice. As a life giving spirit. **"He who hears My Word and believes He Who sent Me, has eternal life."**

Jesus knows that man cannot find or even relate to Him on their own. A personal association is the key. It is God Who had to seek out the fallen Adam. He and his woman hid themselves from God. Christ has redeemed the lost by doing something. We can do nothing. What He did is the grace of God.

He bore in His Own body every sin that we have committed and all that we will commit. Our sins were charged to Christ, not to us. But we must accept His sacrifice. When we receive Christ as Savior, His righteousness is credited to our account and the gulf is bridged; we are no longer lost; we are found. He has found us and He has saved us.

Jesus Christ has proclaimed 7 ways that He is equal with God the Father. These show how Jesus Christ perfectly corresponds with God the Father. He is equal in works; He is equal in knowledge. God has delegated to Him authority and power. If His claims are true,

that he is equal with God in these areas, then we can draw no other conclusion than He is God. In this chapter, Jesus Christ proclaims His Deity to these doubters and haters and affirms His right to heal on the sabbath. Such a thing violated their legalistic sensibilities, even though there were no laws, regulations or traditions dealing with the Sabbath.

Jesus' reasoning is, how can He be a Sabbath-breaker? How could He not be equal with God? In the very opening lines of John's gospel, this is what Jesus is making clear to these pharisees.

To be with God in a beginning is a statement of equality; and the Word was God; again, equality between Jesus and God the Father.

John 1:1 **In the beginning was the Word, and the Word was with God, and the Word was God.**

John 1:2 **He was in the beginning with God.**

The assertion that Jesus created the universe. He also has the authority to bestow life upon all He chooses. Life is inherent to God and He bestows life to all of His creatures.

John 1:3 **All things came into being through Him, and without Him not even one thing came into being that has come into being.**

Jesus is inherently life and His life is the light of men.

John 1:4 **In Him was life, and the life was the light of men.**

There was another relationship in this verse. Jesus says that He can do nothing on His Own initiative after just affirming that He is God. So this indicates that there is a subordination relationship. In His humanity, He is subordinate to the Father.

Jesus would prove over and over again that He executes the will of the Father. It took great submission for Jesus to go to the cross.

Jesus will be present to usher in the judgement at the right time.

John 5:30 **"I can do nothing on My own. I judge only as I hear, and My judgment is righteous, because I do not seek My own will, but the will of Him who sent Me.**

How could Jesus make such fantastic statements without proof? So He had to offer up proof that is undeniable.

Lesson #0214 John 5:31– Deut. 17:6 Life of Christ 1/15/2012 2Sunday

Jesus has made some amazing statements to the pharisees, that He is equal to God but subordinate the will of the Father as well. Jesus is obviously a man; but He is God as well. However, such statements ought to be accompanied with proof. That is what we will see

in the remainder of John 5. If His claims are true, then He has every right to do whatever He chooses to do. As God and as subordinate to God the Father, what He chooses to do is automatically legitimate.

John 5:31 **"If I testify about Myself, My testimony is not valid.**

Jesus goes to Biblical precedent. He challenges them. Produce someone who can refute what I have said and done; and I will produce My Own witnesses.

Deut. 17:6 **On the evidence of two witnesses or of three witnesses the one who is to die shall be put to death; a person shall not be put to death on the evidence of one witness.**

Jesus' testimony is verified with additional witnesses; His truth is vindicated by additional witnesses. The Sanhedrin would love to put Him to death for blasphemy, but they needed 2 or 3 witnesses to establish guilt. These witnesses had to be independent and they had to agree.

Jesus calls His first witness, which is John the Baptizer. John testified at the baptism of Jesus Christ as to Who Jesus Christ is. Thousands of people went to hear John. He prophesied about the kingdom. The problem for Jesus is to call John as a witness, because John is in prison. He could not be there physically testify. However, his witness was still valid, even though he is in prison.

John 5:32 **There is another who testifies about Me, and I know that the testimony he gives about Me is valid.**

The pharisees went to observe John. They sent delegations to John possibly in prison as well. So, they already know about John's witness. They took a deposition; they took his testimony, which made John an official witness. They had to acknowledge this. They knew exactly what John said; and he said it under the shadow of death. Yet John still did not recant his testimony.

People often say what is true before they die to get it off of their chests. But John did not recant his statements. He taught about the Messiah and the coming kingdom. All of these were members of the jury who believed what John said. There could be thousands of witnesses brought forth who saw John and heard his witness.

John 5:33 **You have sent messengers to John, and he has testified to the truth.**

But Jesus chooses to not even to depend upon John's testimony. Jesus is there to seek and save those who are lost. "I don't need a witness from man; I came here that you might be saved." This suggests that there are pharisees and other religious types there on positive volition toward Jesus.

God the Father has testified to Jesus and that His purpose was to save mankind. John gave credence to Jesus; but God had already confirmed Jesus' person. The voice from

heaven. God the Father gave direct witness to the Person of Jesus Christ. What other proof is necessary?

John 5:34 **I don't receive man's testimony, but I say these things so that you may be saved.**

The nation, for a short time, were quite excited about John's message. They thought that the Kingdom of the messiah was about to descend upon them. This is what they had waited so long to hear.

They even recognized John as a burning and shining lamp. John pointed them to the Light of the World. John revealed reflected light. Many had accepted as truthful and accurate, what John said.

These same things that John said before, they still stand. It can be introduced as evidence. Many of the people there had heard John speak. This was consistent with Jesus' message. The One John spoke of was right in front of them. John was a valid witness who fulfilled Old Testament prophecies; and many people in Palestine had believed John's message.

For the pharisees, they chose to reject John's message. They did not need to change their minds about anything. This rabbi would receive only their scorn and not their obeisance. Jesus was not the leader they expected. They expected a political king to deliver them from the Romans. These Jewish religious leaders are blind. They simply chose not to believe.

Empiricism will never replace faith. If you do not want to believe the evidence of your senses, then you will not have faith. It requires faith to believe in Jesus Christ. The message is clear; believe or do not believe.

You may witness to some people over and over again, and they continue to say no.

John 5:35 **John was a burning and shining lamp, and for a time you were willing to enjoy his light.**

Jesus offers up a great witness than John. So he is not discounting John's witness and He is adding another. "My works bear witness that My Father has sent Me." This is a witness that the pharisees again had seen. John's witness pales by comparison.

The paralytic was healed; the man who was lowered before Jesus was healed; and these things were observed by pharisees. They could not deny any of this. The basis for their indictment of Jesus was the healing of the paralytic. They take that as a fact and attack Jesus for this healing and for Him telling this man to take up his bed. A paralytic cannot do such a thing, on the Sabbath or on any other day.

Then there is the witness of Isaiah the prophet. Jesus is giving them 3 witnesses: of John, of God the Father who allowed for the healings to take place, and Isaiah. All of it should have stopped right here and the pharisees should have believed. However, these

1. Communication from God is not just God the Father, but it also comes through the Word. Every word that comes from His mouth. God the Father may have spoken a few words with His voice, but Jesus was teaching a great deal. And all that He said was the Word of God.
2. If God the Son's words were rejected, then that is tantamount to rejecting the words of God the Father. Not believing what God the Son said means they would not accept the words of God the Father.
3. These words were the same as God the Father. Jesus Christ as God was speaking the Word of God the Father. He spoke the same words; He communicated the same information.

John 5:38 **You don't have His word living in you, because you don't believe the One He sent.**

What Jesus Is Saying in V. 38

1. The Son did not edit the Father's words; He divine institution did not paraphrase the Father's words; they were His Father's words.
2. The pharisees did not believe their own Scripture about God the Father.
3. They were unable to store divine information in their souls.
4. They were completely negative toward the words of God. They had searched the Scriptures, but they did not believe.
5. They did not believe that Jesus Christ fulfilled the prophecies of the Old Testament. Hence, they would not change their minds about Jesus Christ.
6. They rejected the words of God the Father spoken from heaven.
7. They did not have God's Word in them. The unbeliever cannot be said to have His Word in them. It does not live or abide in them. They cannot metabolize it; they do not believe it; they cannot apply it. These were pharisees; they knew the Old Testament; the scribes studied and studied the Old Testament and still did not get it.
8. How could they believe the Word that God sent if they do not believe their own Scripture or the words of God the Father at Jesus' baptism. Even if they hear God's Word taught, it is no good until it resides in their soul. As you believe in God's Word, then you can add to this and learn more and more. They dismissed the Scriptures; God's Word is not in them. They can understand divine establishment and even obey that; but they cannot understand that which is spiritual from the Word of God.

Truth does not abide in their soul. How can the Father's voice carry any weight with those who reject His Son? It cannot. They reject the gospel so they reject the voice of God the Father. Conversely, if they have rejected the words of God the Father, then they will reject the words of His Son. As potent as this divine witness was, it did not phase the pharisees who did not have or believe God's Word.

Unbelievers do not get God's Word; they can't. It must be metabolized and it must abide in the soul. So they cannot live spiritually and they must find substitutes for the spiritual life. Emotion; tongues, church programs, tabooism, positive thinking.

John 5:38 **You don't have His word living in you, because you don't believe the One He sent.**

The 4th witness is simply the Old Testament. It is the Scriptures which bear witness of Jesus. They had all of the scrolls available. The common people were not given access to the scrolls of God. For centuries, the common people did not have access to the Bible in their language. This is why it was the Dark Ages. They had no access to the Scriptures. The religious leaders were the scholars and the interpreters of the Word of God.

They were unable to understand what was in the Bible; and they filled this void with the Mishna and the Talmud, which obscured the meaning of the Word of God. They could not see or accept that the Old Testament continuously pointed to the Lord Jesus Christ.

Even though all of the words of God were in front of them, they could not make the connection between all the words of the Old Testament and Jesus Christ, their Messiah, Who fulfilled all the types of the Bible.

The Bible is a critical witness. John the Baptizer is long gone from our day; and Jesus Christ in the flesh is no longer wandering through the world. We do not hear God the Father's voice. But we all have the Bible.

The grass withers and the flowers fall off, but the Word of God abides forever. The power comes from the Word. You can speak all the words you want, but unbelievers will respond to the Word of God.

Unbelievers today attack the Bible.

John 5:39 **You pore over the Scriptures because you think you have eternal life in them, yet they testify about Me.**

A Simple Explanation as to Why the Bible Is God's Absolute Truth

1. The Bible is not just one single book.
2. The Bible is a collection of 66 books.
3. These 66 books contain a variety of literary genres. Wisdom literature, prophecy, historical narrative, quoted words of God.
4. These books were written by 40 different authors.
5. These authors came from a variety of backgrounds: kings, prophets, fishermen, shepherds.
6. Most of these authors did not know one another personally.
7. These 66 books were written over a period of 1500 years. So clearly these authors could not have collaborated with one another.
8. The 66 books were written in 3 languages: Hebrew, Greek and Aramaic.

9. These languages were a reflection of the cultural and historical background during the time in which each book was written.
10. These were written on 3 continents: Africa, Asian and Europe.
11. 66 books, 40 different authors, 1500 years written on 3 continents.
12. They all carry the same storyline: the creation, the fall, the redemption of man; and they all hold that faith in Jesus is the key to salvation. How do you maintain the same storyline over that period of time with that many different authors?
13. There are no historical errors or contradictions. There are approximately 5000 variants and none of them affect the meaning of the Bible.
14. The doctrine found within them is never contradictory but intimately connected.
15. Go to any library in the world and pick out specifically 66 books written over this period of time by 40 different authors, and do they share the same story liine and doctrine?
16. There is no combination of 66 books like these. There has never been at any time anywhere else. These Scriptures are therefore hated in the devil's world. The pharisees reject it. It is obvious and clear. It ought to be at the very worst, quite encouraging. It is God's Word and it is rejected all over this world; and the Living Word, Jesus Christ, has also been rejected all over this world.

Lesson #0216

John 5:40–45 14:6 Life of Christ

1/22/2012 1Sunday

A bagpiper was asked to play for a service of a pauper. Flat tire to the service and he was late and missed the service. He saw men digging, and he assumed that was the place, and he played *Amazing Grace* on the bagpipes. They were all moved, but had never had such a performance for digging a septic tank before.

During the 4 years of His wonderful ministry, Jesus offered proof of His deity and here, 4 pieces of irrefutable evidence. John the Baptist. Vv. 32–33. The second proof in John 5:36 were the miracles the Jesus performed. The pharisees did not doubt the miracles; they just attributed the miracles to Satan (Beelzebub). The 3rd proof is God the Father Who directly identified Jesus in v. 37. He announced that this is His Son. A voice from heaven. Then Jesus quoted the Old Testament Scriptures, which pointed to Him as the Messiah. V. 39. At least one of these proofs should have convinced the pharisees; but these pharisees would not change their minds about Christ. They are hardened against that message.

The problem is stated in John 5:40. For the pharisees, it was all about their power. They were concerned about keeping the Law, which was a distortion of the Old Testament. Wherever religion exists, there is no seeking God for eternal life, they will not change their minds about Jesus Christ; they proffer their own works instead. The religious pharisees are more than willing to accept a Messiah, but only one that they approve of, and they expected to be recognized for their own works.

John 5:40 **And you are not willing to come to Me that you may have life.**

Jesus knows what they are thinking. He does not need to be glorified by unregenerate men. The glory here is the Shekinah glory of the Old Testament, leading Israel.

John 5:41 "I do not accept glory from men,

Jesus goes after the pharisees. These men lacked virtue love. They rejected Jesus Christ. They were incapable of virtue love. They oppress the people with their over-regulation of the Sabbath.

How could they reject the healing of a man kept down with paralysis for 38 years. All they had was self-centered and self-promotional secularists. That is the epitome of all religion. There are thousands of false religions in the world today. Only Biblical Christianity is true; the pharisees represent all of these false, legalistic religious traditions.

These men have no love in their souls; they don't care about this man who has been healed.

John 5:42 but I know you--that you have no love for God within you.

These religious types would accept others but they would not accept Jesus in the flesh.

John 14:6 Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me.

This is the claim; this is what the 1st advent is all about. Religion rejects Christ and therefore rejects all truth. Many believe in God in churches all over. They cannot understand God if they reject His Son as the Word of God. It does not matter how much someone claims to believe in God or claims to seek Him. All religion is anti-God. Jesus Christ is the Savior; he is the representation of God in the flesh. Jesus is our objective window to see God and to see His character, grace and love. He is the revelation of God to us.

Religion has no basis for truth apart from the revelation of God in the flesh. If they do not accept Him, they have no truth.

Humanism places man in front of God. Man is seen as preeminent. Or, subjectivity, where God is given human emotions and thought. They try to find God through their own thinking and feeling and without going to His Word. Subjective knowledge of self replaces objective knowledge of God; and this is happening all over the world all of the time. This is where eastern religions go so far afield. Some even make themselves into a god. Here is the choice: put your choice in man or put your choice in Jesus Christ.

Many churches do not teach the Bible; and they emphasize what we do as key. True charity is a result of the soul and not the means of spirituality. The mandate is **Grow in grace and knowledge of our Lord Jesus Christ.**

We cannot build some sort of utopia. Man's efforts in this area are completely futile. So much of this world hangs their hat on man's creation of a utopia.

John 5:43 **I have come in My Father's name, yet you don't accept Me. If someone else comes in his own name, you will accept him.**

People take know facts which they call science and move into speculation and call it science, e.g., evolution.

John 5:44 **How can you believe? While accepting glory from one another, you don't seek the glory that comes from the only God.**

The pharisees love Moses. Moses wrote the Law. Moses testifies against these pharisees; he indicts them. Moses was a great man of God's Word; one of the greatest men of Scripture; one of the most humble. And He wrote most of the 5 books of the Pentateuch. However, Moses does not support these pharisees; he indicts them.

Moses himself had great humility. He never emphasizes himself. The pharisees basked in their own glory; in their own law-keeping. Moses knew that man could not meet the standard of the Law.

Moses fell short of keeping the Law; he knew himself to be nothing. Moses indicts them. He never places the Law over God. It was God's Law for Moses and not rabbinic law.

John 5:45 **Do not think that I will accuse you to the Father. Your accuser is Moses, on whom you have set your hope.**

Lesson #0217 John 5:45–47 Deut. 23:25 Life of Christ 1/22/2012 2Sunday

This began with Jesus healing a paralytic and the pharisees confronted our Lord over healing on the Sabbath. So Jesus gives 7 proofs of His Deity and He gives 4 witnesses.

Jesus is perhaps a little tongue-in-cheek here, saying, **"I don't have to accuse you to the Father; Moses will do that."** Moses was the one in whom they placed their hope. Moses showed them the way, they thought. However, they were going in the wrong direction.

John 5:45 **Do not think that I will accuse you to the Father. Your accuser is Moses, on whom you have set your hope.**

"If you really understood and believed Moses, then you would believe Me because he wrote about Me." The Law was about Jesus Christ.

John 5:46 **For if you believed Moses, you would believe Me, because he wrote about Me.**

“If you don’t believe Moses’ writings, then how can you believe My words?” Jesus will judge the entire world, which will begin at Armageddon, where He wipes out every unbeliever.

These pharisees placed their salvation hope in their good deeds; they believed that Moses told them how to behave in order to gain God’s approbation. These men are incredible lawyers. They knew all of the loopholes, and wrote loopholes into the Law. This is what they placed their hope in.

Jesus has just proved His Deity to these men; and the things which Moses wrote about in the Old Testament, are all about Jesus Christ. Gen. 3:15 Deut. 18:15 all divinely inspired, all written about Jesus Christ.

Summation

1. If the pharisees refused Moses’ written testimony as to whom Jesus Christ was, how could they believe the words of the One Moses wrote about?
2. The irony is, they claim to believe in Moses.
3. They had rejected Christ, witnessed by the fact of what Moses wrote about.

John 5:47 **But if you don't believe his writings, how will you believe My words?"**

This is the first of the Sabbath controversies. The next one is found in a rather strange place. It was in a grain field and not in Jerusalem. Jesus makes a defense for Himself and His disciples, who are accused of breaking the Sabbath. There are 3 passages that deal with this second dispute.

Matt. 12:1–8 Mark 2:23 Luke 2:23

Bobby is going to compile these gospels into one text. They left Jerusalem and the pharisees observe them preparing to eat on the Sabbath.

Matt. 12:1 **At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry, and they began to pluck heads of grain and to eat.**

Everywhere that Jesus went, these pharisees looked to discredit Him, looking for any means by which to do this, just like the press looking to take down presidential candidates; and some of these attacks are really sleazy. The pharisees were like NBC, CBS, and ABC; all of the networks were following Jesus.

Wouldn’t it be nice to see the press put down and squashed every time they went after a candidate unfairly? This is what Jesus did to the pharisees. They tried to discredit Him in anyway, to show that He was not the Messiah, to show that He violated the Law of Moses. They wanted a Messiah of their own making, just like humanists desire today. They want a puppet that they can manipulate today.

There is nothing new under the sun. This is human history. What better way than to follow the Lord Jesus Christ wherever He went to discredit Him. To pose leading questions; to get Him to slip up; to use His words against Him.

The questions in these so-called debates are designed to discredit and to trap, not to elicit information. They want to compromise the candidates just like the pharisees wanted to discredit the Lord Jesus Christ.

In religion, this is the case. Inspired by Satan. The pharisees did not have to wait very long to catch Jesus. They decided that Jesus was vulnerable when it comes to the Sabbath. Jesus knew what He could do on the Sabbath; it was His day. He still kept the Mosaic Law completely. The pharisees claimed the Law; yet Jesus kept the Law and they did not. Jesus Christ gave this Law to Moses.

The pharisees go after Jesus and His disciples for breaking the Sabbath. In this field, there was a little bit of grain set aside, which was customary for the Jews, to leave a few stalks here and there unharvested, so that the poor of the land had something to eat. So, Jesus and His disciples saw a few stalks standing and they were hungry, so they ate the dry grain right then and there. This was not a violation of the Law. This fell within the parameters of the Law. One who traveled could stop and pick up grain or grapes and satisfy their own hunger.

Deu 23:25 [If you go into your neighbor's standing grain, you may pluck the ears with your hand, but you shall not put a sickle to your neighbor's standing grain.](#)

So, they could take a little to eat. That was the law. They could not harvest what remained, but they could certainly pick a few ears to eat.

Pharisaical Legalism Versus the Law

1. Even though it was legal for those traveling to get a little food to eat, the pharisees made an issue out of the day that they took this grain.
2. Somehow, this violated the pharisaical anti-work mandates for the Sabbath.
3. The pharisees now enforced their legalistic viewpoints of the sabbath, even in the face of lawful action under the Mosaic Law. The pharisees would charge them with Sabbath-breaking.
4. In other words, the pharisees ignored Biblical law, that made what the disciples did legal. There was no restriction here on the day this is done.
5. They superimposed rabbinic law to make a legal action illegal. They applied legalism.
6. So their law and their traditions superceded God's Law. Religion can often degenerate to humanism and secularism. Religion is humanism.
7. If the Biblical law allowed for the plucking and eating of grain on any day, then it was not breaking the Sabbath to do so. Legalism superimposes their laws over the Law of God.

Legalism will not allow believers to apply doctrine to their own lives. The disciples are following the Law, and the pharisees use this against them. Churches which do this do not teach doctrine. They teach their own laws and taboos. The end result is a self righteous church.

Matt. 12:1 **At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry, and they began to pluck heads of grain and to eat.**

Then the pharisees jump on Jesus over the disciples. They wanted to catch the Lord Jesus Christ in a problem. Here, the disciples are reaping and rubbing things together? That is threshing. That is their interpretation of these simple actions.

The Mishna is a compilation of these pharisee writings. The person who reaps corn even one ear is reaping. The Law was designed to keep you from going out and harvesting a field. The Law said nothing about you going out and eating an ear of corn.

If a woman rolls wheat to remove the husks, this is considered sifting (which is from the Talmud). This is how they interpreted it. If she throws it up in the air, that is winnowing. All of this activity is normally done in a much larger scale. What the disciples were doing was not harvesting a whole crop.

These are ridiculously extreme. This was very typical. They were going after the disciples and the Lord Jesus Christ on this issue.

These are great illustrations. A Jewish sailor on the Mediterranean Sea is not allowed to touch the ___ to save himself and his ship. These are rabbinic purists wandering around watching Jesus.

Because Jesus did not correct His disciples, He is responsible; he is an accessory to the crime. The pharisees would overlook nothing to get to Jesus.

These disciples were fishermen; they did not know about any of this stuff. The pharisees knew this stuff, but others did not. The disciples had no answer to the pharisees. However, Jesus did.

Matt. 12:2 **But when the Pharisees saw it, they said to him, "Look, your disciples are doing what is not lawful to do on the Sabbath."**

Jesus took on the defense of His disciples. He knew the Law perfectly. The pharisees fell back on rabbinic law.

The Sabbath was a legitimate regulation from God; a legitimate one. It was designed to represent the principle of grace. Jesus would then defend His disciples.

Bobby's going to a conference in Kansas City, Missouri.

A central point of dispute between the religious apostate pharisees and our Lord was what one does on the Sabbath. What could you do and not do on the Sabbath? Jesus never ceased things on the Sabbath; and the pharisees made it a life or death situation; and the pharisees saw themselves as the Sabbath keeping police. To them, there was no minor regulation insofar as the Sabbath was concerned. They would not ignore the issue of the sabbath. Because of all these regulations, they could not let Jesus get away with violating their regulations. Their regs were not divinely inspired; they were just traditions that had been written down by the rabbis from the past.

If they let Jesus break their sabbath regs, then they would lose all of their power. People might follow Jesus' example. So, it was their sworn duty to challenge Jesus at every point. They attempted to trap and discredit our Lord. The legal means at their disposal were their rabbinic regulations. They were always looking for ways to confront the Lord Jesus Christ. The gospels record only 3 of these confrontations, but these are representative of many more times that these disagreements occurred.

It never seemed to matter to the pharisees how many times that Jesus proved His point from the Old Testament. They knew the Old Testament and they heard what He said about the Old Testament Scriptures; and they could not see their way clear to give Jesus any slack. They were in constant confrontations with Jesus, the Savior of man. Their system of religion was their way of life; their power base. This is why they were so intent on winning this sabbath-keeping war. It was life or death for them.

John 5 was the first of the 3 confrontations; it took place in Jerusalem. Jesus healed a paralytic man on the sabbath. He demonstrated the grace of God in healing a man who had been suffering for 38 years. This revealed His divine power.

The sabbath was His day, as God. This was the very highest demonstration of the grace of God, but they could only see it as sabbath breaking. This should have convinced the pharisees, but it was not.

So, round 2 takes place in a grain field. The pharisees followed Jesus and His disciples wherever they went. They could not afford to let Jesus be alone among the people. He was stirring up too much dissension among the people.

Matt. 12:1 Mark 2:23 Luke 6:1

Matt. 12:1 At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry, and they began to pluck heads of grain and to eat.

This was a fairly innocuous thing to do; to glean a little of this grain to satisfy their hunger; but the pharisees saw this as a great violation. Deuteronomy allowed them to eat from a field in this way; without any specification of a day.

All of the Scripture is God's Word; we do not get the chance to ignore this or that passage because we do not like it. If it is not politically correct, then it is ignored or explained away; Rom. 1:26 and following is a perfect example of this. It condemns the act of homosexuality as being wrong. Bobby has heard tortured exegesis on this passage to try to make it say the opposite of what it says. We have to take all of Scripture, whether we like it or not. This is how religion supercedes Christianity. If it is not Biblical, then it is not Christianity. A substitute for the Bible is a man-made, man-inspired religion.

The pharisees superimposed their own regulations over Jesus and His disciples. "Look, Your disciples are violating the Sabbath."

Matt. 12:2 But when the Pharisees saw it, they said to him, "Look, your disciples are doing what is not lawful to do on the Sabbath."

Jesus will give them the example of David. Jesus is comparing David and his men to Jesus and his men. Jesus was brilliant when it came to the Bible. It was His Word. So when the Lord spoke to them, they tended to get nervous, because He always brought out some part of Scripture that they were not expecting. He never fell into their trap.

Matt. 12:3 He said to them, "Have you not read what David did when he was hungry, and those who were with him:

ἀναγινώσκω means *to consider, to think about, to discern, to exegete*. He was asking them if they understood what this Scripture meant. They are scholars of the Old Testament, and yet, they were not thinking about this passage when it came to Jesus.

The pharisees should have gone through the process of thinking about this passage in 1Samuel. This is a parallel, and the pharisees needed to understand what David did.

This upsets the pharisees. And Jesus refers back to the greatest king of Israel; and Jesus compares Himself to this great king. "You think My disciples have violated the Sabbath; don't you scholars know anything about your great King David?"

Jesus used sarcasm a lot when dealing with the pharisees. They needed to face some of this. They were ignorant of this historical Scripture. They had not drawn any conclusion from David. They should have thought of this immediately, but they did not.

Did David do this on the Sabbath? I don't think so. Also, David is out of fellowship here, and what he does ends up getting these priests killed.

The Christian church went apostate in the Middle ages; additions to the Scripture; the papal bul. You can follow the heresies of the church and see how it all came about. They completely departed from Biblical Christianity. The history is filled with problems. All of these things from this era had nothing to do with Christianity. It was not Biblical Christianity. It was a departure from Biblical Christianity. Judaism had nothing to do with

Old Testament Scriptures. Jesus never debated them with rabbinic laws. Start with the grace of God. It is never wrong to start with the Bible and Biblical principles.

Jesus starts where He wants to start; He does not examine their regulations; He does not argue from that point; He begins with Biblical texts.

David goes into the tabernacle and he takes bread from the sacred House of God, and he demanded food from the priests. We're on the same side, so give us some food. Every day, the priests baked 12 loaves of the bread and they place these loaves on a golden table, the table of Showbread. This is a symbol presented as a pledge of the covenant between God and the 12 tribes of Israel. This bread was a constant reminder that Israel depended upon God for their sustenance.

This bread was consecrated to God; this was doctrine for Israel. This was a symbol of doctrine and of God's provision. The priest said, "We've just got this Showbread." So that is what David took. Should he had really received this bread? The Holy of Holies was only a curtain away from this Table of Showbread.

What Was the Issue?

1. The symbolic issue of the showbread took second place. It was not David's primary consideration.
2. David took this bread and he and his companions ate it on the spot.
3. They were badly in need of nourishment. They had to survive to fulfill God's plan for Israel. He had to eat that bread. They were starving.
4. The showbread provided the necessary sustenance for David and his men.
5. This bread was no longer a symbol of logistical grace. It was no longer a symbol; it became logistical grace for David and his men. It went from being a symbol to an actual thing; it became a reality. This was what we might call the principle of necessity.
6. The showbread was certainly set apart and it had a meaning and a function; that did not stop David. There is this ritual versus reality. Preserving his life and the life of his men was more important than observing a ritual. The bread could be reproduced; David's men could not. So David set aside the function of the ritual bread to be actual bread.
7. David was considered guiltless by God. This was much more important than ritual and religious precision.

The disciples could have claimed the necessity of the corn.

Now How this Was Applied

1. There is a higher law that supercedes the sabbath regulations. God's laws; always.
2. Danger to life supercedes sabbath hair-splitting.
3. The logistical grace of God was more important than pharisaical regulations.

Matt. 12:4 **how he entered the house of God and ate the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests?**

Now, Jesus will give them another example, and this is about the Levitical priesthood, that they are a part of.

Matt. 12:5 **Or have you not read in the Law how on the Sabbath the priests in the temple profane the Sabbath and are guiltless?**

The priests in the temple break the Sabbath and they are guiltless. Well, these pharisees followed this. What they did was wrong and what David did was right.

Lesson #0219 Matt. 12:1–6 Luke 6:5 Life of Christ 1/26/2012 Thurs

We should have the chronology of the life of Christ.

This dispute takes place in a grain field, which is an interesting contrast. The first Sabbath controversy was in Jerusalem where the pharisees live and work; and they found problems with Jesus healing a paralytic on the sabbath. However, the second one is off in this field somewhere, and it is over eating grain.

What is going on in this passage is standard for this economy; the farmers would all leave a little grain for the travelers. The pharisees were following Jesus wherever He went, and they observe this and talk to Jesus about it. Their eating of the grain was lawful. Jesus heard this accusation, but He knew what was coming, what was on their mind. He makes fools out of these pharisees. He does not try to address their rabbinic laws.

Matt. 12:1 **At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry, and they began to pluck heads of grain and to eat.**

Matt. 12:2 **But when the Pharisees saw it, they said to him, "Look, your disciples are doing what is not lawful to do on the Sabbath."**

Jesus goes right to the Old Testament. Instead of ever conceding the point, the pharisees refused. They could not concede any point; they got more angry and meaner. They always did this concerning their own regulations.

This history of David is something that they ought to know. 1Sam. 21:1–6 is where this comes from. The loaves of bread were a very important symbol which represented a very important doctrine, and David ate it. There was a lot of doctrine that came from the Tabernacle. All that was in the Tabernacle was a doctrinal lesson.

Matt. 12:3 **He said to them, "Have you not read what David did when he was hungry, and those who were with him:**

David goes into the tabernacle and David speaks to Abiathar? It is actually Ahimelech.

What Does this All Mean?

1. This example of David's need perfectly fits the situation of the disciples eating a bit of grain on the sabbath. David ate the holy bread; the disciples ate some grain.
2. The showbread represented the provision of God for Israel, and His presence and covenant with Israel. It taught the doctrine of logistical grace.
3. David eating of the showbread was a real provision of the logistical grace of God. He has nothing to eat and the rest of his men lacked food.
4. David and his men were justified in eating the Showbread; rather than giving first priority to the ritual. They did not leave these loaves on the table but gave them on over to David.
5. The disciples eating the grain was demonstrating exactly what David had done. Real provision from the logistical grace of God on the very day that is symbolic of God's grace. What was more important? The real logistical grace or a representation of it? Like David, the disciples' logistical necessity was given priority over the logistical symbolism of that day. Logistical grace is what the Sabbath was all about. What happened in the grain field was the reality.
6. Christ was commending eating that grain as the reality of logistical grace over the ritual reality of the sabbath. Reality over ritual.
- 7.
8. Jesus Christ approved the provision of logistical grace over the representation of logistical grace. The provision over the representation. When you see God's logistical grace, that is what takes care of you.
9. So, there was a higher law of necessity; a danger to life supercede Sabbath-day hair splitting. It was certainly more important than the regulations.

The Lord used these as teaching opportunities for His disciples.

Matt. 12:4 **how he entered the house of God and ate the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests?**

Then David moves them into the Law; and they become more interested, because this is their area of expertise. The priests work in the Temple on the Sabbath and anyone else would be doing wrong at this point; but this was their service to God.

Why Was it Justified?

1. The purpose of the sabbath was rest. But it was also a day of worship and commemorating the grace of God. The priests were all part of commemorating this worship.
2. No laborious work was done. But the priests must work. They must serve in the accomplishment of worship, sacrifice, etc.
3. That was their duty before God and it was sanctioned by God in the Mosaic Law. They had to perform these services and works.
4. The worship service took precedence over the sabbath rest for the priests.

5. The work of the priests was defensible before God because it was work in the service of worship in the Temple.

The priests would be nodding their heads up and down. "Well, of course, the Law gives us some latitude." They justified their own actions; but they generally took the Mosaic Law further than was warranted. They saw themselves as justified as working above the rabbinic traditions. The things that the common people adhered to, they could ignore. They excluded themselves from their own sabbath-keeping regulations. They spent their sabbath days looking for people who were breaking the sabbath. They would not allow anyone else to break the sabbath.

What Is the Issue Here?

1. The pharisees were in the presence of the Lord of the Sabbath. They exempted themselves and they could not be condemned for this sort of law-breaking.
2. Jesus teaching His disciples was more important than anything else.
3. The disciples did not need any rabbinic law in order to worship. They fell under the Mosaic Law.
4. They were in the presence of the fulfillment of the law in every respect. Jesus was the fulfillment of the law.
5. Jesus Christ directed the disciples to eat, which was a part of His Law. Rabbinic law was unimportant here. Most people thought of the pharisees as theologically correct and here is the Lord refuting the pharisees at every point. The disciples will be the writers of Scripture and they needed to know exactly what Jesus was teaching.

Matt. 12:5 **Or have you not read [exegeted, discerned] in the Law how on the Sabbath the priests in the temple profane the Sabbath and are guiltless?**

Jesus' Defense

1. What the disciples were doing was okay because they were with the Lord of the Sabbath.
2. Eating this grain violated nothing as it conformed to Deut. 23:25.
3. What the disciples did for the Lord of the Sabbath was just as much a part of service as worship in the Temple. Even more so.

Jesus will make another claim, and the pharisees would not like this. The Temple was the most important building in Judah. The most important building in the United States might be Berachah Church. In Israel, every Jew knew the most important building was the Temple, where Y^ehowah was worshiped.

Jesus knew how to get under their skin. He was claiming superiority to the Temple and to their worship activity in the Temple. He took precedence over sabbath-keeping.

What this All Means

1. If he was the God-man, then all Temple worship was to be directed toward Him.
2. The sabbath was instituted to honor and Jesus is greater than the Sabbath. He is their true object of worship. He will tell them that He will raise up His body in 3 days. He is referring to Himself.
3. The grace of God was centered in the Person of the Lord Jesus Christ.
4. So why would the disciples complain about these disciples serving someone greater than the Temple.
5. No building was more important than the I

this is the unequivocal greatness of Jesus Christ. Beyond anything that we can imagine. These priests are supposed to be serving Jesus Christ. They are concerned about the rabbinic regulations.

Some Additional Points

1. Jesus Christ was greater than the Temple in which Sabbath work was acceptable and justified.
2. This justifies His disciples doing work on the Sabbath in His service. The simple act of picking grain in order to eat. Is there any reason why Jesus cannot
3. The disciples service was greater than Temple service. The pharisees were involved in the latter; the disciples in the former. These pharisees are great hypocrites. They tried to discredit Jesus and to keep others from following Him.

Matt. 12:6 I tell you, something greater than the temple is here.

Luke 6:5 And he said to them, "The Son of Man is Lord of the Sabbath."

Jesus is saying, "What do you think they are doing? They are serving the Lord of the Sabbath." He is the originator of the sabbath the ruler over the sabbath. Jesus was the reality and the sabbath was the ritual and the pharisees had it all backward.

People often confuse the ritual and the reality. In any high church were traditions and rituals; but what these represent must be known.

Jesus had the authority to revoke any of these rituals or regulations.

Jesus gave the Law. We can bask in God's truth. This is all revealed in this passage.

Lesson #0220 Matt. 12:1–7 Luke 6:5 Life of Christ 1/29/2012 1Sunday

Jesus has about 3 more years of a public ministry.

For the pharisees, all of these conflicts are meaningful; they are fighting for their existence and their authority. They are angry that Jesus can do whatever He wants to do on the

Sabbath, and this causes them great distress. They see Jesus as the foremost Sabbath-breaker and He is the greatest threat that they have ever face.

And this got worst. Jesus claimed to be God Himself. The rituals and traditions of the pharisees were devoid of meaning; they had no idea that He was the One. He exposed their hypocrisy over and over again.

They sought to discredit Him and set many traps to try to take Him down. The Sabbath day was their best day to ambush Him.

There is this great contrast between Jesus and the pharisees; grace versus legalism. They first had a problem with Jesus healing on the Sabbath; and now they have problems with the disciples taking some grain from the field.

Matt. 12:2 **But when the Pharisees saw it, they said to him, "Look, your disciples are doing what is not lawful to do on the Sabbath."**

Jesus was in charge, so the pharisees go to Him about His disciples.

Matt. 12:3 **He said to them, "Have you not read what David did when he was hungry, and those who were with him:**

So Jesus gives them the example of David eating the loaves from the table of showbread, which fulfills his physical needs and that of his soldiers. Don't you know this about your own history?

Matt. 12:4 **how he entered the house of God and ate the bread of the Presence, which it was not lawful for him to eat nor for those who were with him, but only for the priests?**

Jesus then goes to a second line of defense. Don't you know this from the very law of God? The priests had to work on the Sabbath just as Bobby does on Sunday. That was their duty; but they were not thought to be Sabbath breakers. Num. 28:9–10 says this is their duty.

So, how does this compare? The priests understood the importance of their job in the Temple; but the disciples are just wandering about in a field getting a bite to eat.

Matt. 12:5 **Or have you not read [exegeted, discerned] in the Law how on the Sabbath the priests in the temple profane the Sabbath and are guiltless?**

Jesus explains why it is okay for the disciples to eat. Jesus is greater than the Temple. They understood what Jesus was saying; that He was greater than the Temple. He shows that He is superior to the Sabbath day.

Matt. 12:6 **I tell you, something greater than the temple is here.**

Now Jesus gives them a dramatic statement. He is the 2nd Person of the Trinity; He created the Sabbath. Jesus Christ was the Creator and He rested after the 6th day. This makes Him the Lord of the Sabbath. Even slaves got this day off.

This second point is irrefutable. The disciples were justified to work in the service of the Lord of the Sabbath on the Sabbath. This is their duty, as His disciples; just as the priests are to work on the Sabbath. If the disciples ate grain on the sabbath, there was no violation of the Law. Jesus was saying, "Leave My disciples alone; they are serving One greater than the Temple." Jesus never hesitated to defend His disciples and this was always done based upon doctrinal principles. He did this in a way that was unforgettable.

The anger of the pharisees did not throw Jesus off His game ever. These were the most powerful men in Palestine, apart from the Romans and their minions. Their power was possibly even greater over fellow Jews. This was like the government coming down and telling us what we can and cannot do.

Luke 6:5 **And he said to them, "The Son of Man is Lord of the Sabbath."**

Jesus will give a third defense, which will continue instructing the disciples.

Then Jesus hits them in another area where these pharisees are blanking on. Jesus gives a prophecy from Hosea 6:6. This is supposed to be their area of expertise and David is all over them when it comes to the Law of God. "Do you not know your own prophet Hosea?" If they understood any of these things, these pharisees would not have condemned Jesus or His disciples.

Nothing has changed. There is the same objective from before; they wanted to rebuke the pharisees. Jesus was reminding them, taking them back to one of their earlier charges that there was something wrong with Him feasting with the tax collectors and sinners.

These pharisees have condemned the tax collectors and sinners; they have now condemned His disciples; and this, essentially condemned Jesus. So Jesus quotes Hosea, a prophet that these pharisees ought to know.

The true principle of the Sabbath was always about grace. Everything connected to the Sabbath must be related to grace. The pharisees connected it to legalism. Jesus was making the issue one of grace.

There are ritual based churches, and all of their emphasis is upon the ritual. Every ritual in the church is connected to Jesus Christ. It is to bring our thinking around to Him. We must have something in our souls in order to grasp the significance of the ritual. For many churches, their rituals are meaningless. The parishioners do not need to know anything. They just go ahead and do what they are told to do. They genuflect and they repeat phrases that they do not understand.

The pharisees could not argue the texts which Jesus quoted to them; so they went back with the writings of long-dead rabbis which spouted their traditions and regulations.

Matt. 12:7 **And if you had known what this means, 'I desire mercy [grace orientation], and not sacrifice,' you would not have condemned the guiltless.**

Lesson #0221 Mark 2:27 Matt. 12:9–10 Life of Christ 1/29/2012 2Sunday

What about your prophet Hosea? His name is very similar to Jesus' name. They always seem to find the exact portion of the Law to distort. The disciples were doing nothing wrong and the pharisees accused them of doing wrong when they were not. The disciples were learning and they were serving the Lord.

Jesus had them on 3 points; and now He will make a 4th point. He argued like a lawyer. Luckily, we are defended by Jesus Christ our High Attorney. He never lets up in His defense of us. Here, He is defending the disciples. This is a picture of Satan and his angels accusing us; and Jesus is there defending us before God the Father.

Now we will go to pure theological logic.

Mark 2:27 **And he said to them, "The Sabbath was made for man, not man for the Sabbath.**

What Does it Mean That the Sabbath Was Made for Man?

1. Man was not created on account of the sabbath or for any other ritual. The pharisees put ritual and regulation before everything else.
2. God did not create man to fulfill ritual. We were created by God to glorify Him. That is our purpose; everything else is incidental.
3. God initiated the sabbath as a teaching tool. Grace orientation.
4. The Sabbath was secondary to the necessity for which God created man. To the pharisees, it was primary. They had the cart before the horse.
5. The pharisees treated the sabbath as if man was created for Sabbath-keeping. This was more important than grace orientation. That is where Jesus was going with this logic. Their legalism had distorted the very Scriptures why which God could be understood and what their purpose was. Jesus is telling them that they have placed their rituals before God. God has provided Israel with a day of rest to commemorate grace and to worship Him. The pharisees took this as a day of legalism where they elevated the regulations of this day far above the Word of God and above God. They set themselves as the arbiters of all these religious rituals. They put all their own power, which they got from enforcing the sabbath, over the grace of God. This is exactly what Jesus said was wrong. This is the tail wagging the dog. The Sabbath became greater than the reality of Jesus Christ.

There is certainly a practical application to today. The government was designed to serve man and not the state; however, we are being taught today that man is designed to serve the state. When we serve the state, we are under tyranny; and when the state serves us,

that is freedom. The founding fathers probably understood what was being taught here. Socialism today enslaves the state. It may seem that government is helping man by putting a chicken in every pot; but the citizens are becoming dependent upon the government for their sustenance. The state gives and the state takes it away. The state interferes when it regulates everything. The pharisees were regulating the very lives of all the people. They were the religious state of Palestine and here they interfered in the life of Jesus Christ, trying to impose their regulations on the Prince of Glory. You may want to remember this passage when going to vote. The principle here is, the sabbath is only a ritual that represents the grace of God. "You guys live to regulate everyone's lives with your laws; and this is just a ritual which regulates grace." These rabbis placed the sabbath above the grace of God. The sabbath should serve as a reminder to God's grace. They rest of labor and they should be learning the Word of God. The sabbath was designed to commemorate God's grace. They should have gone to the synagogue to get some doctrine; not to learn more regulations. The sabbath should not be a day of painful regulations and fear that you might be caught violating the sabbath by violating a rule that you may or may not know.

This was a religious state and the Romans had no interest in these religious regulations. This was like our various regulatory boards which regulate all of these various things that we do and our businesses do.

The pharisees were at war with Jesus Christ and they would battle Him up to the moment of the cross. They are in hell today because of this failure to believe in Him. This is about salvation. This is much more important than our own survival as a nation. This is true freedom. No matter what happens in the November election and no matter the direction of our country, the disciples were freed of tyrannical religion. The Holy Spirit teaches us through His Word. Jesus is giving His disciples great teaching about grace versus legalism. Every word that comes from His mouth applies to them and to us. Every narrative that we hear and study and understand is our growth in our spiritual lives.

No matter what difficulties that we face in life, this is our purpose and our food; this is what is meaningful. The Scripture is our power and our freedom.

The disciples stood vindicated by Scripture; and by the theological logic that Jesus presented. He was the greatest theologian and the greatest lawyer. However, Jesus did not abrogate the Law. He established the Law in its proper context and its meaning. He did not champion Sabbath-breaking. He always stayed within the Law. He never violated the Law. He only stood against rabbinical tyranny. He freed the disciples for greater worship and greater service.

"Serve Me, not the regulations of the legalistic pharisees," is what Jesus is teaching. We do not have to worry about anything, no matter who is in charge no matter which direction our country goes in. We are allotted a certain number of days in this life to serve Jesus Christ. We don't blow off our other responsibilities; but we should never forget Who it is that we serve.

We now come to the 3rd and final sabbath controversy. The Jerusalem incident, the grain field.

Matt. 12:9–14 Mark 3:1–6 Luke 6:6–7

Matt. 12:9 **He went on from there and entered their synagogue.**

Jesus goes back into the synagogue to teach; into the lion's den. The pharisees will probably set this whole thing up. They will bring in the man with the withered hand. Then they will ask Jesus if this is legitimate.

Matt. 12:10 **And a man was there with a withered hand. And they asked him, "Is it lawful to heal on the Sabbath?"--so that they might accuse him.**

Quite obviously, there is no questioning of whether or not Jesus can heal this man; but whether or not it is okay to heal him on the Sabbath.

Lesson #0220

Matt. 12: Life of Christ

2/1/2012 Wed

Matt. 12:9–14 Mark 3:1–6 Luke 6:6–7

The pharisees would never quit. They were first upset that Jesus healed the paralytic on the Sabbath. Jesus refuted the charges by stating His Deity. It may seem odd that they would return to the same ground to re-argue it. These pharisees were hardheaded. They had locked-in negative volition. They were completely locked in to opposing the Lord Jesus Christ.

They figured that they had a foolproof scheme that would trap our Lord in their religious zealotry. You can always see where Satan is concentrating his attacks by the degree of hatred expressed toward Christ. The pharisees focused their attention on the Lord Jesus Christ and they were the minions of Satan and the cosmic system for this reason. However, Jesus was always one step ahead of them in their evil thinking. It was a perfect teaching moment of Jesus Christ whenever He had these moments and was in conflict with the opposition.

The new controversy would be in the synagogue. Jesus was still allowed to come into the synagogue and teach; and after a year, He still went into synagogues in order to teach. The true purpose of the Sabbath was time to teach the Word of God.

There was something else in mind for the pharisees this time. They were glad that He had come in at this time, and they decided to discredit Him where rabbinical law was enforced where the rabbis held court.

Matt. 12:9 **He went on from there and entered their synagogue.**

Luke notices the physical maladies as a physician. He notices that the right hand is the withered hand.

Why isn't there just one gospel? We see from the viewpoint of 4 different people, from 4 different perspectives, so the we might see from these other perspectives. A person may relate more closely to these different authors as well.

The religious types watched Jesus constantly. It is possible that this day was a complete setup.

They want some pious observers here to see how Jesus disregarded rabbinical regulations. This had become very personal to these guys. It had gotten so personal. They wanted to get Him. Religion always takes offense at grace and it was all personal now. They wanted to exert their authority over Him, where their authority was unquestioned. They wanted to show that they ought to be followed and not Him. They plan to accuse Jesus on the Sabbath. Internal medicine was allowed on the Sabbath but not external medicine.

They knew that Jesus could heal and they would use His Deity against them. The pharisees only expounded on the law to their own advantage. They got very practical, but had to violate the Law to do so. They were manipulative and legalistic in their dealings with the Law.

They had hoped to exploit this situation. They ask Him, "Is it lawful to heal on the Sabbath?" and they saw this as being a very crafty question. Omniscience was not needed in order for Jesus to determine where this was heading. They were not interested in just asking some fellow rabbi what he thought about the sabbath and healing; this was a deadly game to take His life, at least eventually.

Matt. 12:10 **And a man was there with a withered hand. And they asked him, "Is it lawful to heal on the Sabbath?"--so that they might accuse him.**

So Jesus calls this man forward.

Mark 3:3 **And he said to the man with the withered hand, "Come here."**

then Jesus says, "Now, I'll ask you all a question..." This is not the direction that the pharisees wanted this to go.

Our Lord's Counter-questions

1. They were clear that He was trapping them in their own rabbinic regulations. They set a trap and he set a trap.
2. This was chess.
3. It must have been fun to watch Him. He won every argument. His question trapped them.

4. The pharisees knew that it was legitimate to save a life on the sabbath and that it was lawful to do good on the Sabbath.
5. They cannot say it is lawful to do harm or to take a life, and that is evil for the Sabbath. They were meaning to do Jesus harm and they were willing to Kill Him on the Sabbath.
6. So they had to admit to this. They were in front of the synagogue.
7. In front of the synagogue, they could not deny what He said; others heard as well.

These pharisees knew what they were doing and Jesus called them on it. He got them dead to rights. This is a good deed for the sabbath.

The Pharisees Hoping to Catch Jesus Breaking the Sabbath

1. If they said that Jesus was being unlawful to do good, that was problematic.
2. However, they had Him in one of their laws.
3. They would have to admit that doing good and saving a life was not acceptable on the Sabbath. They could not refute His question.
4. If that was their charge, that Jesus was being unlawful, then they would be exposed as sabbath-breakers themselves, as they would wrongly charge Him.
5. So what did they do? They kept silent. They did not know how to respond. They were only ready for one approach, and did not expect Jesus to question them.
6. They would be the ones breaking the sabbath.

Mark 3:4 **And he said to them, "Is it lawful on the Sabbath to do good or to do harm, to save life or to kill?" But they were silent.**

This was a moment of teaching; to communicate doctrine. This was a comparison for the congregation to soak up. This was all about graciousness.

There are no questions about the man and whether or not he should be healed. The congregation certainly knew this man. This was analogous to saving this man's life. So, "Is it lawful to save a life?"

These men were debaters of the law; this was their area of expertise and they were unable to answer Jesus. They knew that Jesus had them. This was checkmate. There was no light in the souls of these men. The revelation of God's grace did not penetrate their souls.

Jesus continued to drive the point home. You can never stop driving doctrine home. Jesus would force the issue. There were a lot of shepherders in that congregation. He asks another question. He is asking these lawyers to consider another case.

Something That Was Ruled on by the Pharisees and Scribes

1. If a lamb falls into a pit on the sabbath and the owner could lose this lamb. They had to determine if the lamb is injured and determining how the lamb is will require effort.
2. If the lamb is not hurt, they could feed it and get it out when the sabbath is over.
3. However, if the lamb is seriously injured, pull it out of the pit and kill it.

What Their Problems Were; Pharisaical Casuistry

1. Here is what they actually did. They used casuistry. They had nullified the necessity of killing the animal over the years.
2. The application of general principles of ethics to specific problems of right and wrong to clarify the wrongs to to they were experts at casuistry.
3. Casuistry took the form of saving the lamb and yet still holding to their regulations.
4. Their ruling sidestepped and violated their own regulations.

The owner might take the sheep out of the pit, with the intent of killing it, but he does not. In that way, he kept the intent of the law yet kept the sheep alive. They were very practical when their own property was at risk.

Jesus is showing them for the hypocrites that they are. Now He will make an application to Himself.

Matt. 12:11 He said to them, "Which one of you who has a sheep, if it falls into a pit on the Sabbath, will not take hold of it and lift it out?"

Lesson #0221

Luke 6:9 Matt. 12:11– Life of Christ

2/2/2012 Thurs

This whole pharisee plot was based upon Jesus Christ healing this man with the withered hand. Their negative volition is truly amazing. The plot would unfold, when Jesus is teaching, a question was asked, "Is it lawful to heal on the Sabbath." Jesus knew what they were thinking. Jesus understood where this question was taking Him; He knew their intentions. They wanted to hear the answer, "Yes," so that they could accused Him of working on the Sabbath.

Jesus calls this man to come forward, with the withered hand; and the pharisees were certain that Jesus would heal him. And they told this man to just go with it. He had been set up as a pawn by the pharisees. This man just stood there while Jesus explain a few things. Jesus answers a question with a question.

Luke 6:9 And Jesus said to them, "I ask you, is it lawful on the Sabbath to do good or to do harm, to save life or to destroy it?"

The ultimate goal of these pharisees is to rid themselves of Jesus. However, they could not kill anyone on the Sabbath. So Jesus puts them on the spot, "Is it lawful to do good

or to do harmful, to save life or to destroy it?" They were the ones who wanted to do evil; they wanted to destroy Jesus' life on the Sabbath.

Also, the pharisees are trapped with, if it is lawful to do good, then it is lawful to heal this man's hand. To answer the question would be to mess up their own plans. So they cannot say a thing.

Jesus continues teaching, in order to present grace over legalism. His grace and their legalism. So He cites a legal case of rabbinic law, a precedent-setting case. The pharisees loved to debate the law and they spent hours debating the Law; and they would read the Talmud and then discuss that and interpreted that.

"Okay, you have a sheep, he falls into a pit; and which one of you will not lift this sheep out of the pit. Casuistry was used over the years. They imposed false ethics on the question in front of them. They used this to bypass the regulation to their own advantage.

They could pull the sheep out with the intent to kill the sheep; that was okay, even if they did not kill the sheep.

In typical hypocrisy, the pharisees had manipulated the law to their own advantage. They ignored the legal precedence of lifting their sheep out, because this protected their property. Livestock was money to Philistines; so that took precedence. The modus operandi of religion; begging for money. What the Scripture actually says is bypassed. How could Jesus healing be construed as being harmful or a violation.

Matt. 12:11 He said to them, "Which one of you who has a sheep, if it falls into a pit on the Sabbath, will not take hold of it and lift it out?"

Jesus answers His Own question. It is lawful to do good on the Sabbath. He has already shown that healing is a good thing. A man is of a much greater value than a sheep. The pharisees placed a very high value on a sheep falling in a pit; and a man is even greater than they.

Matt. 12:12 Of how much more value is a man than a sheep! So it is lawful to do good on the Sabbath."

"You are willing to save your sheep; which is good; so why should I not heal this man, who is much greater than your sheep?" Psalm 8:4–8 Gen. 1:28 a man is much greater than a sheep. Rule and subdue; have dominion; control and manage. If man has authority over animals, then man his a higher creation than animals. Adam naming the animals represents his dominion over them. Their lives are subordinate to ours. Animals are put on this earth for our benefit; and it is okay to eat beef or pork or whatever.

In their sacrifices, animals were killed to picture the death of Jesus Christ. That was its representation and animals were slaughtered so that Jesus Christ could be represented.

Summary

1. If the pharisees took the life of a sheep so seriously, to go through a legal connivance to save it, then...
2. How much more is saving the life of a man; can't even he has
3. If a sheep's life could be saved on the Sabbath, then why not the healing of a man? Man is more important than all of the animal kingdom because he is made in the image of God. Man was created with a body, soul and spirit. Animals were not created with a soul.
4. If the sheep could be saved from the pit, based upon their interpretation of the rabbis in a legal case—which they knew about—then an individual is of greater worth
5. Any healing of a human being on the sabbath is legitimate and is classified as doing good; that is what makes it legal. The pharisees want to do harm on the Sabbath.
6. The logical conclusion is, healing a man on the Sabbath, like saving the sheep, is a good thing, and therefore, lawful.

if healing this man was unacceptable, then the pharisees could not allow good to be done on the Sabbath. This left the pharisees silent. They had no answer. He answers His questions, which they would not; then answered theirs and then healed the man with the bad hand.

Some of the people liked this; the pharisees were busy-bodies and pains-in-the-butt; so the people liked this sort of thing.

Mark 3:4 **And he said to them, "Is it lawful on the Sabbath to do good or to do harm, to save life or to kill?" But they were silent.** They pharisees could not make a comment.

Then Jesus healed this man. The pharisees were unable to speak here. They did not know what they could say or do. He is grieved at their hardness of heart.

Jesus just taught doctrine to the people who are there and to His disciples; and it is reasonable to assume that they remembered this for the rest of their lives.

Mark 3:5 **And he looked around at them with anger, grieved at their hardness of heart, and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored.**

How did this hand change? We have no idea. He went from a useless hand to a perfectly operating hand, informed by one word from the Lord. He was angry at their hard-headedness.

The anger here would not be a mental attitude sin. Here, the context, the Greek noun is *οργη*. It means *anger, wrath, indignation*. When Jesus is angry, He has a specific attitude toward these guys.

Actual anger can be motivational toward other sins; but anger does not have to be sinful at all.

Eph. 4:26 **Be angry and do not sin; do not let the sun go down on your anger,**

We can have this attitude toward things occurring in our own country. Are we indignant at the lies we hear? Are we concerned over these lies? What is our reaction? To the act or to the person? Do we want to refute the lie or do we want to kick the other guy's ass.

Matt. 12:13 **Then he said to the man, "Stretch out your hand." And the man stretched it out, and it was restored, healthy like the other.**

Lesson #0222 Mk3:5 Pr29:22 15:1 Eph4:26 Life of Christ 2/5/2012 1Sun

We are capable of many mental attitude sins; and anger is one of the most destructive. Often, we go to verbal sins and occasionally to acts of anger. We have all done this because we all have a sin nature. People handle their anger differently; some let it simmer; and some explode. It is still a lurking bit of emotion in one's soul. It is a reaction to exasperating circumstances. This is not something that we can easily control. Sometimes we become chaotic or psychotic or irrational. This irrational aspect breeds a number of sins, including hatred and others. The angry person often becomes unfair and every cruel. What makes anger so destructive is, it was never an isolated sin.

Bob spoke of angry people; "Anger turns anyone into a jackass." In order to deal with a problem, you must keep your wits about you. Lose your temper and you lose the upper hand. This is why so many hurtful things are said during a bout with anger and so many bad decisions are made. Even when we feel justified in acting in anger, it solves nothing. Simmering or explosive anger just makes things worse.

Proverbs 29:22 **A man of wrath stirs up strife, and one given to anger [hot-tempered man] causes much transgression.**

A gentle answer is a rational response. You do not get crazy. **A harsh word stirs up anger;** so when you react in anger, you escalate the situation. If you are combative by nature, this is very difficult to deal with.

This is general wisdom, but it does not always achieve an absolute result. It is destructive for us to get angry, no matter what. It is much easier if you do not react in anger. There are certainly reasons to get angry. This leaves wreckage in your soul and in the souls of those around you. There is no more miserable people than those who are angry.

Proverbs 15:1 **A soft answer turns away wrath, but a harsh word stirs up anger.**

Anger is devastating to the spiritual life.

Eph 4:30 **And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.**

Eph 4:31 **Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.**

Your spiritual life cannot operate in this environment. When you grieve the Holy Spirit, you cannot apply doctrine and you cannot advance in the spiritual life. Anger rules with no abatement and no chance to advance in the spiritual life. It absolutely hinders effective prayer.

Eph 4:32 **Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.**

Transgressions of the nation. Edom pursued his brother with the sword out of anger. God laid His judgment on Edom.

Amos 1:11 **Thus says the LORD: "For three transgressions of Edom, and for four, I will not revoke the punishment, because he pursued his brother with the sword and cast off all pity, and his anger tore perpetually, and he kept his wrath forever.**

We are a very angry nation. We will find it in the political season in which we find ourselves.

There is a legitimate response to injustice or to a wrong suffered. The trick is to respond and not to react.

You may respond to a wrong suffered; to corruption; to degeneration with righteous indignation. Righteous indignation. Most of the time someone speaks of this, it is self-righteousness. It is often distorted. This is disapproval of a wrong action or a wrong circumstance. This indignation focuses on the wrongful action and condemns it. It does not focus on the individual. Condemnation of terrorism is righteous indignation. This is a principle of integrity. When confronted with injustice, wrongdoing, etc., the normal response is righteous indignation; and this precludes an irrational angry response.

The sin of anger is fomented in the person who focuses on himself and his own personal injury; and he reacts to it. When you focus on yourself or battle for your own cause is where you likely step over the line from righteous indignation to sinful anger. Self-centered arrogance is involved in anger expressed toward people or circumstances. It is your hurt that you focus on rather than the principle of injustice. Righteous indignation is not self-righteousness.

Eph 4:26 **Be angry and do not sin; do not let the sun go down on your anger,**

How do you keep this anger in check? By a renovated soul. You resist anger in the power of God the Holy Spirit just like any other sin. The more spiritually advanced you are, the

easier it is to respond correctly to this circumstance. This is something that you develop; it is habit and spiritual growth. There is no substitute for continual spiritual growth. This is a problem that we all face. Some of us may get apoplectic by November this year.

After a long battle in the synagogue, the Lord looks at these pharisees with anger and He is grieved at their hardness of heart. He had just experienced the anger and hatred of the pharisees. They want to set Him up to heal this man's hand on the Sabbath so that they can attack Him.

Mar 3:5 **And he looked around at them with anger [οργη], grieved at their hardness of heart, and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored.**

They simply wanted to catch our Lord. He has dealt with these pharisees on this topic twice before and laid it out clearly what His relationship to the Sabbath was. His response to their anger and hypocrisy is to tell them to change their minds and put their trust in Him. They hated Him all the more, even in the face of unimpeachable evidence.

Our Lord's anger was a justified response. These pharisees were faced with conclusive proof, both what they saw and based upon the Word of God that they knew. Jesus recognized their corruption; His judgment was not about anger; but it is about them falling short of the righteousness of God and their rejection of Him as Savior. They not only refused to believe but they hoped to dissuade others and take them into hell with them.

Lesson #0223 Mark 3:5–6 Luke 6:11 Life of Christ 2/5/2012 2Sunday

The Word of God is designed for instruction in righteousness. There is an acceptable and an unacceptable anger. Righteous indignation means that you disapprove of the degeneration and the corruption. The personal affronts are not the reason; but the sins themselves.

Mar 3:5 **And he looked around at them with anger [οργη], grieved at their hardness of heart, and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored.**

Jesus was angry with the hardness of heart. Their πλεροσις, which is obstinacy; they were continuously obstinate in their area of weakness. They were callous in their own souls; callous to the solution. They did not embrace the solution; they rejected His message. They rejected the proofs of His Deity; of His Messiahship. He showed them again and again that He is their Messiah. They had scar tissue all over their souls. Their antagonism toward Him was relentless.

They were obstinate toward the Logos; the Living Word of God. His indignation was tempered with being grieved at His heart over their hardness of heart. Present active participle of συλλεπεω. He was continually grieved to those who were opposed to Him. He was momentarily grieved. There is indignation and the grief, which tempered the indignation. Jesus felt these things, and yet, He was without sin. He had fulfilled Prov. 15:1. He gave them the gentle word. He gave them the truth. He did not retaliate

in anger; He simple showed them the truth by showing them what they were. They opposed Him, they were angry with Him; and even the healing had no effect upon them.

The pharisees saw the God-man perform this miracle; and they could not respond with anything other than grace. He could have railed against these pharisees, but He came back at them with grace. He had just performed a miracle that the pharisees hoped would condemn Him for breaking the Sabbath, in their thinking. He utterly defeated them in their evil schemes, yet He did not sin. He showed nothing but grace.

The pharisees did not respond in grace. They had no grace in their souls. They did not say, "You've got us; we are humbled before You. We must relearn it all."

Luke 6:11 **But they were filled with fury and discussed with one another what they might do to Jesus.**

Mark 3:6 **The Pharisees went out and immediately held counsel with the Herodians against him, how to destroy him.**

These pharisees are furious here. They could not believe that Jesus would heal this man's withered hand on the Sabbath. Jesus crushed them with His arguments. He has shown them just how ridiculous their rabbinic laws were.

It was way out of character for the pharisees to be silent. If they could not defeat the Lord verbally, they would have. However, they were silent. So they began to overtly plot to kill Him. The immediately went to speak with the Herodians; so they plotted His death on the Sabbath. Jesus wanted to save a life and to save their lives; and they plotted to kill Him.

They went to the Herodias and made an alliance with them. These are men of great influence, and they supported Herod Antipas at that time. They were the Herod party; the secular upper class Jews of that time. They were interested in court politics and the pursuit of pleasure; just like Washington today. They would be considered natural enemies to the pharisees and they generally could care less about Jesus or any other religious leader or religious dispute. The Herodias wanted to maintain their power which was under Herod backed by Rome and the pharisees sought to have independence from Rome.

The Herodians had heard of Jesus but they probably had little or no interest in this Messiah. They paid little attention to Jesus or any related controversy. Their attitude was "so what; who cares?" However, when this controversy seems to possibly fuel an uprising, this would concern them. This would be something that the pharisees might tell them, even though it is not really true in the sense that they all took it.

If the King of the Jews came to foment revolution; then Rome would become concerned and they would crush any sort of rebellion. The last thing that any of them wanted was a Roman legion to march into Jerusalem and put down any sort of rebellion.

Rome wanted taxes to be paid, bribes to be paid, and the people to be kept in order. If that was the case, Rome was happy with Jerusalem. However, their political power could come to an end if any of this changed.

Jesus got their full attention. Threaten their power and you can see these kinds of results. History is filled with examples of such things. It goes on today; the church had power in the Middle Ages and they vied with the secular kings with power.

The Jews wanted the Messiah as a political leader; they wanted a rebellion against Rome; and Jesus did not want to do this. He was not going to elevate the pharisees to rulership with Him.

These same two groups were enemies, and yet they joined to one another with a common cause. To the pharisees, even to speak to the Herodians indicates great desperation. They wanted to liquidate the God-man, the Son of God, Jesus Christ. No power on earth could have destroyed.

Jesus said, "No man can take My life unless I give it."

The pharisees were the most appalling of all. They were to preserve the Scriptures; and they awaited the Messiah. The Herodians didn't care; but these pharisees should have known.

Jesus exposed the pharisees for who they were; that they were wrong about everything. We would love to expose those who are corrupt around us. The end result is, it would get worse. Hardness of heart. You cannot change someone else; you can only change yourself. If you are upset over exterior circumstances, then you are the one who is miserable. People love that they can make you miserable. Jesus had the opposition of the state and of religion. The most powerful people of Palestine were against Jesus and wanted to kill Him. Jesus came to save their recalcitrants. He would die for them.

Lesson #0124

Luke 5: Life of Christ

2/8/2012 Wed

The pharisees have given it their best shot. They have made 3 attempts to show Jesus as being a Sabbath-breaker. They have failed miserably at this. And Jesus showed them up in the area where they were most self righteous. Nothing worse than a great athlete to be shown up in their area of specialty. So Jesus did this to Jewish theologians. And they could not handle this, because they lacked any spiritual dynamics.

These are the bullies of Palestine. They were not the final word on anything. Jesus is the final word on theology. He exposed their use of loopholes, which justified their own glaring deficiencies. Our Lord exposed the pharisees in their own selective enforcement. They were tough on others and pretty easy on themselves. They could skirt these regulations.

These men were the real Sabbath violators. He was able to take these religious types apart with very little effort.

These verses tell us how they felt and what they wanted to do. It was their stated goal, after leaving this synagogue in a rage, to destroy Jesus. They had been humiliated. Nothing short of death would be required. They had to eliminate Him as a threat to their power.

Luke 6:11 **But they were filled with fury and discussed with one another what they might do to Jesus.**

Mark 3:6 **The Pharisees went out and immediately held counsel with the Herodians against him, how to destroy him.**

Matt. 12:14 **But the Pharisees went out and conspired against him, how to destroy him.**

They met with the Herodians and the pharisees and the Herodians did not like one another. The herodians were of the upper classes and had great political influence, and they were Jewish supporters of the Herod dynasty, which made them supporters of the Roman dynasty. They were totally secular, and they gave no credence to those who were religious. This was a great affront to the pharisees. Legalists are always sensitive. Hypersensitive. The Herodians were also interested in the pursuit of pleasure. They had heard of Jesus and John the Baptizer; but they did not care much about this, except that they were upset over John and they arrested him.

Jesus was a common man in their view and He largely appealed to the common people. Jesus was a problem to the religious leaders. However, when His claim to be Messiah seemed to take on political overtones, then the large crowds following Him began to make Him a threat to the Herodians. They realized that if He led a revolution, if He stirred up the Jews, the Roman leaders would send in armies and put them down and depose Herod. Herod was to keep the peace. The Jews were problems for Rome; and Herod the Great and Herod Antipas kept them in line. The Jews would revolt in the future; and Rome would administer the final diaspora.

There are all kinds of regulations being written today to regulate every aspect of life, and many of these distort and contradict the Constitution. In the same way, all of these laws and regulations written by the Rabbis distorted and contradicted the Mosaic Law.

John the Baptizer proclaimed, "Repent." Or "Change your minds." But the pharisees and religious types would not change their minds about Jesus the Messiah. They rejected Jesus. This had to be heartbreaking to the Lord.

What we know to be truth is a lie to those who reject Jesus. All that our life is based upon is a lie to those who reject Christ. They are threatened by such things. They do not like to evaluate their lives in terms of eternity.

These pharisees would feel better if they never heard the name of Jesus Christ ever again. Why do you think there would be so much anger and vituperation against someone like

Tim Tebow, who is a left-handed quarterback who needs a lot of work. But what upsets so many sports writers is, he is a believer.

This scene here is religion and secularism. It is like the alliance between Muslims and the Occupy movements.

Secularism and Religion

1. Secularism denies the existence of God, the divinity of Jesus Christ; His Messiahship.
2. Religion opposes God's grace in Christ. One denies and the other opposes grace.
3. They both represent cosmic opposition to Christ.
4. They are both Satan's means to counter the gospel of Jesus Christ.
5. Religion and secularism both throughout history will kill in their opposition to Christ. Nazis in WWII killed plenty of Christians; the Soviet regime killed millions of Christians; the Christians in China must have their faith.
6. They may have different approaches, but secularism and religion end up in the same place; opposition to the Lord Jesus Christ and the doctrine of the Word of God.

So these mortal enemies become strange bedfellows in desiring the death of Jesus Christ. They fell right into the support of God's plan. Jesus came to die and they are plotting exactly that which they want to prevent. God's plan always succeeds, no matter what the opposition is. It does not even matter if we are playing our part in this plan. Nothing can overcome the final fruition of God's plan. When you consider this, it reveals the sovereignty, power and omniscience of God. There has been so much of this over the past 2000 years and God's plan still comes out exactly the way that He planned it. God uses the evil designs of mankind to further His plan. Nothing is more evil than this alliance of the pharisees and the Herodians right here.

Opposition never is a problem for God; it may disturb us, but it does not disturb God.

Many of us are concerned about our nation and its direction; and we wonder what is happening and where is God? Our obligation is to remain in that plan. We are to remain in that plan by rebounding and taking in doctrine. God takes care of the rest.

As believers, we have a life of meaning and purpose. So few people have a real purpose in life. So many people have the purpose of making money. And this gives them no satisfaction.

The deeper you get in spiritual advance, the more you become satisfied with God's plan.

People make the mistake of equating their own plan for themselves with God's plan for them. When God does not come through for us in the way that we want Him to, that is the epitome of immaturity in the Christian life. Evaluate yourself in this area.

James 1:19–20 **Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger; for the anger of man does not produce the righteousness of God.**

What Does this Mean to Us?

1. If the believer gets angry in difficult circumstances, the plan of God is put on hold.
2. The righteousness of God is not being manifested in the believer's life through the believer's free will.
3. His righteousness is manifested when we live accord to His will.
4. We do not even know that we are in God's plan sometimes. Sometimes we are confused. If we continue to advance, it is going to work out as God has designed it.
5. Living the spiritual life brings us into line with His plan. This is when God's plan succeeds for us personally.
6. If we are believers, then we are on the ultimate winning side, through the death of Christ and we are victors in Him in the Angelic Conflict. We can succeed or fail as warriors in that plan. Christ defeats the powers and principalities in this world by His sacrificial death and resurrection.

All the evil schemes of man and Satan cannot defeat the plan of God; they could not stop the plan of God for Jesus Christ in the 1st advent. Their opposition cannot change one thing. Jesus dies of His Own free will. He gave up His life. "No one takes My life from Me; I give it."

The best laid plans of the opposition are futile before God's grace. Do not be desirous of what they have. God's plan is functioning and we are on the winning side. We must learn to stay in God's plan. However, even if our life is a disaster, we are still winners in this life; we are still witnesses for the prosecution.

What will be the results of this alliance? He walked away.

Mat 12:15 **Jesus, aware of this, withdrew from there. And many followed him, and he healed them all.**

Lesson #0125 Matt. 12:15 Mark 3:7– Life of Christ 2/9/2012 Thurs

We have religion and secularism both combined with the intent of killing Jesus. The Herodians cared about politics and wealth.

Jesus was aware of this alliance. He knew what was going on. He withdrew from there. The pharisees were far more interested in rabbinic law than they were in the Old Testament.

Mat 12:15 **Jesus, aware of this, withdrew from there. And many followed him, and he healed them all.**

These crowds followed Him about. They came from all over.

Mark 3:7 **Jesus withdrew with his disciples to the sea, and a great crowd followed, from Galilee and Judea**

Many people heard of what Jesus was doing, and people came from surrounding areas, outside the Israel area.

There is nothing written in the Bible which is nonessential. When Bobby approaches Scripture, he wants to skip over it. But he cannot do that. Every word of the Scripture has something to teach us.

Jesus was winning the pharisees were losing. His fame was spreading everywhere. Not only where Jesus went; not to just Jews, but to the city states around. Even people who had just heard of Jesus. Jesus was attracting huge crowds from all over, including lots of gentiles. Idumea, Tyre and Sidon are gentile occupied areas. The message of Jesus was being spread all over, even as the opposition became deadly.

Jesus Is Presenting the Truth of Himself, We Have Some Wanting to Kill Him

1. When Christians are persecuted, the results are the opposite of what the persecutors expect. They expect to crush and destroy Christianity. Islam believes that they will destroy every Christianity from this earth.
2. Christianity spreads more quickly when they are being persecuted.
3. Although persecution can be horrific and you can study the history of the church and some of the great people of doctrine were killed and many became martyrs; yet the Word was spread even faster. People wonder why do the powers that be want to destroy those teaching the Bible. This makes people curious. What is it that the government wants to quash or over regulate? We would prefer not to face persecution. However, it could happen. If you are persecuted, Christianity spreads. This is a part of our ministry. China under communism faced having all kinds of Christians and they tried to wipe them out. When people hear the truth, they latch onto it. They recognize the difference between the persecutors and the persecuted.
4. Persecution fulfills a great purpose in spreading the gospel.

Mark 3:8 **and Jerusalem and Idumea and from beyond the Jordan and from around Tyre and Sidon. When the great crowd heard all that he was doing, they came to him.**

These crowds are getting so large that Jesus has to gather His disciples and Jesus needed His disciples to get a boat.

The pushing and the shoving of the crowd had happened before. This would provide an escape if the crowd gets out of hand. Crowds have minds of their own and they can go out of control. Crowds are anonymous.

No ministry can exist apart from logistical support; even our Lord's. These huge crowds were there.

Mark 3:9 **And he told his disciples to have a boat ready for him because of the crowd, lest they crush him,**

Most of them came simply to be healed. Or to see His miracles. In the process of all this, they would hear His message. They were pushing and shoving to move close to Him to touch Him.

Επιπιπτω is the verb. It means *to fall upon; to throw themselves upon Him*. All of these people in pain and suffering, coming to be healed. This guy can fix it. He is the Great Physician. With such a crowd, they could be dangerous.

Mark 3:10 **for he had healed many, so that all who had [tormenting] diseases pressed around him to touch him.**

Matt 12:15 **Jesus, aware of this, withdrew from there. And many followed him, and he healed them all.**

Then He warns them not to make Him known.

Matt. 12:16 **and ordered them not to make Him known.**

There were the unclean spirits. People who were demon-possessed were unclean spirit. The demons recognized Jesus as God Himself. The One Who condemned them and they were going to be thrown into the Lake of Fire. Jesus was their absolute enemy; their judge; the One Who would throw them

Mark 3:11 **And whenever the unclean spirits saw him, they fell down before him and cried out, "You are the Son of God."**

Why Jesus Did Not Allow the Unclean Spirits to Testify of Him

1. Jesus did not want a proof from demons.
2. Jesus could not have demons testify of Him; that was an unacceptable identification.
3. Their testimony was not a part of God's plan.
4. In no way did Jesus want demons announcing Him, as if there was some sort of association between Himself and demons. He could not have them appear to be associated with Him.

Mark 3:12 **And he strictly ordered them not to make him known.**

Matt. 12:16 **and ordered them not to make him known.**

These phrases were applied to Jesus Christ by Isaiah centuries before He walked on this earth.

We will go through this prophecy step by step.

Jesus the Servant of God.

1. The emphasis of the book was upon Jesus the Servant. They wanted a warrior; a leader
2. Isa. 53 is the most famous chapter about Jesus the servant. He would come and he would suffer.
3. God the Father chose God the Son for this mission of servanthood. He did it in eternity past
4. Mankind's salvation would be secured by the Servant Whom God had chosen.
5. The Father chose His beloved Son as a sacrifice.
6. In doing so, the Son would show the overwhelming love and grace of God toward all mankind.
7. There was more to this. Who was Jesus telling to be quiet? The demons. Jesus sealed the doom of the fallen angels and Satan knew this.
8. Jesus disallowed the argument that God was unfair and unloving by condemning the
9. Jesus is the demonstration as to why Satan's appeal was groundless. The demons were scared out of their minds. They faced Him. They would fall down before Him and proclaim His royal title.

Matt. 12:17 **This was to fulfill what was spoken by the prophet Isaiah:**

These demons could only prostrate themselves before Him. Even though they hated him. Jesus wanted no homage from this group at all. He would destroy them. He is fulfilling Isaiah's prophecy.

Mark 3:13 **And he went up on the mountain and called to him those whom he desired, and they came to him.**

These same words were spoken at the Jordan River when God the Father identified Jesus. For all of this crowd that heard the demons scream; and their hearts Jesus called in him

Matt. 12:18 **"Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles.**

Matthew continues quoting this prophecy. And the remainder is critical.

Matt. 12:19 **He will not quarrel or cry aloud, nor will anyone hear his voice in the streets;**

Communion Sunday: Jesus Christ is the Light of the World

There is no arrogance in truth. Jesus is the truth and the life. He boldly declares Himself to be the Light of the World. For the first time, we can see beyond the shadow of our cell.

Isa 42:6–7 "I am the LORD; I have called you in righteousness; I will take you by the hand and keep you; I will give you as a covenant for the people, a light for the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness."

Adam, in his disobedience, was thrown out of the garden. He lost his relationship with God. The gloom that descended upon him descends upon us. We are all born into death.

Luke 1:79 to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace."

Psalms 107:10 Some sat in darkness and in the shadow of death, prisoners in affliction and in irons,

John 3:19–20 And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil. For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed.

Some people think that they are able to think through this life themselves; that they can look within themselves; others refuse to admit to any sin or problems.

The light shines in the darkness and the darkness did not comprehend it.

mankind cannot see in the dark; the unbeliever is in a cave, groping through life, groping through life.

Eph. 4:18 They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart.

If our sun was deadened, our world would nearly instantly turn to absolute zero, and all life would end.

We cannot see light, but we can see the effects of light.

John 1:18 No one has ever seen God; the only God, who is at the Father's side, he has made him known.

2Tim. 1:10 and which now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel,

After the cross, our salvation was an accomplished fact in time. Yet, man still stumbled through this world of darkness.

John 11:10 But if anyone walks in the night, he stumbles, because the light is not in him."

Eph. 2:12 remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world.

John 12:46 I have come into the world as light, so that whoever believes in me may not remain in darkness.

Eternal life is dependent upon the light of the world.

1Peter 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.

There must be light in order to for there to be life. Photosynthesis turns light into biological life. The energy source is sunlight and it is turned into that which the living can feast upon.

All spiritual life depends upon the light of the Word of God. The believer can only grow in the spiritual life by being illuminated by the life of Christ.

Jesus has just finished breaking the Sabbath-breakers, the terrible hypocrites. They responded with rage. The religious pharisees, in their rage, formed an alliance with the secular Herodians, Jews who supported the dynasty of Herod. The latter had no interest in Judaism or in Jesus Christ, except in how they might impact Herod's reign.

Matt 12:15 Jesus, aware of this, withdrew from there. And many followed him, and he healed them all.

Matt. 12:16 and ordered them not to make Him known.

Mark 3:11 And whenever the unclean spirits saw him, they fell down before him and cried out, "You are the Son of God."

Mark 3:12 And he strictly ordered them not to make him known.

Jesus did not want or need the testimony of the fallen angels; demonic testimony was not a part of God's plan for Jesus Christ. It was completely unacceptable in any circumstance; and particularly, not in front of this crowd. He forcefully stopped them from speaking of Him.

This demonic demonstration was important in order to fulfill another messianic prophecy.

Matt. 12:17 **This was to fulfill what was spoken by the prophet Isaiah:**

Jesus did not want the testimony of the demons; He wants for them to accept the testimony of Isaiah.

In Isa. 53, Jesus is identified as the Suffering Servant. These words were spoken in heaven. "Depart from Me, accursed ones...for the Lake of Fire prepared for the devil and his angels." Jesus would not even allow these demons to speak of His title, Son of God. They were not entitled to speak these words in any way.

This phrase was heard at the baptism of Jesus Christ at the Jordan River. The voice of God the Father would announce His Chosen One while He was being baptized.

Matt. 12:18 **"Behold, My servant whom I have chosen, My beloved with Whom My soul is well pleased. I will put My Spirit upon him, and He will proclaim justice to the Gentiles.**

Matt. 12:19 **He will not quarrel or cry aloud, nor will anyone hear his voice in the streets;**

Lesson #0227

Luke 5: Life of Christ

2/12/2012 2Sunday

Jesus is dealing with some demons who have decided to announce Him. He has left the synagogue where He defeated the pharisees, who tried to trap Him. He trapped them instead.

He is now at the sea of Galilee, and there is a great crowd there, many people who want to be healed. Demons fell on their faces, recognizing the Authority of the Universe before them, and they screamed out His title, Son of God. They said it loud and clear so that all could hear. Jesus tells them, "Do not make Me known!" This was one more aspect of Satan and his demons trying to deter Him from God's plan. If He allowed the demons to announce Him, there would be fulfilling the plan of God. Demons cannot play an active part of the plan of God.

Jesus is fulfilling a prophecy from Isaiah, which is an identification of His Person. He shut them up so that the prophecy could be fulfilled by Him. No demons could announce God the Son.

Matt. 12:17 **This was to fulfill what was spoken by the prophet Isaiah:**

The prophecy continues. God would put His Spirit upon God the Son; this is how Jesus was empowered. He was empowered by God the Holy Spirit when He was 40 days in the desert. This is another statement of the blessing and approval of God the Father of God the Son.

The Holy Spirit descending upon Him like a dove was a visible recognition of Him being empowered by God the Holy Spirit. God has empowered us to live the Christian life.

This is an amazing statement of the Trinity in the Old Testament. The Trinity was blasphemy to them; it was polytheism to them. They did not believe that God could be one in essence, but 3 in person.

Isaiah's prophecy included gentiles in the prophecy. In this crowd who surrounded Jesus, there were gentiles present, and they had come from all of the surrounding city-states. They had heard of Him. Many who were ill heard that He could heal. His miracles were the forerunner of His message. Christ fulfilled this prophecy that He is their Savior.

The Jews gnashed their teeth when Jesus spoke of the Gentiles.

Matt. 12:18 "Behold, My Servant whom I have chosen, My beloved with Whom My soul is well pleased. I will put My Spirit upon Him, and He will proclaim justice to the Gentiles. Isa. 42:1

Matt. 12:19 He will not quarrel or cry aloud, nor will anyone hear his voice in the streets;

Jesus came to save, and He would not break in fulfilling this mission. He would not go out. No one could take the life of Christ. "No one takes My life; I give it." Here were the demons listening to this, and they knew and they trembled.

There are large groups of people who would never like to hear the name of Jesus Christ. There are so many who would like to remove Him from every aspect of our national life.

Matt. 12:20 a bruised reed he will not break, and a smoldering wick he will not quench, until he brings justice to victory;

God's justice will triumph through the advent of the Messiah, and gentiles would benefit as well.

Religion is violent; history has shown us that religion is very violent. But Jesus is a kindness beyond our imagination. Giving someone the gospel is the greatest favor that you can give to someone. His ministry was one of compassion, love, empathy and of salvation. In contrast to the legalistic pharisees, who would believe in Christ. He is our Savior too, say the Gentiles. Jews disliked passaged like this.

Matt. 12:21 and in his name the Gentiles will hope."

We have studied the 3 Sabbath controversies. Those who were open recognized that Messiah was in their midst. Some rejected it, just as the pharisees did.

2 responses: faith in the Lord Jesus Christ, from both Jews and Gentiles alike. This was the first time it was clear that the Messiah would save both groups. But there was also rejection of the pharisees, who chose to hook up with the Herodians, to plot the death of Jesus.

Jesus knew what they were doing, so He responded by leaving. They got organized and he got organized. Then Jesus selected 12 disciples for intensive training. Why had Jesus waited for an entire year and without pulling in His disciples. Many disciples followed Him; and John, James, Peter and Andrew were merely the first.

However, He will be making a major announcement.

Jesus Waited One Year Before Organizing His Disciples

1. Jesus waited to select these 12 until after He is formally rejected by the nation. His kingdom rejected Him; His nation rejected Him. This was represented by both the religious and political wings of the nation Israel.
2. He now needed a tighter knit group to resist the shock of the antagonism toward Him. Jesus waited and then made His announcement. His disciples were getting discouraged, and we lose sight of our confidence. We forget who is in charge of our lives. The disciples were with Him every day, and they were getting discouraged. In fact, they had already left him and Jesus had to call them again.
3. Until they matured, they needed some group solidarity. They are discouraged, they are having problems, what do they need? Time alone with Him. That is physical face to face time. That is Bible doctrine. Do you think the Lord has forgotten you when you are going through a rough patch? People will desert us and we will desert ourselves, but Jesus Christ will never leave us. When we are weak, then we are strong. We will then have doctrine to call upon.
4. Jesus selected His disciples because there was a tremendous workload for Him alone. There were huge crowds. He was being mobbed everywhere that He went. He needed some help. He needed organizers. We are His devoted organization. We were selected the moment we believed in Jesus Christ. We can still move out in the organization. If we have wandered off, then we need to get back into His plan for our life.
5. Jesus needed concentrated time with this group. He needed this time to teach and to delegate this mounting labor. These disciples were gifted for that. We are gifted as a part of this organization.
6. The Lord needed to thoroughly train those who would represent Him. We need to be thoroughly trained to represent Him. When we are new believers we cannot wait to go out and talk about Him; but the more that we grow, the better we are as His ambassadors. This are the men who would spread the Great Commission. You do not do this simply from the seat of your pants. We all need training. All of this was training. What we are doing right now in Berachah is training. The more that we

advance, the better prepared that we are for the war going on around us. It is the most important aspect of our life. Whatever we consider to be important pales by comparison to our life in Christ. Our armed forces are either in training or they are at war. We are in the world in the middle of the war.

These disciples would be students of Jesus's doctrines and teaching. There is only one way to learn the Lord Jesus Christ; only one way to observe Him—via the Word of God. The only book that reveals Jesus Christ, the Word of God. Commissioned officers is the need at this time, and Jesus is going to train these men to be leaders in His absence. They would be learning what their lives would be and what they would do, as witnesses and ambassadors throughout the world.

So many churches today want to send their members out into the street to be trained.

Notice the time frame. About 3 years of intense training; and these disciples will turn the world upside down.

We have no right to be discouraged in this life. There is only one way to have the proper mental attitude. We need to have His mind; to think like He does. We train and we train until it is rote. Everything that we face, we have doctrine in our soul to apply. Now we are ready to serve Him. Our assignments will become bigger and more important.

Lesson #0228

Mark 3:13–14 Luke 5: Life of Christ

2/15/2012 Wed

We have all been in a selection process. There has always been some sort of selection; some sort of competitive choice. There is all sorts of criteria for this selection. The obvious one is, getting a job. Getting a job requires that you stand out over others; that you have a good resume or that you stand out. Perhaps there is some pertinent experience. Or you have the skill and motivation that others lack. Or looking to be selected by a college. For Bobby, the selection process in the military. You may have a selection process for a bf or gf. The whole point of this is, Jesus Christ has to fill 12 slots and He knows that He needs 12 and there are many disciples who follow Him. He had lots of disciples and He had many candidates. They needed strong positive volition. They needed to be able to give Him undivided attention and constant companionship. There were other administrative skills needed for our Lord's ministry. One day, these who are selected will become Apostles, the leaders of the early church.

People did not get into this position as a matter of natural attrition. There will be a formal attrition process. He had already made an informal selection process. Peter, James, John, Philip and Matthew. Even those men may have not fit the bill entirely. Why did He wait so long to make this selection?

Like many selection processes, Jesus needed time to make this choice. He observed these men. But, at the same time, recall that He just selected these others without much fanfare. After a year, His workload increased as well. Also, there was an increase in the opposition to His ministry. He needed to pull together a tight knit group that He could

encourage and work with. These men He selected would be listening, watching and learning and determining what would be required of them for the rest of their lives.

No one does well in a job apart from training. You have to learn; you have to become better. There is ongoing training for the believer in the Christian life. It is necessary for our advance. As believers, we have on-the-job training. Spiritual training never stops. Sometimes, there are people at Berea who believe that they have learned enough. If you do not keep learning, you will stagnate and even go backwards. The renovation of our thinking is our job. Every day that Bobby sits at His desk, he learns something more. Every day, he advances a little more. It never stops. In the Christian life, we are secure in our position in Christ. However, we are still a full-time worker for Jesus Christ.

The disciples who are selected will be the best and the most thoroughly prepared. These disciples never got a break. They never had a break in their ministry either. They did not stop; they did not let up; they did not want to. The better you get, the more enjoyable it is. We get to serve the Lord and our production is rewardable in life.

Mark 3:13-15 Luke 6:

Jesus is about to make a difficult choice, so he prays all night about this selection.

Mark 3:13 **And he went up on the mountain and called to him those whom he desired, and they came to him.**

Mark 3:14 **And he appointed twelve (whom he also named apostles) so that they might be with him and he might send them out to preach**

Bobby watched the Westminster Dog Show. That was a selection process. Jesus wanted these men to know that they would be the ones that He was selecting. He was not going to simply let nature take its course. These men realized from this formal selection what was ahead of them. He now trusts in God to answer His prayer according to God's will. We do not pray just to get our own way. God's direction may not be our own direction.

We are to make our decisions known to Him and we trust Him to make good and correct decisions. God uses the doctrine in our souls and He works circumstances and we have to be open to what He is telling us. The circumstances which come up are amazing. Sometimes, some things become so clear, and He answers. We are to make our decisions based on doctrine and knowledge of God's plan. With all of these things going for us, we can make decisions for our own lives. We can make our requests known, we can make decisions, and we can relax. God can guide us when we have doctrine in our souls; it is the good training and preparation that we need. The doctrine in our souls is what the Holy Spirit uses to guide and direct you. It is not mystical; it is not being moved around like a chess piece.

To call is προσκαλεω; the middle voice means that He summoned them to Himself. Jesus is choosing these men for His Own interest; these will be His closest associates. This is

a complete honor. He knew exactly what He was doing. He had watched them and He had evaluated them and He prayed about this. Jesus evaluated the qualities of many of the people around him. He saw their motivation, their enthusiasm; He noticed how well they paid attention and what caught their attention.

The Holy Spirit would bestow the gift of Apostleship on these men on the day of Pentecost after the resurrection and ascension. They just got into school for the selection.

Jesus knew these men would meet the prerequisites as Apostles, and they would leave their former life behind to be with Him. They had a concentrated education from the Lord Jesus Christ. Some of these men would become the nucleus for Church Age doctrine in their training. They were not simply chosen at random.

They were given orders and they were even told that they had the authority to cast out demons. This is leadership training. We need the training so that we do not flop. We must be trained to function in His plan.

Lesson #0229

Luke 5: Life of Christ

2/16/2012 Thurs

Jesus prayed all night prior to choosing His disciples. Certainly, He was praying for wisdom in the decisions that He had to make the next morning. Prayer can, has and does turn the world upside down. We have a direct line to God. God answers our prayers, but not audibly.

He went up on a mountain top in order to pray. He asked for guidance and then descended that mountain. No idea how many disciples were waiting for Him.

He was about to make an appointment of 12 men who would carry on after His death.

Obviously, there would be more disciples there; and he named these men Apostles.

Luke 6:13 **And when day came, He called his disciples and chose from them twelve, whom He named apostles:**

Mark 3:13 **And He went up on the mountain and called to Him those whom He desired, and they came to Him.**

These men would preach to the larger crowds that Jesus was attracting.

Mark 3:14 **And He appointed twelve (whom he also named apostles) so that they might be with Him and He might send them out to preach**

There was an additional authority to cast out demons. They also performed miracles; but this casting out demons was an obvious power or credential. It was a sign of their authority or of their credentials. They are Apostles, the 12 chosen ones.

Mark 3:15 **and have authority to cast out demons.**

They would be commissioned when the Holy Spirit fell upon them, and they would be gifted as Church Age Apostles. They would teach the world what they had learned from Jesus Christ. They would evangelize throughout that part of the world. They would guide the early church.

They would also write the New Testament, which was critical. They had to know the doctrine and then write it under the power of the Spirit.

A peripheral question that occurs to Bobby; this is about the 12. Why are their 12 Apostles? Why not 13? Why not 200? It is clear that 12 was the number. Nowhere is it disclosed why 12. There must be some symbolic reason for this.

It is possible that the number 12 represents the 12 tribes of Israel. Jesus spoke to the Jews first; and Jesus appointed these 12 as Israel began to reject Him. These were Galileans, except for Judas, who was Judæan.

There is a lot of symbolism from the Old Testament. This is how Israel learned their doctrine. They learned from these rituals and the reality of these rituals. So it is reasonable to think this is commensurate with the symbolism of the 12 tribes.

Perhaps this indicates a continuity with the Old Testament. The 12 tribes of the Age of Israel; and in the Hypostatic Union Dispensation; and the 12 Apostles in the Hypostatic Union Dispensation and the Church Age.

There are 4 passages where these men are found; the disciples are mostly in the same order; and Peter is at the top. The most well-known are at the top; the least-known at the bottom. We know only some of them by name, in these lists alone, but we know nothing else about them.

The gift of Apostleship is only given to these men. The Bible does not tell us of them and their ministry.

Judas Iscariot is the least important. These men did not all sit down and make this list together, but 4 different times they are named. The first 7 are better known; the latter 5 are not at all. The problem with extra-Biblical books and traditions is, we do not know how reliable they are. Some were written in the 1st century, which suggests that they are more accurate.

Luke 6:14 **Simon, whom he named Peter, and Andrew his brother, and James and John, and Philip, and Bartholomew,**

We know of the 7 better known, 6 of them were selected earlier in our Lord's ministry. Matthew was called 6 months after that.

Some, we know about; but others, we will see here and know nothing more about them. Their personalities and positive volition was a factor in choosing them.

Luke 6:15 and Matthew, and Thomas, and James the son of Alphaeus, and Simon who was called the Zealot,

Judas Iscariot would be covered at another time.

Luke 6:16 and Judas the son [this is a genitive; so he may be a son or a brother] of James, and Judas Iscariot, who became a traitor.

By the time of the Acts, Judas had killed himself and Paul was chosen as his replacement.

3 groups of 4.

Matthias possibly had a ministry, but God the Holy Spirit had no reason to convey this to us.

Bartholomew is in the 2nd group; 7th in acts; 6th everywhere else. Bartholomew is not a proper name; it means *a son of Polmi*; his real name is Nathaniel in John 1:45ff. This is gotten by the process of elimination, comparing this with the list in John. Thaddeaus is the same person as Judas of James. Matthew and Mark calls him by one name, Luke and John call him by another.

Then there is Simon the Zealot, which can have several meanings. Its meaning is not completely clear. This was a 3rd religious faction. They are fiercely Judaistic more than the pharisees? They were even a more conservative group. What set them apart was, they actively resisted the Romans. They were Jewish revolutionaries; and they were very politically oriented. Simon may have come from this party.

This can also indicate someone who is unusually devoted to a person or to a cause. He is never actually linked to a revolutionary group at any time. The precise form that his zealotness took is open to speculation.

Judas Iscariot, and that name is obscure and he is, in many ways, the most mysterious. Several proposals as to the meaning of Iscariot. That is a title name; it is like Judas of Iscariot. Some thought of him as a town of Carioth. He was the only Judæan of the group. Another point of view is, this name means *liar, man of the lie*, which comes from an Aramaic word with a similar sound the *Iscariot*. 3rd choice is, Judas was a dyer of cloth. 4th possibility, he is a dagger bearer from a Semitic word *sicarius*. This is in the sense of being an assassin, and there were many of these who carried daggers under their cloaks, so that if they saw a Roman in a dark alley or a collaborator with the Romans, they could kill them.

Some of the others had similar temperaments of zealots. Peter carried a sword; he was armed. When the Roman soldiers came to arrest him, he cut off a soldier's ear. John and

James were excitable and wanted to wipe out a whole village who rejected Jesus, so they are called *sons of thunder*.

What do we know about the character and the personalities of these men?

Bobby will go through each of these 12.

The first is the Apostle Peter. He is #1 on all of the lists. His original name was Simon bar Jonah, Simon the son of Jonas. He was sometimes called Cephus, which is the Aramaic name for _____. *Peter* means *rock*, and Jesus called him *Peter*. Gal. 2:9 tells us that he was a pillar of the early church, along with James and John.

John was the 2nd most prolific writer of the gospels.

Peter was brave and impetuous and he was assertive. He was also intense and forceful. He was a natural leader and he had the qualities of a leader; and he was certainly a natural leader among these. He also had shortcomings; he was impetuous, and he would jump to conclusions and he would overreact. He would also react and always question. He was not always discerning before he spoke. Peter was ready to fight at the drop of a hat; thin-skinned.

Peter was also very quick to recognize his own error. He had some humility. That made him very trainable. People who are humble are able to be taught. In many classrooms, there are those who cannot wait to talk. They want to get their 2 cents in and be recognized. But Peter also listened and he understood, and this was a necessary quality for a leader. He has to be able to listen and learn as well. A leader cannot put his own ego first; he also must learn to look before he leaps.

Subordinates to a leader will mistrust that leader if he makes bad decisions or decisions that he quickly retracts, or reacts weirdly to different circumstances.

His name means *rock* and we need to talk about why Jesus named him so. The interpretation is, from the Catholic church, that he is the rock upon which the Catholic church was founded as the first pope; and that the church continues to be built upon pope after pope, the vicar of Christ, assuming the mantle of apostleship. This is how the Catholic church has become so apostate over the centuries. Popes in the previous centuries made doctrinal pronouncements which were not accurate, and they attempted to make the Scripture irrelevant.

Peter is the cornerstone of the church. He is the one designated as being the foundation upon which the Catholic church exists, allowing all of the follow-on Peter's to make apostolic announcements. They become apostles who take upon themselves Peter's authority. So they represent Christ on earth.

Matt. 16:18 **And I tell you, you are Peter [Πετρος], and on this rock [πετρα] I will build My church, and the gates of hell shall not prevail against it.**

There is a subtle distinction here; it is a play on words.

Peter's Name and What Jesus Meant

1. The Apostle Peter is Πετρος, a stone, a fragment of a rock.
2. Christ is Πετρα, the entire rock.
3. Upon πετρα I will build My church refers to Christ.
4. Peter was a prominent Apostle, but he was not the Rock.
5. Peter is only a portion of this rock; a chip of the old rock.
6. The church will be built upon Πετρα, of which Peter is a chip.

The context nails it down.

Lesson #0230

Luke 6:13–16 Life of Christ

2/19/2012 1Sunday

The Apostles are listed the ones we know the most about first and the others later. Thaddeus occurs in this list, but nowhere else in other lists.

Luke 6:13–16 *And when day came, he called his disciples and chose from them twelve, whom he named apostles: Simon, whom he named Peter, and Andrew his brother, and James and John, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Simon who was called the Zealot, and Judas the son of James, and Judas Iscariot, who became a traitor.*

These men are the link between the Old Testament, the Hypostatic Union and the Church and even to the prophecies of the end times. They are the center of history. None of them could eclipse the Lord Jesus Christ.

What do we know them about the character and personalities of these men and the Bible? What does traditional and extra-Biblical sources tell us about them?

These are flawed men and God can use anyone; He can use all sorts of personalities and gifts and abilities. He chose them for this incredible mission. We may see ourselves as failures or without ability or talent; yet God, can use us.

Peter is at the top of all the lists. He was impetuous, intense, forceful, one who acted. Yet he had a humility about him and it takes humility in order to be teachable. He was a natural leader; a great leader; but he had to learn how to lead. He had to watch Jesus Christ and learn how Jesus operated.

Jesus gave Peter his name. His name was Simon, but Jesus replaced his name with *Peter*, which indicates that he was a pillar of strength. His name became an issue in the later church.

Matt. 16:18 *And I tell you, you are Peter [Πετρος], and on this rock [πετρα] I will build My church, and the gates of hell shall not prevail against it.*

Some have understood these verses to mean that Peter is the foundation upon which the church was built; that Jesus handed over His authority to Peter at this time. The Catholic church built up its system of popes by means of this verse.

Peter's name is Πέτρος; and Jesus says "Upon this πέτρα, I will build My church." Πέτρα is the greater of the two, forming a foundation suitable for a house. Πέτρος refers to a stone; a piece of rock. Who is the Cornerstone of the church? Jesus refers to Himself. Jesus is the foundation of the church; He is the foundation rock and the church will be built upon Him. Peter is the most prominent Apostle until Paul; but he was not the *rock* upon which the church would be built. He is not the complete foundation. Peter is, as it were, *a chip off the old block*, but he is not the Rock upon which the church is built.

The popes who assume apostolic authority are wrong; and the same is true of even Peter.

Matt. 16:14–16 **And they said, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter replied, "You are the Christ, the Son of the living God."**

Peter's acknowledgment that Jesus is the Son of God was commended, and that is the context of this passage. The church would be built upon this truth. Peter and others wrote the foundational documents for the church; but the foundation is not Peter.

We must focus on the Scripture for our foundation in life. No one can replace the Lord Jesus Christ. That is the emphasis of Matt. 16:18.

However, Peter does figure very heavily into the spreading of the church. That is the doctrine which induced spiritual growth in believers and defined and guided believers. In that, Peter certainly assumed authority.

Church tradition says that Peter served for 40 years as an Apostle, which is more time than Paul and less time than John. He died as a martyr and tradition says that he is crucified upside down; and he desired this so he would not be crucified as our Lord. It could have happened this way and it could have been embellished later. Whatever the truth is, Peter is certainly a great choice; he is a wonderful choice.

Then we have **Andrew**. He is always up front in the lists; but we know little about him. He is the first one to be called informally as an Apostle. He brought Simon Peter into the fold. Andrew was evangelistic from the very beginning. John 12:20–36 Andrew brought a group of Greeks to Jesus. He had a decisive character. He could make quick and decisive decisions. All of the disciples became leaders.

Feeding of the 5000. Andrew found the boy with the loaves and fishes so that Jesus could perform this miracle. He anticipated what Jesus was all about. He saw what was happening and he logistically supported Jesus with what was necessary. Andrew is capable in this area.

The deacons in this church are logistical support. Every ministry needs this. Andrew was not one of the greatest Apostles, but he had sound common sense and he was used for the spread of the gospel.

Tradition says he was a missionary who traveled throughout the middle east and beyond. He was a traveling man and he spread the gospel. Tradition has him being crucified in Achaea.

James (Jacob) the son of Zebedee; and he is the brother of John. A fisherman in the business with Peter and John. They were willing to give this up. Many a missionary has gone to the mission field and has left a lot behind. They go to countries which are considerably less than ours.

The Browns working in a very remote area of Brazil. They live in a stick hut on stilts because the bugs are so bad. They still crawl through there. It is dirty. They give up their comforts and they are bringing the gospel and the Bible to this language. That is the kind of person we are dealing with. James was one of these kinds of people.

According to Scripture, he was one of the inner circle; informally called in Galilee. He is very common in the gospel accounts. He was there for the agony of Gethseme.

He and his brother were called *sons of thunder*, Mark 3:17; due to their impetuosity and . They were willing to call destruction on a Samaritan village for rejecting Jesus Christ. He was blunt and he spoke his mind. Herod beheaded him in Acts 12:2.

His brother, **John**, the disciple who absorbed the most doctrine from the teaching of Jesus. He was very theologically oriented. He understood the Person and the mission of Jesus Christ and he formed theological ideas which he would later write about. He was very zealous and impetuous with his brother. He was caring and sensitive. No one had more to say about *love* than John. He also spoke about truth. His gospel is called the gospel of belief.

He was also a very practical man, even though his theology was profound. He talked about living the Christian life in love and we have studied about virtue love in his teaching.

He was one of the most prolific writers of the New Testament; he lived the longest of all the Apostles and his ministry lasted about 60 years, in Asia Minor and in Ephesus. He is the only Apostle to die of natural causes.

Philip is in the second tier. He is conspicuous only in the book of John. John 1:43 called by Jesus. Appears to be practical, frugal and inquisitive. He was slow to make a decision. A slow, even-handed person. Very rational. He had a very business-like mind; but not a man of great theological understanding.

Philip is someone we can understand; he is a little dull, a little slow on the theological uptake.

Not as much is known about Andrew. One of his first acts, after believing in Jesus Christ, was to grab up Peter and haul him before Jesus Christ. He had an evangelistic and missionary desire from the very beginning. This is further demonstrated at the Feast of the Passover, where he introduces a group of Greek gentiles to Jesus Christ. He knew how to deal with people who need salvation; he took them to Jesus Christ. Andrew made decisions; he was not wishy washy. He could size up a situation and determine what to do. Involved in the feeding of the 5000. He immediately supported Jesus logistically. He found the boy with the loaves and fishes.

In travels, the disciples found food and shelter, and Andrew may have been involved there. He seemed to have common sense, which is certainly desirable.

James, the son of Zebedee. James was a part of the inner circle, along with Peter and John. He was present for most of the events of Christ's life. He spent so much time in these events. He was called a son of thunder; he was dedicated, blunt, a go-getter. He wasted little time. He could be very single-minded in his approach to things. He became one of the first martyrs. All of the Apostles, save John, were martyrs.

John, the brother of James. One of the most important Apostles and Biblically documented. He was called the disciple that Jesus loved. He was probably the one closest to our Lord. He was the most theologically minded of all the Apostles. He came to understand the Person and mission of the Lord Jesus Christ like no one else. He could delve deeply into the teaching of our Lord.

He was also called a son of thunder by Jesus. He was zealous and impetuous and a go-getter. He was friendly and amenable and he enjoyed the company of others. Sometimes, we call John's gospel the gospel of belief. We know the way of salvation better from John more than from any other book. There are many passages in his book that ought to be known by us in order to witness.

John was very practical and his theology was practical. He was one of the most prolific writers of the gospel. He was a deep thinker, second only to the Apostle Paul; a very educated man, although he was a fisherman. He may have been self taught to some degree. All Jewish males were required to attend a synagogue school. His ministry spanned 60 years. He spent a lot of time in Asia Minor. He died a natural death on the Isle of Patmos.

Philip is the next of the 3rd group of 4, and listed first in this group. He is called in John 1:43, and he is only discernable in the gospel of John. He is thought to be practical, frugal and tentative. He was not a go-getter. He stood back and watched things happen. Once you have the facts, then you must make the decision. Those who can't lose battles.

We get this information from the gospels and from later. As these men grew, their weaknesses became less and less of a problem. As they were commissioned, their flaws became less and less of a problem. This is characteristic of any believer.

Many of us have made good decisions from a position of strength or bad ones from a position of weakness.

John 12:20–22 Now among those who went up to worship at the feast were some Greeks. So these came to Philip, who was from Bethsaida in Galilee, and asked him, "Sir, we wish to see Jesus." Philip went and told Andrew; Andrew and Philip went and told Jesus.

Philip was a bit unsure of what to do, so we talked to Andrew; then Andrew and Philip then went to Jesus to talk about this. So he was somewhat tentative; he was less impetuous. He understood something should be done, but he knew that these were not Jews.

He showed a real dullness at the Last Supper; and he did not grasp it.

John 14:8–11 Philip said to him, "Lord, show us the Father, and it is enough for us." Jesus said to him, "Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves.

Jesus is revealing God the Father and Philip did not get this, even by the time of the Last Supper. How can you spend all of this time with the Lord and not get it. Who was Jesus Christ and what did He come to do? He sat in Bible class for 3 or 4 years and he still did not quite get it. So, Philip seems to disappear from the gospel stories. This does not mean that he lacked a ministry. He no doubt grew spiritually after this during the book of Acts.

Tradition had Philip traveling through Lydia and Asia Minor and that he settled in Heropolis, which is northwestern Turkey. He is an Apostle, listening to Jesus Christ for 3 or 4 years, and did not get it.

He was a martyr and hung against a pillar in Heropolis.

Lesson #0232

Matt. 12: Life of Christ

2/26/2012 2Sunday

There is hope for all of us, because out of these 11, they carried the Word of God abroad and evangelized the world. These men were given the gift of Apostleship. This was a temporary gift; a training gift of Apostleship. They were permanently commissioned when the Holy Spirit came upon them. In the meantime, this was a growing up period. This was a time for them to hear the Word of God. It was a time to study and concentrate. These men were developing their thinking and because of them, we have the doctrine that they taught available to us.

Now we get to the Apostles who are not as well-known. Much of this will come from church tradition and other sources.

Bartholomew means *the Son of Tomai*; and his actual name was Nathaniel. Philip brought him to Christ. He was from Cana of Galilee. He was a natural skeptic and a very judgmental person; he certainly looked down his own nose at Galileans, even though he was one. “Could anything good come from Galilee?” is attributable to him.

He did meet Jesus and acknowledged Him as the Son of God, the King of Israel. When confronted with the truth, he did respond. People are stuck in various places, like in evolution; they cannot grasp that science and God can coexist. Skeptics can believe in Christ, but they may respond to the truth.

Jesus recognized that he was a man without guile (John 1:47). He is only found in the first and last chapters of John. John 21:1–14

Tradition has him going to India and meeting his end there being skinned alive.

Thomas figures very prominently in the gospel of John, particularly in the final phases of the life of Jesus. Many of us may find ourselves at identifying with Thomas. He was brave and he showed heroism. Jesus said He was going back to Jerusalem, where the Jews had tried to stone Him to death, and Thomas told the other Apostles that they would go with Him. He showed leadership under pressure. “Let’s go, and, if needs be, we die with Him.”

Thomas was a pessimist. The problem for Thomas was, he lacked a deeper understanding of His Person and His mission.

John 14:2–3 *In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. We should be comforted here, because this is like going home. Jesus affirms that this is true.*

John 14:4 *And where I go you know, and the way you know.*

John 14:5 *Thomas says unto him, Lord, we know not where You go; and how can we know the way?*

Thomas has been with Jesus for awhile and he does not know how to follow Jesus to this place. He did not know a thing, even though he had been Jesus all of this time. Jesus was encouraging the disciples. He was teaching them.

John 14:6 *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.*

Not many reliable traditions about Thomas; they are written centuries after his death. The most plausible tradition is, he traveled to Parthia, India, and he was martyred by being run through by a sword or something. He overcame his pessimist and got with it.

Matthew is one of the next group. His name is **Levi** and he is the tax collector, and he was converted when Jesus called him out of his tax office. He threw a big party for Jesus and had tax collectors and other disreputable people. However, we know little about him. He is probably the writer of the gospel of Matthew.

As a collector, he was collecting taxes for the Roman empire, and hated by fellow Jews. This required a set of abilities, the tax man is methodical, detail oriented, business like; and he may have started out on the crooked side as did other tax collectors, taking out his own cut from the taxes he collected. He did have a nice house.

He had to be educated, as he was an excellent writer; and this is one of the best written of the gospels. He had to be educate in order to fulfill his duties as a tax collector.

When Jesus witnessed to Matthew, this indicated that all social classes and barriers were unimportant when it comes to the gospel. He is chosen as an Apostle and he was called early in Christ's ministry, about 6 months into it. Jesus was no respecter of persons; He called those of upper and lower class.

Said that he was martyred by the sword in Ethiopia.

James of Altheas and **Thaddeus**. He is called **James the Lesser** by some. He is always identified by his father and his mother. He may have been the cousin of Jesus, and that involves some very tentative linking of relationships. Nothing is said about James in the gospel.

Thaddeus of Altheas (in the genitive). Or **Judas of James**. We do not know if he is the brother or the son here. We know very little about him. There is unlikely that there is a father and son Apostle; Judas would have been quite young, but that does not disqualify him. We have no idea here. The words *son* or *brother* are not there.

John 14:22–25 **Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you.**

Judas saw Jesus as more of a political messiah, which was common at that time. Jesus was here to liberate man from spiritual death, and not from Rome. He wanted to put the 1st and 2nd advents together.

Tradition has him preaching in Iduemia, Mesopotamia, Lebanon, and several other places.

Simon the Zealot, and only his name has come down to us. He had a strong personality and he was a very loyal kind of a kind. Loyal to Jesus. We surmise his personality from

his name.. He joined Judas in Persia, Armeanea or Lebanon, where he was martyred (from extra-Biblical sources, of course).

Judas Iscariot was enigmatic character. He had a great capacity for finance and handling money. He was a financial manager. He was the treasurer. He handled all of the money, and that is important. This included all of the money necessary for Jesus to function. They had to pay for food and shelter, etc. This was also his area of weakness. He was greedy. He turns out to be a thief; he pilfered from the coffers of this money. He was skimming money from off the top. He had an innate deceitfulness and this would continue to play out during the life of Jesus Christ. He sells Jesus for 30 pieces of silver. Money was his god. He was jealous and ambitious.

At the last supper, before he betrayed the Lord Jesus Christ. He demanded to sit next to Jesus and Jesus allowed for this. Being seated in that position was a sign of honor and favor. This is arrogance and self-centeredness.

Could this be a picture of Jesus and Satan?

Was he a believer or an unbeliever? There are good arguments on both sides. Judas has some tremendous lessons for each one of us. He is an abject failure. Yet, he was one of the intimate 12. If he is a believer, then he is a prototype reversionist.

Lesson #0233

Matt. 12: Life of Christ

2/29/2012 Wed

Judas Iscariot is one of the great enigmas of the Bible. We know very little about those Apostles in the final two tiers, Philip, Simon the Zealot, Thaddeus. We know more about Peter, James and John.

The failure, the traitor the betrayer, we have lots of information about him. The others we have some information about; but we know about Judas. He betrayed the Son of God. This is betrayal.

Jesus did have to go to the cross and Judas was an integral part of this plan. Why did Jesus choose a traitor among His closest associates? He gave them the singular honor of apostleship. The Apostle Paul and an apostle to the gentiles in the Church Age; but these other 12 had a ministry specifically to Israel.

Jesus was at His peak of popularity in Galilee.

But what a strange choice of Judas. He had capabilities and he was good with finances. Every organization and every ministry needs someone with finances. Somebody has got to be there to watch the purse strings to make certain that the organization does not get into financial trouble. This requires honesty and integrity. The administrator must have this kind of personal integrity when handling money. How many organizations have been ripped off by their financial officers. There have been huge rip offs in Houston; one right across the street, across Westheimer.

Judas was given the trust position of treasurer. The Lord knew about this going into it. Jesus would appoint a crook as the treasurer of His organization. Judas was greedy; he had monetary lust.

We had all of those demonstrators who were all upset about Wall Street types; but they were greedy as well. Having money or not having it does not distinguish you from being greedy or not. Judas placed his desire for money ahead of his position as treasurer of Jesus Christ. He put his own desire in front of his official duty; that is greed.

Is money more important than your spiritual life? You can make money and want money; but it is a matter of priorities. What is put ahead and what is put behind your working for money and your desire for money?

Judas was a thief; he skimmed from the top of the treasury. People gave money to Jesus and this is a universal means of exchange for means and services. It is okay to have money. The Lord Jesus Christ need money. He had to have support. He had to eat. He had to have food and clothing.

The disciples had to grab some grain from a grain field. Money was a part of their ministry and Judas was stealing.

Judas Was Selected

1. Not only Judas was selected as one of the apostles, but he was in charge of the money; the treasurer and logistition.
2. So Judas Iscariot was not peripheral to the life of Jesus Christ and the other disciples. We think of him as being peripheral, but that is not the case.
3. As the treasurer, he worked very closely with Jesus and the rest of them.
4. Judas' acceptance and treatment by Jesus Christ marked him as a friend and an intimate. This makes this even more baffling.

The actual reason that Judas was selected is unknown, but it is obscure as to why he was chosen. Jesus knew the flaw in Judas' character. John 6:64–70 Jesus knew who Judas was.

Was it a criteria to be a believer in Jesus Christ in order to be selected. It should be obvious that those selected would be believers. They were next to Him; they saw it, all of the miracles. Judas would be a believer, logically, or would he be selected?

Was Judas selected as an unbeliever to betray Him? The omniscience of Jesus knew Judas from the beginning. Judas was given every opportunity.

John 13:26 Jesus answered, "It is he to whom I will give this morsel of bread when I have dipped it." So when He had dipped the morsel, He gave it to Judas, the son of Simon Iscariot.

Jesus would dip the bread into gravy and then He gave it to Judas; and this was a great honor. Judas here has a chance to change his mind before he walks out to do the deed. If he was a believer, he could have rebounded and not betray the Lord Jesus Christ.

No definitive answer as to whether Judas was an unbeliever. I would assume this because Satan indwelt him. He had eternal security if he was a believer.

What's the answer there? This is an important question; not just one of simple curiosity. How much faith is necessary? If he can believe in Christ, then who could not? If he has eternal security, then this shows the great faithfulness of God.

In any case, we see the magnificent grace of God. He was a picture of the grace of God. If he was an unbeliever, Christ gave him every chance to believe. Jesus knew who he was and what he would do. Jesus offered salvation to this worst and most heinous of men. If a believer, then he spent his life in carnality. He could have rebounded and changed his thinking. He was given this opportunity.

There are many important issues with regards to Judas' eternal status. He was selected by Jesus as one of the 12. His betrayal of Jesus was not preordained of God.

Judas and Free Will and the Sovereignty of God.

1. The sovereignty of God and the free will of man coexist. This is true of God's plan and God's relationship with Judas Iscariot.
2. In His omniscience, God knew what Judas would ultimately do. This was God's foreknowledge; He knows everything past, present or future. God knows everything about the direction of our lives. Our volition is still free.
3. Judas had the real free will to betray the Lord.
4. Judas was responsible for his own failure and for this betrayal. If God foreordained this, then God is responsible.
5. God does not foreordain people to fail or to sin.
6. This is a choice to sin or not sin, to fail or not fail, is the choice of the person.

His betrayal was not a preconceived, foreordained circumstance. Judas could have chosen not to betray Jesus. God knew that he would. This fell into the plan of God because God knew what Judas would do.

Which is the way Judas was?

There Is a Lot of Evidence for Judas to Be an Unbeliever

1. Much of what Jesus said to the scribes and pharisees would have also been directed to Judas.
2. John 13:27 **Then after he had taken the morsel, Satan entered into him. Jesus said to him, "What you are going to do, do quickly."** This suggests that Satan possessed him. If Judas was possess by Satan, could he be a believer? No.

3. **John 6:70 Jesus answered them, "Did I not choose you, the Twelve? And yet one of you is a devil." Jesus knew who Judas was and called him a devil.**

Let's look on the other side.

There Is a Good Case to Be Made That Judas Was a Believer

1. The first point is, Jesus did select him as one of the twelve. It seems inconceivable that he could be selected and be an unbeliever.
 - a. Prior to being an Apostle, he was a disciple; a learner.
 - b. That means that, as a disciple, he was a student of Jesus Christ.
 - c. Judas has been a student for some time. Jesus made up His mind to take Judas.
 - d. Judas did not select the twelve until He had ministered for a year.
 - e. Judas had heard and he had listened and he undoubtedly understood the message of Jesus Christ. He must have understood salvation.
 - f. No doubt, Judas was a follower of Christ throughout. This we have no doubt. Jesus said "Follow Me" and Judas did.
 - g. Being a follower of Jesus could have been a factor in his selection. This is a possibility.
2. It is hard to fathom that Jesus would have selected an unbeliever to the most important and prestigious position in history. He was selected to the most prestigious office in history.
3. We cannot forget that Judas was given the most trusted of positions among the twelve. He was trusted by the Lord even though he was not trustworthy.
4. This could have simply been a test of his volition, having nothing to do with the ministry of Christ.
 - a. This selection was a clear opportunity for Jesus to make a choice for or against Christ. The greatest of opportunities to be with Jesus and to hear Him.
 - b. An important position can bring out the best or the worst.
 - c. But whether best or worst, the best would show the grace of God in offering Judas every opportunity to believe or to rebound and grow spiritually.
 - d. We can say that for certain because the grace of God and the volition of man are both involved. Jesus knew his mind and the ultimate outcome, He still allowed Judas to make the legitimate choice. Judas may have decided to believe in Jesus and then to betray Him.
 - e. Judas could have refused to betray Jesus and Christ still would have gone to the cross. This was necessary to the plan of God.
 - f. Jesus's mission would have been accomplished with or without Judas' betrayal.
 - g. Here is the example that is applied to us from Judas. We are all responsible for our own decisions, even though God knows what they will be. He does not predetermine our decisions. We have the legitimate choices to believe

and to grow. That is the crux of Judas' decisions. Accept Christ or betray Christ. If we refuse to grow, that is a betrayal of our Lord.

5. All 12 of those who were chosen as temporary Apostles had the power and the authority to cast out demons, to heal the sick and to perform miracles. Matt. 10:1 they all had this power delegated to them though our Lord. Miracles were performed through the power of Christ. His power is delegated to His disciples. Judas was dead by the... The 12 were to proclaim the Kingdom of God. Judas did not make the cut of apostleship, because he was dead by them.

Being possessed by Satan and being called a devil are hard to get around.

Lesson #0234

Matt. 12: Life of Christ

3/1/2012 Thurs

Still on Judas and whether he is a believer or an unbeliever. This is a question that not many ask. Most have assumed that he is an unbeliever because of the sin that he committed. There is plenty of good evidence that he was an unbeliever.

Argument That Judas Is an Unbeliever

1. He was a thief and a very greedy man; this does not make him an unbeliever. He skimmed from the treasure of the Lord Jesus Christ. This would indicate that he had no regard for the Lord Jesus Christ or for His ministry. A contempt or a reduced regard.
2. John 13:27 **Then after he had taken the morsel, Satan entered into him. Jesus said to him, "What you are going to do, do quickly."** Can a believer be Satan-indwelt? He cannot. We are immune to this problem. The believer who is indued with the Holy Spirit is also disqualified from being demon-possessed. Bobby can find no case of demon-possession in the Old Testament. If Judas was an unbeliever, then demon-possession is entirely possible. All of the demon-possessed people that our Lord has encountered; these people that he encountered were his enemies. They were directed by demons. They overtly opposed Him. These demon-possessed people wanted nothing to do with Christ.
3. John 6:70 **Jesus answered them, "Did I not choose you, the Twelve? And yet one of you is a devil."** To be called a devil by the Lord Jesus Christ does not commend Judas. It sounds quite ominous for the final disposition of Judas.

What is the other case? And why does this matter? We will see the grace of God, whether Judas is a believer and an unbeliever. We will better understand what reversionism. A reversionist acts just like an unbeliever. Bobby has seen very positive people in the congregation who would today denounce Jesus Christ and God; or they are in religious reversionism; and it is not a pretty sight.

The Case for Judas Being a Believer

1. The very fact that Judas was selected by Christ to be an Apostle to Israel. The church was not in existence at this point, but there was the offer to Israel for the

kingdom. The apostleship would be later transferred to the church, at least for the other apostles. Unquestionably, Judas was there early on. He would have had some relationship with Jesus during the first year. He would have been a disciple. He would have been exposed over and over again to the gospel. He would have heard our Lord's teaching and the casting out of demons and the many miracles that Jesus did. All it would have taken is a moment of faith and he would have been saved. In such a case, he would have continued with deep flaws and would never have grown.

2. It is difficult to imagine that Jesus would have selected an unbeliever as an Apostle if he was an unbeliever. That would have set up a close relationship with an unbeliever.
3. Not only did Jesus select him, but He made Judas treasurer, which was a high and trusted position; and Judas was greedy and a thief. Judas had a relationship with Christ. No question that Judas had a relationship of some sort with Jesus Christ.
4. Now we come to some definitive points: all 12 of those chosen as Apostles were given power and authority to cast out demons, to heal the sick and to perform miracles. Matt. 10:1 Mark 3:13–14 If Jesus delegated authority, then all of these miracles would have been done in the power of God. Judas would have had the same delegated power. That is a good argument for Judas being a believer. No unbeliever can operate with the power of God the Holy Spirit. No one in the Old Testament who was endued with God the Holy Spirit could be anything but a believer. Even Saul was endued with the Holy Spirit.
5. The power of miracles and casting out demons was given for a specific reason so that these apostles would have the credentials to show that they represented Christ. They were not given these powers to go out and wow others with their magic tricks. These were proofs that they were from God. An unbeliever can never represent Jesus Christ in this way. If Judas was a part of the 12, then he was seen as a representative of Jesus. Even with this insatiable lust for money, he still had this authority as an ambassador for Jesus Christ.
6. So Bobby is concluding that Judas was a believer at the moment he was named by Jesus as an apostle.

There is a great fight between the indwelling of the Holy Spirit and satan.

Mat 10:20 **For it is not you who speak, but the Spirit of your Father speaking through you.**

What Does Matt. 10:20 Mean?

1. This statement was made right after the disciples had been set up to go out and witness. He makes this statement right after they were selected.
2. The disciples were commissioned to preach to the house of Israel. They can only proclaim the message in the power of the Spirit.

3. In this verse, the supernatural power is revealed by which this preaching would be carried out. This was the endowment of the Holy Spirit. You 12 are given this power; the kingdom is at hand.
4. Only believers could receive the empowerment of the Holy Spirit in the Old or New Testaments. They had the indument
5. If this commission was real for Judas, then the statement issued by Jesus would apply to Judas as well. Judas had that power from the Holy Spirit that only the believer could possess.

We still have that demon-possession problem looming out there.

7. Judas was treated by the Lord with friendship, honor and intimacy.
 - a. This friendship was shown at the last supper. Judas sat at the place of honor during the last supper. This indicates that there was some kind of relationship between these two.
 - b. All believers have a relationship with Jesus Christ at the moment of salvation. Judas was obviously undeserving of such a relationship at salvation; but then, so are we. Jesus Christ showed it.
 - c. Luke 6:16b Judas became a traitor. This is a betrayer of someone.
 - d. Judas in his betrayal deserted one camp for another camp. He jumped from one side to the other.
 - e. He was a traitor to the Lord with Whom he had a friendship; or a relationship. You cannot betray someone unless you have a relationship with them. That is what makes this betrayal so heinous. He was an intimate associate with Jesus who changed sides. He had a relationship and sold Jesus out.
 - f. Judas betrayed a friend with Whom he had an intimate relationship.
 - g. Is that not what the believer does in reversionism?
 - h. Such a close relationship indicates an earlier trust by Judas in Christ. That is what a reversionist has.
 - i. This was a relationship that was betrayed.
 - j. Having a relationship and then being unfaithful, a betrayal, a believer becoming an enemy of God, a betrayer. James 4:4 **You adulterous people! Do you not know that friendship with the world is enmity with God?** An adulteress is someone who is unfaithful, who betrays a marital partner with whom they have a relationship. This is exactly what Judas was. Friendship with the world is hostility to God. Judas demonstrates his friendship with the world by betraying his relationship with Jesus Christ. He was an intimate of Christ and he betrayed Jesus Christ. Just as a person would betray a spouse in marriage. Adultery does not dissolve the marriage. This is a picture of someone who no longer has fellowship with the spouse. Adultery severs fellowship. **Therefore whoever wishes to be a friend of the world makes himself an enemy of God.** Becoming a Judas is a terrible thing. Fellowship may be broken; but the status of marriage is not. A relationship remains even in name only. Likewise the believer remains in a relationship

with Christ as an adulteress in a relationship with Christ, although estranged from him. He became a friend of the world, but still related to Christ through an eternal relationship.

8. Let's have a look at the most damaging piece of evidence against Judas being a believer. Luke 22:3 **Then Satan entered into Judas called Iscariot, who was of the number of the twelve.** John 13:27

So let's examine the problem of demon-possession. Εισερχομαι is the word used here.

The disciples argued about some silly things; so Judas may have hung out and felt superior to them.

Lesson #0235 James 4:4 1Tim. 4:1 Life of Christ 3/4/2012 1Sunday

We are going to see the difference between believers and unbelievers. A life that is potentially filled with peace and contentment in adversity or in blessing. We have eternal rewards in heaven. These are things which the believer has and the unbeliever does not.

What about the believer who fails to utilize the grace assets provided by God. The one who fails to live the spiritual life in any credible way; who never makes use of his grace assets? Certainly, once saved, always saved. They can renounce their Christianity; they can believe, and 2 seconds later, never look back. Salvation cannot be forfeited. It is guaranteed by the immutability of God.

So what about the temporal existence of such a believer? We have called such believers reversionism in Berachah. In a nutshell, the believer who falls back into his old life is a reversionist. We all fail and sin, but the reversionism does not get back into fellowship. This is the believer without doctrine. The only left for such a person is the cosmic system.

No one can think divine viewpoint without doctrine in the soul. The reversionist does not have doctrine in the soul, so he cannot use or apply it. He can produce, at the best, human good. He does not glorify God; he does not serve God in this life. He is capable of just as much evil as the unbeliever.

In this regard, we are examining Judas Iscariot. He is the world-renown traitor. When speaking of a traitor, his name is prominent. He betrayed the God-man to death on the cross. He betrayed his and the world's Savior. As an Apostle chosen by Christ, he also had a facade of self-righteousness. Evil covered by a facade of self-righteousness.

So was Judas an unbeliever or not? We have been determining that over the past few nights. At first blush, we would assume that Judas is an unbeliever. He was a thief (although plenty of Christians are thieves). Beware of Christian friends who promise to get you a 10% return when no one else can do that. Judas skimmed from the very coffers of Jesus Christ and His ministry. This would indicate that Jesus had no real regard for our Lord's ministry.

Jesus called Judas a devil in John 6:70. And the 3rd case is, John 13:27 where Judas appears to be indwelt by Satan himself.

There are factors that suggest that Judas was a believer. He was chosen as an Apostle as one of the 12. He was given the responsibility of being a treasurer. Also, Judas would have had a close relationship with Christ simply because he was an Apostle and the treasurer. He was treated as an intimate friend and with honor. Judas requested to be sat at the place of honor, and Jesus allowed for this. That is, at the very least, a picture of having a relationship.

Jas 4:4 **Adulterers and adulteresses! Do you not know that the friendship of the world is enmity with God? Therefore whoever desires to be a friend of the world is the enemy of God.**

Believers are called here adulterers and adulteresses. It is a metaphor. Addressed to a believer who is unfaithful. **Friendship with the world is hostility toward God.** Adultery, in and of itself, does not dissolve a marriage. This is a warning to the believer not to violate our relationship with the Lord. Who are you friends with? Who are you an enemy with? Believers are married to Christ; unbelievers are not.

4. All 12 Apostles could cast out demons and heal the sick. Unbelievers cannot accomplish such things. But we have never seen Judas cast out any demons. These points look good, but none of these are conclusive.
5. Matt. 10:20 **For it is not you who speak, but the Spirit of your Father who speaks in you.** The indouement of the Holy Spirit was given to the great heroes of the Old Testament and to believers in the gospels. Only believers could receive the Holy Spirit.
6. But we are left with the big problem; Judas is indwelt by Satan. An unbeliever can sink to the bottom of the ocean; the same is true of the unbeliever. Would this rule out being a believer? The Greek word is εἰσερχομαι, which definitely has the meaning of Satan entering into or going into a person. It can have a figurative meaning. It can refer to a desire that comes upon a person.

If a desire comes over you, you are open to this temptation and you are willing to succumb to it. This is what happened to Judas. The desire came upon him and he acquiesced to Satan. This sounds like a process of reversionism. This could simply be the culmination of Satan control of an unbeliever.

Greek words, like English words, do not have the same meaning in every context.

All of this evidence put together points to Judas as a believer; and εἰσερχομαι can simply mean being under the full influence of someone else. Satan controlled the thinking of the mind. Bobby is hairsplitting here. But now we are looking at a man who is ostensibly a believer who also is so influenced by Satan that he no longer

1Tim. 4:1–3 **But the Spirit expressly says that in the latter times some shall depart from the faith, giving heed to seducing spirits and teachings [doctrines] of demons, speaking lies**

in hypocrisy, being seared in their own conscience, forbidding to marry, saying to abstain from foods which God has created to be received with thanksgiving by those who believe and know the truth.

Judas, betraying Jesus, was likely a process of thinking. A process of reversionism with that final heinous result.

Judas as a Believer

1. This indicates that Satan was completely influential in Judas' thinking. 1Tim. 4:1 when Judas was first appointed to the 12, Satan was not involved.
2. Judas made the decision.
3. He was not forced to do this by a Satantic possession as if he had no will of his own, which is characteristic of demon-possession.
4. This mitigates against Satan's possession.
5. Betrayal was the progress of satanic influence. Culminating in the act that Judas did.
6. Satan was involved in the process, as he would have been in any downward spiral of of some reversionist. Satan can influence us to betray our faith. Acts 5:3–5 **But Peter said, Ananias, why has Satan filled your heart for you to lie to the Holy Spirit, and to keep back part of the price of the land? While it remained, was it not your own? And after it was sold, was it not in your own authority? Why have you conceived this thing in your heart? You have not lied to men, but to God. And hearing these words, Ananias fell down and expired. And great fear came on all those who heard these things.** Satan filled his thinking, his heart, which indicates monetary lust. Ananias was not indwelt by Satan. He was utterly influenced by such thinking; but there was no bodily possession.
7. Satan influence is what happended to Judas.

Lesson #0236

John 4: Life of Christ

3/4/2012 2Sunday

Bobby can tell that we are not totally convinced yet. Bobby has already decided himself.

John 13:47 **And after the morsel, then Satan entered into him. Then Jesus said to him, What you do, do quickly.**

Εισερχομαι

1. This εισερχομαι motioning toward Judas by Satan leading him into deep reversionism. This does happened to believers.
2. Judas was overwhelmingly moved to betray Jesus.
3. This desire to betray was activated by Satanic influence. There was plenty of time for Judas, as a believer, to sink into the depths.
4. All of this is commensurate with what happens in the thinking of the reversionist. The same process.

5. Satan has tempted the volition and the mentality of Judas's soul; and his conscience as well. Satan is very good at this. Judas gave full assent to the influence. Eve is an example of giving into Satan's deception.
6. In this way, Satan took full advantage of these circumstances by manipulating a complete reversionist. A complete influence; the thinking of Satan himself. Believers can think utter human viewpoint.
7. This was easy for Satan, as Judas was thinking with total arrogance in complete carnality, allowing his lust pattern to run amuck.
8. Satan's name is arrogance. This is Satan's original sin. That is arrogance. He transfers this to anyone who accepts this, to anyone who thinks this way. For Satan, this is the big one. This is every bit as big as Adam and the woman. What better way than to cozy up to someone with an intimate relationship with Jesus Christ.
9. Judas had a desire to betray Jesus awhile before. Luke 22:4–5 **And going, he talked with the chief priests and captains, how he might betray Him to them. And they were glad and they agreed to give him silver.** Satan put into Judas's heart this betrayal for money. There is the contract to betray and the actual betrayal. Judas had volition and he accepted it, but Satan had influence over him. Some people have almost complete influence. Satan does not have bodily possession of him. Judas can be a believer and still under complete mental influence by Satan. He was addicted to the money. He could not resist.

So, what difference does this all make? It makes no difference to the narrative of the gospels. Judas betrayed Jesus; believer or unbeliever. We as believers in Jesus Christ can appreciate the depth that we are able to fall as believers. Believers can think and act just like any unbeliever. We can behave like the worst of unbelievers. If Judas is a believer, how much more does this mean that we can fall. This is a perfect example of how far our lusts can take us. All of these things that Judas did could reveal the depraved soul of a believer.

The volition of the unbeliever or the believer is the issue here. Judas had every opportunity as a believer to grow or as an unbeliever to grow spiritually. The disciples did grow spiritually. Judas' thinking originated from his volition and they resulted in his actions. Judas began with monetary lust and he ended up in the depths of degradation.

Judas' thinking was not renovated and his sin nature was unchecked. No rebound; no spiritual growth so what was sucked into his soul were the doctrines of demons. He who does not advance, retreats; such a person has no spiritual life. In the selection and treatment of Judas is, God's love toward us does not change. Jesus Christ died for His betrayer. He said, "Forgive them, for they know not what they do."

One moment of faith, on the cross, **"Today you will be with Me in paradise."** The extent of God's grace is unlimited. No matter what we have done, we can be saved. The grace of God is sufficient for every sin, every failure. Think of it, Judas Iscariot a failure; and yet, he is in heaven, if he was a believer.

What took Judas to this point of betrayal. Judas, like many of the disciples, believed that Jesus as Messiah would ultimately lead an insurrection against Rome. That was the political understanding of Jesus. However, about a year into it, it became clear that is not what Jesus would do. Perhaps Judas was disillusioned and maybe feeling a bit betrayed. He was ready for the revolution. He was impatient and ambitious, and if a believer, this would be the start down the road of reversionism.

He may have rationalized this to himself. "If Jesus is the Lord, there is nothing that they can do against Him."

Some final thoughts: we should not doubt the integrity of Jesus' choice of Judas. He never made a mistake; He never sinned. This was a perfect decision. Did he have to be a believer? Was he a believer? Bobby thinks so. Jesus makes repeated appeals to Judas throughout their association. Jesus probably gave special time to Judas. Bobby has had a number of people in his life that he was uncertain whether or not they were believers, including one person who was in the pulpit recently. Judas' betrayal of the Lord does not mean that God foreordained this betrayal. The determination of God versus the free will of man. Do we have volition or not? We are responsible for our own decisions. We are not Islamic. They kill someone and they say, "That is God's will." They take no responsibility for it. Judas had real free will and he made real decisions which led him in this direction.

God's omniscience knows everything. He already knows what will happen. That does not mean that He predetermines what will happen. This was the case with Judas. The omniscience of God and the free will of man.

Lesson #0237

Luke 5: Life of Christ

3/7/2012 Wed

Final Thoughts on Judas Iscariot

1. We should never doubt the integrity of our Lord's integrity in selecting Judas to be an Apostleship; he was not taken in name only. Judas was one of the twelve. He had to view Judas as a disciple with potential; he had potential just as the others did; and he could choose for or against Christ. Our Lord makes repeated appeals to Judas throughout their association in many different ways. He did this even though He knew that Judas would be the betrayer. If the grace of God can be extended to Judas, then certain to us.
2. The foreknowledge of God of Judas's betrayal does not mean that God foreordained His betrayal. He knew what Judas would do. There was a legitimate choice. Bobby likened Judas to a drug addict. He took drugs recreationally; but as he takes more and more, he is pulled into it more and more. Parallel to Judas and his monetary lust. He got to the point where he was nearly controlled by Satan.
3. Judas was never a true follower of Christ in the sense of true spiritual advance. He never advanced spiritually, even though he had a genuine relationship to Christ as a disciple; and this relationship cannot be overlooked.

4. There is no doubt that Judas dealt with Jesus in a close personal way; he was one of the disciples and he handled the treasury. This means interaction with our Lord.
5. It is impossible to say with exact certainty what Judas spiritual status was. It is certain that over a period of time, resentment for not seeing the kingdom come in, and he wanted to see the Lord begin the revolution; and it was fanned by jealousy and greed and by Satan's influence. He appeared on the stage of Biblical history to show the rejection of Jesus Christ as Savior and that is rejection which helps us to understand negative volition. There is the other side of it; the dangers of reversionism.

Bobby is convinced that Judas is a believer, but a reversionistic believer.

4 Reasons by Judas Was a Believer

1. He was chosen by Christ as a disciple.
2. He had the power to cast out demons and to perform miracles. They all had this power.
3. Clearly, the 12 were indued by the Holy Spirit to preach the gospel to the house of Israel; to preach the kingdom.
4. Although Judas was deeply under the influence of Satan, he was not bodily controlled by Satan.

How can be apply this? Do not be surprised as to what believers in reversionism can do. Do not be surprised as to the depths that they can fall to. Judas has a relationship, but he betrayed a friend. Jesus treated him as a friend. He was even given the sea of honor at the last supper. Do not conclude that such a person could not have been saved in the first place. He would be a poster child for that understanding. Judas is a monument to the degradation of reversionism.

Next increment will be the sermon on the mount. Matt. 5–7, which is about as much space as is given to any sermon. Sermon on the plain, in Luke 6.

Jesus believed in repetition; so He believed in saying a sermon more than once.

Bobby knows how much Bob's ministry meant to them and many never sat in the church. Many have grown up by means of Bob's ministry. Electronic means may be the primary way that we can learn doctrine in the future if our nation moves more and more toward the persecution of Christianity. Already some portions of Scripture are being called hate speech and hate speech is against the law.

This is the devil's world; the truth will be assaulted. We have been very blessed by this nation because we are on the cusp of seeing that no longer. Some day, Bobby many not be able to preach certain portions of the Bible. Bobby is bound to teach the Scripture.

We should think about where we stand with regards to Bible doctrine and things are happening and religious liberty is being challenged slowly but surely.

The subject of the sermon on the mount is five-fold. It is called this because He first preached it on a mountain. There are 5 subjects that would be covered.

The 5 Subjects

1. The character of God's kingdom promised by God to Abraham and offered by Jesus Christ at the 1st advent. Only the Olivet discourse is entirely recorded in Scripture. This is the longest sermon that Jesus spoke. Clearly, this sermon is about God's kingdom. This is a legitimate offer. This is the context of Matthew.
 - a. Matt. 1:1–17 the genealogy of the King descended from Abraham and David.
 - b. Matt. 1:18ff birth of the King
 - c. Preservation of the King. Matt. 2
 - d. Matt. 3:1–5 the herald to the king, eating honey with a camel haired coat.
 - e. Matt. 3:6–17
 - f. The temptation of the King. Matt. 4:1–11
 - g. The ministry of the King to Israel. Matt. 4:12ff
 - h. Matt. 5–7 is the sermon by the King about the Kingdom.
2. The characteristics of righteousness.
3. It clarifies Christ's relation to the Mosaic Law and a true interpretation of the Law.
4. It delineates Christ's rejection of the doctrines, the practices and the whole way of life for the pharisees.
5. Jesus instructs those who desire to enter the kingdom; the characteristics.

Who was the audience for this sermon. There are the newly commissioned 12 disciples, just made Apostles. Also, in the sermon on the plain. First spoken to those considering the Kingdom of God and Christ's relationship to it. They needed to know the relationship of Jesus Christ to it. He was king. It was also given to an audience as an exposition to the righteousness of God, as connected to those who would enter the kingdom.

This is one of the most misunderstood passages in the Word of God. It has been butchered. Many have thought that this sermon proposes a way of salvation. It includes attitudes and functions of those with a relationship to the kingdom. This was never meant as a sermon leading to salvation. If that were the intent, then salvation would be based upon good works and character. But the violates Scripture.

There are many who see this as the Bible. It is all they know. The famous beatitudes, as an example. This is the way of life in the promised kingdom, but not the way to salvation. People take being a peacemaker as the way of salvation. That is not the point. These things will not be accomplished until the kingdom, which is the second advent.

In reality, this is a practical address to the Jewish people in this time. We must keep this dispensational point in mind. This sermon is directed to a specific dispensation, in the dispensation of the Hypostatic union, but not given to the church. It was given to Israel but it does have application for us today.

The Kingdom and the Sermon on the Mount

1. In speaking this sermon, Jesus is looking forward to His kingdom.
2. The attitudes in His kingdom.
3. This was given to Israel in the time of the 1st advent.
4. This defines what the kingdom would be like even though the kingdom would be rejected. You wonder, "Why wouldn't they want this?"
5. The kingdom described in this sermon would not come to fruition until the return of the King of Kings. That is the dispensation of the Millennium which is the fulfillment of the sermon on the mount.

Israel, Hypostatic Union, the Church, the Millennium. The King arrives and makes a legitimate offer.

Here Is What Is Being Offered

1. The main purpose for which the sermon was given was to define the kingdom that He was offering. This is given one year of His ministry. "Here is what I am offering."
2. The sermon has application to the future millennial kingdom. What we are hearing and studying will be fulfilled at the 2nd advent.
3. This is not primarily about the Millennium. This is in preparation for the Millennium.
4. This sermon was given so that those who would enter the kingdom would understand how life would be conducted once the kingdom was instituted. This is for those entering the kingdom. It was being offered during the age of the Hypostatic Union.
5. This sermon describes life in relationship to God in the kingdom.
6. You cannot separate this sermon from its fulfillment in the Millennium. This was a legitimate offer. It was a dispensational presentation to Israel.

Lesson #0238

John 4: Life of Christ

3/8/2012 Thurs

Bobby believes that he confused us last night. Dispensation of Israel; the Dispensation of the Hypostatic Union; and the Church Age.

Bobby has a diagram and there is a timeline where the Sermon on the Mount is found. Abrahamic covenant is in 3 parts. There is the royal line, which begins with David. David is God's choice. The royal line was started with David. He was the fulfillment of that royal line. 40 days after our Lord is ascended, we have the day of Pentecost. The sermon is not for the church; the sermon is for Israel. It is spoken to Israel; the context is Israel. There is application which can be made for believers in the Church Age.

The regathering of Israel in the land and they are surrounded by 4 great armies. They will look to wipe out Israel so that there would be no kingdom. This is what Satan would like to do...to destroy the Jews.

Putting a Time Frame to the Sermon on the Mount

1. The sermon is a dispensational presentation to Israel.
2. This sermon has nothing to do with the dispensation of the church as such.
3. The sermon is a part of the legitimate offer of the kingdom during the age of the Hypostatic Union. This is a legitimate offer. Jesus would have fulfilled His covenant promise, but it was rejected.
4. The sermon contains certain things. Most the criteria for living in the kingdom when it is instituted.
5. The Jews in our Lord's day could not look back on Church Age doctrine.
6. The Christian way of life has parallels to the characteristics found in the Sermon on the Mount. The Jews could compare their lives to what Jesus described. There is a parallel there. In doing this, we understand the grace of God.

The fact that this offer was rejected does not make these characteristics any less real or the offer any less real. This sermon is not about the Millennium even though it is fulfilled in the Millennium. It is found in the context of the gospel. We must consider the Scripture in terms of when it is written.

The Sermon on the Mount Is about Jesus Offering the Kingdom Then

1. Matt. 6:10 **Your kingdom come, Your will be done...** The King had arrived. He was there. Jesus was speaking of the time during which He lived. He was there in the Hypostatic Union. That was His offer to the Jews. God's will would be done, but not in the 1st advent because the Jews rejected our Lord. God's will should have been done at this time, but Jesus was rejected. The King had arrived, so this statement looks forward to the kingdom that Jesus offered right then at that moment. Jesus was not looking toward the Millennium, but this was a legitimate offer to the Jews of His day.
2. If the sermon was all about the Millennium, then Jesus would have not covered persecution for righteousness sake. That will not be a part of the Millennial kingdom.
3. The sermon was not solely about the Millennium. If it were, then instructions on divorce would not be necessary. There were instructions on divorce. Jesus focused on the time in which He lived.
4. False prophets, fear or need would not have mentioned if Jesus was speaking of the Millennium.

Points on the Sermon on the Mount

1. These things have application to the time of Jesus.
2. This sermon is not about the future millennial kingdom.
3. The sermon is not directed as the way of life in the Church Age.
4. The sermon has application to us, but it is directed toward Israel.
5. The Sermon on the Mount was directed primarily to those who heard it in the age of the Hypostatic Union.

6. Since the kingdom was not initiated at that time, the sermon as application to the future Millennium when the particulars of the sermon come to fruition.

There were at least 2 sermons that were very similar, but given at two different times in two different locations; and they were given to several different audiences. They were given in many locations around Galilee. The first Sermon on the Mount was directed toward those who would help Him deliver this message to the Jews.

There was a crowd wherever Jesus went, and it is no different here. He climbed the mountain and then He sat down and His disciples came to Him. Only the 12 came to him at this time.

Matt. 5:1 Seeing the multitudes, He went up onto the mountain. When He had sat down, His disciples came to Him.

This sermon was deliver primarily to His inner circle of disciples. There may have been some others with Him. When He climbs this mountain, Jesus has something in mind. He separates Himself from this huge crowd.

We have no idea what mountain this was. This was probably near Capernaum near Galilee, but we have no idea beyond that.

Matt. 5:2 He opened His mouth and taught them, saying,

Why Were His Disciples the First to Hear

1. This was a crash course to indoctrinate His disciples into the kingdom; here is what the Kingdom of God is all about.
2. Jesus teaches this sermon to train his staff to deal with those who would show up. He must train them all. He is teaching a staff to preach.
3. It will be these disciples who will aid Him to give this message to the house of Israel. They've got the power and the content and the direction.
4. This is the message that they were called upon to preach.

"I am offering a kingdom" and this is all about what that kingdom is. This is so the disciples will know what is being presented.

Information for Disciples on the Kingdom

1. There must be a reality of this promise.
2. The sermon was a concrete set of standards by which life will flourish in the kingdom.
3. It was also a set of standards for those who enter into the promised kingdom in relation to the King of Kings.

4. This sermon was a description of living in the kingdom. Jesus was telling them what it would be like. This is almost what our eternal future is going to be, given to us in 3 chapters.
5. This sermon must be taken in complete seriousness. In that moment in which they lived, Messiah was present. If the King was there, then only He could describe the Kingdom. This was the absolute truth.

Other Things to Remember

1. Once the King is rejected, the church was instituted as the new institution. The plan of God rolls on after our Lord's crucifixion. The nation will not be seen again until the end times. This sermon is not about us; this is a new dispensation.
2. We do not live under the auspices of the Sermon on the Mount. This sermon is proclaimed from hundreds of pulpits without any clue as to what this is. The kingdom will be populated by resurrected believers and non-resurrected believers.
3. There is application from this sermon for our lives today.
4. Some of the attitudes in the beatitudes presented here are the attitudes of the believer advancing to spiritual maturity. This can be developed through out spiritual life.
5. This sermon is a yard stick as to our attitudes in relation to our spiritual life and to others.
6. There are instructions here for us to hear and to metabolize. That will be our application. It is doctrine at the same time.

This sermon was no short sermon. Maybe He took a break. It took awhile because the disciples were supposed to assimilate this. They would hear this several times.

Luke 6:17 **He came down with them, and stood on a level place, with a crowd of his disciples, and a great number of the people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him and to be healed of their diseases;**

There were a huge number of believers and this was a mixed group of disciples. Those who believed in Jesus Christ at this time became Israel and they would have been a part of the kingdom. The message went to the gentiles are the Jews rejected it.

Luke 6:18 **as well as those who were troubled by unclean spirits, and they were being healed.**

When Jesus is in a crowd like this, He is surrounded; the people want to be healed.

Luke 6:19 **All the multitude sought to touch him, for power came out from him and healed them all.**

And now He gives this sermon to a whole new group. This is a mob scene.

Luke 6:20 He lifted up his eyes to his disciples, and said, "Blessed are you who are poor, For yours is the Kingdom of God.

it was tough to teach the Word of God because these people would move closer to Him to touch Him. People have been sick for years and all they had to do is touch Him in order to be cured.

Lesson #0239 Matt. 5:1–2 Luke 6:17–20 Life of Christ 3/11/2012 1Sunday

Communion Sunday. The Passover of the Jews, the Passover supper of the Lord when God passed over the houses where He saw the blood. There was the judgment against those who did not paint the blood on their doors.

On every subsequent Passover, the blood of the slaughtered animal represented the substitutionary sacrifice.

1Peter 1:19 John 1:21 Jesus is called the Lamb of God. The literal blood of the sacrificial lamb was sprinkled on the Mercy Seat once a year by the High Priest. By painting this blood on their doorposts, they were expressing their faith in God.

The Passover also represents freedom, the emergence from Egyptian slavery. This is a graphic picture of God freeing his people. The Passover recognizes redemption.

God's provision for freedom from spiritual death, we stand behind Christ, as represented by the blood on the doorposts. **Christ, our Passover, has been sacrificed.**

The Jews did not have permanent doors for the 40 years that they were in the desert. Drinking from the cup and eating the bread were symbols for them, as they did not have doorposts for those 40 years.

Wine was used throughout the Old Testament for the joyful experience of residing in the kingdom. So, at the Last Supper that the disciples shared with the Lord that He used the bread and the cup to commemorate this night.

Jesus gave a new significance to the bread and the wine. He converted the Passover ceremony to the Eucharist. The absence of the leaven is the virgin birth and this is the sign of the Messiah. The leaven is the sin nature, passed along through the male. It is through this virgin birth that the God-man is brought into this world, identified as "God with us."

Jesus is said to be the Creator and Sustainer of the Universe. He has all of the characteristics of God. There are names given to Him which identify Him as God. His name in the Greek is a name for God.

Miracles were performed by Him as a sign of His Deity.

He was clearly human; a human personality; mentality and will and emotion and He suffered from human limitations; He was hungry, thirsty and He faced temptation. He died and was buried.

Jesus Christ was called the Bread of Life, which emphasizes the impeccability of the Person of Christ. **And having taken the bread, He broke it and gave it to them. "This is My body which is broken for you. Take it."**

The Eucharist is our way of remembering and giving thanks for what Jesus has done. **"This keeps on being My body."** Jesus had to become true humanity. The disciples were to be reminded of His human body. In the Old Testament when the Jews ate the Passover Lamb, this was their faith in the coming Messiah. For us, eating the bread is a picture of the same faith that we exercise in Jesus Christ.

Jesus will keep on having a body forever. He required a body to go to the cross. In His resurrection body, He will continue to be the God-man forever as the celebrity of the universe.

The blood of Christ has tremendous application. Luke 22:20 **in the same way, He took the cup after they had eaten, saying, "This cup, which is poured out for you, is the New Covenant of my blood."** Jer. 31:31–34 where God promised the forgiveness of sins where the shedding of blood was promised for the forgiveness of sin.

The animal sacrifices were set aside, along with the images of such thing, like the lamb's blood on the sides of doors, and these were replaced by the cup.

Jesus provided that on the cross; like the spotless lamb who represented this for 2000 years, our Lord died physically on the day of the Passover. He revealed that He was the only Savior, the Passover Lamb of Israel; this symbol was now reality.

What we do in the eating and the drinking are nonmeritorious functions of life. Any normal person can do these functions. The means of appropriated the work of Jesus Christ does not depend upon the merit of the one who believes. Anyone can eat and drink; and anyone can believe in Christ. These things are a perfect picture of the grace of God and the non-meritorious quality of our faith in Him.

The Passover Lamb was a meal which represented fellowship with our Lord. When we take the bread and the cup, we have communion with Him.

The disciples would preach that the kingdom was here. He was the king; He was the Messiah. They would say that the King and the kingdom had arrive on this earth. This was the legitimate offer of a kingdom to Israel.

They were given God the Holy Spirit in order to proclaim this kingdom. You must have a content to present. The disciples had no such content. They needed some intensive training to present their message.

Matt. 5:1 Seeing the multitudes, He went up onto the mountain. When He had sat down, His disciples came to Him.

Matt. 5:2 He opened His mouth and taught them, saying,

Jesus later came down and gave the same sermon to those who were down below.

Luke 6:17 He came down with them, and stood on a level place, with a crowd of his disciples, and a great number of the people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him and to be healed of their diseases;

There were unbelievers there to hear Him as well. The people were looking to be healed. This mob was being primed for the greatest sermon ever given. Those who were healed and those who saw them healed questioned Who this was.

Luke 6:18 as well as those who were troubled by unclean spirits, and they were being healed.

Luke 6:19 All the multitude sought to touch him, for power came out from him and healed them all.

He gives this same sermon, but addressed to a larger group of disciples and to a huge crowd of others.

Luke 6:20 He lifted up his eyes to his disciples, and said, "Blessed are you who are poor, For yours is the Kingdom of God.

The place in Biblical history is the Dispensation of the Hypostatic Union. Christ came to Israel and He offered this kingdom to them; it was a legitimate offer and they rejected it, so the offer was postponed.

The Church Age began 40 days after our Lord ascended into heaven. He commissioned the 12 as Apostles to the church.

This sermon is not to Church Age believers, but specifically to Israel, with application to believers in many dispensations.

When the Church Age ends at the exit-resurrection of the church, all believers are gone and only unbelievers remain. Then there is the greatest time of trouble that has ever existed.

There is a buzz from the crowd. Who is this Guy? What does He have to say? This will be the greatest offer in all of history, the offer of the Kingdom of God. The people wanted some facts; they wanted to know.

Matt. 5:2 **He opened His mouth and taught them, saying,**

Jesus would give them the platform of the coming kingdom; and these are principles, more than an ethical code. This was far beyond an ethical code. This sermon is often taught as more than an ethical code. Certainly moral standards were contained in this sermon, but there was far more than that.

Humanity on its own is incapable of bringing in such a utopia. What Jesus was offering to this crowd were many of the principles which have stood for all time. This is the Abrahamic Covenant. And many would reject this kingdom and the King Himself.

The Lord begins what is essentially two sermons; a sermon on the mount followed by the sermon on the plain. These men would aid Jesus in the proclaiming of the kingdom.

The pharisees who were there did not challenge the righteousness of this kingdom. They believed that only the righteous would be accepted and that they would be first; as they kept the Law. They were righteous in their own eyes. The Sadducees practiced the ceremonies and they believe that was their righteousness. Jesus was going to destroy the phoney righteousness of these phoney leaders. This was not pharisaical righteousness that qualified the Jews to live in this kingdom. So, what kind of righteousness was necessary? That is what the Sermon on the Mount would present. Most of the people there had heard nothing but the legalism of the pharisees.

The people now had two different concepts of righteousness. Works righteousness and the other was what Jesus proclaimed to them; faith alone in Christ alone. Repentance. Changing their minds about Christ. Who was He? What did He present?

Jesus gave a positional righteousness. This is called justification. Righteousness was imputed to Abraham when he believed in Jehovah Elohim. That positional righteousness given by God is the righteousness necessary in order to enter into the kingdom. But to the pharisees, it was all about legalism.

Christ offered Himself as the only basis for righteousness; it was His righteousness and His alone; not the works demanded by the religious leaders. Having the righteousness of God despite having a sin nature. We are not righteous in His sight; we are given His righteousness from a moment of faith in Christ. Jesus is the Messiah and He is our righteousness. No one gets into the kingdom except through Him.

There is an experiential righteousness in the kingdom. The offer here is legitimate to Israel in the 1st advent. The Jews did not know that this would be postponed. Christ repudiated the pharisaical interpretation of the Law as a means of salvation.

Jesus would correctly interpret the Law to show what God demanded, which was different than the pharisees demanded.

There are pharisees watching Him and listening, at least in the 2nd sermon, and they should know enough of the Law in order to re-calibrate their thinking.

Our Lord was offering a revolutionary idea for a kingdom that was brand new.

This sermon is not about the way of salvation. It is about a way of life in the kingdom. There is no salvation offered in this sermon. It has been misinterpreted as the means of salvation, and that is incorrect.

Conclusions

1. The Sermon on the Mount was an exposition of the integrity of God. God was revealed along with His expectations. These sermons taught God's integrity.
2. It reveals what a righteous God demanded for entrance and living in the kingdom. It begins with faith alone in Christ alone.
3. This was justification from the grace of God.
4. This sermon is how life would be lived in relationship with God in the perfect Kingdom of God. It was all about a relationship with God.
5. That is what we can call experiential righteousness. This is the believer's spiritual life. These characteristics and attitudes that we will study is the perfection of what will happen in God's kingdom. And it should be obvious that we cannot live up to these descriptions. As we continue to grow, these attitudes and behavior will be developed, albeit not perfectly.
6. Christ's ideal of righteousness is set forth in this sermon. The righteousness of the kingdom and the guidelines for living in the kingdom of heaven.
7. Clearly, upon hearing this sermon, it was clear that man could not, on his own, to generate the righteousness of life herein required. That is all about the grace of God. The kingdom was not about works righteousness. The kingdom was entered by faith alone. We live in the kingdom by the assets that He has provided. The kingdom screams grace of God.

At this point, since Israel, in the 1st advent, rejected the offer that Christ made, we can think of this as the millennial rule of Christ under perfect environment.

An Outline of the Sermon

1. The king describes the true subjects of the kingdom. Matt. 5:1–16 their character is made known, and these are called the beatitudes, meaning beautiful attitudes. And the influence that they have; salt and light.
2. The King's relation to the Law is described. Matt. 5:17–19 He expanded and fulfilled the Law.
3. The King clarifies the Law. Matt. 5:20–48 the insufficiency of ritual righteousness. He clarifies the law regarding life, speech, love in this portion.

Luke 6:24–26 "But woe to you who are rich! For you have received your consolation. Woe to you, you who are full now! For you will be hungry. Woe to you who laugh now! For you will mourn and weep. Woe, when men speak well of you! For their fathers did the same thing to the false prophets.

Bobby reads the next 10 or so verses with a small amount of commentary.

In our country, we have been blessed with great freedom. However, there has been persecution in many other countries.

The ancestors from Moses on when the nation was formed. The prophets were the purveyors of doctrine. The writers of the Old Testament. The Jews in their day persecuted them and spoke evil against them.

The beatitudes begin with the Greek word μαχαριος. The pharisees in the day of our Lord understood this to be wealth and riches and position. However, this really should be understood to mean *happy, fortunate*. These are beautiful attitudes. This is all about an attitude that is resident in the believer who has an intimate relationship with God. It is from the inside out and not from the outside in.

The blessings or happiness of the beatitudes exists as the mental attitude of sharing the happiness of God. It was passed along to us by His grace. It is the attitude of sharing the happiness of God. They also reflect the standards of God's righteousness for His kingdom. These qualities are not qualities that would meet pharisaical standards. When the pharisees heard this sermon, it did not turn them on. They could not equate being poor or weak with contentment and happiness and righteousness. They were wealthy and they were arrogant. Poverty did not illustrate well-being to them; that was punishment in their thinking. The poor were not being materially blessed; they were not being blessed and they were not being made happy. This sermon is an indictment on the thinking of the pharisees. They are the law-keepers, the extremely self righteous. Jesus compared those qualities with the true internal attitude of righteousness. The internal qualities of integrity and spiritual maturity.

To the pharisees, the kingdom means more wealth and independence from Rome. Jesus, instead talks about attitudes and talks about a way of thinking.

The beatitudes are for believers; no one enters the kingdom as an unbeliever. Nor do attitudes of secular humanism get you into the Kingdom of God. These attitudes define the characteristics of believers in the Kingdom of God. This is not impossible.

People strive in their humanism for utopia. This can only be brought about through tyranny. These attitudes will exist in the kingdom in perfection; and they can exist in spiritual growth. In listing the beatitudes, it will be clear. They will never exist to perfect in this life because we have a sin nature. We are not capable of fulfilling these totally. We are totally depraved.

We are righteous, no matter what a lousy person we are. That is salvation righteousness. Then there is the kind that is developed as we grow spiritually. As we execute the Christian life and grow, we spend more and more time in fellowship and in growing; but this is never perfect. We cannot fulfill these attitudes to perfection.

Developing Christian character is the process which we develop under spiritual growth.

When the Lord returns, the Tribulation martyrs will be raised apart from the sin natures. There will be all of the Jews from the Old Testament who are raised up. Then all of the believers will be raised who died during the Tribulation. Then we will see a Kingdom of God on earth taken to the fullest extent.

This sermon is an indictment of the pharisees. As we go through these beatitudes, remember this:

Summary So Far

1. The sermon has application to believers in every dispensation.
2. These attitudes should be applied as character traits to which we aspire, albeit imperfectly. We do not develop these characteristics one at a time, a day at a time. We just grow up spiritually and these characteristics become a part of our growth.
3. As we grow, all of the attitudes develop. The means of gaining those aspirational attitudes is spiritual advance to build experiential righteousness. We are saved and we have God's righteousness. In this life, we are mandated to grow and develop this experiential righteousness.
4. This is living in fellowship with God by consistently applying the rebound technique.
5. Consistent spiritual growth to spiritual maturity. This way you live the spiritual life to the maximum.
6. The Christian way of life is the manifestation of experiential righteousness.
7. Experiential righteousness includes serving the Lord and glorifying God in our temporal lives. Our attitude in life glorifies Him. How can I be poor and glorify God? Do I need to give everything away and follow Him?
8. Experiential righteousness is the basis for divine blessing and happiness for the advancing believer.
9. This is about a certain attitude that occurs in spiritual growth. This is thinking.
10. This will be ultimately realized in the resurrection body.
11. The attitudes revealed in these verses can be attained at least in part by believers advancing in the spiritual life.

Lesson #0242

Matt. 5:3 Luke 6:20–21 Life of Christ

3/22/2012 Thurs

Jesus says, right at the start, the Kingdom of Heaven. Luke says something different, "Blessed are the poor, for theirs is the Kingdom of God."

πτοχος this is one who depends upon others for support. They must beg for food or money just to survive. These men are now very poor; they left their businesses behind them. Matthew had a lucrative tax business with a large mansion; and James, John and Peter had a great fishing business.

So, what is Jesus saying? Why are the poor so much better off? It is not because the poor are inherently virtuous. That is a Marxist idea. The wealthy capitalists monopolize all of the wealth; they have raped all of these countries and the virtuous working man is enslaved and in poverty. The proletariat will one day rise up and take over the world in great virtue.

No matter what our economic class, we have a sin nature. The poor can be as greedy as the rich. Greed is an attitude. It is not how much you have or how little you have. Are the Occupy Wall Street people inherently virtuous? Crime is rampant and they make a mess of every place that they reside. Virtue does not reside with the poor exclusively.

Matt. 5:3 **"Blessed are the poor in spirit, For theirs is the Kingdom of Heaven.**

Why Are the Poor Fortunate?

1. They are followers in Jesus Christ. They have a place in the Kingdom of God forever. Jesus speaks exclusively to the 12 on the mountain. They have given up what they had before.
2. Being poor in this life is much better than being rich on earth and having no part in the wealth of the kingdom. This sermon is not in any way about the means of salvation. This is an offer of the kingdom. It is the way that those in the kingdom think.
3. Material things are secondary to entry into the Kingdom of God. They are a long ways behind. Being a follower of Christ, even in poverty, was inherently good. This was a group of who supported and Judas was the treasurer who was inherently greedy.
4. This was encouragement of the disciples who followed Jesus Christ in poverty. They have more wealth coming to them. The poor are fortunate because of the wealth that they will inherit in the Kingdom of God. To some, that may not seem satisfactory. When you compare a few years of poverty, there is no comparison. If you are mired in poverty and you don't see a way out, the eternal kingdom may seem a long ways off. The disciples are in the same situation. There is an attitude, living your life in the light of eternity. Jesus is telling his disciples and that they are poor, all of us are that way. In Christ, we have gained everything, regardless of our financial status. No one can buy their way into heaven. No matter how much you gain or give. We are in no better shape in reference to salvation or the spiritual life. The wealthy are not blessed because they are wealthy. For the believer, we should remember, **to live is Christ and to die is profit**. This is what Jesus was teaching them. They would inherit the Kingdom of God. The poor are blessed because they inherit the kingdom.

Matthew takes this one step further. Jesus says, "The poor in spirit."

What Does Jesus Mean Here?

1. Poor in spirit does not refer to a lack of monetary resources or a lack of material support for those in poverty.
2. This is an attitude; an attitude of dependence. You depend upon someone else for dependence.
3. This word means *dependence upon others for support*.
4. Add to this, the dative singular of πνευμα.
5. Spirit can mean a lot of different things. This can refer to the human spirit, which is wherein we place all of the doctrine. With hagios, it is the Holy Spirit.
6. It can also refer to the immaterial part of man. It is dependent in the soul of man. We depend upon doctrine. We have no doctrine in our souls inherently.
7. A man has an attitude of dependence upon someone else.
8. This is an advantage of attitude; an advantage of spirit-attitude.
9. Poor in spirit is a virtue; it is the greatest virtue and advantage. This is the attitude of virtue for the kingdom. This is an attitude of dependence of those who inherit the kingdom. This is completely different from those who depend upon others for their daily sustenance. They depend upon someone greater than themselves in their souls. They depend upon someone else for their spiritual life. Jesus is the One greater than they.

Matt. 5:3 "Blessed are the poor in spirit, For theirs is the Kingdom of Heaven.

So, Why Is Poor in Spirit and Advantage?

1. In spirit, in this context, is a state of mind, an attitude; not a material state of poverty.
2. This is an attitude of complete dependence.
3. A man is fortunate by being dependent upon someone else.
4. The blessing is dependence upon God. It is not dependence upon one's self or upon other people or upon government. This is not talking about entitlements of the government giving you whatever you need.
5. In v. 3, the poor in spirit is a state of mind of those who are consciously depending upon God for support.

This does not say that the poor are vitueous or that they have no vices or that they ought to be lauded in their state of poverty. We are all in the same boat.

Matt. 5:3 "Blessed are the poor in spirit, For theirs is the Kingdom of Heaven.

Closing Points on V. 3

1. Do not mistake a lack of material things for virtue.

2. The advantage of poor in spirit is dependency upon the grace of God. Those 12 were staring into the eyes of Jesus.
3. Poor in spirit or dependence in one's spirit is the attitude of grace orientation. Dependence upon God in a believer's inner being.
4. **Fortunate or happy are the poor in spirit**; those who depend upon God for support. They do not depend upon their own resources at all.
5. The grace oriented believer recognizes that he is utterly dependent upon God. We do everything that we can do and God takes care of the rest. As we grow spiritually, God's plan becomes manifest to us.

The pharisees had no grace orientation. They never believed in Jesus Christ. So the kingdom was not theirs. The pre-requisite was having our Lord's righteousness. You must be righteous in order to enter into God's kingdom. And there is nothing that we can do to be that righteous. This is being poor and depending upon another's righteousness in order to be saved. The poor in spirit depend upon the grace of God.

There is another beatitude found in Luke 6:21:

Luke 6:21 **Blessed are you who hunger now, For you will be filled. Blessed are you who weep now, For you will laugh.**

This is a contrast between life on earth and that in the kingdom. Being hungry is similar to being poor. All of our needs will be taken care of in the Kingdom of God. Hungry now but we will not be hungry in eternity. Sorrow and poverty in this life, which is always with us, but it will be left behind in the Kingdom of God.

Those listening to Jesus understood the concept of poverty and hunger. Even with this gnawing hunger, it is better to be hungry now and enjoy eternity with God as opposed to never being hungry and missing the Kingdom of God in the future. What is a little hunger now compared to eternity?

We may be in a serious set of circumstances. As believers, God blesses us in all situations and in all states. Our blessings are never about material things, although material things may be a part of God's plan. However, we are not to get our eyes on material things. If we get our eyes on material things, it distorts our thinking and our grace orientation.

Comfort and satisfying needs are important to us. However, in this land, such things are not difficult to have. Whether adversity or prosperity, God has a purpose and that purpose is working through whatever our circumstances are. Do not get discouraged about poverty or arrogant about wealth.

The Lord is my shepherd; I will not want. David did lack in material things from time to time. This is grace orientation and this is the doctrinal viewpoint. This is being dependent in our souls upon the grace of God. It is okay to receive help when in difficult

circumstances. Other believers have spiritual gifts which can be exercised on our behalf. This may be a part of God's logistical grace. There is no shame in accepting charity from those who can help you back on your feet. Charity is a part of Christian service, with the right motivation. Some people are so proud they will accept nothing from anyone else.

We should never feel shame or guilt when we are dependent upon someone else or if the Lord works through someone else. However, don't take advantage of them; don't be a user; don't milk them for all that you can get.

If anyone denies those of his own household, they are worse than an infidel. Wrong motivation. This is a clear indication of how you allocate your own personal funds.

You cannot help everyone. Charity is not something to be forced. When the government is involved in charity, that is forced. Some of us depend upon the grace of God for our basics and some of us can help others.

Everything in our life is to our advantage. Everything related to the spiritual life is to our benefit.

Lesson #0243 Matt. 5:3 Luke 6:20–21 Life of Christ 3/25/2012 1Sunday

Charity is a personal act. Motivation is critical in all that we do in the Christian life. Showing charity is no different than any other act in life. It is motivated by virtue love and by grace orientation. Virtue love is the essence of the Christian life and Christian motivation. This is a background for any charitable thing that we might do. Charity should never be done grudgingly or of necessity. God loves the cheerful or well-motivated believer. The occupational hazard of charity is people giving and making everyone know what they have done. They want others to know just how charitable they are. That glorifies them and it elevates them.

Bobby went to a funeral of a man and Jesus Christ was never mentioned; however, the money that this man gave to the church was made an issue of.

Aid to the poor from the government; the New Deal, the Great Society. This "charity" has simply taken the form of a radical redistribution of wealth, also known as socialism. And we are told that this is compassionate, but it is anything but compassionate. Charity is perverted. At best, it is a humanistic idea by misguided people trying to create something that they cannot really create. Where everyone has the same things and everyone is happy with it. The motivation for this is power. The more a politician gives to the masses, the more that the masses vote for that person. That is the real motivation for government charity. It does not take long for government to amass more powerful. Socialism will not fix a world of sin natures. The receivers are greedy and do not want to do anything for what they are given; and the givers just want power.

The true concept of charity is private. Certainly, believers can be sinful in giving.

Redistribution brings a nation to a lower standard of life and it is packaged as compassion. People become listless, sluggish and with no initiative and with no hope of advancement. Socialism has never worked anywhere it has been tried in the history of mankind, because it is a flawed economic system administered by flawed people.

People here think that we can make this system work, but we are fundamentally flawed. Capitalism gives more wealth to more people than any other system, because this system allows for the full function of the free will of man.

The alternative to capitalism is for arrogant socialists for them to think that they can do a better job with the wealth.

Charity ought to be a temporary situation to get people back on their feet; not to make the recipient dependent.

Charity in the believer is grace in action. It reflects God's grace towards us. That is the real compassion. It is the most compassionate thing.

Insofar as the poor are concerned, Jesus Christ had a lot to say. He said that we will have the poor with us always. This does not mean that we allow poverty to run rampant. Our Lord in the Sermon on the Mount gives an entirely different perspective of poverty. In offering the Kingdom of God to Israel, which is the context of the Sermon on the Mount, Jesus is describing who the disciple in the kingdom really is.

The beatitudes are not things that we ought to do in order to be qualified for the Kingdom of Heaven.

Poor here is dependent upon others for support; dependence upon the kindness of others. This is a condition of poverty. The question is, how can a person be blessed to be in this situation. Most would see this as a loss of freedom; why are we fortunate under these conditions?

These men had given up a lot of material wealth, and Jesus said to them, "Happinesses to the poor." Poverty on this earth is much better than missing the wealth of the Kingdom of God. These disciples may be looking toward Him, wondering where their next meal is coming from, and Jesus tells them that they are blessed.

The pharisees believed that external wealth was the key to blessing; if you had external wealth, then God was blessing you. Believers lacking wealth now are not poor, but they will inherit the Kingdom of Heaven.

Luke 6:20 He lifted up his eyes to his disciples, and said, "Blessed are you who are poor, For yours is the Kingdom of God.

The parallel verse in Matthew adds the words "in spirit." Πνευμα can be used for many things; the inner part of man; also for the human spirit and for the Holy Spirit. This is in the

dative case, the dative of advantage. This is an advantageous attitude in one's soul. Poor is being dependent upon someone else. This is a radical concept. How can an attitude of dependence be advantageous? The dependence is upon the grace of God. In human terms, that is terrible; in doctrinal terms, that is the best. The righteous in the Kingdom of God will be the epitome of the grace of God. It is what was promised to Abraham. One of the characteristics of it is the dependency upon God. Such a believer relies exclusively on the grace of God. Whether the circumstances are difficult or prosperous, we still rely on the grace of God. Never forget the grace of God. Once you begin thinking that you earned or deserved what you have, you have departed from the grace of God. Therefore, the Kingdom of God will be characterized by grace orientation.

Matt. 5:3 "Blessed are the poor in spirit, For theirs is the Kingdom of Heaven.

The second beatitude: satisfied or filled will be in the future. Some may have been melancholy. His disciples might be hungry at this moment; and this is a real form of poverty. This is very specific. Along with poverty goes hunger. How much better is it to go hungry now; how much better? It is better now to suffer various forms of privation, because in the Kingdom of God there will be no privation. Even though your life is not what you want it to be, you are the most blessed in the world, as you will inherit eternal wealth, eternal happiness, and total satisfaction in eternity.

There are very few descriptions of heaven in the Bible. We have no idea what the environment will be. Here, we get a little inkling. Circumstances right now, as difficult as they may be, are your problems so great that they take over your life? Those circumstances are not remotely comparable to the satisfaction that we will inherit.

Today, everyone wants to fix the environment or fix the circumstances or get someone to take care of them or to get someone to pay their bills; for the believer, their perspective is quite a bit different. We look at things from the perspective of eternity. The closer we get to eternity, the more we realize that.

There is nothing that you can give in exchange for your own soul. You do not take your wealth or your poverty with you. This is what our Lord tells us: I know what you have given up; I know who you are. Our blessings are not about material things; they are not about the happy circumstances of our life. But do not get your eyes on those material things and lose sight of eternity. You lose sight of dependence upon God's grace.

Luke 6:21 Blessed are you who hunger now, For you will be filled. Blessed are you who weep now, For you will laugh.

Lesson #0244

Luke 5: Life of Christ

3/25/2012 2Sunday

These things in your life are not curses; they represent blessing. If you are hungry if you are sad, this is blessing. All such people are blessed because of Who Jesus Christ is and what He offers to us. Many of the disciples went through difficult circumstances and they held to these words. They were persecuted and they suffered want; they went through

difficult times and difficult circumstances. Blessed are those who are dependent upon the grace of God. Such people would be fortunate and happy and very blessed in the Kingdom of Heaven. The same is true for every one of us, for all those who carry out the plan of God. If you are down and out and hungry; you know the difficulty of the pangs of hunger; poverty sucks. It is not one of the great things in life. It is in the principle of your soul to handle every circumstance in life. No matter what, it is temporary, even if it lasts a lifetime, it is temporary. You cannot take wealth or poverty with you. Eternity lasts for a very long time and our wealth then will be eternal. We will go through some hard times. Some will persecute us and others will accept our message.

As a maturing believer, which is what we all ought to be, we can look forward to the time when there is no more hunger, no more sorrow, no more pain, no more tears and no more death.

These verses do not mean that you must experience poverty in order to be a great Christian. That is a misnomer which has been preached by many. Poverty was great stuff; we are closer to God, some would proclaim. But what makes a believer great is a beatitude of dependence upon the grace of God. God does not promise us either poverty or wealth. He does promise us logistical grace, to carry out our duties here on earth. God promises that there is absolute wealth and absolute joy in heaven. We will laugh and enjoy life in heaven; there is great laughter and happiness in heaven. There will be no sadness and no grief.

We will be rewarded or blessed based upon what God has given us and how much we depended upon Him for our spiritual life. The production of human good will be burned and the production of divine good will be key and it will be rewarded. That is full dependence upon the grace of God.

People strive for happinesses and friends and money; and good circumstances in life. That is what their goal is. That is not the spiritual life and that is not what God offers. Grace orientation means that we are content no matter what the circumstances. **When I am weak, then I am strong.** Jesus is talking all about attitude; stack up all of the circumstances in our life, whatever they are; and what does it all mean? Nothing, apart from the production of divine good. We are dust and to dust we will return. There is no comparison. That is what living our life in the light of eternity means. That is blessing.

We'll skip vv.22–23 and go to the woes of Luke 6:

grace is not us being good, and then God gives us things. Does God give us wealth so that we can do whatever we want, and God says, "See you later." What God gives are blessings, and these might be material things and they might be lack. The pharisees, as so many do today, focus on the outward expression of blessing and we should be focused upon the inward expression of doctrine in the soul. We have more wealth than any rich person in this country. The pharisees who thought that wealth was blessing have spiritual poverty in their souls. God's grace is the greatest blessing that we can receive; material wealth does not bring anyone into the kingdom. You cannot give enough money in order

to gain entrance into heaven. There are churches which do that. Doctrine is not taught and people are led astray. Material wealth can bring comfort and luxury in this life, and that is fine, but this is not the Christian life.

This sermon is not about gaining entry into the Kingdom of God. Those who enter into the Kingdom of God will be those who have believed in Jesus Christ. Some would not follow Jesus because they chose temporal wealth over eternal wealth. Grace is ignored by many in this world today. It is ignored even by many Christians; many don't know a thing about it.

Scripture does tell us that it is harder for a rich man to enter into the Kingdom of Heaven. The pharisees taught that works-righteousness is what gets us into the kingdom.

Matt. 19:23 Jesus said to his disciples, "Most assuredly I say to you, a rich man will enter into the Kingdom of Heaven with difficulty.

The rich man has a more difficult time seeing his own need; having little means it is easier to recognize your own need.

Matt. 19:24 Again I tell you, it is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of God."

let's go to...

Luke 6:25 Woe to you, you who are full now! For you will be hungry. Woe to you who laugh now! For you will mourn and weep.

Notice that it is all reversed. This is a contrast between the here and now and what is to come in the Kingdom of God. Affluence in this life versus want in eternity; there is no comparison. What is the good of having everything today in life, but lacking everything in heaven or going to hell? What good is it to have all of the pleasures of life if this means great suffering for all eternity. All that we have now, we will not have in the Kingdom of God. The pharisees are not hearing this. The disciples must realize by now that, what the pharisees teach is the opposite of the truth.

Mark 8:36 what does it profit a man, to gain the whole world, and forfeit his life?

Luke 6:24 "But woe to you who are rich! For you have received your consolation.

now, back to Matt. 5:

Mourning is grieving; and many of us will continue to grieve. This may mean a demonstration of grief. It is not that we live in grief and hopelessness. We have hope and confidence in the Lord Jesus Christ. Grief is fine for those that we have lost. We just do not let it drive our lives. It does not have to be an emotional lamentation. It does not have to be weeping and moaning and lamentation.

Sometimes people wallow in grief; they cannot seem to get over it. Here, this grief leads to an action. Emotion and tears are not necessary for this. Those who mourn or grieve earnestly recognize their need beyond themselves.

Why are the grieving blessed? They are grieving in the sense that they recognize the need for God's grace. The grieve over the sufferings of sin and separation from God, which they have experienced.

There is nothing more terrible than being separated from God for all eternity. What kind of grief would that be? This makes it incumbent upon us to make certain that they have every opportunity to believe in Jesus Christ.

What is wealth and what is poverty?

They grieve over the lack of righteousness; over their ability to meet God's standards. If they grieve over this inability, they recognize that there is nothing that they can do.

they sorrow over their inability to reach God. They know that there is no way to have a relationship with God. Fifth, there is grief over spiritual death; grief over their own loss. That is a blessing because you recognize it. This is what causes us to pray for what we lack in Jesus Christ. Sixth, mourning or grief indicates a sorrow over falling short of the character that will be displayed in God's kingdom. That lament will lead to an action, an action that requires the grace of God for resolution. No one can enter into the kingdom on their own merit. There is grief at that futility.

There is not blessing apart from the grace of God. The attitudes that we have in life that are blessed come directly from the grace of God. If we are not grace oriented, then we will be poor in spirit; we will not have the attitude of relaxation and we will depend upon ourselves rather than upon God. The Kingdom of God is the grace of God. We will begin to see more thoroughly what the attitude of the believer of the Kingdom of God is. And we will develop these attitudes as well, albeit not perfectly.

Matt. 5:4 **Blessed are those who mourn, For they shall be comforted.**

Lesson #0245 in California	Luke 5: Life of Christ	3/28/2012 Wed
Lesson #0246 in California	Luke 5: Life of Christ	3/29/2012 Thurs
Lesson #0247 in California	Luke 5: Life of Christ	4/1/2012 1Sunday

Matt. 5:5 **Blessed are the gentle, For they shall inherit the earth.**

Lesson #0248

Luke 5: Life of Christ

4/1/2012 2Sunday

in California

Matt. 5:4 **Blessed are those who mourn, For they shall be comforted.**

Matt. 5:5 **Blessed are the gentle, For they shall inherit the earth.**

Lesson #0249

Luke 5: Life of Christ

4/4/2012 Wed

Review on where we have been.

“Poor in spirit” means dependence upon someone else. In this case, depending upon God for support. The attitude of such a believer is grace orientation. That is the divine mental attitude that we are to hold to. This is a unique way of thinking in the human race. This is unique. This attitude develops with your spiritual advance. He is utterly dependent upon God in everything. That is the essence of a beatitude. Obviously, foundational to all that we will study in the beatitudes.

Matt. 5:3 **"Blessed are the poor in spirit, For theirs is the Kingdom of Heaven.**

Grieving is what is part of our lives in this fallen world; but one day, all of this grief will be forever past. Rev. 21:4 **no more sorrow, no more tears and no more death.** This is the believer who has lived his life in the light of eternity.

The believer recognizes that life is short. That is not the attitude that the believer has. The circumstances of adversity or prosperity; compared to the eternity when there is no adversity.

Some who hate going to work because they have to be under someone else's authority. Grace orientated types understand authority-orientation without resentment; even if those over you are unfair, unjust or they dislike you.

Objective reality; there is no self-deception in objective reality. People deceive themselves in a myriad of ways; they think of themselves in a way that they really aren't. There is certainly no arrogance of self-absorption. When you are obsessed with yourself. You can recognize such a person who is self-absorbed in a moment. They have no capacity for a

relationship of any type. They are unable to relate to others because they always put themselves first. That is not humility. The absence of arrogance is the blessing. Arrogance is the basic sin from which so many other sins are generated. Satan's fundamental sin was arrogance, and everything else stemmed from that.

Matt. 5:4 **Blessed are those who mourn, For they shall be comforted.**

Humility is commensurate with the growing believer.

Matt. 5:5 **Blessed are the gentle, For they shall inherit the earth.**

Hunger and thirst is a metaphor. This is a metaphor for a need that must be fulfilled; a need in the soul of believers. Their desire is for righteousness. The believer who strives to metabolize and to apply Bible doctrine. If you are metabolizing Bible doctrine, you cannot help but apply it. When you metabolize it, the corollary is application.

It is a desire for God's Word. You hunger for it; you thirst for it. Your soul is being filled up and you are satiated by applying doctrine. You get the doctrine into your soul and then you apply it to experience.

Bob said you learn and live or you live and learn. The latter is the hard way. This is how we are with Bible doctrine. It must be in our soul first. We hunger and thirst for righteousness.

Matt. 5:6 Blessed Are Those Who Hunger and Thirst after Righteousness, for They Shall Be Filled.

Compassion and the Sermon on the Mount

1. The Sermon on the Mount characterizes these righteous maturing believers with an attitude of being merciful.
2. Those who show the characteristics of righteousness, the maturing believer will manifest the quality of compassion. The far left of our country think that they are being compassionate by mandating more entitlements. The more entitlements there are, the more people become dependent on them. Slavery in the soul is the result. When you become dependent, you have lost freedom; and you are not given compassion.
3. Compassion is expressed from the believer's thinking, in his motivation of grace orientation.
4. Compassion is the believer who operates with grace toward others; sometimes called grace in action. We receive grace and we reflect grace.
5. The believer is the compassionate one who expresses care for others in need.
6. When a believer operates with the attitude of mercy, he shows the virtue of impersonal love toward all mankind. We developed impersonal love in 1Corinthians.
7. Thus the believer understands that compassion must be directed toward those who are undeserving. The attitude of compassion is closely related to grace. That is

what makes the attitude so great. Impersonal love is directed toward those that you do not like.

8. True compassion cannot be self-serving.
9. Self-serving compassion degenerates into approbation lust. This happens in churches and in organizations and in every walk in life. People expect a return on their investment.
10. True compassion is a desire to help with no expectation of a return advantage.

Compassion begets compassion; this does not mean compassion from others. Do not ever expect that. Mercy begets mercy. That is the grace of God in action. The mercy is in the form of grace manifestation. These are rewards in the kingdom. Compassion motivated by the filling of the Holy Spirit and by spiritual growth and from divine good. Bible doctrine in the soul working out is rewardable in heaven. The believer in heaven can show mercy and receive mercy. This is divine good production that is rewarded.

There is a great contrast and the great nemesis to them all were there religious leaders. The pharisees saw themselves as having no need to show mercy toward the poor, the widows, etc. They saw these circumstances as being signs of divine disfavor. They felt no obligation to those undergoing divine punishment. The pharisees used this philosophy to never have to exhibit mercy or compassion to those in need. The pharisees were merciless. Without mercy is characteristic of legalism. Legalists are merciless. They may have a great facade, but they have no true compassion. Legalism is self-centered, self righteous; and he thinks of the legalities of his religion. The pharisees would not reside in the Kingdom of God. Their self-righteousness would preclude them from enjoying the grace of God.

The grace of God shines through all of these attitudes. They could not have the righteousness of God. The kingdom is not being taken away from them because they were merciless; but because they did not repent; they did not believe in Jesus Christ. They had no imputed righteousness. This is how the kingdom was designed to operate. They had no spiritual life. Christ's rule in the kingdom means that He will rule with perfect mercy.

The characteristics of being merciful in the believer; mercy is the attitude of the mature believer. To the Jews who heard this sermon, they now understood; they were getting a lesson in the different between the kingdom that Jesus was offering. The mercy of God versus the cruelty of legalism. Their concept of the kingdom was not at all the same as the kingdom that Jesus Christ presented. This is what the disciples understood perfectly. They were to take this message to the Jews; but they would be rejected. The religious leaders rejected this message. When they became apostles they would continue with this message.

Matt. 5:7 **Blessed are the merciful, For they shall obtain mercy.**

The Kingdom of God will be measured by absolute standards. Absolute righteousness of God. Those who enter the kingdom, must have a righteousness that conforms to God's

righteousness. This is what is required that they be pure in heart. These are the ones who will be in heaven and see God.

You are pure of heart. The believer has been justified. That is what it means, imputed righteousness. The believer is set apart for righteousness. He is set apart as royalty for the kingdom. The Kingdom of God is for Israel but we also have a future as royal family, set apart, consecrated, fit for the perfect righteousness of the King.

Καθαρός = a cleansing of the soul; ethically clean or pure; pure of error; free from sin; ceremonially pure. The Jews had been steeped in ceremony; a picture of the purification. That was their picture. Ceremonially purified. Complete restoration from sin. This computes with the disciples; they are Jews. They have sacrificed. They understand the cleansing that this all represents. The burnt offering, the meal offerings; the removal of the barrier of sin, which is cleansing.

Animal blood represented redemption from the slave market of sin.

The sin and trespass offerings represented the ceremonial confession of sin; this is a rebound picture. The offerings of the ritual purification represent a purification which is required to live with a pure heart. This is imputed righteousness. The other side of that is, what we do in life. There is plenty of sin. The disciples understood this. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

The heart in operation Z; the way that we metabolize doctrine. *Καρδιά* is that right lobe. This happens for the believer in rebound. This is the continued.

Matt. 5:8 **Blessed are the pure in heart, For they shall see God.**

The purity of imputed righteousness. That is justification. The believer is made the righteousness of God. This same believer may sin in this life. Secondly, sin in the life; cleansing or purifying via rebound in time. Imputed righteousness; experiential righteousness.

This verse closes with **They shall see God.** They will live with the King on earth. They will be cleansed from all unrighteousness. For the believer today, it is being in fellowship. That meets God's righteous standards in our lives. We are positionally righteous. When filled with the Spirit, we are experientially righteous. We can see God through Bible doctrine; this is experiential righteousness on this earth. The believer sees God when he metabolizes doctrine.

Lesson #0250

Luke 5: Life of Christ

4/5/2012 Thurs

Blessed are the peacemakers has been taken way out of context and is completely misunderstood. Bobby grew up in Berachah Church and was sheltered from so-called theology from outside Berachah. When he finished his Freshman year in college and he

went on a tour of Europe, and he visited museums and churches. It was a Mormon tour company run by Catholic priests and nuns. The theology of the Catholic church was preeminent. In Holland around the 4th of July and they were required to attend a mass; and all on the tour were Americans. It was a modern mass. There was a tune that was sung, and there were the beatitudes. The homily was all about peacemakers; and the Vietnam war was going on. Bobby was also called up to speak, being a protestant.

Bobby gave the Gettysburg address; and spoke of the battlefield. And he spoke of Arnon in Holland. Freedom and war and intimately connected and they always have been and always will be.

World peace has nothing to do with blessed are the peacemakers. These are not people sitting down at a peace conference. This is not a negotiator with mankind; nor is this someone breaking up a fight; or a counselor trying to calm down two spouses.

Matt. 5:9 **Blessed are the peacemakers, For they shall be called children of God.**

Eirenwpoios; this refers to a believer, not to an unbeliever. Jesus is speaking to His disciples; not to a group of unbelievers.

The Doctrine of the Peacemaker

1. This is the person who is first and foremost at peace with God.
2. Peace with others ;
3. The believer is at peace because of the propitiation of God and the reconciliation to God because of the cross. Jesus provided reconciliation and propitiation. Through Christ, we are reconciled to God; but not to man.
4. Peace, reconciliation with God, is the only true peace in this world. That is our peace. The attempts by man to reconcile with other men are, at best, fleeting. A peace treaty lasts for only so long. **Men cry, "Peace, peace" when there is not peace.** War is inevitable and will be with us forever. Sin natures do not remain at peace with other sin natures. What government can guarantee peace with another government, when both are run by men with old sin natures. Peace with God is far greater than any world peace.
5. Once the believer is at peace with God, then he becomes the peacemaker. First you have to be at peace; and then you become a peacemaker.
6. The believer brings peace to the world because he communicates reconciliation with God to the world.
7. The believer is a witness to the only real peace that there is in this world; reconciliation with God through Christ.
8. The work of God through the death of Christ. A relationship of spiritual harmony with God. Hostility and enmity with God are changed to peace and friendship. You cannot be a friend of God and not be at peace with Him. You can be at peace in the midst of a war. Every believer is a peacemaker.
9. The peacemaker is the believer who disseminates the gospel of peace. Eph. 6:15 **and having shod your feet with the preparation of the gospel of peace.** This is

putting on your boots and marching to war with the message of peace. That is the image which is given here. They are marching with the gospel of peace as their weapon. The believer is the object of the Angelic Conflict. The believer is at the center of that warfare. Every believer is in full-time Christian service. We are here to serve and glorify God. You may think you have another set of purposes, to make money, to gain fame, or whatever. God provides of a spiritual gift so that we can function in the body of Christ. We are a part of the combat team. We are the merchants of the gospel of peace. What you can give someone here is greater than any other gift that you can give them. It is imperative that we all get booted up and ready for action at all time. **Always being ready to make a defense to everyone who asks you.**

10. Those who are reconciled to God become witnesses to the world of that peace. This is the message that Jesus proclaimed. Reconciliation is a critical part of the gospel. Being at peace with the King. In the Millennial kingdom, there will be peace at last. Peace between people. There will be war, but we can be at peace.

When the believers proclaim the message of reconciliation, they are children of God. They are sons of God. **Even those who believe in their name.** Positional truth. God's perfect righteousness is imputed. This is how we are at peace with God. This is peace provided by God, not by man.

Positional truth is the conception of the believer who will live forever in perfect righteousness. It is a position in Christ. He is the one who has this position in Christ.

The peacemaker is at peace with God and he witnesses the gospel of peace.

The pharisees taught exactly the opposite. One was a son of God by virtue of birth as a Jew. It was a racial matter; it was a matter of being a descendant of Abraham. Being a believer does not mean that you cannot be in the military.

There are these sects that believe that you must be a pacifist as a believer. As believers in Jesus Christ, we are defenders of freedom.

Matt. 5:9 **Blessed are the peacemakers, For they shall be called children of God.**

Is there a difference between the Kingdom of God and the Kingdom of Heaven? In essence, there is no real difference. Different authors used different terms. Matthew, Mark, Luke used the Kingdom of God. John almost never.

A Few Points on V. 10

1. The advancing believer is willing to take persecution and suffering while standing firm someone willing to stand fast in the face of persecution.
2. This believer is not deterred in his spiritual life by adversity in the form of harassment or oppression.

3. This is the role as a peacemaker; presenting the gospel of peace and Bible doctrine in the face of antagonism. This presentation of the gospel of peace will get you a reaction faster than anything else.
4. Such a person can and will be persecuted.

This verse is quite filled with info and is straightforward.

Matt. 5:10 **Blessed are those who have been persecuted for righteousness' sake, For theirs is the Kingdom of Heaven.**

Max Klein in Korea and Thailand and the Philippines and now is back in Thailand.

Bobby, as a pastor, studies from the original languages and teaches. The missionary has to understand his limitations and to avoid politics. Klein has to stay out of other nation politics. There is a tendency to want to straighten everyone out. He is a preacher and a writer. He conducts seminars. He goes to India and to the Philippines. You cannot teach 3 or 4 hours every day. It is not easy to come up with 4 new lessons every week.

Seminars themselves can be a problem. You have to get qualified pastors. You also have to focus on the next generation. Getting late high school students and college students exposed to the Word of God. They need to know English. If any of them have the gift of pastor-teacher, they have time to prepare. Most of the pastors there have no understanding of Greek or Hebrew and few understand the spiritual life. Most have not advanced spiritually. If we have a seminar for pastors, we are best to bury them and raise up some new ones. Finding people with some qualifications.

In India, they must know English well. They start with the basic theology; and the spiritual dynamics series and then go with whomever.

A doctor in a village is someone who knows a few home remedies; but you know nothing about pharmaceutical drugs or surgery. Why would we conduct a seminar for such a person? You should not be a doctor in the first place. Most of the pastors should get out.

Tim McLaughlin is assisting him there. Klein taught in two seminaries and the president there likes reading the colonel's books.

How did Max get to Thailand in the first place? He knew a lady in Korea and another in Thailand, and they set up some seminars for him to teach. Not a lot of positive volition in Thailand. There are all of the sites that pop up where the colonel's book was being translated and used. 300 sites.

Some of the pastors Klein has seen 3x in a row, but ministers are a difficult bunch to teach because they are set in their ways. They are nearly impossible. Some do turn and that becomes the impact.

The Philippines is a different kind of ministry. Someone who was from Berachah there; and he went to see the Lord in 2004. Klein went there and stayed for over a year. There were two sons and one had a church and he was teaching, studying and teaching. Robert is the other. The Greek and Hebrew class started but they died out. The other classes were well-received. He enjoyed that and he started a DVD class. Dr. Nelson is the Berachah person there first? These are his two sons who survive him.

They began to listen to Bob. A DVD class is not the pastor in a foreign country. You cannot just have a DVD class and they ask where is he, "He's in heaven." Filipino pastors must teach other Filipinos. There were a number of good pastors. But most were not really prepared to teach 6 or 7 hours a week. The DVD's could complement that pastor. Impossible to tear it apart verse-by-verse without going back to the original languages.

The strong positive volition is in Mindinao. That is also where all of the Muslims are as well. So you have to be careful there. DVD class in Bochol. Another in Negros Oriental.

How does God lead you? Apartment in northern Thailand. The water pump went bad. The hydrant went bad. So he went to Hydrobad, in India. He's kidding. A lot of it is common sense, divine viewpoint and opening doors. Difficult to get into China.

Many of the emails just want money; so he eliminates those; and others want a job. It was the 4th guy who had read some of Bob's booklets. The missionary is not different from us.

One city in India; no one smiled in this city. "If you lived here, you wouldn't smile either." Open top to his bathroom. He had to first check for mosquitos, which are huge and carry yellow fever and have to be killed. Vipers and you get 15 min. and your'e gone.

Lesson #0251

Easter Message Matt. 28:2-6

4/8/2012 1Sunday

Easter Communion: Jesus was forced to stagger to the place of His crucifixion carrying the means of His pain. It was not the extreme physical abuse that was excruciating, but the real torment was the 3 hours of darkness when He was judged in His Own body for the sins of the world. 12-3 pm

Christ substituted Himself, so that we, depraved mankind, could be saved. We did not earn or deserve what He did for us. This was amazing grace. The cross was the center point of history. Jesus Christ was born into this world to die on the cross. He was the only man qualified to make such a sacrifice, because He was without sin. He lived a perfect, sinless life, coming to the cross as the spotless Lamb of God. **He Who knew no sin became sin on our behalf.** The Scripture tells us that, we believe in Jesus Christ and we

are saved. This is why Scripture can claim, **Believe on the Lord Jesus Christ, and you will be saved.**

At the end of dying for our sins, He breathed out His last, because it was finished. The greatest victory for Him and subsequently for us. Physical death could not hold Him; it could not defeat Him. His humanity was resurrected by the power of God. What more can the forces of evil do, if the man they have killed defies death? We share in His glorification because we are in union with Christ forever.

The resurrection is the central theme of the New Testament. The promise of eternal life are based upon his resurrection from the dead. Without this message of eternal victory, our faith must be just another deflated hope. If Christ had not been resurrected, then eternal life would not be ours. **If the dead are not raised, let us eat and drink, for tomorrow, we die.** If this is true, then we might as well turn to hedonism; to enjoy the moment. Live life. Life will soon pass with nothing to follow.

Without the resurrection, our preaching is vain; and our faith is vain. **If the dead are not raised, then Christ is not raised and your faith is worthless, and you are still in your sins.**

But He Whom God raised did not undergo decay...let it be known to you that forgiveness of sins is proclaimed. Peter in Acts. Without the resurrection, we place our faith in a God Who is dead.

We will follow His precedent. **We do not desire you to be ignorant, brothers, about those who are asleep; that you may not grieve like the rest who have no hope...Jesus Christ died and rose again...** We who are alive will not precede those who are dead? **We will be caught up with Him in the clouds and so shall we ever be with the Lord.** This provides us with the greatest confidence in life. Resurrection is an integral part of the magnificent saving work of the Lord Jesus Christ.

Communion is about our concentration and our understanding of doctrine.

The Sermon on the Stone was spoken by an Angel; and there was little humor involved.

Matt. 28:2

Matt. 28:2 **Suddenly there was a violent earthquake, because an angel of the Lord descended from heaven and approached the tomb. He rolled back the stone and was sitting on it.**

This was the very first Easter sermon. It was not long and flowery with lofty prose; there was no great congregation in an exquisite cathedral. There were only two listeners. The message was delivered from a round stone, behind which was an empty tomb.

The sermon was short but profound. The earthquake preceded it. This was the ultimate sunrise service. What was important is the revolutionary truth. This was resurrection day. The Sabbath had just ended and it began to dawn on the first day of the week.

Mary Magdalene and the other Mary came to see the tomb and they were ardent followers and Jesus' closest disciples. They were of the few disciples who saw His crucifixion. They were in shock, gloom and depressed to some degree. They were just going to stand by the grave of Jesus Christ.

These women loved Jesus Christ, deeply and sincerely. His words had brought them so much comfort. Jesus had announced the coming kingdom that they now waited for, but He was now gone and dead. With these thoughts and terrible grief, they approached His tomb at the break of dawn. What they saw was shocking.

Matt. 28:3 His appearance was like lightning, and his robe was as white as snow.

Matt. 28:4 The guards were so shaken from fear of him that they became like dead men.

First they saw a huge stone, tossed aside; and sitting upon it was an apparition as they had never seen before. Then this creature spoke; and they must have been mesmerized and fearful.

The angel warns them, "Do not be afraid." This angel knew exactly what was on the minds of these women; he knew why they had come. They just wanted to be near the tomb of their Lord.

Matt. 28:5 But the angel told the women, "Don't be afraid, because I know you are looking for Jesus who was crucified.

The angel let them take a good long look into the tomb, and the angel told them, "He is not here; for He has been resurrected."

The rock had been moved so that the people could go in and see that Jesus had risen from the dead. The angel invited them into His tomb. His resurrection had great impact for them and for us. There are great applications to be made for them and us.

Matt. 28:6 He is not here! For He has been resurrected, just as He said. Come and see the place where He lay.

Lesson #0252

Matt. 28:5–7 Easter Message

4/8/2012 2Sunday

The sermon on the stone.

What did the resurrection mean as described by this angel? Christ had destroyed death; He had defeated death. The message of eternal life is secure, because it rests upon the

reality of our Lord's victory over death. We, as believers, will be victorious over death because He was victorious.

Matt. 28:5–6 **But the angel told the women, "Don't be afraid, because I know you are looking for Jesus who was crucified. He is not here! For He has been resurrected, just as He said. Come and see the place where He lay.**

5 Points on the Resurrection

1. The resurrection is the ultimate moment of comfort from grief. The two women who heard this sermon; they had fixed their hope and faith on Jesus Christ, the God-man, and then they saw Him die horribly. They saw all of His suffering, except when it was dark. All of their hopes had been crushed at that moment. What would happen to them and to all of the followers of Christ? They could recall what Jesus had said on the Sermon on the Mount. They had an overwhelming grief coupled with fear of the future. No judgement for the believer. Jesus took that on Himself. Now there was the comfort of Christ Who had been judged. The whole gospel centers around the gospel of Jesus Christ. Eternal life is now the heritage of every believer. We have eternal life based upon faith alone in Christ alone. One of the great monuments that exemplifies the cross and the resurrection is the arc triumph on the center of France; one of the great victory arches. Commissioned by Napoleon in 1806 and completed after his death when Texas became a state. It is an imposing structure. From there emanates some of the most beautiful avenues in the world; and all of the life of that city seems to flow to that arch and out from it. The arch cannot be an arch without the two pillars. All life flows out from the salve of our Lord Jesus Christ. Our eternal life flows out from the resurrection. So the angel's announcement removed the grief and fear from the souls of these two women. Therefore, we should never fear death; our comfort should be in the two pillars of the gospel. The risen Christ has removed all of its terrors.
2. The revelation of completion. **"He is not here for He has risen. Just as He has said."** They did not even recall the many prophecies that He had mentioned; the sign of Jonah Matt. 12:40 **just as Jonah was 3 days and 3 nights in the belly of the sea monster, so the Son of Man will be in the heart of the earth three days and three nights.** If we have ever seen the sun come up over the desert, you remember how sudden it is. It does not occur over time; one moment, it is dark and the next, it is blinding sunlight. That is how amazing this revelation is. Before the dawn of that first Easter, the world was in darkness and death. In a flash, the bonds of that tomb were broken. They arrived in the darkness and into the dawn of resurrection day. The sun of eternal life rose. 3 days prior, Jesus said, "It is finished." The work of atonement had been accomplished. Now comes a parallel statement from the angel. **He has risen.** All that is left is faith alone in Christ alone. In this statement, we have the completed statement, the two pillars of salvation.
3. The application of security. What great value people place on security in life. We have many schemes to acquire security in life; for retirement. So many people work all of their lives and never enjoy the years that they have. A nice pension; a 401K; and others who depend upon government for retirement and healthcare. None of

these things provide iron-clad assurance of security in life. Jesus Christ provides perfect security in life and in death. The angel invited the women to come and look where Jesus had lain. "Don't just take my word for it; see it for yourselves." These women needed to see that death had been routed; that the fires of hell had been turned away. It was important to see our comfort in Christ. The security that people desire must be tangible. People need to hold their gold or see their bank accounts. Some need to see the legislation to think that government will provide for them from the cradle to the grave. There was no theft of the body; there was no slight of hand. This is because of what the women saw. His grave cloth was still there, but His body was not in these clothes. If the body had been snatched, the wrappings would have to be removed or the body and the wrappings would have to be taken with the body. Jesus is called the firstfruits of resurrection. This is a sample of what every believer will enjoy. This is what they saw in these empty grave cloths. This is the pledge that we will live forever in heaven. That is an application that is a guarantee that never waivers and never quits. What a failure Christianity would be if it could not carry our failures and hopes beyond the grave. No more beautiful emblem for Christianity can be found than these empty grave cloths in an empty tomb. The greatest symbol of Christianity. This guarantees that every grave will be empty. An hour is coming during which all who are in the tomb will be raised. We will hear the shout; so we must be alive to hear it. Believers and unbelievers will all be resurrected. Believers to eternal life and unbelievers to eternal condemnation. Some will be elated and others will be doomed. Security for the believer in life and in death and in fear and in doubt for the unbeliever. If you have no hope for tomorrow, then **eat and drink, for tomorrow we die.**

4. The announcement; instructions are given to these women. "**Then go quickly and tell His disciples, 'He has been raised from the dead. In fact, He is going ahead of you to Galilee; you will see Him there.'** Listen, I have told you." The resurrection is a part of the gospel. **God so loved the world that He gave His Only begotten Son so that whoever believes in Him shall not see death but have eternal life.** What a message these women had to pass on. Their grief is suddenly turned to joy; and they could not wait to pass along this information to everyone what they saw. After all, they are women. They would begin to tell the good news to every one they could. They would say, "He is risen in triumph, never to die again." From that point on, they were never silent. Even to the end of their days, they continued to speak of the Lord Jesus Christ. Preaching the cross and resurrection to anyone who would listen. This truth of resurrection affected all of the disciples. How else can it be explained that this little band of fearful, nervous, and shy disciples who revealed nothing but cowardice into to powerful group of men who turned the world upside down. James was a skeptic and he became the acknowledged head of the Jerusalem church. What caused Stephen to be the first martyr; what caused Paul to proclaim Jesus? The resurrection had a distinct claim on all those who are believers. We are believers today because of the resurrection. We can live the most incredible life today using the same power; we have an eternal future that is unimaginable. There is no power like resurrection power. It is the power of God; the security and guarantee of our life and of our eternal life. It is our use of this

power that claims us. All of the early disciples knew this and lived it. Such a claim energized these disciples.

5. Companionship. Everyone loves companionship. No man is an island. Marriage is about companionship. This is the greatest companionship. **“Behold, He is going before you into Galilee and there you will see Him. Behold, I have told you.”** Jesus would appear to His disciples in many places, a body they would recognize, but a body with properties that they could not imagine. He would confirm that it is Him. Once they caught sight of the risen Christ, they never looked back. He would assure the disciples that He would be with them until the end of time. This is our encouragement. None of us know where life will take us or when life will be over. There is lots of adversity and even a little prosperity. Heb. 13:5 **be content with such things as you have, for He said, “I will not leave you and I will not forsake you.”**

Matt. 28:7 **Then go quickly and tell His disciples, 'He has been raised from the dead. In fact, He is going ahead of you to Galilee; you will see Him there.' Listen, I have told you."**

Lesson #0253

Matt. 5: Life of Christ

4/11/2012 Wed

v. 10 speaks of experiential righteousness. They are advancing spiritually and are experientially growing; and they are being persecuted. We think little about persecution because that has not been a part of the American experience in this country; but it is going on everywhere else in this world. Try to be a Christian in a Muslim country; there is a tremendous persecution in Ghana and China and Nigeria. There is a thriving church in China, but mostly it is underground. Where there is persecution of believers, there has always been an expansion of Christianity. This occurred in Rome. Every communist regime has persecuted Christians.

Perfect passive participle of $\delta\iota\omega\kappa\omega$, which has several meanings, but here, *being persecuted* is the reasonable translation. The perfect tense is something which has been completed in the past, but there are present results. The past action is the process leading to persecution is not what is being emphasized here. It is not what has happened in the past, but it focuses on the results of being persecuted.

The subject, the righteous believer, receives the action of the verb. It means that someone is perpetrating persecution against a believer. The believer receives the finished result of the state of being persecuted.

Persecution

1. The idea of $\delta\iota\omega\kappa\hat{o}$ is a premeditation to persecute or to expel; that is because of the perfect tense.
2. This persecution implies guilt on the part of the persecutors. They are guilty of perpetrating a monstrous crime.
3. It implies innocence on the part of the believer. There might be a trumped up crime, but the believer is simply being righteous.

Many believers have been expelled from their homes and from their nation simply because of their beliefs. The English protestants, called the Puritans. They were involved in the separation controversy. They did not want to compromise their doctrine and they would not compromise with the church of England. They would not water down their own theology. They left England, and eventually went to Holland. They stayed there for about a decade. There were some Spanish Catholics and there were still a lot of problems. 1600's. They arranged with English investors to establish colonies in America. This is how the Puritans got to our shores by small groups. They left Holland and traveled by ship to America. Ended up in Massachusetts. Their expulsion from England, which was persecution, became blessing for them and blessing for the North American continent for centuries to come.

There were the Huguenots in France. They were French Protestants. Guesses as to the origin of their name. Their leader was a reformer and opposed the Catholic church. He was eventually killed by that church. They were very strong believers. This loss had a devastating effect on France. They lost their most industrious class of people and deprived them of blessing by association. They immigrated from France to England, Wales, Switzerland, Holland, Prussia and to America. These Protestant reformers were a blessing to these areas.

Does there have to be a client nation in the world at all times? Bobby doesn't think that a client nation must exist; but there will be someone who represents Jesus Christ in the world who has their theology straight.

They spread the gospel and Bible doctrine to all of those places named above. They were missionaries and evangelists because they had been expelled from their communities. They loved and taught the Bible. They had a strong moral consciousness and great spiritual lives. They had a high sense of their vocation which is sometimes called the Protestant ethic. They became the basis for forming other client nations.

The believer who is experientially righteous, he is executing the spiritual life. He is innocent of wrongdoing and ought not to be persecuted.

The believer continues his spiritual advance, and regardless of what happens, is unchecked in this spiritual advance, and he keeps his eyes on the Lord through his intake of doctrine. Such a believer is motivated by the example of Jesus Christ; motivated by the mind of Christ in him.

Heb. 12:2 **Keeping our eyes on Jesus [this is occupation with Christ], the source and perfecter of our faith, who for the joy that lay before Him endured a cross and despised the shame, and has sat down at the right hand of God's throne.**

We are able to fix our eyes on Jesus because of doctrine in our souls. He has given us promises that we can use to apply faith rest. We overcome fear with doctrine. The One Who utilized faith rest in His Own life provides this for us as well.

The joy set before our Lord Jesus Christ was the cross. That was the ultimate in persecution. This is what the sadducees and pharisees put upon the Lord Jesus Christ. This is the attitude of the believer. Our Lord's attention was not on the crucifixion, but on the objective of providing salvation. He kept His eyes on the crowd. What are a few years of difficulty, suppression, compared to eternity in heaven with Jesus Christ. This means, we live our life in the light of eternity. No matter what happens in this world.

We all came into this world with a problem; we came in to adversity; we are blessed in life since we are looking up rather than looking down at our difficulties. We do not allow fear to choke us. We keep our eyes fixed on the Lord for righteousness sake.

There are many ways that a believer can be persecuted. There are ways that we may have already faced. So, what is this things called persecution? How can we identify it?

How Can We Be Persecuted?

1. There is an attitude of derision and sarcasm of the believer living by the absolute standards of the Bible. They go out of their way to mock believers for thinking the way that we think. Bill Maher is an example; supercilious and haughty and he spews forth sarcasm at all things that are Christian absolute.
2. Ideological persecution. This is a persecution that may be more difficult to understand, but it is going on all around us. It is more subtle but more deadly. There are human philosophies that demand obeisance to their beliefs and they oppose Christianity. The philosophy of pluralism; more than one kind of reality exists at the same time. There is more than one kind of reality that exists at the same time. An example, the German philosopher Frederick Nietzsche. He is a complete relativist and he absolutely opposes Christianity in every way. "You have your way; I have my way; and for the right way, the correct way and the only way, it does not exist." Christianity stands for only one objective reality. The only reality is Jesus Christ and the Bible doctrine of the Word of God. That is our reality. It is an absolute reality. Relativists have no fixed reality; it is always in flux. These ethics slide up and down. They pretend to tolerate all religions and all philosophies; their absolute is, there are no absolutes; no singular reality. Our reality is based upon Bible doctrine and they must and do oppose it. You are a threat to their world-view. The believer becomes anathema to his thinking. They demand political correctness from everyone. Anything else is seen as offensive to society and laws may even be passed to stop the spread of crimes like the message of the gospel. The gospel is not politically correct. Humanists are evangelistic; atheists in a tiny minority have affected a number of laws in this country. Christianity is a dangerous heresy; it must be refuted, rejected and even persecuted. Christianity is weakness and relativity is strength. Power is the key. "Is man merely a mistake of God? Or God merely a mistake of man?" That is the epitome of relative humanism. He viewed followers of Christ as the very dregs of society. He saw Christianity as nausea and disgust with life. It is all weakness.
3. What futility or lostness is ideology like this. This is the opposite of what we believe. We do have eternal life; we do have God; what we have is by no means weakness.

Hopeless futility is what they have; they defines the world of Satan and its philosophy.

Matt. 5:10 Blessed are those who have been persecuted for righteousness' sake, For theirs is the Kingdom of Heaven.

Lesson #0254

Matt. 5: Life of Christ

4/12/2012 Thurs

Various atheist groups are looking to sue Camp Pendleton north of San Diego. We gave a job to do here as a client nation, no matter what is going on in our country. Satan and his minions must always oppose Jesus Christ and His royal family. We are the greatest threat to Satan; and these groups fear it, or they would not be so vociferous in their opposition.

Matt. 5:10 Blessed are those who have been persecuted for righteousness' sake, For theirs is the Kingdom of Heaven.

Persecution is blessing for those who are maturing spiritually. We must always remember this. We must keep our eyes on the Lord. Heb. 12:2 **keeping our eyes on Jesus, the source and perfecter of our faith, who for the joy that lay before Him endured a cross and despised the shame, and has sat down at the right hand of God's throne.** The greatest persecution is our Lord's death on the cross. Even though our Lord's agony was indescribable, He kept His eyes on victory over death, over persecution, and over those who had persecuted Him. He is our model in persecution.

In understanding persecution as a blessing, we need to understand how believers are persecuted. It comes in all manner and in all forms. There are ways that we can recognize it. We face already 2 of the categories of persecution.

Christian Persecution

1. Sarcasm and derision directed toward the believer living according to the absolute standards of the Bible. They have no tolerance for the absolutes of the Bible. They feel the divine inspiration of the Bible is kooky. They do not want to hear the gospel; they want to throw roadblocks. Those who are opposed to it belittle divine establishment, and they reject all of the basic principles of divine establishment, and all of the divine institutions are under attacked. These are divine absolutes for the believer as well as the unbeliever. Divine establishment is man's most valuable the only thing the unbeliever has to restrain his sin nature are the absolutes of divine establishment. These are the highest expression of individual freedom and responsibility, and yet, they are seen as antiquated. Where the laws are ignored, there are persecution of believers by relativists who believe in humanism. Humanism always rejects the absolute standards of divine establishment. We stand for the absolutes, whether they be establishment. We think in absolutes. The more doctrine you have, the more that you think in absolutes. The more you are spiritually mature, the more you see that. You find it even in sports; filled with

relativism and humanism. It is the basis for people persecuting Christianity. It begins with verbal abuse. Those believers who are well-known cannot be left alone. They are in direct opposition to the god of this world.

2. Ideological persecution; the underpinnings of most... Bobby cited Nietzsche and he said, "You have your way and I have my way, and, as for the correct way, it does not exist." He tries to teach that there are no divine standards. Situational ethics with no fixed reality. Their philosophy of humanism is always in opposition to Christianity. Nietzsche "The thought of suicide...it helps get many through a very dark night." There is no hope; there is no confidence. There are so many ideologies in this world and so many religions which oppose doctrine. Marxism is absolutely opposed to absolute truth.
3. When opposition gets strong and bold enough in a nation entity, it takes a new form. Imprisonment, violence and death to those who believe in Jesus Christ or to Jews. Adolf Hitler was heavily influenced by Nietzsche. Those who resist and those who oppose Jesus Christ are the disciples of Satan and Satan is the great persecutor of Christians. How can people be so brutal and so vicious? They are influenced by Satan; he is tyranny. Jesus was threatened by the pharisees over and over again with death. Persecution is actually a blessing. The secular Romans would be no different. Those who accepted these persecutions in the name of Jesus Christ would be identified with Jesus Christ in His persecution and they would be recognized in the kingdom as eternal heroes of the faith.

Applications

1. Those who are believers in Jesus Christ can be certain of opposition from the cosmic system. It will happen without doubt. Satan must oppose believers just as he must oppose God.
2. Jesus promised blessing to those who were willing to suffer for His Name's sake. Philippians.
3. Those who identify with Christ who are persecuted. Religious wars are also nasty.
4. The Kingdom of Heaven is initiated by Christ, not by humanism; it is not a human utopia. That is what Satan wants to create in his kingdom. Bobby saw a movie called the "Kingdom of Heaven" which was a very good movie, a bit bloody; and it expressed the futility of a Kingdom of Heaven on earth. Knights went over to Jerusalem and it was supposed to be the Kingdom of Heaven. No matter how hard man wishes and man tries, he can never institute the Kingdom of Heaven on his own. He never stops trying. The problem is, the sin nature always gets in the way. They think that they can change human nature. They always degenerate into corruption and self-interest. Whether it is called, utopia will never be reached by man's efforts, neither through humanism or through false gods. Satan works for it; he wants it. Futility: humanism always strives for that utopian kingdom; they believe that man can do it. Humanism, the cosmic system, they cannot accomplish what God can. There is opposition to God's kingdom on earth.

What

1. Religion injects man as the focal point. There are those who believe that the kingdom will be brought in by believers who continue to gain in righteousness.
2. Humanism elevates man above God. Atheism and agnosticism often comes out of this.
3. Man's ideas are limited to the abilities of man. Utopias are relative and limited to the abilities of man.
4. Humanistic, utopian concepts; no truth; no reality. They are figments of man's imagination. No more and no less.
5. Secular humanism must deny the existence of divine absolutes. Humanism cannot exist unless they deny divine absolutes.
6. Their motto; the motto of humanism; my truth is just as good as your truth.
7. Nonconformity to any authority is elevated to the greatest good. The result of my truth is just as good as your truth; nonconformity. His truth is elevated as the greatest good; as strength. The humanist says he is tolerant of every belief system; that is their reality as opposed to another's reality. This thinking is actually unreality; yet everyone must be tolerant of all other views. We are taught that we must tolerate every view. Islam and Hinduism do not offer up any ideas equal to Christianity; they utterly and totally oppose Christianity and Bible doctrine. Those who believe in utopia believe that this will bring harmony to the human race. They do not mind if this is imposed by superior minds. "We have a better idea than you antiquated Christians. We will tolerate everyone, as long as they fall into line with our thinking. There is no reason for any person to be concerned with any other truth. In our lifestyles, in our moral standards, in our multi-culturalism. "My Christianity is private" means "leave me alone and I will leave you alone." It is a denial of absolute truth. We have a duty to spread that truth. Those who are persecuted for righteousness sake. It never works. Individual truth never works out in practice. Truths oppose each other because they are not truths. Humanists must oppose the absolute claims of God's Word. This is because it endangers their relativism; it threatens their world view. So God must be reduced to an object of ridicule or denied altogether. That is their only defense against Christianity and God. Their only final defense is persecution. They see Jesus as some desperate holy man and that the things He said were just to gain attention to Himself. They see Him as just another religious figure to lampoon. It is always Christianity that they lampoon. People, in the humanist view, must be awakened from their religious stupor. They say they put tolerance over all; and they are tolerant toward anyone but Biblical Christianity. Our society is permeated with humanism. There are those in high places who want to re-interpret the constitution of the United States. It is a document of absolutes. When you begin to tinker with it, when absolutes become relative truth, it ends up at anarchy. We will no longer be a nation of laws. We make the laws fit the society rather than the society fitting the laws. These humanists have no tolerance for anyone who is a Christian; never listen to what they say but to what they do. Our laws will slowly change under guise of, let's keep church and state separate.

This is all about power. It is all about utopian ideals. There is this huge problem for the relativist.

The Utopian Approach

1. Emulating the attitudes which are acceptable in the Kingdom of Heaven; emulating the utopian kingdom of heaven is preposterous to the humanist. They disregard the depravity of mankind. They ignore the Biblical doctrines of hamartiology. We all have sin natures; that is an absolute. But they think that man is evolving. We will all live side-by-side. Antithetical groups cannot compromise.
2. How is a human utopian kingdom instituted? Only when truth is suppressed. They can only do it with tyranny. The absolute standards of Bible doctrine is the resistance factor.
3. Any utopian approach requires authority and a government and standards by which such a group can be governed. How do you govern the kingdom of utopia by those standards.
4. There can be no utopia as long as there is adversity and resistance.
5. The utopian kingdom of the humanist must have a system of standards imposed. That is where tyranny beings.

Matt. 5:10 **Blessed are those who have been persecuted for righteousness' sake, For theirs is the Kingdom of Heaven.**

Lesson #0255

Matt. 5: Life of Christ

4/15/2012 1Sunday

There is a lot in the news today about bullying; and there is bullying wherever there are sin natures. If that behavior is not stopped, it will continue. The bully becomes an oppressor and he grows up in total arrogance in his teen years. He scorns those that he sees to be beneath him. He will often form a group and they will take on his arrogance. They are pawns in his power game. He has now formed a pattern in his life.

This person graduates and gets a job. He is pushy, scheming, disrespectful and impudent toward those in authority over him. Some of these types become tyrannical bosses; bosses which we have had in the past. The arrogant bully then gets married and he wants to control every moment to fit his desires; he is domineering and sometimes even brutal towards his wife; and sometimes toward his children.

Some of these people go into government. They are not servants of the people but they are taskmasters, imposing their arrogant ideals on the nation as a whole, through legislating and by other means. They change things to fit their own concepts. Such people can make your life miserable with their arrogance.

Jesus Christ has addressed this situation in Matt. 5:10:

Matt. 5:10 **Blessed are those who have been persecuted for righteousness' sake, For theirs is the Kingdom of Heaven.**

This is a verse about persecution. The words *persecution*, *righteous*, *heaven* all stand out. The believer, who is experientially righteous, who is growing spiritually, he can and will be persecuted for living the Christian life and serving the Lord. That is a certainty. What are a few years of persecution, in the light of eternity? We will spend eternity in heaven; and this is a rationale for the faith rest drill. As a believer, we are persecuted for righteousness sake. We simply utilize the faith-rest technique knowing that all of this is temporary.

Types of Bullying

1. The bullying attitude of derision and sarcasm, directed toward the believer who lives by the absolute standards of God's Word. The relative, secular humanist despises the values of the mature believer. We face these types today, in this country, in our government today. We think, in many ways, in terms of absolutes; we are saved by faith in Christ through grace.
 - a. The humanist puts man higher than God, if he believes in Him. The only absolute to him is, "There are no absolutes." So all absolute standards must be opposed, even if persecution is involved. Humanism elevates man over God and over all absolute standards. Non-conformity to authority is seen as a good. A believer who conforms to Bible doctrine must be persecuted. He is a threat to the relativist; to the humanist. We are wearing a target on our backs.
 - b. The relativist: you have your way, I have mine; and they are equally valid. He also opposes absolute standards.
 - c. Secular is the person who is completely removed from Christianity.
2. The humanistic relativist tries to initiate and govern with an eye toward a utopian vision. This is a society of perfection where there is perfect environment where people have very similar salaries. They claim to be tolerant of all belief systems; and all belief systems of equivalent. Whatever a person decides for himself is true; let's just leave each other alone. Thus all will be embraced in utopia. It never works out in practice. Nice ideas but it is all unreal. We stand in the way. People with absolutes stand in the way of utopian types. The believer adheres to absolute standards; there is only one Savior and He is our only way to God. Utopians requires standards and norms and laws and standards must be issued by the human government, in order to bring it all to pass. Diversity cannot work in an utopian society. Sharia law cannot coexist with a utopian vision, even though it is tolerated now. The relativist wants to include everyone; but they can only govern by force; by tyranny. The tyrant, the one to build this utopia, is driven by his own boundless conceit and delusions. Satan wants to put together a utopia; a substitute for God's kingdom. No humanist can produce this utopia. This person identifies with a noble calling; his utopian vision, and he sees himself alone as being capable of bringing these utopian vision to pass. He sees himself as the only one capable of bringing this utopia to pass. There is no basis for cohesion of a society into a utopia with so many cultures and religions in existence. No such bond can hold together such divergent views. These various approaches cannot be reconciled; and we cannot compromise with evil. How do you compromise with evil? How do you get compromise out of that? That is caving into to evil. Humanist ideology

must replace doctrinal certainty. That is reversionism and you have demonstrated cowardice in the face of the enemy. This is why the humanist hates Biblical Christianity. You stand for Bible doctrine; or you give in to anything. We must cling to the absolute truth found in Bible doctrine. That is the one thing that the humanist, relativist, and secularist cannot tolerate. This is the underlying reason for Christian persecution. They marginalize and make fun of believers. But these believers must be eliminated. This has been done throughout history. There is no peace in their souls; there is hatred of believers and Bible doctrine. For these 3, Christian and Christian influence must be eliminated; put down, derided, stifled, jailed, martyred. We have certainly gone through a few of these in the United States. Elements of Bible doctrine today are being labeled as intolerant and as hate speech. Therefore, Bible doctrine can be opposed. Recently, a woman's right to contraceptives is an attack against religion. Religious liberty is subservient to a woman's right to contraception. Where does that stop? This may be the doctrine of an apostate church, but it is the first step. It is a matter of gaining power in order to impose their ideals, to impose a humanist utopia where absolutes are absent. The idea is, man's government apart from God.

3. Never got to this point?

Are Muslims and Christians in this utopian going to lie down together. The Muslim solution to Christianity is to kill the infidel. It is happening all over the world today. Bring on the jihad. Blow up men women and children in the name of converting the masses. If the Koran is followed literally, the Muslim is directed toward jihad. It is as absolute to them just as believe in the Lord Jesus Christ is to us. The secularist and the humanist does not adhere to any of that. However, they are afraid; they do not know how to deal with it, so they depend upon tyranny. Or they try appeasement to solve the problem. Religion has persecuted Biblical Christianity just as much as the secular humanist has. There has never been a coalition of religion, humanism and Christianity. They will oppose Christ to the point of death.

This is the crux of the Angelic Conflict; there is no live and let live in the devil's world. These are causes of war and turmoil even more than economic reasons. The humanists think that it is all economic.

Lesson #0256 Matt. 5:11 Luke 6:22 Life of Christ 4/15/2012 2Sunday

When these disciples were sitting on this mountain, hearing these words, including Matt. 5:10, this hit home with the disciples. They had already received some persecution. Our Lord Jesus Christ was already under persecution, and it would get much worse. They identified with this beatitude; their ears picked up; they heard this. They learned this more and more, as persecution got worse and worse. They saw Jesus Christ as crucified as the greatest persecution of all.

The relativist, humanist, secularist person, completely opposed to the absolutes of Bible doctrine. The relativist sees all ways as being okay; no truth is absolute; and "Let's leave each other alone" even though they won't do that.

The humanist is, "Man is the greatest and God is subsumed under man." If they believe in God, it is from a deist point of view.

The secularist opposes everything that we believe in. One of the ideological reasons. Particularly Marxism, which believes that the world turns on economics. If there is no equality, then that should be pursued, and that will bring in utopia. They want to bring in a better way from their ideology. If we can just level the playing field is their approach. The rich are evil and the poor are virtuous; and wealth must be redistributed in order to equal out the results. Socialist societies are always a dictatorship. Every Marxist-socialist society must be a dictatorship. Chavez, Mao, Stalin, etc. All dictators; and it has never brought in a utopia and it never will.

The world really turns on, what do you think of Christ? That is the central question of all history and of all human life. There is no compromise between Jesus Christ, His Word, and the cosmic system. We must take a stand on this point. There is no compromise on that point. We are a minority in the devil's world. Those who hold devil's utopia will attempt to replace truth with their utopia. These secular relativists cannot bring in the Millennium. But believers with doctrine will be persecuted.

The relativists, the humanists, and the secularists who populate this world are at war with believers with Bible doctrine. This is one manifestation of the Angelic Conflict. Those who hold the absolute doctrine of Bible truth will be opposed. Philosophies and religions will always be at odds with Jesus Christ.

Humanists say, "We're tolerant" as they impost humanism. Biblical Christians do not impose their vision on the world; they will evangelize, but they will not dictate faith in Christ where it is not accepted. Religion will do that. Religions have tyrannized in history. Biblical Christianity recognizes volition in this world. How can you impose Christ on anyone? People converted all the time by torture in the middle ages; but this was not real. People must be able to choose for or against Jesus Christ. Accepting the Lord Jesus Christ by faith alone in Christ alone. This opens the door to His utopian kingdom.

The kingdom spoken of in the Sermon on the Mount is a kingdom brought into reality by Jesus Christ. The lion will lie down with the lamb. All those things promised in the Old Testament will be delivered as promised. They will not come to pass because of humanist ideology.

These characteristics certainly do not exist in great number in today's world. However, these attitudes can be formed in the soul of individual believers as they advance to spiritual maturity.

Persecution is a difficult thing to face. We can develop through spiritual maturity an attitude, an attitude which can handle these situations. Persecution is one of the most difficult things to face.

So we inherit the Kingdom of Heaven; not through the legalism of religion and the self righteous adherents, but through the mind of Christ, as we continue to grow and ultimately reside in the perfection of heaven and His earthly kingdom in the millennial times.

We will face persecution, of some sort.

Then the sermon

in the world, if someone hates you, then you hate them back. If they throw insults at you, you insult them back. If they do evil against you, you file a lawsuit. That is not the viewpoint of this sermon. This is the viewpoint of the world. In the world, you stand up for your rights and you fight back.

When you are slandered, then you file a lawsuit. That is how the cosmic system responds to slander. We may have to face any one of these problems in our lifetime. Will you perceive blessing because it is for the Son of Man? You must recognize why you are doing this; why you are not retaliating.

All of the Apostles, apart from John, experienced a martyr's death. What about you? If you are vocal about your faith, you will receive some persecution in some way. There is plenty of opposition and slander and even worse, even to the point of threats. Even from the state itself. In the union of church and state, things are happening which have nothing to do with the union of church and state. Do we have to fear this? Do we need to wake up every morning in consideration of this? Do we need to be upset? No. We endure and we are fortunate to be able to face these things and to endure them.

The Apostle Paul watched the stoning of Stephen; and Paul wrote the fundamental epistles of Christianity. Chinese Christians have been persecuted for years, and their church has grown exponentially.

Where there is persecution, there is expansion; that is blessing and that is our mandate. When we grow spiritually, we are able to handle persecution. It is a benefit and a blessing to stand for the truth in the devil's world. That glorifies God in this world and blessing in time for us. These were the men who would take the gospel to the uttermost parts of the earth and turn the world upside down. Acts 1:8 17:6

What are a few moments of persecution as opposed to being a hero in the faith for all eternity. Such a believer will be decorated for standing firm in the faith. We will not be tested above what we are able to handle. Our strength is Bible doctrine. We progress in the Christian life; and we begin to utilize Bible doctrine. There is nothing in life that can assail us. Hardship endures. This is the hallmark for those who enter the Kingdom of God.

When you are persecuted, your thinking ought to be, "I'm fortunate." Step out in courage and let the Lord handle the rest. Fear may grip you when you contemplate harassment for your faith; but you do know, if you are vocal and visible in your Christianity, people will

confront and contest you. A stand for Christ gets one of two things; a response or a witness, or reaction and opposition. Hide and avoid opposition? Or stand and do what you are mandated to do. Present the gospel to the ones who need it. Count on opposition and count on opportunity in your life. The opposition might be slight; how many have you been embarrassed for speaking the name of Jesus Christ? You go along to get along. You want to preclude the gossip and the antagonism. You will not be afraid if doctrine is the bedrock of your life. We are not called to a lifestyle of fear; we are not called to be a mouse in the corner hiding. Making sure that no one dislikes us or points their finger at us and saying, there is a Jesus freak there. God is giving us an opportunity, whether we are persecuted or not.

Matt. 5:11 "Blessed [fortunate] are you when people reproach you, persecute you, and say all kinds of evil against you falsely, for my sake.

Luke 6:22 Blessed are you when people hate you, when they exclude you, insult you, and slander your name as evil, because of the Son of Man.

Lesson #0257 Matt. 5:11 Luke 6:22 Life of Christ 4/18/2012 Wed

Matt. 5:11 "Blessed [fortunate] are you when people reproach you, persecute you, and say all kinds of evil against you falsely, for my sake.

Luke 6:22 Blessed are you when people hate you, when they exclude you, insult you, and slander your name as evil, because of the Son of Man.

These verses are badges of honor. Persecution, slander, insult are very difficult for anyone to handle. They are often like a knife that goes straight to the heart. Slanders and insults a very personal. The more sensitive we are, the worse the slander and insult becomes. Slander and insult hurts, particularly when it is tough.

No one took more slander and insults than Bob did during his 53 years of ministry; particularly during the last 30 years. He was attacked over and over, sometimes quite viciously. Some former so-called friends perpetrated a certain amount of evil upon them. Some would leave, however, and badmouth him to everyone and anyone who would listen. Many formed their opinions of him based upon that type of slander. Bobby ran into a lot of this in seminary. All kinds of people have opinions about him; including mostly people who had never heard him and never knew anything about him.

Bobby knows that some of this slander was difficult for him, particularly when this was from old friends. He handled this with applied doctrine as he did throughout most of his life; and he did it, with regards to the persecution, slander and insults as covered in these verses. Any persecution is allotted to the fortunate believer. That is not a normal way of thinking. This is true not because of the pain itself, like the insult is somehow beneficial in some way, but doctrine is applied in the midst of this, which is suffering for integrity. Suffering for blessing is covered by one of Bob's books. It becomes an opportunity in persecution and slander. You can accelerate your spiritual growth; you can apply Bible doctrine; this

is also an opportunity to serve the Lord. This is to be a testimony for Him and to glorify Him as in no other way. 1Peter 2:9 **But you are a chosen race, a royal priesthood, a holy nation, a people for His possession, so that you may proclaim the praises of the One who called you out of darkness into His marvelous light.** These things are stated in the terms that Israel would understand; they knew what these terms meant. Peter is speaking to every Church Age believer. Every believer who is a part of the royal family of God represents Jesus Christ in their lives. We are all priests and we represent ourselves before the Lord and Him before the world. We represent Him and proclaim Him by speaking the gospel to others; but it is also how we live our lives, reflecting the mind of Christ as a witness for Him. We live the spiritual life that He has for us. That manifests itself for us in many ways. We are light in a world of darkness. We are called out of darkness and into His marvelous light to proclaim His excellency. 1Peter 2:12 **Conduct yourselves honorably among the Gentiles, so that in a case where they speak against you as those who do evil, they may, by observing your good works, glorify God in a day of visitation.** We are to show virtue to unbelievers, even under the conditions of slander, insult and persecution. Slanderers are evildoers. We must maintain a testimony among unbelievers in the face of persecution; in the face of slander. We glorify God as a mature believer and we demonstrate our royalty to the world, even under the most difficult conditions. We demonstrate the virtues of the spiritual life to the world; we demonstrate virtue love; and we need virtue love for these situations.

Here is how Peter handles persecution. 1Peter 3:9 **not paying back evil for evil or insult for insult but, on the contrary, giving a blessing, since you were called for this, so that you can inherit a blessing.** He became one of the strongest of all men when it came to handling persecution. We do not return evil or evil or insult for insult. We are not authorized to retaliate. We will have people who lie about us; and we want to give it right back to them. This can be quite difficult between the husband and wife in the home. And there is no peace or contentment in the home. That does not demonstrate the good works that Peter commends to us. Virtue love requires us to hold our tongues from time to time; we want to react when we are insulted; we want to give it back to them. We need to calm down and utilize a little divine viewpoint. We need to hold back our egocentric emotions that slander can engender.

There is no satisfaction; there is only conflict. When you get slapped, you want to slap back. Sissy boy slap party. There is no peace or contentment in this. We do not get to character assassinate the character assassin. We give a blessing instead.

How Do You Bless Them?

1. You need to develop grace orientation. The more you know about God and Christ, the more your thinking is oriented to grace. When you become grace oriented, you treat others in the way that you want to be treated. Impersonal love is the only way to deal with people you cannot stand.
2. The believer is relaxed in life; you have no axes to grind; you have peace and stability in your soul.
3. If you have that, you are not threatened by being berated by someone.

4. In impersonal love, based upon our own integrity, you never reciprocate in kind. No insult for insult. You do not reciprocate. Virtue love begins with reciprocal love toward God, and that is what you reflect. You reflect His love when you become grace oriented.
5. You keep in mind the love that God showed you, as an unbeliever (impersonal love) and then as a believer who is justified and given a whole portfolio of assets.
6. Matt. 5:44 show virtue love and pray for them. Simply walk away and pray for them. Pray that you can handle it without coming back on them and praying for their understanding. 1Cor. 4:12 **when slandered, we bless and we endure.** Persecution takes some endurance. We can only endure by what is in our soul. There is no humanism that teaches that.
7. Give a blessing instead of returning evil for. We were called of the very purpose that we might inherit a blessing. When you do not retaliate, then you are different from the others. When you do not retaliate, you have just presented your spiritual life. If you can endure insults and antagonism with kindness, patience and compassion through the application of doctrine. We receive blessings from God under these circumstances. Bob understood this, and he took a lot of guff from others. The more he grew, the easier he could deal with it. He handled it with kindness and aplomb and as a by-product of the spiritual life. He did not present himself in the way that they presented themselves. The rest of the world cannot do this. They must repay insult for insult.

How do you deal with other people? How do you deal with the circumstances of your life? With your friends and your enemies? There is always conflict. This glorifies God, which is your purpose in life. There is no greater opportunity for you.

Bobby's practical question, "Can you withstand a relatively light attack of office gossip?" Bible-thumper; a Jesus freak. When you have the opportunity, you speak. Some are insulted just to hear the name of Jesus in their hearing. All of these are attempts to intimidate us. They are the light attacks of the cosmic system. The powderpuff attacks; the mosquitoes buzzing around our ears. Can you stand for Jesus Christ if you are slightly mocked or really challenged or wants to argue with you. We are placed in this particular locale for just this reason; for just our testimony. We are a visible hero when we stand for the truth in any opposition. **We are not called to a lifestyle of fear or timidity.** We apply it; and we speak it and we live it; and it is noticeable.

Philip. 1:14 **Most of the brothers in the Lord have gained confidence from my imprisonment and dare even more to speak the message fearlessly.** I am in jail and they trust in the Lord because of the persecution. This gave him the power to speak the Word without fear. We must have the courage to speak. Courage is required. This is very similar to troops in combat; with a good leader, they have confidence in him.

So that we may boldly say, the Lord is my helper and I will not fear what man can do to me. We do not fear mocking, persecution, slander and insults. We stand for something which is much greater. Our purpose in life is not to trade insults. We are not called to spend our

lives thinking of how we can get back at someone else for what they have done to us. This is our spiritual life and our faith rest rationale.

Blessing is yours for speaking and standing for Jesus Christ without hesitation, whether we are insulted or persecuted. It is the heart of our spiritual life. Most people will insult when they have been insulted; when you don't, it is noticeable.

Matt. 5:12 **Rejoice, and be exceedingly glad, for great is your reward in heaven. For that is how they persecuted the prophets who were before you.**

Luke 6:23 **"Rejoice in that day and leap for joy! Take note--your reward is great in heaven, because this is the way their ancestors used to treat the prophets.**

Persecution is the same in every generation. It is no different today than it has ever been in the past.

Concluding Points

1. Those believers who persevere under that adversity will be reward in heaven. We have no idea the depth of the persecution that we will face. As believers, it will happen, to one degree or another. We use these times of calm to prepare for it; and this is a badge of honor in heaven. That is a rationale for persecution. Do you think that the Apostle Paul spend the 2 years as a prisoner whining and crying. He was able to face this with a faith rest rationale.
2. For them, it will be a long, glad day in heavn when they receive their rewards in heaven, compared to short, grievous days on earth.
3. The result of enduring opposition in this life and carrying on with our spiritual life will be eternal joy instead of temporal sorrow. No comparison. Persecution; be glad. No one can receive an insult and not get out of fellowship without a maturing spiritual life. There is no other way. Jesus Christ makes it clear that those who possess the qualities of the beatitudes stand out. They are completely worth of reward. We are rewarded for divine good. Doing this under persecution is divine good. If it does not come from the spiritual life, it is not real and it cannot be maintained. That is our purpose and the application of our spiritual life.

Lesson #0258 Mt 5:12 Lk 6:23 Pr 25:21–22 Life of Christ 4/19/2012 Thurs

Bobby gets letters from time to time. From someone in a Florida prison; and this gave him time for intensive gap; and he was given several hours a day; so he reached the prison dorm prepared. He is the modern poster child for self-induced misery and sheer unadulterated stupidity. He had failed the prosperity test and this was a divine intervention was probably long overdue. Detailed doctrine of a crappy situation. She reminds him that even in this situation, God is still on His throne and His assets are still available. He experienced periods of extreme joy and tranquility in jail; he never worried about the danger. Perfect crucible for learning and applying doctrine and impersonal love. There is a lot of religion in prison. It was almost a tangible joy to see God's grace in action. The

same grace that sustained Paul has been available to him. He learned a few lessons. While God is a gracious God, He is also a jealous God. Sin disgusts Him and disloyalty is a problem. Neglect of the Word, though subtle, is just as destructive as antagonism toward the Word. Bible doctrine must be the believer's lifeblood. He was surrounded by very difficult circumstances. The believer is never beyond the reach of God's grace.

Persecution is no picnic. What we have been studying, persecution and unfair treatment and various things like this. When we are slandered, it goes right to our gut and sensitivity. So often it evokes a reaction; one often of anger and indignation. Often a desire to retaliate. That retaliation can come in the form of an immediately flash of anger and retaliation; or it simmers and is dispensed at a later time. In the second case, that often means a build-up of mental attitude sins. The maturing believer must not try to punish the slanderer. Do not return evil for evil or slander for slander.

Proverbs 25:21–22 *If your enemy is hungry, give him food to eat, and if he is thirsty, give him water to drink; for you will heap coals on his head, and the LORD will reward you.*

Return good for evil, not evil for evil. That is the way the rest of the world does it. Retaliation receives continued retaliation; it is a vicious escalating cycle. It occurs throughout the middle east. It is evil for evil, that continues on. This is how true enemies are made in life and how vendettas are made in life. It is constantly evil for evil.

Proverbs 25:21 is to encourage us to kindness rather than vengeance. When you give your enemy food to eat and water to drink, you will heap coals upon his head. This describes the result of our act of kindness in the face of slander and insult. The remorse is more readily affected by an act of kindness rather than an act of retaliation. Your graciousness in the face of insult elicits a response of regret. It may not be an overt response. Some egos would not allow for some of this. In their minds, they know; and this eats at them, unless they are completely degenerate. Our graciousness can elicit a response of regret. *Meet good with good, so that good can be maintained; meet with evil with good, so that good may be created.*

Rom. 12:19–20 *Friends, do not avenge yourselves; instead, leave room for His wrath. For it is written: Vengeance belongs to Me; I will repay, says the Lord. But If your enemy is hungry, feed him. If he is thirsty, give him something to drink. For in so doing you will be heaping fiery coals on his head.*

The conscience of the perpetrator may or may not be struck; but God will still reward us. This phrase has a direct connection with Matt. 5:12.

Spiritual growth is the solution to the terrible solution of being put into prison. This is exactly what the spiritual life does for anyone.

Matt. 5:12 *Rejoice, and be exceedingly glad, for great is your reward in heaven. For that is how they persecuted the prophets who were before you.*

Luke 6:23 "Rejoice in that day and leap for joy! Take note--your reward is great in heaven, because this is the way their ancestors used to treat the prophets.

You get joy and you often get the attention of the persecutor. The persecutor does not expect you to enjoy their persecution. This often catches them off-guard. Believers who handle such adversity will be rewarded in heaven for producing divine good. When you return good for evil, when you do not return slander for slander; do you think that is easy to do? Who cares if you get insulted a little in this life or a lot; Bob was slandered so often that it was ridiculous. Bobby never heard Bob slander anyone in return. The Lord will handle it. The result of enduring opposition in this life and carrying on the spiritual life in the face of adversity will always be temporal and eternal joy instead of sorrow and persecution. Persecution does not matter. Even returning good for evil, as we are mandated to do, may not have any affect on the secular world who have rejected Christ. There are some real hard cases who do not feel bad about anything. There would never be a coal of fire on their head. You might further exacerbate the hatred and persecution. These beatitudes are not virtues to the secular world; they do not think in this way. They may give these beatitudes a passing nod; some cannot deny them. But if these attitudes conflict with their own attitudes and ego, then they will go to insults and anger. There is no room in their minds for absolute standards; their souls are based upon relative standards. Grace orientation is the attitude that we are mandated to develop; this is an attitude that completely baffles them and sometimes threatens them. Self-absorption is exactly the opposite of grace orientation. They resent those who have a experiential righteousness. It is like athletics, it shows them up; it shows up their weaknesses. This is what grace orientation does to self-absorption. Their relative characteristics of self-righteousness etc., and the more that they slander, the more joy for the grace oriented person; and it makes them want to persecute all the more.

Whatever the humanist, relativist does, is acceptable, without remorse and without guilt. The believer demonstrating experiential righteousness causes an unwanted comparison instead of coals of fire on his head. A person with humility will recognize that he is wrong; the relative humanist will not have a clue. Deep down, the humanist knows that he lacks something important.

They do not want to face reality, and they deny it; and they have to stop the comparison in their own minds. The ultimate result is an anarchy of soul; a confusion of soul; a terrible misery of soul. There are no standards, no laws, no brakes for them or for the society that they create. It reveals the total depravity of man; which they explain away as being an environment or of poverty. They cannot blame the sin nature. They have nothing to counter the spiritual life with. They have hedonism; socialism, which stands for nothing but themselves. Justifying these isms as an acceptable lifestyle demands that they persecute those with absolute standards. They make their standards up as they go along and they change their standards when the circumstance calls for it. They have no real standards. They persecute Christians because they cannot stand absolute standards; they cannot stand what is in your soul. They must cling to their own relativism; it is all that they have. They would have to admit that they are lacking in redeemable qualities. They refuse to acknowledge this. Humility admits the need of something outside of self. Otherwise their

entire world view is threatened. Their spiritual life shows through; their lack; their humanism. It drives them crazy. This is why mankind needs God's grace in Christ. No matter what the relativist thinks, sin is not relative. It is an absolute violation of God's will. The humanist rejects and stands up against God's absolute standards. We are being told lies and things about yourself that are not true; all over this country. And that is the slander. It is a difficult thing to withstand because we see our nation going to pieces because relative humanists are in charge.

Summary

1. Those without Christ despise those who live with the absolute mind of Christ.
2. They hate the certainty and security in life. We are secure in who we are.
3. There is no security in relativism or in humanism. There is no security in the sin nature and there is no security in humanity.
4. The slightest glitch can remove the peace of mind of any unbeliever.
5. The believer's security is not fleeting because it does not depend upon circumstances. It depends upon what is in our soul.
6. Security depends upon the absolutes of Bible doctrine in the soul.
7. The relativist, the humanist despises the precisely correct procedures of the Bible. They have no procedures at all; they just make it up as they go along.
8. Relative humanism cannot abide the standards of divine viewpoint. Why persecution of the believer takes place.
9. The relative humanist rejects all security and peace of soul. He cannot have any of it; he sees it in the believer and he cannot stand it.
10. The beatitudes developed by the growing believer terrifies the humanist. They are superior to the humanist and they know it.
11. When the relativist sees a believer with such qualities, they must face their own inadequacies. When they see these attitudes in a believer, they are inadequate.
12. They recognize that their manner of life is empty and meaningless apart from self-indulgence. In the end, it is emptiness. They have rejected Christ and the absolutes of the Christian life.
13. So the humanist must persecute that which endangers their fragile self-esteem. It is a self-protection. This is what we are facing.
14. The absolutes of Bible doctrine are a menace to those who have convinced themselves that there is no God; that there are no set standards and that life is nothing more than self-centered relativism. And persecution of the believer is the result, for which we can leap for joy. That is the attitude.

Lesson #0265

Matt. 5:12 Luke 6:23 Life of Christ 4/22/2012 1Sunday

Matt. 5:12 Rejoice, and be exceedingly glad, for great is your reward in heaven. For that is how they persecuted the prophets who were before you.

Luke 6:23 "Rejoice in that day and leap for joy! Take note--your reward is great in heaven, because this is the way their ancestors used to treat the prophets.

This sermon continues. This sermon opened with the beatitudes of the believing Jews to enter into the Kingdom of God. He is offering them the kingdom as the King. The pharisees and their opposition and persecution, which extended to Jesus and to all of His followers.

These beatitudes would not be fully realized until the 2nd advent. A facsimile of these beatitudes can be developed in our own lives; but we are not perfect and we cannot develop these same attitudes. As we grow, these attitudes would be increased in our lives. God's truth is absolute; there are no gray areas.

There is absolute truth with God and there is relative truth with man. It is called truth as it is built in the mind of the humanist, but it is a set of adjustable norms to changing circumstances.

Nietzsche: "You have your way, I have my way, as for the correct way, the right way, does not exist." Divine viewpoint is found only in the Bible, which is the Word of God. In the world of humanism, tolerance of all is their supposed attitude. The multi-cultural attitude. That ideology has become politically correct, which is the epitome of human truth. It is completely opposed to the absolutes of Bible doctrine. But they are intolerant toward the growing believer in Jesus Christ. That leads to the persecution, which our Lord spoke of as being blessing to the believer.

Our country is permeated with humanistic relativism and political correctness. Franklin Graham article about the circumstances of political correctness. In the Linkletter written for this month. "Political Correctness Gone Amuck." One of the most sinister and menacing threats lurks under the initials PC. They say they tolerate everything; and it has infected our government, schools and the marketplace, leaving no room for the authority of Scriptures. Alaska airlines use to put psalms, promises, cards. They discontinued this practice. General Boykin withdrew from an address to West Point. He is an American hero. Some discovered that he was speaking, and there was a media campaign to stop him because of his criticism of radical Islam. One commentator called this "political correctness gone amuck." Graham was dis-invited to speak and this is because of what he had said about radical Islam. Inclusiveness now means excluding anyone who speaks out for truth. Wishing to offend no one, our nation's politicians and leaders now stand for absolutely nothing. The gospel is a stone of stumbling and a rock of offense; pc people hate the name of Jesus Christ; they despise the gospel. Paul said, "We have boldly proclaimed the things of Jesus Christ." It is my goal to speak of Jesus Christ and the gospel, even if only briefly in every interview, even though many media will sometimes edit that out. "I am not politically correct" and Paul, who spent more time in prison than most, said, "I am not ashamed of the gospel of Jesus Christ."

Christianity stands for one objective reality; that of Jesus Christ and the doctrines of the Bible, the Word of God. The human mind takes in some truth and ethics, but it is based on a sliding scale, and they will change. Even the humanist pretends to tolerate all religions and philosophies, that too is a lie. They do not. They have rejected the absolute source, which is Jesus Christ.

Where do these attitudes come from? From the sliding scale of human ethics and the sliding scale of relative morality? Only from the uncompromising Word of God.

They must persecute Christianity; they must treat it with sarcasm.

Such persecution is the source of blessing for the believer. And we have seen why, which has been the focus of our study. The attitudes of the believer are fortunate, blessed, regardless of opposition, persecution, hatred and even death. The inheritance of an eternal future and great rewards in heaven. What are a few days of suffering in this life compared to eternity? We face bliss and rewards that are indescribable.

Do you think God's plan is discontinued while we are in suffering? Do you think we have done something so terrible that God has brought all forces against us to hurt us?

The pharisees were the contrast to the beatitudes presented by Jesus Christ. They were the self-righteous legalists of their time. They were the terrible persecutors who would kill the Lord Jesus Christ. In their persecution comes the greatest blessing for all man, our salvation. Persecution cannot stop God's plan. In fact, it is fully a part of God's plan.

The pharisees did not want to give up their own righteous standards for the Lord Jesus Christ. There is a contrast which was then; and which we see everyday today. We can even recognize it and counter it with the doctrine in our own souls.

The Human Relativist View Versus the Message of Jesus Christ

1. The pharisees were humanists described as religious figures. They were without the absolute standards of grace and doctrine. The pharisees made it up as they went along; they had law after law after law. Yet they were called the great paragons of religion.
2. Christ demanded that people recognize their own personal inadequacies. The beatitudes reveal just how inadequate we are. The beatitudes were foreign to the pharisees.
3. The pharisees were self-sufficient and changed their meaning when needed. Materialism is empty. There is not enough wealth to get the materialist the happiness of the poorest believer.
4. Jesus demanded a change of mind. That is repentance; faith alone in Christ alone. It does not mean you will change your evil ways; it is believing in the Lord Jesus Christ. You then have His spiritual life. That is the greatest life there ever is. Bible doctrine renovates your thinking regarding the greatest life that this world has ever seen.
- 5.
6. Christ required submission to His authority. He is the living Word of God. Submission to Him is in order. We do it by taking in Bible doctrine daily.
7. The pharisees bowed only to their own authority. Congress and the Executive branch and the Judicial branch bow to no one; if they do not like the constitution, then they bend it to whatever their norms are. The laws for Congress are different

from the ones that we live under. There are enough relative humanists in Congress who bow to no one, just like the pharisees.

8. Jesus Christ demanded compassion for believers, which is impersonal love.
9. The pharisees withheld mercy from all those who truly needed it. If you are poverty stricken, ill, then it is probably God punishing you. That allowed them to stay out of the charity business. What's mine is mine and you don't get any, unless the government redistributes it.
10. Christ demanded a perfect righteousness to meet the standards of God. Experiential righteousness developed through the spiritual life. We have been given God's righteousness. At the moment of salvation, our salvation was reckoned to us as righteousness. How many of you think you can list all of the nice things that you have done to Him; do our sins meet His standards? Only His righteousness meets His standards. Humanists see themselves as righteous. How can they be when their standards slide up and down?
11. The pharisees were only interested in the externals of religion.
12. Christ wanted peacemakers. This refers to those who disseminate the gospel of reconciliation to man. Jesus Christ took down the barrier which stands between us and God.
13. The pharisees stirred up strife and antagonism. They did nothing but cause problems. Their interpretations of the law pitted them against nearly every other Jew.
14. Christ called for believers to endure persecution for His sake.
15. The pharisees provided the persecution.
16. The pharisees represented the unbelieving world. They were religious unbelievers. They represented the unbelieving world, of a righteousness that was not acceptable to God. Bobby hates religion because it is anti-grace, anti-God and it leads people away from the truth and from salvation. The pharisees represent all religion. This religion doesn't work.
17. Christ proclaimed imputed righteousness to man to make man acceptable to God. This should be comforting. We can never be too good for God's grace or too bad for it. It is so simple; God's grace is always there.

The believers who demonstrated spiritual advance by practicing the beatitudes. We are hated, but, so what.

Lesson #0266

Matt. 5: Life of Christ

4/22/2012 2Sunday

Matt. 5:13–16: "You are the salt of the earth, but if the salt has lost its flavor, with what will it be salted? It is then good for nothing, but to be cast out and trodden under the feet of men. You are the light of the world. A city located on a hill can't be hidden. Neither do you light a lamp, and put it under a measuring basket, but on a stand; and it shines to all who are in the house. Even so, let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

You are a city on top of a hill that cannot be hidden; found in literature all over without being correctly applied.

This is a natural progression of the demonstrated beatitudes on those around you. How you think and your attitude then moves to its impact. The analogy is salt. It is an appropriate analogy, which is appropriate in many ways. This explains a lot.

4 Analogies of Salt

1. Salt was plentiful in Palestine and it was used to preserve food; it was their way of preserving food without refrigeration.
2. Salt was used as a seasoning, which enhanced the flavor of food. No salt shakers in a great restaurant, because the idea is that the food is already seasoned perfectly. This gave food a taste that it did not otherwise have.
3. The preservative qualities of salt led to its being regarded as an essential element in the making of treaties or enduring covenants between parties. It was used to seal an agreement. Salt becomes the symbol of fidelity and loyalty between two parties. Eating salt together was a sign of fellowship. This was done between early Americans and Indians.
4. Salt also could represent judgment. When Rome conquered Carthage, and they sowed salt into the land, so that nothing would grow. This way, they would never face an uprising from Carthage again. It made the land infertile and unlivable. It is synonymous with a barren land, a wasteland, a desert. A picture of judgment and ruin.

All of these uses comes together in the picture that Jesus paints for His disciples.

Salt as a preservative. These apostles were commissioned to the Jews and preservative in that sense; they went out to the nation of Israel to proclaim the Kingdom of God. They aided Jesus Christ in proclaimed the kingdom to the Jews. This was to preach to a dedicated client nation to God. The Jews were the chosen people; they still are; but they have temporarily been set aside. The Jews were the national representatives of Y^ehowah on earth. Israel at that time was apostate. Whether or not they would be preserved as a client nation was in the balance at this point. So the apostles were to preach the kingdom to the Jews and would they accept or reject the kingdom and the King. In their preacing of the kingdom, the Kingdom of God or the Kingdom of God, they would preserve the nation through their spiritual impact. We as believers in Jesus Christ have the same impact. It is no different. We live in a time when our nation is in great danger. We are in the middle of a humanist, relativist apostasy in our nation, which is getting worse. The only thing that will preserve our nation is believers who will preserve nation Israel.

It is the mature believer who is the preservative; the one who will preserve Israel. The believers of the United States will be the ones who preserve our nation. Those with Bible doctrine in their souls are the only hope that there is for this client nation. Right now, more depends upon the maturing believer than has been true of any previous American generation. This means that we will be required to grow up. Previous generations were

pretty bad, but it is getting worse. We are in schools today subjected to the worst educational system in the history of the United States. The public education is the worst it has ever been; and the same is true for many private schools. There is no discipline in the classroom. There is no way to teach crazed kids who are uncontrolled. Teachers' unions are travesties. If you throw enough money into the system that it will get better; that is the philosophy. Or enough technology, then the kids will learn. How did we ever learn without computers in the classroom?

And what do they learn? Not the basics of reading, writing and history; many graduates read 3rd and 4th grade level. When Bobby was a recruiter; and it was the norm for those going into the army to read on the 3rd grade level.

The state of California is mandating the teaching of the normality of homosexuality to elementary students. They are being indoctrinated into sexual diversity before they know anything about sexuality for the most part.

Many Texas schools no longer teach Texas history; and our history is more about the freedom and securing that freedom through military victory. 700 volunteers took on an army twice its size and decisively beat them, as one of the top ten decisive battles in history. There is Sabines Pass, the Alamo, and others. How many people know about the history of Texas? How can we learn from history if we do not study it? We are doomed to make the same mistakes of the past. Ignorant minds that cling to "new" ideas which have failed in the past. Any state college will teach propaganda; the politics of Marxism, feminism, and environmentalism, and anti-capitalism. Academic subjects are no longer taught objectively. There is more entertainment, subjectivity and media taught today than ever before.

Students are being taught to be politically radical in order to change the nation to conform to some radical utopianism. These are all geared to shape humanistic thinking and relativism. Thinking of young people is being destroyed and eroded in our schools.

Hosea 4:6 **My people are destroyed for lack of knowledge. Because you have rejected knowledge [the truth of God's Word], I will also reject you, That you may be no priest to me. Because you have your God's law, I will also forget your children.** This is Israel in the 8th century B.C. They lacked knowledge of God. They were in all sorts of humanism and religiosity. A client nation to God is a priest nation. They represent God on earth in several ways. There is freedom to evangelize without restraint. That is what a client nation does. At every turn, evangelism is being attacked in this country. It is not a good thing to speak of the Lord Jesus Christ in public. Heaven forbid you express this in any public building, which is the union of church and state, as we are incorrectly taught.

The client nation has freedom to teach doctrine in the nation without suppression. We have had less suppression for the teaching of truth than any other nation in history. Freedom to send missionaries to other countries, to communicate the gospel; to form congregations in our places with indigenous pastors. It means providing a haven for the Jews for those who are being persecuted all over the earth.

Because you have forgotten God's love, I will also forget your children. Today we are a priest nation just as Israel was before. We may not be a priest nation tomorrow. The nation is no longer being affected by Christianity, but we are guided by humanism, feminism and radical environmentalism. Government leadership is devoid of truth, even squelching the truth of Bible doctrine in favor of multi-culturalism. The absolutes of Bible doctrine become hate speech punishable by law. Only secularism is acceptable.

Relativism cannot abide the truth or the absolutes of God's Word. They must oppose it. Humanism is incompatible with divine viewpoint. The only hope for our country resides in the souls of individual believers.

The fifth cycle of discipline is the bitter end of a client nation. Here is what stares us in the face. Lev. 26:31–33 I will lay your cities waste, and will bring your sanctuaries to desolation, and I will not take delight in the sweet fragrance of your offerings. I will bring the land into desolation; and your enemies that dwell therein will be astonished at it. I will scatter you among the nations, and I will draw out the sword after you: and your land will be a desolation, and your cities shall be a waste. Your enemies will be appalled by you. The sword will be drawn against you and your land will become desolate and your cities destroyed and left as rubble. There is certainly application to us. We are a client nation sinking into the morass of human viewpoint. Our cities like Detroit have been destroyed. This was once a thriving city that is now a quagmire where it appears as if foreign soldiers walked across it and destroy the population. Our country is being destroyed by economic blight; by joblessness, by restlessness.

And the sword of Islam is drawn against us. A nation without Bible doctrine is a nation without hope and without salt. Do you see many real solutions which will deliver us? We will hear all kinds of political rhetoric, but viewpoint does not have the solution for our country.

The nation undergoing this is imploding from within and will be destroyed from without. We are destroying ourselves and our position as a nation of salt is getting close to empty. It is the advancing believer in the client nation who is salt. A pivot of mature believers is the preservative of a nation. We are in a precarious position. Humanism cannot fix humanism. There is an absolute. The only solution is blessing by association, the doctrine of the soul of the believer. As goes the believer, so goes the client nation. We are the key; not the national political leaders. We are the only solution.

Salt must come into contact with that which it preserves. God blesses the nation by association with believers who are growing up spiritually. Their souls supercede the secularism which infects and infests a nation. We are on the battlefield, every one of us. We are just as much integral to the preservation of our nation as our soldiers in the field.

Where do we end up? Lev. 26? Hosea 4:6?

No class; conference Costa Mesa

Lesson #none

Matt. 5: Life of Christ

4/26/2012 Thurs

No class; conference Costa Mesa

Lesson #0269

Matt. 5:13–16 Life of Christ

4/29/2012 1Sunday

The beatitudes was the opening to the Sermon on the Mount. Then we move to two analogies about salt. There would be an incredible effect that these men would have on the entire world. This analogy to the disciples and to all believers. Both Matthew and Luke recorded this information. This is just as much a sermon for us as it is for the disciples.

4 Uses of Salt

1. NaCl is salt and it has properties that act as a preservative; it could be used on meat in order to preserve their meats; it was the refrigeration of the ancient world.
2. Salt was also used as a seasoning for food, as it is today. We take salt for granted on our dinner table; it enhances the flavor of the food that it eats.
3. Salt, with its preservative quality, meant that it could be essential in the making of a covenant. God made covenants with Abraham, and with David and with Israel. People in Israel made contracts with others; and salt became the symbol of fidelity and loyalty between two parties who made a contract. The salt was like putting their signatures on a contract.
4. Salt could be used as judgment; the end of the Punic wars and the Romans sowed salt throughout the ground of Carthage, so that this ground could not be farmed again. So it is related to a barren land; to a desert; to a wasteland. So salt indicates judgment and ruin.

The disciples were to be a preservative for the land in which they lived.

Matt. 5:13–16: "You are the salt of the earth, but if the salt has lost its flavor, with what will it be salted? It is then good for nothing, but to be cast out and trodden under the feet of men. You are the light of the world. A city located on a hill can't be hidden. Neither do you light a lamp, and put it under a measuring basket, but on a stand; and it shines to all who are in the house. Even so, let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

The nation as a whole had fallen into great apostasy and degeneracy. The Jews needed this message of Jesus Christ. They needed to repent; to change their minds about Jesus Christ. The kingdom was being offered to them and they needed to respond to that. The disciples were the catalysts for their message. Their message would have a spiritual impact upon those who would hear and accept their message. They preserved the people with this message, if this message was believed.

As a believer, we have the same impact, but in a different dispensation. The Holy Spirit would descend upon these same men and they would turn the world upside down.

A client nation is a nation that represents Jesus Christ to the world. Not every nation in the world represents Jesus Christ. You need to have a certain amount of believers in a nation and who are growing and evangelizing and teaching the Word of God within the nation. These believers will have an overall impact in a nation, much greater than their actual numbers. We send out missionaries; taking the gospel and Bible doctrine to the uttermost parts of the earth. He evangelizes and trains, proclaims the Word of God, and trains pastors to take over churches and begins to take over churches and to teach Bible doctrine.

The client nation also provides a haven for God's people, the Jews. God's promises to Israel continues, even though we are in a different dispensation when Israel is not front and center in this life.

Our nation is in grave danger and we are degenerating as Israel did. We can see what is going on all around us. The USA may not be a client nation in the future. We may be replaced by South Korea or by China.

It is believers who are negative or indifferent to Bible doctrine or ignorant of the spiritual life who do not glorify God in their bodies as they are mandated to do. Without the salt of growing believers, a nation is no longer affected by Christianity.

The absolutes of Bible doctrine are mocked and even made illegal. There are things that could be said from the pulpit that may be made illegal. Rom. 1:27 makes it clear that homosexuality is wrong. Homosexuals are peopled for whom Christ died; they just engage in degenerate behavior. Persecution of pastors may come our way. A nation on the decline, secular humanism may dominate; and they tolerate everything but the truth. They tolerate everything in the cosmic system.

Economic disasters; divisions, riots in the streets, and military disasters. Don't think it cannot happen here. We have only been around 200 years. Rarely to nations stay intact for over 200 years. Are you a preservative or not?

It is not just the spiritual mature believer who is salt, but also the believer who is advancing in the Christian life. Positive believers who are hungry for the Word of God in their souls. These all become preservatives in a nation. The spiritual impact of the believer supercedes the humanism and the false philosophical and religious concepts. Our preservation is not based upon our voting; it is based upon our spiritual growth. The difference between us and the activist: the upcoming election is not the watershed. In whom do you trust? Politicians? Or upon Jesus Christ. Moses was one of the greatest leaders of all time, and he spoke to God. There was a generation under him for 40 years who died the sin unto death. They are the most recalcitrant generation in history, pretty much. We must trust in Bible doctrine; and we preserve the nation, regardless of the souls of the people in the country. We still fulfill the function of a client nation.

We must not curse Israel, but we are a client nation; they are not. We live in the most recent client nation, the end of a long line of client nations. We are the hope of this election; not politicians or Christian activists.

Matt. 5:13–16: "You are the salt of the earth, but if the salt has lost its flavor, with what will it be salted? It is then good for nothing, but to be cast out and trodden under the feet of men. You are the light of the world. A city located on a hill can't be hidden. Neither do you light a lamp, and put it under a measuring basket, but on a stand; and it shines to all who are in the house. Even so, let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

Lesson #0270

Matt. 5:13–16 Life of Christ

4/29/2012 2Sunday

The second part of this analogy is salt as a flavoring. Salt is a seasoning. We are a tasteless, dying world; and it is flavored with believers.

George Mueller in Germany and Cameroon and many other places, bringing Bible doctrine to those strange lands.

The believers' impact on society for the benefit of society. Society not only is benefited by the message of the gospel and observing us as a growing believer, but by that same association. This is the basic understanding of a client nation or a Christian nation (which term is misunderstood). Many of the founding fathers are believers and their thinking was instrumental in our founding documents. We are a Christian nation in the sense that we are a client nation. Some of the great preachers in our history and they were right down the line with doctrine. We have been blessed for 200 years.

Seasoning is the function of evangelism and the influence of Bible doctrine to a client nation. The great commission extends to the uttermost parts of the earth.

The third analogy as salt being the essential element of an agreement. A symbol of fidelity and loyalty, be it national or personal. Our fidelity and loyalty to the Word of God and to God Himself makes us salt. The believer who is loyal to truth and the Word of God is blessed. The believer is glorifying God. That is what we are here to do. We are bound to Him. Paul calls himself a bond slave to Jesus Christ. When we are loyal and faithful to Him, there is great blessing to those all around us.

The Apostles were to understand that, in carrying out their mission, they were the salt of the world; and they would hold together the world and preserve those with whom they associated. This is a part of the great commission.

The pharisees wanted a kingdom, but they wanted a political kingdom. They did not realize that Jesus Christ is the greatest conqueror of all. Politics does not save the nation; it reflects the nation. We are getting worse and our politics reflects it. What leader will reflect Bible doctrine? None of them.

Matt. 5:13–16: "You are the salt of the earth, but if the salt has lost its flavor, with what will it be salted? It is then good for nothing, but to be cast out and trodden under the feet of men. You are the light of the world. A city located on a hill can't be hidden. Neither do you light a lamp, and put it under a measuring basket, but on a stand; and it shines to all who are in the house. Even so, let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

We can be a blessing or the nation can look to us as the problem. They do not know this; but we have lost our purpose. Being tasteless is being out of fellowship, a carnal believer, ignorant of or indifferent to God's Word.

The politician cannot change what is in the soul of the people. Only Bible doctrine can do this. Jesus Christ changes the soul of the unbeliever; and Bible doctrine changes the soul of the believer.

The one who is tasteless loses their testimony before the world. James 4:4 calls them adulteresses. The Old Testament calls them whores. They turn away from Jesus Christ and calls them false gods.

There are many politicians who would like to create a utopia in the United States. This means to remove our freedom; that is the only way to make a country into a utopia. It must be enforced. Freedom must be curtailed. Utopians do not realize that we all have sin natures. The person who wants to impose a utopia is the most confused ever. Stalin, Mao and every Marxist regime is an attempt to set up a utopian world. The greatest thing that we can have in a national entity is freedom.

God must discipline His people who are out of line. God loves reversionists and advancing believers equally; but He must do something to wake up the reversionist. You wake someone up with putting them in adversity. Suffering for blessing often accelerates our growth. As we see the adversity in our life, and we see Bible doctrine handling that adversity.

There are people in this country who are ready to bail out to Australia or to wherever. The sin nature of man is everywhere. What matters is what is in our souls.

When Christian influence is defamed or attacked, the nation goes down. Just as salt was sown over lands in the ancient world, so the client nation is sown with judgment.

What is the alternative? How will it be made salty again, if the salt is worthless? We need the preservative the savor of salt. Bobby will leave us with something to ponder:

Lesson #0271

Matt. 5: Life of Christ

5/2/2012 Wed

It is not unusual for a new believer to feel some joy and excitement of being saved. However, that is not the Christian life. That is not what the Christian life is. It is the beginning. It is who they become in Christ; it is *after salvation, what?* They go to hear a

sermon on Sunday, but the information is often minimal; and that puts them into a starvation mode, and they then go to a Bible study by usually an unqualified person. Often, they are cheerleaders, but not much else, for Jesus Christ. How do you understand this wonderful life that you have entered without some teaching. There is so little progression for believers today. This results in believers who are essentially anemic. They are on formula and never graduate to solid food.

New believers need to be taught what is expected by God. They need to know the great divine purpose for their lives as long as they remain here on this earth.

Believers need knowledge of basic and advanced doctrine; and believers can often be taught by analogy. They can be taught to understand divine viewpoint by using things which they already know and understand. Analogies are very effective ways to communicate knowledge.

Jesus is one of the great teachers of history, of all time. He is often called rabbi, which means *teacher*. In teaching, He was the master of analogy and of application. This was critical for His disciples to discover the Christian life and their impact as Apostles. First commissioned to go to Israel, and then to the ends of the earth. The analogies that Jesus used still work for us today. We are currently examining two of the analogies that Jesus used.

The analogy is, believers are the salt of the earth; a preservative and a seasoning. The believer is to become a sweet savor to the world in which he lives. Part of the believer's mission is to bring the taste of the gospel to a lost and dying world. The mature believer brings the savor to all those around him.

Not all believers are devoted to the Word of God; many are negative toward doctrine, many of them are ignorant of Bible doctrine. People quote the Sermon on the Mount all the time, and most believers who quote it do not know much about it.

If the believer fails to be the salt of the earth, they are disciplined; **whom the Lord loves, he chastens; He scourges every son He sees.**

If the salt becomes tasteless, then it is worthless and thrown away and trodden under the feet of men.

Matt. 5:13 **"You are the salt of the earth, but if the salt has lost its flavor, with what will it be salted? It is then good for nothing, but to be cast out and trodden under the feet of men.**

How do believers become salty once again? The believer in reversionism is tasteless. They cannot regain

Then Jesus uses another analogy.

Matt. 5:14–16 **You are the light of the world. A city situated on a mountain cannot be hidden. Nor do they light a lamp and put it under the grain measure, but on the lampstand; and it shines for all those in the house. So let your light shine before men, so that they may see your good works, and may glorify your Father in Heaven.**

The Analogy of the Disciples and Light

1. Light illuminates and light attracts; it illuminates the soul of believers. It attracts unbelievers.
2. Kingdom of God and Kingdom of Heaven almost synonymous phrases.
3. Spreading the message of the gospel throughout the whole world is what the message of this analogy is.
4. Jesus Christ is the light of the world; John 8:12 Luke 1:78
5. Jesus brings the enlightenment of the Word of God to the world.
6. Jesus Christ appoints his disciples to represent Him as shining lights in the world. They are to bring the gospel and Bible doctrine to the world.
7. Light represents the influence of these Apostles.

Jesus first gives them the mandate to be salt, and then to be light.

Here is the Great Commission:

Mat 28:19–20 **Then having gone, disciple all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things, whatever I commanded you. And, behold, I am with you all the days until the completion of the age. Amen.**

Our spiritual life is reflected in Him as the Shekinah glory. The Apostles scattered all over the known world. They went to the Middle East, India, maybe China, Africa and Europe. And they made disciples who continued to move throughout the earth.

What the Disciples Were to do

1. Spreading the gospel and the kingdom offering to Israel is their first objective. In the military, you are often given several objectives.
2. After the great commission, and after the beginning of the Church Age, taking it to the world.
3. Then they were to speak and write the divinely inspired doctrines of the Bible.
4. That makes us light; the believer is the contributor to the true light of the world.

Another great analogy; believers are ambassadors of Christ. Ambassadors to into a foreign land and we represent our leader to that foreign land (which could simply be our neighborhood).

Matt. 5:14 **You are the light of the world. A city located on a hill can't be hidden.**

We bring the gospel to anyone who cares; that is our mandate. If we have light, we must project light.

First analogy in v. 14: the disciples were a city on a hill. When light shines in the dark, it cannot be hidden; it is seen from a long distance. Cities in the ancient world were often built on hills, often with walls; and, at night with lights, they could be seen for miles. They often beckoned those from without. The traveler would move toward the city, toward its welcoming glow and its security.

There are still medieval cities in Italy and they can be seen for miles; and they are on hills and many have walls. People cannot help but be attracted to the light. Bobby can identify with the sight of distant lights and his days in the military. There was a lot of time spent there training in the field. You go out and spend days at a time without a roof preparing for war. Bobby reminisces about the lights of a little town in Hawaii near where he would train. They were attractive and alluring. We have to face the reality of who we are. Not easy conditions.

For us, we are in the field as well; and we are learning in Bible class about the spiritual combat that we will face. What you have is light; we leave here as light; the light of the world. We are being trained to be light to the world. We are not a beacon until we have the doctrine in our souls. We are light in the Angelic Conflict.

The disciples were being hounded and persecuted, just as our Lord was. "Oh no, we are the light of the world to these people who have rejected us?" We attract the unbeliever with the gospel.

Matt. 5:14 **You are the light of the world. A city located on a hill can't be hidden.**

Matt. 5:15 **Neither do you light a lamp, and put it under a measuring basket, but on a stand; and it shines to all who are in the house.**

Matt. 5:16 **Even so, let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.**

Lesson #0272

Matt. 5: Life of Christ

5/3/2012 Thurs

George Mueller is speaking tonight.

The disciples are listening to our Lord teaching the Sermon on the Mount. He taught the beatitudes. There may have been more explanation on these.

Two analogies; the disciples were salt and light. As salt, they were to add the savory taste; the seasoning of the gospel. They were the seasoning provided for the world. They were also preservatives for the nation.

As light, they would attract the world to the Light of the World. Jesus said, **“I am the light of the world; he who follows Me will not walk in darkness.”** These disciples would be commissioned to represent Him as shining lights; as witnesses to the true light of Jesus Christ. The doctrine that they taught enlightened believers wherever they went. Their mission was the gospel and doctrine, which is light.

Matt. 5:14 **You are the light of the world. A city located on a hill can't be hidden.**

Another analogy in the second half of v. 14. When light shines in the dark of night, it cannot be hidden. Never is this more obvious than when someone is on the road and sees the light in a distant city.

It is visible to the believer in the darkness of spiritual death. Bobby has gone through Longhorn caverns; and you get to the heart of the cave, there is no light at that point. They switch off all of the lights. This is where the unbeliever lives.

The only light is in this world the light that is in our souls. What our soldiers face in Afghanistan and did face in Iraq. Our support of Israel in these circumstances. The vicious wars between Muslims and Christians in Africa. Everywhere you look, there is darkness, hopelessness.

It is not different today; we are the only light; we have the only truth and the only doctrine which is absolute truth. We represent Jesus Christ as light. Not only are we light because we are truth and teach the gospel, but we have the Shekinah glory that dwells in us. This is the thread which connects the Old and New Testaments. The Shekinah Glory is none other than Jesus Christ. He was the light in the Tabernacle; He was the light at night the cloud by day. Colossians tells us, we have the Shekinah glory in us.

The Analogy of Matt. 5:14b “You Are a City Located on a Hill Can't Be Hidden”

1. The disciples who are hearing this who receive God's Word become the beacons; they are the city lights on the hill that cannot be hidden.
2. They are the only light in the midst of darkness.
3. They represent Jesus Christ, the light of the World.
4. Their light can penetrate the deepest gloom. This is the light of the gospel of salvation. Fear is sometimes upon us at night and we cannot sleep and our minds go crazy; but the sun comes up and we get a new perspective.
5. The message of the disciples will shine in the darkness of sin and death. Where will they go? They must go to the darkest areas of the world; to the unbeliever. They have to be the city on a hill that is not hidden.
6. In all of this, they understand as light, they must communicate the salvation of the light of the world that is Jesus Christ. The disciples were appointed to be light of the world, just as we are. As believers, we are light; we have stepped out of the darkness and we have the light of the gospel.

Matt. 5:14 **You are the light of the world. A city located on a hill can't be hidden.**

Now we go to v. 15, but with a slightly more limited example. This is light in their own homes. This is showing light among those with whom there is the most intimate contact. You will go to the whole world, but you will also go to those who are close to you.

Jesus' half brothers did not even believe in Him. They were in darkness. In the analogy, the lamp is lit to provide illumination within the home. If you have a lamp, why would you place it under a peck measure; a clay bowl used to measure out grain. This would be silly; it would snuff out the light. To hide the lamp defeats the purpose of the lamp. Instead of hiding it, you get maximum illumination by putting it on a stand from which light can give the most visibility in the house.

Matt. 5:15 Neither do you light a lamp, and put it under a measuring basket, but on a stand; and it shines to all who are in the house.

The Analogy of Matt. 5:15

1. The lamp represents the believer.
2. The lamp of the believer, which is lit, just as it is being lit in the house, the light of the believer should never be hidden or snuffed out.
3. If the believer is advancing, he is fulfilling the function of light. If you are advancing to spiritual maturity, then you are putting it on a stand where it can be seen.
4. The life that the believer lives is light; he is light, to the world and in his own home.

Matt. 5:16 Even so, let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

Matt. 5:16 is letting you light shine among men and glorifying your father who is in heaven. This light is and must be manifested to men. It cannot be hidden. What comes from your mouth to others is the presentation of the gospel. The all-important witness of your life. Doctrine must be applied and that is the light of the world. Jesus Christ is light; He pioneered this Himself. We speak the light and we live the light. This light attracts the believer to salvation and to the gospel.

When we come across the term good works, we have to be careful.

Good Works

1. Good works is the production, the activities of the believer who is in fellowship. This is utilizing the rebound technique.
2. This activity done in the power of the Spirit is a visible light to the unbeliever. That is the analogy of doctrine coming from us.
3. These good works can be called divine good. Most do-gooders are motivated by self-glorification. They want people to notice them. Look at the nice things I have done. This is like Bill Maher giving \$1 million to the Obama pac.

4. Divine good is the manifestation of the ministry of God the Holy Spirit in our life. He empowers it. Whatever we do under the filling of the Holy Spirit is a manifestation of His ministry to us.
5. It is a manifestation of the application of doctrine to circumstances. That is the visible light that cannot be hidden to the world.
6. So this is noticeable to those who watch us as believers. We must manifest light because people are watching.

What Divine Good Includes...

1. Divine good includes the exercise of impersonal love.
2. Grace under pressure.
3. We have objective wisdom from doctrine that solves problems. We have the divine assets to do so.
4. Handling pressure with poise. This is a critical characteristic. We have control of our emotions under stress. Most people go crazy; they let their emotions take control. That is not poise. Some unbelievers can show poise, but they are boiling cauldrons of fear underneath. We have confident control in adverse circumstances. Comfort, control, poise, stability under pressure. Many believers in life face cruel death of martyrdom and they die with a smile. Jesus never opened His mouth even though He was convicted 6 times.
5. These are just some of the good works that we reveal when observed by those close to us.

How do you keep the bowl off your head? You rebound. The mature believer has the bigger plan of God in mind when all hell breaks loose all around him. The unbeliever has no security around him. They make it up as they go along.

The maturing believer is one of the greatest witnesses for Jesus Christ simply by being who you are becoming. That is our goal. That is what our spiritual life is all about. We learn to apply doctrine in difficult circumstances.

Our service to Jesus Christ is what lights us up. The believer whose light shines before others imitates Jesus Christ. 1Cor. 11:1 **imitate Christ.**

Matt. 5:16 **Even so, let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.**

Next increment is Jesus Christ and His relationship to the Mosaic Law. This is critical to the Jews. They revere the Law; this defines their civilization; this defines their religion. This was the way of life for the nation and their individual spiritual life.

George Mueller:

The road was packed; so, they saw a sign to Cameroon. They decided to evacuate themselves. Their missionaries were dispensational believers from, I think a Baptist group. They were working up a water project.

The church has a lot of wheat. There were some translational problems. Most patients of the leprosy village had lost the use of their fingers and hands. The overflowed waters watered the sugar cane crops.

They speak pidgin English, as that is sort of a universal language. This leprosy water project. It took some time to understand what they could do and not do. The principle in Africa is an 8-day week. The tremendous task of translation into their language. There was the correction of certain church words. The concept of rebound. It is part of the Christian way of life. You tell God what He already knows.

Human viewpoint. We need correct words to understand Bible doctrine. The washing of the feet done by the Lord Jesus Christ; very important teaching. Rom. 1:11 **I Paul long to see you.**

No calm person would call the king to come. This is why we would not ask the Great King to come to our heart.

No one can decide for someone else to take the gift of salvation.

Generally, people in Cameroon are open to the gospel.

A steep rock mountain road; and the taxi the day before did not make it and missed a tight turn. Mueller taught Psalm 23. Grace for living and grace for dying.

We are all trophies of grace. God's gift of salvation is permanent. **His gifts and calling are irrevocable.** George Mueller and his plumber; his plumber thought he could lose his salvation, so .

6 million Jews in Spain and 20 million Muslims came in. The only solution is the gospel of the Lord Jesus Christ. 8 T&P books in French. Muslims will respond to the gospel realizing that they have been deceived for centuries.

He has a website.

Authority is rejected in our time. One teaching authority gives stability and correction if necessary. The Bible say, correction is a way of life.

Series of messages on the blood of Christ; and the proclamation, **"It is finished."**

Daniel and his 3 friends were not afraid of the lion's den or of the oven. I first have to receive the thinking of Christ. I cannot give what I do not have.

Lesson #0273

Matt. 5:17–20 Life of Christ

5/6/2012 1Sunday

We continue in the Sermon on the Mount. So far, Jesus Christ has covered 2 major topics: the beatitudes, the beautiful attitudes of the believers who will enter into the Kingdom of God. Then we have a description of the disciples when Jesus set up an analogy between believers and salt and light.

This is the 3rd subject, and this will be the most of the remaining sermon of Matthew, and the subject of the Mosaic Law and how Jesus, now on earth, and how He relates to the Mosaic Law. This is a very critical subject. It is a critical subject, particularly for those who are hearing it, as these disciples will be apostles to Israel. The Mosaic Law was fundamental to Israel. It was the center of life in Israel. That is the way that Israel was initially designed to be. Israel began as a theocracy; a country ruled by God.

However, He did not appear to them on a throne; He gave them the Mosaic Law instead. He ruled His people through the Mosaic Law. Israel had been designated as God's people. They were and will be God's people again as a nation in the Millennium. They had a covenant with God through Abraham. They would have a kingdom as God promised.

The Mosaic Law was the law of God for the kingdom. It defined the nation of Israel and defined their civilization as people and set them apart from all other nations on earth.

As such, the Mosaic Law is revered. It was the way of life for that nation. It also defined the spiritual life of the nation. Ours is defined through the mystery doctrine as found in the New Testament epistles. The Mosaic Law defines the spiritual life of Israel. It was a very important document. Throughout its history, God's Law has been corrupted, misapplied and misunderstood. And the apex of corruption occurred during the time of our Lord Jesus Christ. The Law became more important to the religious leaders than God Himself. The pharisees treated the Law as their god. The rabbis compiled all of their traditions in various books, and they had so distorted the Law into an instrument of oppression, rather than one of divine justice and grace. It had become a millstone of legalism around the necks of the people.

They had interpreted the Law to say what they think that it should say. The law has been perverted in our country so that it says what they want it to. Our founding fathers took their clues from divine revelation.

So, how does the God-man, the Messiah, understand the Law, which is central to Jewish Law. This is His Law which has been corrupted. So the time is right for Him to clarify this Law.

There is another important question; what is the believer in the church age's relationship to the Law? It is a part of the Bible. How do we relate to the Law? Our spiritual life hinges

upon the answer to this question. Is this our guide for faith and practice? Where does it fit into the life of the believer in the Lord Jesus Christ. The Law holds validity for us; but we have to understand how it holds validity for us. It does not have the same force of law as it did for Israel.

Therefore, there is more to this than Israel and the Law in the time of Jesus Christ; but it is also about us and our relationship to the Mosaic Law today. Many denominations are confused by this and some even try to incorporate the Mosaic Law into the Christian life.

Mat 5:17–20 **Do not think that I came to annul the Law or the Prophets; I did not come to annul, but to fulfill. Truly I say to you, Until the heaven and the earth pass away, in no way shall one iota or one point pass away from the Law until all comes to pass [or, *it has all been accomplished*]. Therefore, whoever relaxes one of these commandments, the least [annuls one of the least of these commandments], and shall teach men so, he shall be called least in the kingdom of Heaven. But whoever does and teaches them, this one shall be called great in the kingdom of Heaven. For I say to you, If your righteousness shall not exceed that of the scribes and Pharisees, you shall not enter into the kingdom of God, never!**

We begin at our spiritual birth with perfect righteousness, so we already surpass the righteousness of the pharisees. Man's righteousness, not one of our righteousnesses could equal a little of the righteousness of God. God has no sin in Him. Man has sin in him inherently and in our actions. Man cannot have a relationship with God without God's righteousness. God cannot accept us due to our unrighteousness. It was the Mosaic Law that reflected God's perfect standards of righteousness. This gives us a glimpse of God's righteousness. Jesus Christ's fulfillment of this Law indicates His perfect righteousness.

Anything that comes from the hand of God is perfect. This makes the Mosaic Law unique. No other document is perfect like this. God's standards of righteousness were reflected in the Mosaic Law. No man could keep the Law in its entirety. No one in their sinful nature could keep all of these statutes. So the Law cannot be a means of salvation. The Law reminds us of condemnation.

The Bottom Line on the Mosaic Law

1. The Law could not provide flawlessness in God.
2. This presented man with the dilemma, the dilemma of all mankind; the dilemma of our lack of righteousness before God.
3. Man could not enter the Kingdom of God based upon his own righteousness. Jesus Christ as the Savior will be developed here.
4. Man cannot please God apart from having God's perfect righteousness.
5. The Law still stood as an indicator of man's need for a righteousness beyond itself; it still stands for that. This is one of the reasons that the Law is still valid for us today.
6. The Law was a perfect standard that only Jesus Christ could meet. Only He could keep the Law perfectly. Only Jesus Christ could be the Savior of sinful mankind.

He is the unique Person of the Universe of all time. The Law shows Who He is and who we are not. The pharisees disputed this claim. They believed that entrance into the Kingdom of Heaven could be gained by their fulfillment of the Law. They had a self-righteousness which exists to this very day in all kinds of people. Legalism is making one's own standards and holding to them.

What did the Jews do over the centuries? In order to assist themselves, they achieved righteousness through the Law by compiling immense expansions of the Law. They took the Law and began to add to it. They continued to expand on the Law and interpret it. Then there would be interpretations of the interpretations. So, they lived by their interpretations; their traditions. They imposed their exacting codes on the Jews of Israel. They were religious tyrants. This is why they opposed and hated Jesus Christ.

All Jesus had to do was open the Law and say, "What about this?" And He would point out another instance of the pharisees not keeping the Law.

Jesus also fulfilled the prophets as well; all statutes of the Law and all prophecies, to the very letter. This is one great proof of who the Lord Jesus Christ is.

Jesus showed the pharisees over and over again that their traditions did not hold to the Law. No addition to the Bible or any other religious books reflect the standards of God. So the Law was given by God; and the rest of the Bible is the standard of God in so many things to us. There are no other standards. None. Anywhere. There are those who think they have new standards beyond the Bible. They depart from the standards of Scripture.

Lesson #0274

Matt. 5:17 Life of Christ

5/6/2012 2Sunday

Matt. 5:17 "Don't think that I came to destroy the law or the prophets. I didn't come to destroy, but to fulfill.

His disciples were told, "You are salt and you are light;" and now He goes into this 3rd aspect of His sermon, which is very important to who they are. The Mosaic Law was very important to that time and it defined Israel and this was the law by which God governed Israel.

In the United States of America, we have had 200 years of additional laws, many of which are corruptions of the Constitution. What the Law is and what it means to them and what it means to us. These are the ones who will move out of the dispensation of the Hypostatic Union and into the Church Age. Therefore, Jesus must teach the true meaning of the Mosaic Law. In this one statement, Jesus explains His relationship to the Law, "I did not come to destroy the Law but to fulfill." No other man could provide what was necessary to please God. Jesus had perfect righteousness. This made Him acceptable to God as a substitute for our sins. The Law is God's standards; Jesus met God's standards. That qualified Him to be our Savior. This made Him the only possibility for a substitute.

All of this proceeds from the righteousness of Christ; and we become acceptable to God because we possess His righteousness. The Law and the Prophets all pointed to this aspect of our Lord. This pointed to Him as did the prophets.

Πληρω is the word Jesus used. Bobby says He spoke in Aramaic; but this is Greek. This is the fundamental claim on His messiahship. Πλήροō (πληρώω) [pronounced *play-ROH-oh*], which means *to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]*. From Zodhiates. Thayer definitions: 1) *to make full, to fill up, i.e. to fill to the full; 1a) to cause to abound, to furnish or supply liberally; 1a1) I abound, I am liberally supplied; 2) to render full, i.e. to complete; 2a) to fill to the top: so that nothing shall be wanting to full measure, fill to the brim; 2b) to consummate: a number; 2b1) to make complete in every particular, to render perfect; 2b2) to carry through to the end, to accomplish, carry out, (some undertaking); 2c) to carry into effect, bring to realization, realize; 2c1) of matters of duty: to perform, execute; 2c2) of sayings, promises, prophecies, to bring to pass, ratify, accomplish; 2c3) to fulfil, i.e. to cause God's will (as made known in the law) to be obeyed as it should be, and God's promises (given through the prophets) to receive fulfilment.* Strong's #4137.

The Law was directed exclusively to Israel when they left Egypt. It was given specific to Israel and this defined Israel's relationship to God; and it does have a relationship to us. The Law is something that churches today try to impose over Christians today.

So, in order to understand Jesus Christ, we need to understand the Mosaic Law. He fulfilled all of the Law and all of the prophets. He has already quoted many portions of the Old Testament to show that He is the Messiah.

The Mosaic Law

The Decalogue: the freedom code, the Mosaic Law.

The Spiritual Code: a complete ritual presentation of Jesus Christ and His saving work. The ritual sacrifices, all of which point to Jesus Christ and to His substitutional atonement. The Tabernacle, the furniture, etc. is all a part of this spiritual code.

The Establishment Code: the civil judgments, the crimes and punishment, the quarantine laws, etc.

Ignorant people take the decalogue as being the Christian life.

The Decalogue

1. This governed the moral and ethical life of Israel.
2. These 10 commandments are principles that God has set forth for the protection of life, liberty and property of a people in a national entity. This is what our Constitution does.

3. These commandments are the immutable, never-changing standards for human behavior amongst ourselves; how we relate to others and how we survive together.
4. The Ten Commandments define freedom in terms of explicit divine standards. We have law and freedom connected. This is exactly what we should have in our country.
5. These ethics and moral standards of the law endow the human race with liberty instead of anarchy or tyranny.
6. There can be no freedom without these mores or standards without integrity and human responsibility. We are seeing less and less of that in our own country. We have people who ignore law altogether. The same is true of all law that rejects God's Law. The more we depart from God's law, the more our nation degenerates.
7. There must be limits to human behavior. The sin nature must be kept in check for freedom to be preserved; hence, this is called the freedom code. This defines the limits of how far the sin nature can go before there is punishment.
8. Divine rules and principles are not tyrannies to be opposed. Those who are anti-authority oppose any rules and regulations. Divine rules are not to be opposed. The extent to which God's standards are opposed, freedom is forfeited. That is what happens in our nation today. Our morality and ethics are changing from what they were 30 or 40 years ago. We are focusing more on security rather than on anything else. Laws are passed and then ignored by those who should enforce it. Law is rendered impotent by those who legislate them.

The divine laws of establishment as reflected in the decalogue become ignored and even mocked. We see the breakdown of divine institutions. We see the breakdown of marriage, family and nationalism. This is why the Mosaic Law has some relevance to us. This is the weakness of the Jews, who went their own way and rejected the Mosaic Law.

The principles of the Mosaic Law are timeless because these are God's principles. The spiritual code is for believers and it is a witness to unbelievers. These laws reflect God's standards for us; and therefore, they are timeless. Yet, they are not a national code for us; but they are not cultural mores to be adjusted with the changing times. That is what the pharisees did. They adjusted the laws to fit with their old sin natures and their lusts and power. Divine standards are not relative; they are principles of God for the human race. The Mosaic Law is not our code, but the principles of the Mosaic Law always remain valid. The more we drift from these laws, the more we drift from a stable nation and society.

When we reject this code, law becomes relative and it changes to fit the circumstances and the sin natures of the people of that society. What was moral and ethical yesterday might not be so in today's society. And that is where the rule of law breaks down.

We do not live in a democracy. That is the rule of the people. We all rule in whatever standards that we agree to. We are a Republic and were designed to have that. We are ruled by law and not by people. The law is the standard that people must adhere to. Today, we have people who run roughshod over the law. This degenerates into a few people ruling over the many, which is the direction that we are going in.

Hitler and Stalin gave no thought to the law; they were the law. There was nothing over them.

The extent to which man departs from God's moral standards as reflected in the decalogue for their own shifting standards, cultural is the extent to which the extent degeneracy rules. We can turn into an oligarchy easily. As laws are ignored, then the rule of one man becomes more important.

1. The person whose shifting standards will make bad decisions and the result is, a self-imposed confinement in life. Invisible bars. When you make bad decisions, you limit your options; when you expand your options, that is the result of good decisions.
2. By a nation who leaders just want power, they cause dependency on government through entitlements and the socialist state. These are the shifting standards that an oligarchy can place over a people. Such leaders attempt to bring a utopia of their own making. It is not the prerogative of man to make this world into a utopia. Socialism only brings everyone down. You cannot have an equality of results. That means there is no freedom. Freedom means that there will be inequality of results.
3. It is not the law anymore; but the application of whatever a person thinks is fair. This is the kind of thing that the Mosaic Law teaches us and that we need to understand. The decalogue means freedom; it screams freedom.

Lesson #0275

Matt. 5: Life of Christ

5/9/2012 Wed

The Mosaic Law is our next increment. There is only one law to come directly from the hand of God. This is the only perfect law; it is the only law where every codicil in it is perfect.

Jesus Christ dictated this Law to Moses.

General Definition of the Mosaic Law

1. This is a revelation of God's will at a particular time in human history. This takes place during the Age of Israel.
2. The Mosaic Law was given to the nation Israel and only to the nation of Israel at the time of its formation. This is when Israel left Egypt.
3. The Mosaic Law defined the standards of God for His people. Who they were in the plan of God.
4. His perfect justice and righteousness as their ruler were revealed by the Law. No clearer picture of His two attributes of the Law.
5. The Law was one covenant. There were a collection of precepts. 248 affirmative precepts and 365 negative precepts; 613 individual precepts in all.
6. The Law was given for a specific length of time to accomplish several specific purposes.

7. One of the specific purposes was to show the way of life for Israel in both the national and the spiritual realms. This makes the Mosaic Law unique; it was also a spiritual code for Israel.
8. It was a rule of conduct in those realms; but never a way of salvation. The pharisees presented it as a way of salvation. This was to earn the approbation of God. But it was never meant for that; just the opposite was true. This code showed His justice and righteousness. It showed how unapproachable man was to God's justice and righteousness. The pharisees thought that they could.
9. The Mosaic Law was central to Israel's life as a nation.
10. No one could identify with Israel unless they identified with the Mosaic Law.

In the Sermon on the Mount, Jesus is speaking to Israel; He identifies Himself with the Law. He will make clear what His relationship to the Law actually is. He is the only perfectly righteous human being. This is one more proof of Who He was. The only One Who could accomplish this purpose.

As the Messiah, they may have thought they could cast the Law aside; but He says that He came to fulfill, not to abolish. He would fulfill all of the prophecies and fulfill the Law of God.

Matt. 5:17 "Don't think that I came to destroy the law or the prophets. I didn't come to destroy, but to fulfill.

This is an amazing statement that any one person could fulfill this Law. So we need to understand the Mosaic Law itself.

The Mosaic Law

1. Decalogue, which is the freedom code.
2. There spiritual code included all of the sacrifices and the complete ritual presentation of Jesus Christ and His saving work. This section taught the Jews Who God was; their Messiah; and their salvation. They had to understand Who they were. They needed some facts, some guidelines, what it means to be God's people.
3. The establishment code; the judgments. These were the civil statutes for Israel.

The Decalogue = the Ten Commandments

1. The Ten Commandments governed the moral and ethical life of Israel as a nation.
2. They are principles that God has set forth to protect life, liberty and property of a people within a national entity. Originally, our constitution was written about life, liberty and property.
3. These ethics and moral standards endow the human race with liberty rather than anarchy or tyranny.

4. The decalogue defines integrity and human responsibility without which there can be no freedom. The decalogue puts limits on human behavior. This is necessary to preserve human freedom. Incredibly tyranny of Islam, Russia, and Nazi Germany.
5. To the extent that these protections are restricted, freedom is lost.
6. The free will of man coexists with the sovereignty of God. So we need a fixed set of standards. Each new administration sets up its own standards. Our standards have deteriorated up until about 50 years ago.
7. To be maintained, freedom requires authority. When others superimpose their will over you, there is no freedom. This is how important the decalogue is. This is essentially the preamble to the rest of the Law. That is the history of mankind; slavery, except where the laws of divine establishment are in effect.
8. This is why the posting of the Ten Commandments is not a threat to freedom; it is not the union of church and state. The decalogue represents divine establishment. They are principles which stand for all time. The constitution does not free us from religion; but from control or religious restrictions by the state. Therefore, this is appropriate. It is posted at the Supreme Court.
9. The decalogue is the Magna Carta of human freedom.
10. The sin nature of man without restraints always degenerates to tyranny and slavery. The Jews did not receive the Ten Commandments until they left Egypt. They left slavery behind. They had been slaves for 400 years.

More Points on the Ten Commandments

1. The decalogue is the epitome of divine establishment. This is true in every generation.
2. Volition is the key to each commandment.
3. They define the limits of volition in all of the "thou shalt not's."
4. So the Ten Commandments defined the nature of man's relationship with God. This is freedom in terms of divine establishment. What does God expect of the human race in order to keep the sin natures of the human race in check?
5. There are some sins mentioned in the Ten Commandments; murder, theft and lying; but the purpose is not to define sin.
6. The sins mentioned in the Ten Commandments are intrusions on the life and liberty and the property of human beings.
7. They are principles for all time. But they were given to Israel specifically.

Ex. 20:1 [And God spoke all these words, saying,](#)

Ex. 20:2 [I am Jehovah your God, who has brought you out from the land of Egypt, from the house of bondage.](#)

You Will Not Have Any Other Gods Before me

1. V. 3 means that God is the total authority over Israel.

2. This is the correct union of true religion and the state. It was a union of God Himself and the nation of Israel. This is unique in the history of man.
3. God was the King and absolute ruler. His rule was defined by the Law. So that is why there were no other God's before Him.
4. The people owed to God their completely loyalty and to no other gods. They would be violating the code of God when they participated in idolatry.
5. No other ruler or false god was to supercede the Lord in this theocracy.
6. No other god was to be worshiped by the people. That was a departure from His rule.
7. The standards of the decalogue represented what God expected of His people by way of morality, ethics. These laws must be obeyed by all those in the nation. Israel paid the price many times for turning away from God.
8. The decalogue characterized the uniqueness of Israel's laws.

This is the first theocracy; and it would not work because of the sin nature in man.

The Basis of Freedom

1. Distorting these precepts destroys freedom and the nation.
2. Adhering to the Law of their God was the basis of their client nation status. To the extent that they followed the Law was the extend to which they represented the client nation. Especially all of the things that God said about how they represented Him in the spiritual code.
3. The Mosaic Law defined the divine standards of the nation in terms of freedom.
4. Idolatry, which was a great problem in Israel, removed the Jews from the status of client nation. Every time they got involved in idolatry, slavery was the result.
5. To cut off their exclusive relationship with God is the reason for their national discipline. Deut. 28 lists the cycles of discipline.

Ex. 20:3 [You shall not have any other gods before Me.](#)

Relationship with God in the Decalogue

1. The decalogue presents their relationship in words with God. Not taking God's name in worthless or for an evil purpose. One would be false testimony; lying in a court of law. This means that you will not lie. If you do lie, you have taken God's name in vain.
2. Using His name as an oath. This means using God in a curse against a person or circumstances. Damning someone in the name of God. Using Jesus as an expletive.
3. Relationship with God in thought; vv. 7–11; the Sabbath means that you respect God's time. You give time to the Lord. It is a day of rest ordered by God. They were to rest and think about God. They were to think holy thoughts. They were to relax and to contemplate on what God has provided and what he requires. This was a day set aside.

1. One of the primary factors of freedom is thinking.
2. Slave are bound to others to do their thinking.
3. Free men think for themselves and take responsibility for themselves. This is not what is happening in our country today. There is increasing dependence upon government to do our thinking for us. To tell us how to think and how to live.

Israel begin to think in degenerate and perverse ways and they were slaves. They became slaves.

We are not Sabbath keepers; but relaxation is a good principle. However, that has become nothing more than self-indulgence. This does not slow the pace of our lives. We just do it differently on different days. For Israel it stops. The principle is no different today. The Sabbath was a day for physical resting and thinking outside of oneself. They were self-indulgent, which is nothing more than arrogance.

When you are self-centered, you do not think about God or others. When you are self-centered, you reduce your freedom. The masses are told what to think and they are slaves to what they are told. The decalogue is counter to that.

Lesson #0276

Matt. 5: Life of Christ

5/10/2012 Thurs

Bob spent several years on the book of Romans and it is crammed with doctrine. It is one of the great books of the New Testament. Bobby remembers back when there are 6 or 7 nights. This is a critical subject and this was constant friction between the Lord Jesus Christ and the pharisees. You cannot understand the life of Christ apart from the Mosaic Law. The pharisees made it a legalistic doctrine by which the Jews gamed the favor of God. Our Lord had to correct this. When the time came, they would be able to elucidate clearly what the Law was all about.

The Mosaic Law is still a part of the Word of God; and it has been misunderstood consistently even in the Church Age. Religion, Christianity, is no threat to the freedom of this country. The union of the church and state was not intended to exclude Christianity from our daily life. We do not have to worry about the church imposition; we need to worry about the imposition of the state over us. The decalogue defines freedom for Israel. The concepts that are embodied in the decalogue are repeated in the New Testament; they are a part of the New Testament, except for the 4th commandment, which is not repeated in the New Testament. So, these commandments are still applicable to our life today.

Freedom is a precious commodity and there is so little of it in the human race. We have truly been free for 200 years now. Freedom is something that people often do not understand. And many times, when they have it, they take it for granted. Freedom is not as simple as it sounds. Freedom has some qualifications that the decalogue addresses. Mainly the companion to freedom is always authority. Freedom cannot exist apart from authority. And, authority, at the same time, can also nullify freedom.

Freedom without authority is anarchy; and anarchy without freedom is tyranny. The Ten Commandments strike the balance between the two extremes. You must have both or you cannot have true freedom. Authority is an essential element of freedom. These commandments of God embody authority in a form that we call establishment. And yet, this is a freedom code. Divine establishment is set up by God in the Mosaic Law. This is for the perpetuation of freedom in the human race. These are principles for the entire human race. Divine establishment is the basis for ethics and morality for believers and unbelievers alike. The decalogue is designed for believers and unbelievers.

If these divine norms and standards are disregarded, it opens the door for anarchy and tyranny. Bobby heard an anarchist on a news program. He was imply anti-authority. Bobby wanted to hear, "What happens if you get your way?" When anarchy rules, tyranny follows. Divine establishment is the opposite of chaos; you must have authority in order to have freedom.

This is a religious edict for believers only.

The First Commandment

1. This mandate was the basis for the theocracy of Israel. Israel was ruled directly by God and He did it through the Mosaic Law.
2. In the theocracy, the people owed to their sovereign, in an government, loyalty. They owed complete loyalty, since this was a theocracy. No other god was their ruler.
3. Orientation to authority is the basis for all authority-orientation. This is necessary to maintain freedom. You must be authority-orientated.
4. When God's people attached themselves to other gods in idolatry, which they did many times and they worshiped other gods, they had placed themselves beyond divine authority. They had removed themselves from the divine authority in their country; and they were traitors to their God, their constitution, and to their rulers.
 - a. In the United States, we swear allegiance to the constitution, not to the President or to the Congress.
5. When they reject His authority and His rule, they reject the true concept of freedom, which is divine establishment. A law is divine establishment.
6. The extent to which the authority of God in divine establishment is rejected by believers or unbelievers, is the extent to which human freedom is forfeited. A judge in this country wants to exclude the code of freedom from the walls of justice. That is how perverted our laws have gotten.

Ex. 20:3 You shall not have any other gods before Me.

Ex. 20:4 You shall not make a graven image for yourself, or any likeness in the heavens above, or in the earth beneath, or in the waters under the earth;

Ex. 20:5 you shall not bow to them, and you shall not serve them; for I am Jehovah your God, a jealous God, visiting the iniquity of fathers on sons, on the third and on the fourth generation, to those that hate Me;

Ex. 20:6 and doing kindness to thousands, to those loving Me, and to those keeping My commandments.

You cannot use the Lord's name for evil purposes. Like swearing in a court of law to tell the truth and then lying. That removes justice and freedom and attacks the freedom of the person you are giving testimony about.

Using the name of Jesus Christ as an expletive; the result is, freedom is removed.

Divine discipline will limit your options. Divine discipline is designed to bring you back.

Ex. 20:7 You shall not take the name of Jehovah your God in vain; for Jehovah will not leave unpunished the one who takes His name in vain.

The 4th commandment was for believers and unbelievers alike.

The Sabbath Commandment

1. The Sabbath day was kept holy in Israel by ceasing work and contemplating God and His provisions for the nation. This was to think about God's nation as a theocracy.
2. This is a mandate for worship. There is a freedom aspect. All Israel was to observe the Sabbath.
3. The Sabbath further defines authority for unbelievers in terms of a day of rest; this day is set aside for unbelievers as well.
4. This allows a time for people to reflect and to think. When you are not doing anything, what do you do? Most people are bored. They go on a frantic search for happiness to keep from being bored. It is rare that people relax and think. One of the best ways is to read; and that exercises your mind. You can sometimes think when watching television, but mostly it is just staring. We must be able to think and to think outside of ourselves; to think about something other than ourselves.
5. In Israel, this is to think on God and His authority. They did this in the synagogue and the Law was read and it was discussed. It was as if you went into a classroom and learned about jurisprudence. They contemplated what it all meant for the nation and they observed the sacrifices which represented Christ's work.
6. The Sabbath was a day for the unbeliever to be evangelized by what he heard and saw. The ultimate in perfect freedom.

One of the primary factors of freedom is the ability to think and to concentrate. It is a skill that must be developed. As you develop that ability, you can think longer and longer. God set aside a day of rest. You can wind down, and that does not mean that you cease thinking. If you are ignorant, you cannot think for yourself; and you lose your autonomy;

and you lose your liberty. Slaves are bound to others to do their thinking. Without the ability to think and to evaluate, without establishment principles, liberty becomes slavery. You can see this in our country clearly today. The uninformed followed falsehoods; they are hoodwinked by all of it. They do not think morality or honesty. They cannot even identify it. They do what everyone else does; and do what others tell them to do. They emulate whatever they see; immorality, lack of integrity. Whatever they see in the movies or on tv. Our entertainment reflects our thinking. Those who cannot think are a herd of sheep heading for the slaughter.

The Sabbath was a concentrated day of worship for Israel. They learned theology and the gospel; believers and unbelievers were to concentrate upon these things. Prayer is concentration and thought about doctrinal things. The applications which we make to our life must be connected to doctrine. The way we think of our nation must be connected with divine establishment.

There was a time when we were forced to do nothing on Sunday, even though we had no such mandate for the Church Age. Sunday is the traditional day of worship for the church. The best idea on this is, Sunday was the day of resurrection; the first day of the week. They celebrated this with group worship.

Concentrate; think Bible doctrine.

Ex. 20:8 Remember the sabbath day, to keep it holy;

Ex. 20:9 six days you shall labor and do all your work;

Ex. 20:10 and the seventh day is a sabbath to Jehovah your God; you shall not do any work, you, and your son, and your daughter, your male slave and your slave-girl, and your livestock, and your stranger who is in your gates.

Ex. 20:11 For in six days Jehovah made the heavens and the earth, the sea, and all which is in them, and He rested on the seventh day; on account of this Jehovah blessed the sabbath day and sanctified it.

Then we honor our parents. Some of us cringe here; and perhaps some of us cannot stand them.

Freedom and Honoring Parents

1. Honoring our parents is the fundamental respect for the authority of your parents. You start this the day your are born and you continue this until you are no longer under their roof.
2. God delegated parents as the authority in the 3rd divine institution, which is family. Ideally, we have so much divine establishment in our souls, we can see the attacks on the family.

3. Unless children are taught respect for authority in the home, which is not being done very well today, that freedom and authority go together, that legitimate authority protects freedom and that freedom is enhanced by authority-orientation. This complete affects our nation today. Revolutionists want to overturn this.
4. When there is no parental training, when there is no honor, authority oriented preserve their own authority.
5. If they do not get authority-orientation in the home, they will be disoriented to authority and this will systematically limit their options with bad decisions. Bad decisions. A bad decision is anything that violates the Word of God, which is sin. In that, we make decisions in our life. When you make a bad decision, you limit your options. When you make good decisions, it expands your options. When you begin to think doctrine, then you expand your options and you open your life to everything that it should be.
6. Children who are authority-disoriented will make bad decisions based on arrogance.
7. If it gets bad enough, they may become criminal, incorrigible and even revolutionary; and this impacts society.

Ex. 20:12 Honor your father and your mother, so that your days may be long on the land which Jehovah your God is giving to you.

The Ten Commandments Addresses Crime

1. Murder removes freedom permanently. Life is essential to freedom.
2. No adultery; respect one's marriage and family; two divine institutions. When you do not respect that, your options get narrowed. A single parent is almost in slavery. Bad decisions limit options. It is not the easy way to go. Not the way to go.
3. No theft; respect the property of others. Theft removes your property. You walk into your home and you see things gone; this takes away your freedom; your freedom to own property. Property as reflected in our own constitution. That is the importance of the rule of law beyond yourself.

Ex. 20:13 You shall not murder.

Ex. 20:14 You shall not commit adultery.

Ex. 20:15 You shall not steal.

False witness; this is a fundamental law. To falsely accuse or impugn the character of another is damaging to one's reputation even if it is untrue. It is damaging. This can remove a person's freedom. The guilt of a defendant must be established based upon truth. Otherwise, their freedom is removed unfairly.

Ex. 20:16 You shall not testify a witness of falsehood against your neighbor.

Finally, there is no coveting of that which is not yours. This is desiring the status or things which belong to someone else. This is a basic mental attitude sin. This intrudes on the freedom of others.

People covet money; so they covet the money the rich have. Give us some of your money; you work for it and I get part of it. Why should anyone have to work hard and give it to you. Redistribution of wealth is not charity; it is stealing and dependence. This is coveting someone else's wealth or property that you did not earn.

Ex. 20:17 You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or his male slave, or his slave-girl, or his ox, or his ass, or anything which belongs to your neighbor.

Ex. 20:18 And all the people saw the thunders, and the lightnings, and the sound of the ram's horn, and the smoking mountain. And the people looked, and they trembled, and they stood from a distance.

Ex. 20:19 And they said to Moses, You speak with us, and we will hear. And let us not speak with God, that we not die.

Ex. 20:20 And Moses said to the people, Do not be afraid, for God has come in order to test you, and so that His fear may be on your faces, that you may not sin.

Ex. 20:21 And the people stood from a distance, and Moses went near the thick darkness where God was.

Ex. 20:22 And Jehovah said to Moses, You shall say this to the sons of Israel, You have seen that I have spoken with you from the heavens.

Ex. 20:23 You shall not make gods of silver along with Me, and you shall not make gods of gold for yourselves.

Ex. 20:24 You shall make an altar of earth for Me, and you shall sacrifice your burnt offerings and your peace offerings on it, your sheep and your cattle. In every place in which I cause My name to be remembered, I will come to you and will bless you.

Ex. 20:25 And if you make an altar of stone for Me, you shall not build them of cut stones. When you swing your tool on it, you defile it.

Ex. 20:26 And you shall not go up by steps to My altar, that your nakedness may not be uncovered on it.

Matt. 5:18 For most assuredly, I tell you, until heaven and earth pass away, not even one smallest letter or one tiny pen stroke shall in any way pass away from the law, until all things are accomplished.

Get the lesson list

Matt. 5:14 You are the light of the world. A city located on a hill can't be hidden.

Matt. 5:15 Neither do you light a lamp, and put it under a measuring basket, but on a stand; and it shines to all who are in the house.

Matt. 5:16 Even so, let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

Matt. 5:17 "Don't think that I came to destroy the law or the prophets. I didn't come to destroy, but to fulfill.

Matt. 5:18 For most assuredly, I tell you, until heaven and earth pass away, not even one smallest letter or one tiny pen stroke shall in any way pass away from the law, until all things are accomplished.

Matt. 5:19 Whoever, therefore, shall break one of these least commandments, and teach others to do so, shall be called least in the Kingdom of Heaven; but whoever shall do and teach them shall be called great in the Kingdom of Heaven.

Matt. 5:20 For I tell you that unless your righteousness exceeds that of the scribes and Pharisees, there is no way you will enter into the Kingdom of Heaven.

Matt. 5:21 "You have heard that it was said to the ancient ones, 'You shall not murder;' and 'Whoever shall murder shall be in danger of the judgment.'

Matt. 5:22 But I tell you, that everyone who is angry with his brother without a cause shall be in danger of the judgment; and whoever shall say to his brother, 'Raca!' shall be in danger of the council; and whoever shall say, 'You fool!' shall be in danger of the fire of Gehenna.

Matt. 5:23 "If therefore you are offering your gift at the altar, and there remember that your brother has anything against you,

Matt. 5:24 leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.

Matt. 5:25 Agree with your adversary quickly, while you are with him in the way; lest perhaps the prosecutor deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison.

Matt. 5:26 Most assuredly I tell you, you shall by no means get out of there, until you have paid the last penny.

Matt. 5:27 "You have heard that it was said, 'You shall not commit adultery;'

Matt. 5:28 but I tell you that everyone who gazes at a woman to lust after her has committed adultery with her already in his heart.

Matt. 5:29 If your right eye causes you to stumble, pluck it out and throw it away from you. For it is profitable for you that one of your members should perish, than for your whole body to be cast into Gehenna.

Matt. 5:30 If your right hand causes you to stumble, cut it off, and throw it away from you: for it is profitable for you that one of your members should perish, and not your whole body be thrown into Gehenna.

Matt. 5:31 "It was also said, 'Whoever shall put away his wife, let him give her a writing of divorce,'

Matt. 5:32 but I tell you that whoever puts away his wife, except for the cause of sexual immorality, makes her an adulteress; and whoever marries her when she is put away commits adultery.

Matt. 5:33 "Again you have heard that it was said to them of old time, 'You shall not make false vows, but shall perform to the Lord your vows,'

Matt. 5:34 but I tell you, don't swear at all: neither by heaven, for it is the throne of God;

Matt. 5:35 nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King.

Matt. 5:36 Neither shall you swear by your head, for you can't make one hair white or black.

Matt. 5:37 But let your 'Yes' be 'Yes' and your 'No' be 'no.' Whatever is more than these is of the evil one.

Matt. 5:38 "You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.'

Matt. 5:39 But I tell you, don't resist him who is evil; but whoever strikes you on your right cheek, turn to him the other also.

Matt. 5:40 If anyone sues you to take away your coat, let him have your cloak also.

Matt. 5:41 Whoever compels you to go one mile, go with him two.

Matt. 5:42 Give to him who asks you, and don't turn away him who desires to borrow from you.

Matt. 5:43 "You have heard that it was said, 'You shall love your neighbor, and hate your enemy.'

Matt. 5:44 But I tell you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who mistreat you and persecute you,

Matt. 5:45 that you may be children of your Father who is in heaven. For he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust.

Matt. 5:46 For if you love those who love you, what reward do you have? Don't even the tax collectors do the same?

Matt. 5:47 If you only greet your friends, what more do you do than others? Don't even the tax collectors do the same?

Matt. 5:48 Therefore you shall be perfect, just as your Father in heaven is perfect.

Luke 6:13 **And when day came, he called his disciples and chose from them twelve, whom he named apostles:**

Luke 6:14 **Simon, whom he named Peter, and Andrew his brother, and James and John, and Philip, and Bartholomew,**

Luke 6:15 and Matthew, and Thomas, and James the son of Alphaeus, and Simon who was called the Zealot,

Luke 6:16 and Judas the son of James, and Judas Iscariot, who became a traitor.

Mark 3:13 And he went up on the mountain and called to him those whom he desired, and they came to him.

Mark 3:14 And he appointed twelve (whom he also named apostles) so that they might be with him and he might send them out to preach

Mark 3:15 and have authority to cast out demons.

If you're worried about what your neighbor makes, you voted for Obama; if you are worried about what the government spends, you're a Republican. Cal Thomas.

Matt. 12:20 a bruised reed he will not break, and a smoldering wick he will not quench, until he brings justice to victory;

Matt. 12:21 and in his name the Gentiles will hope."

Mark 3:14 And he appointed twelve (whom he also named apostles) so that they might be with him and he might send them out to preach

Mark 3:15 and have authority to cast out demons.

Rick Hughes—no notes

Lesson #0278

Matt. 5: Life of Christ

5/20/2012 2Sunday

Rick Hughes—no notes

Lesson #0275

Matt. 5:17–20 Life of Christ/Mosaic Law

5/23/2012 Wed

Bobby went to a political rally and the candidate was an old friend of his. Bobby met his campaign manager. He met several people there and they had all been involved in Berachah Church.

We left off 10 days ago. Rick is about the only person Bobby would absolutely trust in the pulpit while he is gone.

We have been recently examining the Mosaic Law. The Mosaic Law was absolutely central to nation Israel in that dispensation. There was nothing more important by way of revelation to the Jews than the Mosaic Law. It was critical in the life of Israel.

There were 3 codes; they were the first client nation to God and they were so throughout the Old Testament.

The Decalogue or the Ten Commandments; which is the freedom code. They represent freedom in the nation of Israel. The spiritual code, which defined Israel's worship and her relationship with God and God's justice and His righteousness and His love. The 3rd code were the civil statutes. This kept their society from breaking down. The Mosaic Law was the way that God could rule over the world; and Israel was a theocracy and this is how God ruled. This was the only true unity of church and state, as it was ruled by the Mosaic Law which God gave to Israel. The Mosaic Law still provides Church Age believers with general guidance concerning individuals and nations. This does not include guidance in the spiritual life. There are the mystery doctrines of the New Testament. We find in the Mosaic Law many parallel doctrines which are also found in the New Testament.

Each Church Age believer has instruction to his community and to his nation. There is volition, marriage, family all found in the Mosaic Law and today as well. Client nations have disappeared when divine establishment leaves. Bobby spent a lot of time on this subject.

Jesus Christ will emphasize the necessity of the Law in the time that He lives. There was the union of church and state at that time; but, in our time, there is a separation of church and state.

Luke 20:25 **And He said to them, "Render to Cæsar the things which are Cæsar's and to God, the things which are God's."** This is the separation of church and state.

Our laws ought to, in many ways, reflect the Mosaic Law. The establishment principles are defined in the Mosaic Law. This is the forerunner of all law because it is given by God. The state must protect citizens and it must protect freedom, both personal and national. There must be also the protection of religious freedom in a nation. Rom. 13:4 **Governing authority is a minister of God to you for good.** There are certain many governments which are tyrannical; but that is of God. God expects us to apply the legitimate laws of divine establishment and an astute political leader in the Church Age who wants the nation to prosper can learn much from the Mosaic Law. It is God's Law; it is His establishment.

You only apply these laws where they legitimately apply. Instead, it is the application of principles of the Mosaic Law for any nation that desires prosperity and freedom.

To close out this study, let's look at the present purpose of the Mosaic Law to the Church Age. We need to know what the Law means to us.

The Mosaic Law Correlates the Principles of Codex 1 and 3

1. It verifies the principle of freedom through military victory.
2. The principles of jurisprudence.
3. Sacredness of life, property and privacy.
4. The common sense functions of life are verified; the laws of quarantine; proper diet, etc. The Mosaic Law defined these things a long time. Maintenance of basic hygiene.

Those in the Middle Ages should have taken a good look at the Mosaic Law with regards to hygiene.

Codex 2 Tells Us All about Jesus Christ Dying for Our Sins

Propitiation; doctrine of atonement, etc. These are all illustrated through some very bloody rituals.

1. The historical Christology of the New Testament fulfills the shadow Christology of the Mosaic Law.
2. This shadow Christology emphasizes the work of Jesus Christ in salvation. His substitutionary death; faith alone in Christ alone.
3. This is exactly the same Christology of the New Testament; just presented in different ways. This is the continuity between the Age of Israel and the Church Age.

The perpetual application of the Mosaic Law found in 1Tim. 1:8–10 **Now we know that the law is good, provided one uses it legitimately. We know that the law is not meant for a righteous person, but for the lawless and rebellious, for the ungodly and sinful, for the unholy and irreverent, for those who kill their fathers and mothers, for murderers, for the sexually immoral and homosexuals, for kidnappers, liars, perjurers, and for whatever else is contrary to the sound teaching.** Here, the Law is a standard. The principles are just as important. This tells us what is criminal. The perpetual application of the Mosaic Law is to bring sinners to the place where they recognize the need for a Savior. You can look at

the Law and recognize that we cannot gain anything via our own good works. We need to depend upon God's standards. We need to recognize our own need of a Savior. We need Jesus Christ to provide those standards. To be the mediator between God and man. The Law is a measuring stick of our inability to save ourselves. The Mosaic Law contains truth which is applicable to every era of history. All freedom is based upon the absolute truth found in the Law. The Law reflects divine establishment. Divine establishment means freedom. It defines that which is freedom. Without it, society collapses into anarchy and tyranny.

In the Sermon on the Mount, we are past the beatitudes and now we are in a long dissertation of the Mosaic Law and His relationship to it. That is why we know it is critical. The pharisees had muddled the meaning of the Law.

Jesus Christ and the Mosaic Law

1. The Lord Jesus Christ was the Lawgiver. He gave this Law to Moses. He is the burning bush; the One on Mount Sinai. He was the visible manifestation of Israel's God. The Mosaic Law was His law; and these pharisees had been arguing the Law to the One Who gave it.
2. He was able to explain what He meant in the Law. Wouldn't it be great to have the founding fathers speak to the Supreme Court when needed.
3. The pharisees false interpretations and legalistic traditions. Jesus had to let them know what the place of the Law would be in the Kingdom that Jesus was offering to them. Jesus Christ told them that He had not come to nullify or to repeal the Law. The disciples were confused about this issue; which suggested that everyone was confused about this issue.

Everyone who heard Jesus speak, we learned that He demanded a perfection greater than what anyone could accomplish. No one could accomplish the Law. You cannot keep the Law and righteousness is necessary; then what can you do? The traditions went way beyond the Law. They were only presenting a caricature of the law. Jesus had to clear up this legalistic apostasy.

Man on his own could not fulfill the Law; that is why there were the ritual sacrifices; they pointed toward the Lord Jesus Christ. .

Jesus Christ Fulfilled the Mosaic Law.

1. Now that the Messiah was present in Israel, He would not abolish the Law; He would fulfill the Law.
2. He was the only one who could fulfill the Law. He had to fulfill every mandate and requirement of the Law. We know what the Law is because we have studied it. Jesus Christ could look at any part of the Law and confirm that He fulfilled it. He fulfilled every letter of the Law.
3. In doing this, Jesus Christ demonstrated His perfect righteousness, which was His qualification to be the Savior.

Matt. 5:17 Do not think that I have come to destroy the Law or the Prophets. I have not come to destroy but to fulfill.

Jesus Christ fulfilled the Mosaic Law completely and fully.

Matt. 5:18 For truly I say to you, Till the heaven and the earth pass away, not one jot or one tittle shall in any way pass from the Law until all is fulfilled.

Nothing would pass from the Law until all of it is accomplished.

Matt. 5:19 Therefore whoever shall relax one of these commandments, the least, and shall teach men so, he shall be called the least in the kingdom of Heaven. But whoever shall do and teach them, the same shall be called great in the kingdom of Heaven.

We will need to break down v. 19.

Then v. 20, we must have a righteousness which surpasses that of the pharisees.

Matt. 5:20 For I say to you that unless your righteousness shall exceed that of the scribes and Pharisees, you shall in no case enter into the kingdom of Heaven.

Nomidzô means *to presume*. There is no mandate here. Jesus is asking them to think logically as to what Jesus is saying. Isn't this what we ought to do while we are looking at Bible doctrine. We have the same situation. We are going through a process which begins with volition to hear God's Word. There is a process involved. There is the process of γνώσις to ἐπίγνωσις. They hear it and they must accept it. They must consider what the Lord is saying.

Jesus is confirming the process of taking in Bible doctrine. Naturally, Jesus Christ after saying this, now presents which they must draw a conclusion about. He is presenting doctrine. They are not to presume that He has come to abolish the Law but He is fulfilling the Law. Their conclusion should be that He will fulfill the Law in its entirety.

His fulfillment of the Law is part of our salvation.

Matt. 5:17 Do not presume that I have come to destroy the Law or the Prophets. I have not come to destroy but to fulfill.

Lesson #0276

Luke 5:17–20 Life of Christ

5/24/2012 Thurs

Bobby has been picturing the Sermon on the Mount. We will look at the pharisees and how they view the Mosaic Law and what they are thinking while listening to our Lord. They have the opportunity to question the very Lawgiver. "What do you mean when it comes to that law? We have been trying to figure out for years what it means."

There is no greater example of negative volition and hardheadedness than what we see here with the pharisees.

Matt. 5:17 Do not presume that I have come to destroy [abolish] the Law or the Prophets. I have not come to destroy [abolish] but to fulfill.

Jesus could relate all that there was to know about the Law. The subject of the Law, the disciples had to understand; because they would have to teach it properly in years to come.

Whoever wrote the book of Hebrews understood the Law as the rabbis understood it; but understood it as the Lord Jesus Christ saw it. The disciples must be clear about all of this. Jesus did not come to abolish the Law but to fulfill it. He accomplished every mandate and every requirement of the Law. In so doing, He would demonstrate that which was very critical to be demonstrated to those who observed Him.

God was propitiated by God the Son taking on all the sins of the world. And Jesus removed the enmity between God and man. He was also qualified to redeem man from the slave market of sin.

Jesus is speaking to the disciples and He first tells them not to make an assumption. This is an assumption that the pharisees have made. "Consider carefully what I am saying." We should listen.

In seminary, Bobby could hardly believe that faith alone in Christ alone for salvation and eternal security. The others were fruit bearers; who believed that they must bear fruit in order to show that they are saved.

Jesus promises that He did not come to abolish the Law but to fulfill it.

The Greek verb is *πληρωω* which is a decisive verb. *plêroō* (πληρώω) [pronounced *play-ROH-oh*], which means *to fill [a vessel, a hollow place, a valley]; to fill [something] with [something]; to supply [abundantly with something] [fully, completely], to impart, to imbue with; to fulfill; to perform fully; to bring to a full end, to complete [finish, accomplish]*. From Zodhiates. Thayer definitions: 1) *to make full, to fill up, i.e. to fill to the full; 1a) to cause to abound, to furnish or supply liberally; 1a1) I abound, I am liberally supplied; 2) to render full, i.e. to complete; 2a) to fill to the top: so that nothing shall be wanting to full measure, fill to the brim; 2b) to consummate: a number; 2b1) to make complete in every particular, to render perfect; 2b2) to carry through to the end, to accomplish, carry out, (some undertaking); 2c) to carry into effect, bring to realization, realize; 2c1) of matters of duty: to perform, execute; 2c2) of sayings, promises, prophecies, to bring to pass, ratify, accomplish; 2c3) to fulfil, i.e. to cause God's will (as made known in the law) to be obeyed as it should be, and God's promises (given through the prophets) to receive fulfilment. Strong's #4137.*

How far does Israel and the church coincide, which is a basic dispensational position. The Law does not extend to the church. So, plêroô does not mean to extend the Law to the church. We are not governed by the Mosaic Law. The church is not and cannot be governed by the Law.

Did Jesus take the Law as an external guide for the Age of Israel and convert it to an internal guide for the Church Age? The church is not spiritual Israel. The meaning used here *to bring to pass, to complete*.

The Meaning of Πληρω

1. Jesus Christ was revealing what the Law had always anticipated.
2. The Law pointed to Jesus Christ in every respect. The Mosaic Law was designed to point to the very Person the pharisees were rejecting.
3. Jesus would bring to pass the true aim of the Law.
4. He would complete and fulfill all that the Law demanded.

When people are failures at something they are supposed to be great at; they have a problem with those who are really good at it. They would attempt to find anything wrong with our Lord. The intent is to simply repeat the lie.

The pharisees wanted Jesus out of the way; they wanted Him dead.

All that the Law demanded, Jesus would complete.

How Jesus Fulfilled the Law

1. He would obey all the statutes of the Law perfectly. He never violated a single statute of the Law.
2. He would fulfill and complete all of the Old Testament prophecies and types of Christ's. Melchizedek came out to meet Abraham; and Jesus was a fulfillment of that type. He fulfilled exactly the prophecy of Isa. 53.
3. Jesus was the only One Who could provide salvation. He could do so because of His perfect righteousness. He perfectly fulfilled the Mosaic Law. This is how He demonstrated His righteousness.
4. Every letter in the Old Testament was written by God; and Jesus is the Lawgiver Who dictated the Law to Moses.

He could not contradict Himself. The Law could not be changed or nullified even by the God-man. He does not change; His Law does not change. The Law was God's standard for righteousness.

The pharisees are in hell today because they rejected the Savior. They saw Him day in and day out and they observed that He fulfilled the Law and they still rejected Him. This is what negative volition is all about.

This is like friends of mine on the left who did not believe that I was sufficiently righteous when it came to the environment because I did not give verbal assent to global warming. I was more conscientious than any of them when it came to recycling; and they believed that they were right and I was totally wrong.

Christ's relationship to the Law was made perfectly clear right here. No one else could even approach; not even close. Without this approach, salvation is not possible. What flawed man could provide salvation? No good person can do this; but every religion claims this; that we could be saved merely by doing good things.

Matt. 5:17 **Do not presume that I have come to destroy [abolish] the Law or the Prophets. I have not come to destroy [abolish] but to fulfill.**

Matt. 5:18 **For truly I say to you, Till the heaven and the earth pass away, not one jot or one tittle [not the smallest letter or stroke] shall in any way pass from the Law until all is fulfilled.**

When Jesus said, "Truly;" He is indicating that this is absolute truth. This must have startled the disciples. The Law was the primary authority and the governing principles for Israel.

The Authority of Jesus Christ

1. The authority that Jesus commanded was the authority of the God-man and secondly the authority from which the Law itself derives. The Law comes from His authority.
- 2.
3. The Law gathers its authority from Him because it originated from Him.
4. This is a declaration about the Mosaic Law and His authority over the Mosaic Law.
5. The pharisees constantly said that Jesus was a lawbreaker; but He was the originator of the Law.
6. It is His Law to fulfill as a demonstration as the acceptability of the Lamb of God to take away the sin of the world.
7. Fulfilling the Law was a sign of His Messiahship and Savior.

The Mosaic Law deal with the lamb, which was completely innocent. The sins of the offerer were passed along to the lamb and the lamb was killed. There could be no flaw in the lamb and there was no flaw in Jesus Christ.

The pharisees were bound to a falsehood. The real purpose of the Law and they believed that Jesus was offering an alternative. And the pharisees believed that Jesus was threatening their god, the Law.

Jesus as the Fulfillment of the Law

1. Christ came as the true fulfillment of the Law.
2. He was everything that the Law intended.

3. The Law pointed to Him.
4. His appearance in the first advent was the culmination of the Law.
5. Jesus was the ultimate goal of the Law for all those centuries.

Jesus is making certain that they understood how attached He is to the Law of Moses. God's Law would remain in effect until heaven and earth pass away until it is fulfilled.

The Result of His Fulfillment

1. When the Law was fulfilled by Him, there would no longer be necessary for the Law to point to Him.
2. The purpose of the Law changed in the Church Age.
3. The principles of the Law are still valid.
4. Divine establishment was discernable from the Law of Moses. But the Law was obsolete as a national and spiritual code.
5. The spiritual life of the church is defined by the filling of the Holy Spirit and the mystery doctrine of the church. It is no longer the Law.

To fulfill the Law, completely, during the first advent, there were things that Jesus had to do.

Matt. 5:18 **For truly I say to you, Till the heaven and the earth pass away, not one jot or one tittle [not the smallest letter or stroke] shall in any way pass from the Law until all is fulfilled.**

Lesson #0277 Luke 5:17–18 Life of Christ/Memorial Day 5/27/2012 1Sun

Freedom does not come without a price; there is always a blood sacrifice for this freedom. The fight for freedom goes on; and the price will have to be paid again, if freedom is to be continued. No matter how much we would like not to participate in the desolation of war, it must be done.

Tradition to read citations of Medal of Honor recipients. Robt. L. Howard and Nick Bacon from Berachah have received the Medal of Honor.

One person in the Philippines held off 100 Japanese single-handedly, killing at least 38 of them.

Eye of the Tiger guy in Vietnam.

There is a great parallel between soldiers who give their lives for our freedom and Jesus Christ, Who died so that, if we believe in Him, we will have eternal life in heaven. We should never forget to honor the sacrifice of our Lord; or those who have sacrificed their lives for our freedom.

Our Lord had many things to accomplish in the first advent. Jesus introduces in the Sermon on the Mount one more thing that he must accomplish.

Matt. 5:17 **Do not presume that I have come to destroy [abolish] the Law or the Prophets. I have not come to destroy [abolish] but to fulfill.**

Jesus was the fulfillment of all the Old Testament Scriptures. His righteousness qualifies Him to be our Savior, acceptable to God. He reconciles the enmity between man and God. He is the only human being who could and did fulfill the Law of Moses. This was necessary. Even the slightest failure would have disqualified Him.

Our Lord is the greatest warrior who ever lives; He provides the great sacrifice for all mankind.

Matt. 5:18 **For truly I say to you, Till the heaven and the earth pass away, not one jot or one tittle [not the smallest letter or stroke] shall in any way pass from the Law until all is fulfilled.**

Some Points on V. 18

1. Not one smallest letter or even the stroke of a letter will pass away before heaven and earth pass away.
2. The Law and the Prophets cannot disappear until all is accomplished. This must all be fulfilled by the One prophesied. He is the only One to stand in the gap.
3. He will fulfill the standard of righteousness which the Law demands and He will do it to the letter.

Παρέρχομαι means *to come to an end; to disappear*. A double negative which is a very strong negative. The Law reflects His righteousness; and the prophets the deeds He must do. He is the only One to bring salvation.

Verb: Παρέρχομαι: (parerchomai) [pronounced], which means, 1) *to go past, pass by; 1a) of persons moving forward; 1a1) to pass by; 1b) of time; 1b1) an act continuing for a time; 1c) metaphorically; 1c1) to pass away, perish; 1c2) to pass by (pass over), that is, to neglect, omit, (transgress); 1c3) to be led by, to be carried past, be averted; 2) to come near, come forward, arrive*. Thayer Definition only. Strong's #3928.

Lesson #0278

Luke 5:18 Life of Christ

5/27/2012 2Sunday

Memorial Day is tomorrow, actually. In thinking on history, there is so little history taught in our schools and nearly nothing by way of military history. We rarely got much of WWII; we often go from the New Deal into the 1950's. How can kids understand freedom if they do not understand the costs?

Our constitution would not be possible if not for the war fought before it. Freedom is not a document but the paying the price for freedom. The greatest freedom of all is the cross and Jesus paying for our freedom.

There is the price that Jesus had to pay for our salvation. V. 18 is what our Lord had to do in order to go to the cross. He was tempted externally. Jesus could have sinned. He could have succumbed to Satan's temptations and then He could not save us.

Jesus had to keep the Law to be the Perfect Man for our salvation. One deviation means that He would not be acceptable to God. Matt. 5:18 is what Jesus actually had to accomplish. Heaven and earth will pass away, which is a part of the Word of God. The Law must be accomplished by our Lord, even to the smallest detail. This is how important the Law was.

The smallest letter in the Hebrew alphabet is the yodh. י and it is found in the Tetragrammaton. יהוה and if Jesus can accomplish this tiniest letter, then He will fulfill every single other sentence and phrase of the Old Testament.

He continues by citing even the tiniest portion; one stroke is just a portion of a letter. There are no vowels in the Hebrew in Israel. A resh and a peh; not one stroke will be different; not one letter forgotten. Every little stroke will be accomplished. Letters make up words; one changed stroke changes the word and the letter.

The law is argued often on the basis of the turn of a word.

Matt. 5:18 **For truly I say to you, Till the heaven and the earth pass away, not one jot or one tittle [not the smallest letter or stroke] shall in any way pass from the Law until all is fulfilled.**

Summary

1. Every stroke of the letter of the Law must be perfectly preserved in order to be perfectly fulfilled. Every stroke and letter must be fulfilled.
2. That minute fulfillment was totally necessary to fulfill our Lord's purpose on earth.
3. With this statement, Jesus Christ guards the Law to its smallest letter and intent. It is not something to be abolished. It is God's Word; it comes from the hand of God.
4. The pharisees are charging that He is replacing the Law with some other law; or with His Own law. Every stroke of a letter is necessary; and that is how closely our Lord fulfills the Law.
5. Jesus is not a lawbreaker; He is the Lawgiver and the Law keeper. How many of us could even keep 10 mandates from God? There is this great extent of the Law; and this does not mention the prophets.
6. Jesus is the epitome of the Law. He carries the laws demands to the farthest extension. He has to.
7. Not one small letter or stroke can be altered, or He will not be able to fulfill the Law. Alter one letter and He cannot fulfill it. This statement conforms to the teaching of the rabbis. They wrote *the guilt of altering one letter is so great, that the world would come to an end*. This was the rabbi statement, and Jesus took it up. The rabbis has violated the Law in many ways. They wrote all kinds of additional

regulations. They could not fulfill the Law and no one else could either. They kept some of their regulations calling them the letter of the law.

How nice you are is not at issue. Your human righteousness is flawed. We all have relative righteousness; and believers, we have imputed righteousness. Jehovah was on Mount Sinai; He was the Burning Bush. This is Jesus Christ. He would fulfill His Law to the letter.

The pharisees are a joke. They were not righteous; they were the worst.

Until is *hos* and then there is *γίνομαι*. Jesus loves this tense and mood. Aorist middle subjunctive.

Until All Be Fulfilled

1. The aorist tense gathers into a whole what takes place in our Lord's life what fulfilled the Law. In all of these years, He never violated one part of the wall; no misspelling, no violations.
2. His life includes everything that happened to Him in His life.
3. This also include the death of Christ, which fulfilled the parts of the sacrificial aspects of the Law. Somewhere, sacrifices were being made. Isa. 53 as well.
4. All that happened in His life including the predictions of the prophets concerning the Person and work of the Messiah.

Jesus simply says, this is how it is; it is being fulfilled right in front of your eyes. I am the Savior; the Messiah. He showed Who He was, over and over again.

A further application; the Law does not go away with the death of Christ and the initiation of the Church Age. Jesus completed and fulfilled the Law; and all Scripture is divinely inspired. The Law is a monument to Who Christ is and what He accomplished.

Matt. 5:18 **For truly I say to you, Till the heaven and the earth pass away, not one jot or one tittle [not the smallest letter or stroke] shall in any way pass from the Law until all is fulfilled.**

The Scripture is filled with our Lord's valor. When we get to the cross, the brutality that took place; that which took place; being nailed to the cross. For us, everyday is Memorial Day. When it isn't, then we have departed from the spiritual life.

The Medal of Honor demonstrates what the meaning of freedom is and what its cost is.

We should be able to recognize our inability to keep the Law; that we cannot meet God's standards; and we must recognize His accomplishment for us. You cannot describe Christianity apart from Jesus Christ and His sacrifice.

There are many things which are unusual in the Christian world; and there are so many places where things are wrong. Many aberrations in Christianity when it comes to doctrine. They misuse and misunderstand such basic doctrines as rebound. And those who think they can read the Bible and depend on the Holy Spirit to teach them; and they must be filled with the Holy Spirit to get anything at all. There are many people in Christianity all over the world; and they get the Scripture completely wrong. There are many with the gift of pastor-teacher and they were unprepared. Bobby mentions this because there is always something which comes along that people want to go to. What we do by way of rebound and study is critical to the Christian life. One area where people are utterly confused is this particular increment on the Mosaic Law. The Mosaic Law is from God. But here, people get in trouble, so they try to superimpose it on the Christian life.

The Law had been given by God and followed by Israel for centuries; so Jesus says that He did not come to abolish the Law.

Matt. 5:17 **Do not presume that I have come to destroy [abolish] the Law or the Prophets. I have not come to destroy [abolish] but to fulfill.**

All that is in the Law must be fulfilled; and Jesus would fulfill the Law and the Prophets.

Summary

1. Jesus Christ entirely fulfilled the divine standards of righteousness, which the Law reflects and demands. The Law demands God's righteousness.
2. He fulfilled the righteousness that the Law demanded to the letter; to the very stroke of a letter; one line of a letter. He would fulfill everything in the Law. That is His righteousness demonstrated.
3. He would also fulfill every prophecy which the prophets spoke in the Old Testament, and that is much of the Old Testament. Almost every prophet has something to say. Incredible Messianic prophecies.
4. Jesus would accomplish all of it, and perfectly. Jesus had not old sin nature.
5. Jesus had to do this; He had to accomplish the Law perfectly to succeed in the 1st advent. One error or not keeping on bit of the Law, there is no salvation for us.
6. He also would complete all kingdom prophecies, which He would finally fulfill at the 2nd advent. We are not, by the way, in the kingdom now.
7. So accomplishment of the Law and the Prophets was necessary in every aspect of His life.
8. He fulfilled the covenant that God made with Abraham completely and the promise of salvation completely and perfectly.

This accomplishment is described in Rom. 10:4 **For Christ is the end of Law for righteousness to everyone that believes.** Telos means that Jesus is the culmination of the Mosaic Law in two ways. He is the goal of the Law in the sense that the Law has always anticipated and has always looked forward to Christ in several things. All those aspects of the Mosaic Law point to Christ. Telos also indicates that He is the end of the Law. His accomplishment of the Law brings to the end of the dispensation where the Law was the

centerpiece of that dispensation. Israel was the centerpiece of the Age of Israel. So the Law was the centerpiece of the Age of Israel. It was the freedom code for Israel and the laws of divine establishment. It defined their laws. Jesus is the end of the Law for that dispensation. The Christian is no longer bound to the Law because Jesus **is the end of the Law.**

The Law and the Church; How Do They Fit Together in the Church Age

1. The church is not governed by the Mosaic Law.
2. Neither is the Law valid as a national code for nations in the Church Age. It was a national code for Israel only, but for no other nation.
3. The Law is valid in the Church Age where its principles are restated in the New Testament. All of the Ten Commandments are restated except for the 4th commandment. That was the Jewish day of worship.
4. So, the Law is valid for principles of divine establishment for people and for nations. The extent to which people and nations depart from the freedom code is the extent to which nations are destroyed.
5. The Law is valid in the Church Age for looking back at divine righteousness. What are the standards of God? We can look back at the Law and at divine righteousness and its fulfillment by Jesus Christ in the 1st advent.
6. The Law is valid for its historical context. It provides a continuity between the Old and New Testaments.

Telos Is the Goal of the Law and the End of the Law

1. Christ was the object, and the Law pointed at the Messiah.
2. He was the end of the Law so that He fulfilled it. Look at the Law in the way that Jesus fulfilled every statute of this Law.
3. Jesus ended the Law's reign of Israel.
4. He discontinued the Law as a legal or as a spiritual norm in the Church Age.
5. That was a definite break between Israel and the church; and this is where we get into one of the great conundrum of the Church Age. What is the relationship between the church and Israel. Christ is the end of the Law with a definite break between Israel and the church. The church is not spiritual Israel. We are not governed by the Mosaic Law. Israel still has a national future. We have a different law. We are not left lawless. That is antinomianism. The church is under the law of the spirit and life. Or the Law of Christ. He is the end of the Law for righteousness. But He is righteousness for us. We enjoy union with Christ, something which those in Israel did not have. This includes the filling of the Holy Spirit and our unique spiritual life which the Lord pioneered in the Age of the Hypostatic Union.

We have an internal spiritual life which is gained through the filling of the Holy Spirit and the metabolization of the doctrine in our souls.

Salvation is the same in every dispensation. That is an absolute continuity between the dispensations.

Jesus was speaking to Israel on the Sermon on the Mount. He was also speaking to His disciples. The first sermon was to His disciples and the sermon on the plain followed, which took place around this time period. This sermon had been given on many occasions.

So, was there a progression of revelation during the time of Jesus Christ?

The message of the pharisees; we've kept the Law, by and large. They gain the favor of God. The Law represented the opposite; and gaining the righteousness of God.

We have violated the Law. The pharisees did as well, although they believed that they were keeping it.

Jesus will make it clear that the pharisees have not kept the Law. Jesus will throw a bomb in the middle of their apostasy. What is adultery; what is divorce, what is murder? Jesus covers this exactly. Jesus is telling them that they are wrong. Man still has a sin nature; we were born with it and we will die with it.

As born again, we have God's righteousness. Sin is no longer the issue to the believer in Jesus Christ, insofar as separation from God is concerned.

Abraham believed God and it was imputed to him as righteousness.

The people did not elect Moses president or king; they had a king, Jesus Christ. As a client nation, they were to represent God. They needed to understand who they were; and the future king and His Messianic work.

We have the principles of the Law and we have the Law of Christ; we want the latter, not the former. We have one ritual, mandated as a remembrance.

Bobby's master thesis was on the Shekinah glory. None of the saints that we have studied or read about and how they were the preservative of the nation. Great people in the annals of God's plan. We have more than everyone of them, by way of resources. The church has a spiritual life which is different, based upon the filling of the Holy Spirit. 1 Corinthians was packed with doctrine. We do not live under a ritual system. The church is an entity, but we are an entity called the body of Christ, made up of all believers; Jews and Gentiles. Israel was a national entity of Jews and they incorporated Gentiles who had believed in Jesus Christ. But we are not the current people of God who put themselves under the Law. Israel was a nation and will be a nation again. The Law will not be needed and it will not rule in the Millennium; because the Lawgiver will rule.

Summary

1. The Law teaches man that we are sinners and bankrupt. Rom. 3:20, 28

2. In the second codex, the spiritual code, it still points to Jesus Christ, in the sense that it is an historical reassurance as to Who Christ is. He is our salvation.
3. The Law still provides a standard for stability in national entities under divine establishment as defined by the freedom code.

Matt. 5:18 **For truly I say to you, Till the heaven and the earth pass away, not one jot or one tittle [not the smallest letter or stroke] shall in any way pass from the Law until all is fulfilled.**

So the Point of V. 18 is

1. Only Christ fulfilled every bit of the Law.
2. Only Jesus Christ fulfilled the Law perfectly.
- 3.
4. The pharisees did not recognize or admit many of the ceremonial laws were fulfilled and kept by Jesus Christ. Possibly because they could not keep the Law perfectly, they refused to recognize that He did.

Lesson #0280

Luke 5:17–19 Life of Christ

5/31/2012 Thurs

Our Lord's first thing is to not abolish the Law; and secondly, He is to fulfill the Law.

Matt. 5:17 **Do not presume that I have come to destroy [abolish] the Law or the Prophets. I have not come to destroy [abolish] but to fulfill.**

There is a marked contrast between Jesus and the pharisees and their relationship to the Law. Abolish is the Greek work *καταλουνω* which means *to make invalid, to repeal [a law]*. With this is the negative *μη*. Jesus came not to repeal the Law but to fulfill it; to fulfil every single bit of it, every letter and every stroke of a letter.

Matt. 5:18 **For truly I say to you, Till the heaven and the earth pass away, not one jot or one tittle [not the smallest letter or stroke] shall in any way pass from the Law until all is fulfilled.**

In v. 19 Jesus will contrast His use of the Law and the pharisees. Jesus turns this around on the pharisees; if anyone annuls even the least of the commandments; he will be the least in the Kingdom of God. Here we have *λυω*, which means *to abolish, to let loose, to repeal*. These pharisees do not fulfill or accomplish the Law. They say they are fulfilling or accomplishing the Law, but they are not. Their key to strutting around Israel and looking down on everyone else is the Law, which the pharisees claim to follow, but which they do not.

Mat 5:19 **Therefore, whoever relaxes one of these commandments, the least, and shall teach men so, he shall be called least in the kingdom of Heaven. But whoever does and teaches them, this one shall be called great in the kingdom of Heaven.**

Jesus, the Pharisees and the Repeal of the Law

1. If the pharisees repeal even the smallest of the commandments; if they transgress the tiniest portion of the Law, they have repealed or abolished the Law.
2. In contrast to this, Jesus Christ, Who does not repeal the Law, since He fulfills every commandment perfectly.
3. Christ does not violate even one of the commandments of the Law; the Law points to Him and reveals His perfect righteousness.
4. The contrast between Jesus Christ and the pharisees is what he is revealing here. Our Lord is condemning their legalism here.

The pharisees are not the giants of the kingdom that they think they are. They think that they have this great stature as believers and that everyone ought to look up to them and their great works. What our Lord says here blows the lid of what the pharisees are teaching. The pharisees have transgressed much more than one little commandment. They were the worst of the lawbreakers, and Jesus will illustrate that.

The Pharisees and the Law

1. The pharisees constantly repealed the Law.
2. The very Law that they depended upon for righteousness and salvation, they abolished by their own actions. That is the irony of all this. They have abolished their own desire for righteousness. Their usage of the Law is bogus. They break the Law constantly.
3. They have abolished all their claims to righteousness because they have misused the Law.
4. In this context, Jesus Christ is speaking against and actually revealing the hypocrisy of the pharisees, as well as their legalism regarding the Law.
5. They incorrectly interpreted the Law and they incorrectly taught the Law. If you do not know the meaning, how can you teach the meaning? The spiritual code of the Law contained much of the doctrine that they needed for Israel. The Christian life becomes legalism and nothing but good works; good works should be the result of the Christian way of life; not the means of it.
6. They were living and they were teaching an external righteousness by keeping the Law. Their teaching led the Jews into apostasy
7. They taught works righteousness for God's approbation.
8. Every time they preached this message, they abolished the true meaning of the Law; Jesus is saying they are the worst kind of hypocritical lawbreakers. They cannot please God with their works and God is right in front of them telling them that they cannot please Him.

The pharisees who were teaching righteousness though keeping the Law would be called the least in heaven.

The Pharisees and Righteousness

1. They looked to their own good works and not to Christ for salvation.

2. No matter what they tried, they were not acceptable before God.
3. One broken commandment ruined their eligibility before God.
4. The only way to attain acceptable righteousness before God was through the justification which comes through faith in Christ. Imputed righteousness.
5. This is the same justification that Abraham received. This was true in the Old Testament just as much as it was in the New. Gen. 15:6 Rom. 4:1–3

Mat 5:19 **Therefore, whoever relaxes one of these commandments, the least, and shall teach men so, he shall be called least in the kingdom of Heaven. But whoever does and teaches them, this one shall be called great in the kingdom of Heaven.**

Being called the least in the kingdom really burned up the pharisees. With all their works and all of their law keeping, they are the least in the kingdom, according to Jesus Christ. In their own eyes, they were the greatest. These men would have a rude awakening. No one will or can live up to the requirements of the Law, except for One man. And breaking one commandment made a person fail.

These pharisees do not understand the grace of God. They do not understand why their works-righteousness do not lead to the approbation of God.

These pharisees would not even be in the Kingdom of Heaven. They had rejected the King and His righteousness. Spending eternity in hell is being least in the kingdom; they were teaching a false gospel of works.

Who would be the greatest? Whoever keeps and teaches them. Some read this and think that if they keep the Law, Jesus says they are alright. But He is not saying that. The teaching and keeping distinguishes Jesus from the pharisees here. The point that Jesus has already made in v. 18 is that there can be no righteousness by keeping the Law. Jesus has debunked keeping the Law for righteousness.

He Shall Be Called the Greatest in the Kingdom of Heaven; What Does That Mean?

1. This is a different great than is in the kingdom.
2. You must have more the relative righteousness to enter into the kingdom.
3. The legalism of keeping the commandments just doesn't get the job done.
4. One must enter into the Kingdom of Heaven to be great. What does that mean in the context of the Sermon on the Mount?
5. The great will be those disciples who are hearing this sermon and who understand true righteousness. They understand what the pharisees do not.
6. They will then be the ones who teach true righteousness. They will teach imputed righteousness which comes through faith in Christ. They will bring the true gospel of faith alone in Christ alone. The pharisees do not even get the gospel. They have brought Israel to its knees in apostasy.
7. That is what keeping and teaching means in relationship to great in the kingdom.

Mat 5:19 Therefore, whoever relaxes one of these commandments, the least, and shall teach men so, he shall be called least in the kingdom of Heaven. But whoever does and teaches them, this one shall be called great in the kingdom of Heaven.

So Jesus has just thrown another bomb into the midst of the pharisees. They did not meet the spiritual needs of their people. They were to proclaim the truth, and they did not. That satisfies the needs of the congregation and nothing else. As they teach falsehoods, they are pharisees and they will be the least in the kingdom.

If a pastor does his job to train us in the Word of God, to bring us up to maturity in the Word of God, then we are great in the kingdom. If the pastor doesn't, then he is in double trouble; and he has misled his own congregation.

Repentance is the key; that is the message of John the Baptizer; repent is the message of Jesus Christ. It means to believe in Christ alone; to believe in the gospel of Jesus Christ. When we do, we receive the righteousness of God.

Those involved in works face Isa. 64:6 for all of us have become as those who are unclean; all of our unrighteous deeds are as menstruous rags.

Summary Points

1. Being called great in the kingdom means that God will reward those who enter into the Kingdom of God through faith in Christ.
2. The rewards are given for faithful service to Him. We have imputed righteousness and experiential righteousness; the latter is rewardable.
3. Clearly, we can see that there will be varying degrees of reward in heaven based on our life on earth. It depends upon divine good.
4. To be called great means that someone will also be called less than great in the kingdom. They will have less rewards in heaven. The great will heave, "Well done, my great and faithful servant."

perhaps this is the kingdom on earth; which the pharisees would be a part of, if Jesus was accepted by Israel.

So, is Jesus saying, you just need to have greater righteousness than the pharisees have? Is there better law-keeping? Who can do that? That is what this sounds like.

Matt. 5:20 For I say to you that unless your righteousness shall exceed that of the scribes and Pharisees, you shall in no case enter into the kingdom of Heaven.

Most people do not know much about Jesus Christ; and what they think they know, they do not. They think they know the Sermon on the Mount; but they know a little about the beatitudes, which they completely misunderstand.

Jesus is turning to the subject of the Mosaic Law. We have spent some time in the study of the Law of Moses. Jesus will spend a good length of time on the Mosaic Law. Therefore, Bobby has spent a lot of time with the Law.

There is a need to clarify the Law to all those who are listening to Him; for His disciples and those who are among His bitter enemies. They are all confused about the Mosaic Law and how He is related to the Mosaic Law. Therefore, Jesus must clear up their misconceptions about the Law. He will reveal critical things about Himself to us.

The pharisees and other religious leaders have muddled the meaning of the Mosaic Law. They have taken God's Law and have perverted it for their own legalistic purposes. The Law was their life. However, it was their life for the wrong reasons.

Every bit as important would be the prophets and the book of Genesis and Job.

There was actually class warfare; the religious types have been using the Mosaic Law to confuse others and to bully others. They desire power and control. They attempted to keep all the statutes of the Law; and by doing so, they displayed their righteousness to everyone. This placed them at the head of the class. They knew the Law and they kept the Law; and this is just self-righteousness. They were the worst of the self-righteous. This is what Jesus will go after in this sermon. One of the greatest problems of this life are self-righteous people. Such people are insufferable.

Matt. 5:17 Do not presume that I have come to destroy [abolish] the Law or the Prophets. I have not come to destroy [abolish] but to fulfill.

Jesus would keep every commandment even to the very partial stroke of a letter.

Matt. 5:18 For truly I say to you, Till the heaven and the earth pass away, not one jot or one tittle [not the smallest letter or stroke] shall in any way pass from the Law until all is fulfilled.

Jesus will show the pharisees just how far off they are from the truth; and they think that they can keep the Law and be acceptable. They are showing their self-righteousness by their law-keeping. Where is enough works? At what point have you done enough righteous acts? Even one sin violates God's standards.

They keep proclaiming their own self-righteousness, thinking that this is their salvation and their power over everyone else. They proclaim how well that they keep the law, which is just self-righteousness. That is the crux of legalism. The message of the pharisees; be self-righteous, and God will accept you.

Jesus looks the pharisees right in the eyes and says v. 19. The pharisees were leading the Jews into apostasy with their distorted view of the Law.

Jesus has come to offer them all the Kingdom of God. The King is here. But these pharisees will not be in the kingdom unless they repent, which is a change of minds about Jesus Christ Himself.

What Is Jesus Saying?

1. He uses the phrase “least in the kingdom” to make His point about righteousness; who has it and how does one get it.
2. In using this phrase, Jesus is popping their self righteous bubble. They think they are the paragons of God’s kingdom.
3. Through their good works and piety, they think of themselves as the greatest, as the top dogs in the kingdom. Jesus is not making an issue of them being in the kingdom; He is assuming that they are.
4. This is the opening salvo of our Lord’s renouncing of the self-righteousness of the pharisees. Jesus will use the Ten Commandments, the very mandates that they think they are keeping to the letter.

This is an indictment; this is the Law that they think they are the paragons of.

Jesus is the only Person who can teach the Mosaic Law correctly and keep all of the precepts of the Law. They cannot keep the Law, but Jesus can.

What the pharisees never seem to grasp is the sacrifices. Animal sacrifices presupposes that we are fallen; and that we need an avenue to God.

Righteousness and the Unbeliever

1. Jesus is the Righteous One.
2. His righteousness is imputed to all those who believe in Him. We are not deserving of God’s righteousness, we gain it through God’s grace.
3. The pharisees have to have more than their relative righteousness. It is not true righteousness by God’s standards.
4. Righteousness is given to us at the moment of salvation. This was received in the Old Testament as well. Rom. 4:1–3.
5. The pharisees need the imputed righteousness of God, which comes by faith alone in Christ alone. So much of the world sees Christianity as a system of works and good deeds.

The pharisees had their legs cut out from under them; their religious system was a house of cards.

Mat 5:19 **Therefore, whoever relaxes [annuls, repeals, abolishes] one of the least commandments, and teaches [other] men to do so, he will be called least in the kingdom**

of Heaven. But whoever does and teaches them [the commandments of the Mosaic Law], this one shall be called great in the kingdom of Heaven.

Then Jesus speaks directly to His disciples. Is a better set of works or righteousness the key to the Kingdom of Heaven? Are they suppose to out-work or out-righteous the pharisees? The pharisees clearly do some good deeds, but their righteousness is hypocritical, which Jesus points out on many occasions. So, is Jesus saying, just be less of a hypocrite and God will accept you?

Can anyone exceed the human works of the pharisees? Can they actually enter into the kingdom based upon human works? If good works mattered or good works bore fruit, could we not say that the pharisees are showing the same kind of evidence that they are saved?

In no way, by a person's own ability can he have righteousness which is superior to that of the pharisees. No one can equal the standards of the Law except for One Person. The Law points to Jesus Christ, Who is perfect righteousness.

Matt. 5:20 For I say to you that unless your righteousness shall exceed that of the scribes and Pharisees, you shall in no case enter into the kingdom of Heaven.

This will make the pharisees angry. "We don't even like You. Why is our righteousness inferior to Yours?" The pharisees right there hate Jesus and are guilty of mental murder; and this alone shows that they are not righteous enough.

Our salvation is so easy; we have God's righteousness and we do not depend upon our own works.

Closing Points

1. V. 20, Jesus is speaking to those who have been saved and have imputed righteousness.
2. It is the saved sinner whose righteousness is greater than the pharisees. We all sin but we are still righteous because God made us so through Christ.
3. The Law is intended ot bring man to Christ; to show man his need for Christ. The Law is not supposed to make us feel good about ourselves.
4. The Law is intended to commend our personal merit, but to commend the work of Jesus Christ.
5. If the pharisees or anyone else keeps the Law, then it is impossible for them to be righteous. They have not received the righteousness that is pleasing to God. It only comes through faith alone in Christ alone.

Lesson #0276

Matt. 5: Life of Christ

6/3/2012 2Sunday

Jesus Christ keeps the Law perfectly, to every letter. Jesus will now illustrate that the pharisees do not fully understand the Law and that they are unable to keep the Law. In

the next section, Jesus will show how all men lack righteousness. We are born without righteousness; we are born condemned, from the moment of our first breath. We have nothing which commends us to God. We have a sin nature. We sin; we are depraved.

Jesus will say, here is how the Law is taught; however, this is what the Law actually says. He is not changing the Law; He is correctly interpreting the Law. This is authority that only God could have. Who else but the Great Lawgiver could properly interpret the Law. He is revealing either great authority or tremendous gall.

Jesus Interpreting the Law

1. "You have heard..." leaves the old commandment still standing.
2. When He says, "I say to you;" He brings in His Own divine authority. He brings in the spirit of the Law.
3. Jesus adds principles which are equally binding by the Law; only One with authority could do this.
4. Jesus goes from the letter to the spirit of the Law. He reveals the hypocrisy of the pharisees.

Matt. 5:21–48 and Luke 6: all cover the proper interpretation of the Law. He will spend a great deal of time amplifying the Law.

Jesus begins with the 6th commandment, [You will not murder](#).

Matthew 5:21 "You have heard that it was said to those of old, 'You shall not murder; and whoever murders will be liable to judgment.'

Then Jesus properly interprets this commandment. He expands.

Matthew 5:22 But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire.

In Ex. 20, the word used means *to murder*. There is no application to killing in battle or in self-defense; this is homicide. So many people and cults claim that Ex. 20 is a blanket prohibition of killing under any circumstance.

Jesus says that those who commit murder will face the judicial system. As long as a man did not take a life, no law was being broken, in the mind of the pharisees. They would look at this and say, "We don't murder; we're okay here." They saw their actions as being acceptable because they did not kill anyone. And, legally, this is a correct interpretation. However, there is more to this Law than its legal interpretation.

Matthew 5:21 "You have heard that it was said to those of old, 'You shall not murder; and whoever murders will be liable to judgment.'

Jesus expands the interpretation of this Law to include its very seeds of anger and hatred. A verdict of guilty would be pronounced by the court for the mental attitude sins of anger or murder.

What Does this Mean?

1. Jesus Christ was not reducing the physical crime to a mere thought.
2. Jesus was equating anger with the physical crime. They are both condemned by God.
3. You can commit the sin of murder through your mental attitude.
4. Anger, malice, hatred are the roots which can produce murder.
5. Christ was saying, in this pronouncement, that the Law requires refraining from the mental attitude sins which would motivate murder. They are the foundation of the crime of murder.

The mental attitude sins carry the same penalty in the court of heaven. Anger, therefore, is mental murder, with legal consequences before the Law. Here, it is the Supreme Court of Heaven.

This hit home for these perpetual religious haters. They were constantly guilty of mental murder toward the Lord Jesus Christ. They were angry for the sort of thing that He was saying to them. He tells them the truth and it made them angry at Him. He was indicting the pharisees for mental murder; and they had broken the Law. Who hasn't? The pharisees were very arrogant. They did not like being told that they were violating the Law. They sat on the courts and judged others. They expected others to keep the Law to the letter, and they were not keeping the Law themselves. They were the rulers and judges that Israel looked up to, and Israel expected them to be perfect.

The pharisees would never consider breaking this obvious commandment; but now they are being required to judge themselves. It is easy to look at those in authority over you, particularly those who are unfair, and you understand what that means. Everyday, you commit mental murder. You cannot be self righteous about what you do. Your mental murder makes you guilty of a crime before the Supreme Court of Heaven. These men are staring at Jesus with their anger and vindictiveness, and this indicted them.

Judge yourself, based upon the only true standard. There is only one true standard, and that is the Word of God. We must always see ourselves through the prism of the Word of God. Look at yourselves based on the 6th commandment; and its true interpretation.

The pharisees were angry and they hated the Lord Jesus Christ. The outcome of their hatred would be the physical act of murder. They would crucify the Lord Jesus Christ. This was prophetic. The one commandment they believed that they were keeping, and they were not; and they would actually murder our Lord.

Matthew 5:22 But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire.

What Is Happening Here?

1. Jesus was exposing their hypocrisy for all to see.
2. They were not even close to keeping the Law as they claimed; even in the easiest commandment to keep. This is not broken by killing in battle or in self-defense.
3. They failed even when keeping the letter of the Law, the simplest commandment to keep.
4. Everyone listening could see the hatred in the eyes of the pharisees and other religious types. Their anger was beyond the pale of understanding. The person who gave you the finger on the road; they just committed mental murder against you.
5. By this definition, these religious types were murderers, and this definition still stands.
6. This strikes at the very heart of their self righteous legalism.

This pronouncement also gave Jesus superiority over the Law. These pharisees would never be so bold as to go over the letter of the Law, and here is this Young Upstart telling them what this actually meant.

This is why religion hates the grace of God; they hate correct teaching because it indicts them. There are some in some denominations who build up their works to impress God and these works are worthless. Such people come to despise the grace of God.

It is the hardest thing in the world to accept being straightened out when you are self righteous. The antinomian hell-raiser understands his need and his problem already; it is the self righteous types who have a hard time seeing it.

Matthew 5:22 But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire.

Jesus never stopped with a simple statement. He hammered them. In case they were fuzzy about what was being said, he grabbed them by the collar and told it to them again. He drove His point home with the pharisees. He wanted no misunderstandings. This was for everyone. He was a great, fantastic teacher; the best. He was very clear on this point. This told them to forget law-keeping as a means of salvation. Forget those things which people believe that they could do to be saved.

Jesus uses an incredibly insulting word. Raca.

rhaka (ῥακά) (Aramaic transliterated into Greek)) [pronounced], which means, 1) empty, i.e. senseless, empty headed man; 2) a term of reproach used among the Jews in the time of Christ. Part of Speech: noun. Thayer Definition Only. Strong's #4469.

then He uses the word *morê*. So, is mental murder enough to go to hell? We might as go out and have a good time.

Lesson #none	Matt. 5: Life of Christ	6/6/2012 Wed
No class.		
Lesson #none	Matt. 5: Life of Christ	6/7/2012 Thurs
No class		
Lesson #0277	Matt. 5: Life of Christ	6/10/2012 1Sunday

Communion:

“Apart from Me, you can do nothing.”

John 7:45–46 Then the officers came to the chief priests and Pharisees. And they said to them, Why did you not bring Him? The officers answered, Never did a man so speak as does this man.

Jesus spoke in a way that no one had ever spoken before. He spoke with great authority.

It is too bad that we readily neglect His Word, Bible doctrine, and become dependent upon other human beings. Our children know more about sports figures or facebook than about Jesus Christ. We then drift in an empty wasteland of immaturity. We have entered a time when men believe that they can get along apart from Jesus Christ. Little recognition is given to reliance upon Him. So much rhetoric is out there without so much of a mention of God or Jesus Christ.

Bobby has heard great motivational speakers who have never made mention of the Lord Jesus Christ; or funerals where His name is not named for fear of putting others off. Millions look upon our nation as a Christian nation, but internally, we have activism, teaching the golden rule or the Ten Commandments. But the foundation of Christianity is not the golden rule or the Mosaic Law, but it is Jesus Christ, the Savior, the Messiah, the mind of Christ in the souls of believers in Jesus Christ. When we ignore Him, we ignore the very center of our lives.

A common tendency among men is that God approves of their good deeds and that their works will be enough. That is a basic tenet of legalism, that man can reach the standard

of God's approval. "Are you ready to face death?" The answer is typical, "I think so." People think that maybe they will go to heaven, and are honest people who do not intentionally set out to hurt anyone.

What is man that he should be pure? Or born of a woman that he should be righteous? **All of our righteous deeds are like filthy garments...** Rom. 3:10 **there is none righteous, not even one.**

Man is incapable of being his own savior. Such a one neglects the righteous which is acceptable to God. Acts 4:12 **neither is there salvation in any other; no other name give among men under heaven by which we must be saved. If righteousness comes through the Law, then Christ died needlessly.** If our personal deeds can save us, then we have no need of Jesus Christ. **Christ is the end of the Law for everyone who believes in Him.** What good deeds of man are good enough to stand next to Jesus Christ? Jesus is absolutely necessary in order to receive a righteousness that no man can acquire on his own. **Without Me, you can do nothing.**

The Jews of the Old Testament offered sacrifices as a means of reaching God, but without understanding the meaning of such ritual, they are no closer to Him than if they had offered no sacrifices.

No person in Scripture was more playful than Cornelius. Yet God had to send Peter to Cornelius to explain things to him.

Saul persecuted Christians and God leveled him on the road to Damascus; and showed him that his religious fervor was for naught.

Nicodemus was also a very religious man, and he was a teacher of the Old Testament, but he did not understand what it meant. He did not understand the grace of God and the way of salvation. And Jesus told him, **"You must be born again."** John 3:18 **The one believing into Him is not condemned; but the one not believing has already been condemned, for he has not believed into the name of the only begotten Son of God.**

All other systems are self-centered and humanism. **There is one Mediator between God and man, the man Christ Jesus.**

One religion exalts Mary and teaches that sinners can receive pardon by Mary. Even though she was chosen by God to bear the humanity of Jesus Christ, she was still born with a sin nature. We are not dependent upon her. No person can stand in the place of Jesus Christ. Death has reigned from Adam's original sin to today. The advent of the Lord Jesus Christ provided a substitute for all of us. Rom. 6:23 **For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.**

We are in the Sermon on the Mount. Jesus spoke of the Mosaic Law, beginning in Matt. 5:17, and the Mosaic Law is God's perfect standard of righteousness. Through the Law, God governed the client nation of Israel in that dispensation. It is very fitting that Jesus turns to the Law to explain it.

Jesus met God's perfect standards by following the Law; and the pharisees fell far short of keeping the Law. Our Lord's perfect righteousness qualified Him to be the Savior as a substitute for all of us. Only by Him can the curse of God be reconciled. Perfect righteousness paid the penalty for unrighteous mankind.

The pharisees and other religious leaders saw themselves as being righteous because they kept the letter of the Law, as demonstrated in the Ten Commandments. "There is not one commandment that we have violated." They claim to be as righteous as Jesus was. Jesus demonstrated His righteousness by fulfilling the Law.

Matt. 5:17 Do not presume that I have come to destroy [abolish] the Law or the Prophets. I have not come to destroy [abolish] but to fulfill.

Matt. 5:18 For truly I say to you, Till the heaven and the earth pass away, not one jot or one tittle [not the smallest letter or stroke] shall in any way pass from the Law until all is fulfilled.

Mat 5:19 Therefore, whoever relaxes [annuls, repeals, abolishes] one of the least commandments, and teaches [other] men to do so, he will be called least in the kingdom of Heaven. But whoever does and teaches them [the commandments of the Mosaic Law], this one shall be called great in the kingdom of Heaven.

Jesus continues this approach in vv. 21–22 and He will use the very commandments that the pharisees tout as the basis for their own righteousness.

Lesson #0278

Matt. 5:21–22 Life of Christ

6/10/2012 2Sunday

Jesus was at constant odds with the pharisees; the very religious types. It does not matter whether these are religious folks or not. We are surrounded by pharisees.

Jesus began to expand upon the Law. Jesus interprets the Law, waves it in front of the pharisees as if it were the constitution and say, "You don't understand this at all and you are all constitutional lawyers."

"You have heard that..." indicates something which everyone has been taught.

Matthew 5:21 "You have heard that it was said to those of old, 'You shall not murder; and whoever murders will be liable to judgment [to the court].'

Anyone who commits murder is punishable by the courts in Israel, and in most societies. The pharisees all nod in agreement, "That is a very important commandment" and they puff

up, knowing that they have kept this commandment perfectly—they have not murdered anyone. But then Jesus amplifies this commandment.

Then Jesus points to the basis of murder, which is mental murder. The pharisees listening hate Jesus Christ, and they are murdering Him in their hearts. And there goes their righteousness. Jesus is equivocating the crime of murder with the mental attitude of anger. Anger, hatred are the basis for such a crime. The Law of Moses also requires the refraining of anger, hatred, disgust, malice and vindictiveness. The pharisees are guilty before the Law; their hypocrisy is exposed. They were not keeping the Law as they claimed, even in this most obvious area of the 6th commandment; they were still guilty in breaking this commandment. Jesus struck at the heart of their self righteous legalism.

rhaka (ῥακά) (Aramaic transliterated into Greek) [pronounced *rhak-AH*], which means, 1) empty, i.e. senseless, empty headed man; 2) a term of reproach used among the Jews in the time of Christ. Part of Speech: noun. Thayer Definition Only. Strong's #4469. They were guilty of murder because they said, raka to someone else.

Matthew 5:22 **But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire.**

One word and you are liable to be thrown into a fiery hell.

There was a valley where there was idol worship and child sacrifice. They took their children and sacrificed them. There were phallic cults there and their children were offered in the fires of Molech, all in the name of a god of stone. Jeremiah called this a *Valley of Slaughter* because this is where God would judge and punish His people for these terrible crimes. The pharisees understood this. Jesus was associating the pharisees with this *Valley of Slaughter*.

An Explanation of What Jesus Is Saying

1. Our Lord is conferring the image of Gehenna, as a bleak future for the mental attitude sin of murder.
2. This does not condemn a person to hell because they use four-letter words. This is not the unpardonable sin.
3. The picture here presents that all degrees of anger and hatred, whether expressed or not, are sinful and severely punishable. This is an obvious pharisaical failing. He is telling these men that they are filled with hatred.

More Summary Points

1. Mental murder is a sinful offense of one person against another. Therefore, they have broken the 6th commandment.
2. Such a person is unacceptable to God; he is sinful; he is not righteous. We already know that the pharisees are unbelievers; and this indicates that they are unrighteous before God.

3. The offender is not reconciled to God because he does not have acceptable righteousness. He is a mental murderer. He is liable to the supreme court because he has committed one crime.
4. He is condemned to judgment in hell; because he is without the justification of self-righteousness. He is unrighteous. They think that they are righteous, but they are not. Therefore, they are condemned.
- 5.
6. They are not condemned for murder but what it represents. They are unable to keep the law for righteous. That is their status.
7. They are unbelievers who harbor hatred and mental murder and all of the rest. They were sinful and lacking in righteousness. There are therefore unacceptable to God. They depended upon keeping the Law for divine favor, and they are actually unable to keep the Law. Righteousness verse unrighteousness; God imputes righteousness to us at the moment of salvation. There is no other righteousness which is acceptable to God.
8. These pharisees were guilty of mental murder. The commandment they believed that they kept the best, they were not keeping.
9. They were on their way to hell because they were unable to keep the Law.

There is a lesson for us; it is not about the fires of hell for us. We will never face the horror of hell because we have believed in Jesus Christ. We are all guilty of a number of sins. It is wonderful to understand the grace of God. There is nothing that we can do to lose salvation, if we have believed in our Lord. We can be experientially unrighteous and go into reversionism; and have a lousy life; but we do not lose the righteousness of God or eternal life.

The mental attitude sins of anger and hatred are equated with murder here by Jesus Christ. We can never take out mental attitude sins lightly. It does not matter how unjust anyone has been to you. You are never justified in hating your guts.

Put injustice in the hands of the Lord. It is not our job to deal with being treated unjustly. The incredible ability to make issues clear; and this court case will give us the solution to mental murder.

We may not ever think of murdering someone who has done something mean to us; but we might think things were are mental murder. Murder is certainly a punishable crime. The Supreme Court of Heaven doesn't miss anything.

Jesus tells us exactly what murder is and how we can overcome it.

Lesson #0279

Matt. 5: Life of Christ

6/13/2012 Wed

The Makaira congregation in Dallas and Fort Worth.

Jesus is addressing His disciples, but this is for the pharisees as well. There is a lesson concerning righteousness. They needed to understand justification. They have to know and understand the imputation of divine righteousness.

Matthew 5:21 "You have heard that it was said to those of old, 'You shall not murder; and whoever murders will be liable to judgment [to the court].'

If you commit murder, you will be convicted by the courts and punished. The pharisees were sure that they had not broken that 6th commandment. This is a rude awakening for those who are devoted to self-righteousness. There is more to murder than the simple act of homicide. The crime of murder can be committed by the mental attitude sin of anger of someone else.

Jesus takes this criminal code of Israel and takes it one step further. He equates anger with the physical crime. All of them have committed murder because they have all been angry.

The disciples and the pharisees are guilty of mental murder before the law.

Terrible idolatry of throwing children on the fires of Molech, and that is what the hell of fire. We would all be in line for the courts if we are angry.

It is not mental murder or any kind of murder that sends a person to hell. The context here is the phoney righteousness of the pharisees or anyone trying to keep the law. One little word, a word spoken in anger to someone else, and this makes them guilty. They are guilty of depending upon their own righteousness for salvation. This is what Jesus is refuting here. Jesus reveals that no one has righteousness. They had all violated the 6th commandment, which they thought was the easiest commandment to keep. You can kill someone to protect your property.

Some courts are confused by this. The 6th commandment calls this murder. Everyone has violated this commandment, and, thereby, has no personal righteousness that they can stand upon.

The pharisees have rejected the only Righteous One. The fiery hell is still all about faith alone in Christ alone.

The disciples have committed these sins; and they have been angry plenty of times. But, they also know that they have righteousness. They know that they have the same righteousness from believing in Jesus Christ.

The pharisees could not even keep the most obvious of the commandments.

Matthew 5:22 But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council [before the supreme court]; and whoever says, 'You fool!' will be liable to the hell of fire.

Jesus now shows them the solution, in vv. 23–24: so, let's say, you have a conflict with someone else. You began it and they carried it forward, or vice versa.

Jesus tells them not to offer up this gift at the altar, but to go to the one you have a conflict with, and straighten that out.

Matthew 5:23 **So if you are offering your gift at the altar and there remember that your brother has something against you,**

Matthew 5:24 **leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.**

Bobby believes that Jesus took the time to explain in more depth what He means. However, that information is not included here. The people of that day understood what Jesus was saying, because they lived in that time period. They understood the questions.

Israel has done this for centuries, bringing an offering to the altar.

The Illustration That Jesus Presents

1. We should not take a 3rd class condition at full-face value. Our Lord has made up this illustration.
2. This is a real problem for the worshiper. He cannot worship God with this confliction.
3. However, the reconciliation between two believers is a scenario presented by Jesus Christ to illustrate His point about mental murder.
4. There eis doctrine and reality in this illustration.
5. This is a situation that does happen, even though Jesus Christ made this scenario up.
6. What is happening is, this person is trying to worship when out of fellowship. This illustration is about about the solution to mental murder.

The anger expressed right here is the problem when he is in the midst of worship. He has a close relationship with another believer; and he is angry with them. When you are close to someone, that is the person you have the most mental murder toward them. It is those people you are close to with whom it happens the most. So, *brother* here refers to a person of familiarity; and that is where this occurs most of the time. Now, you might commit mental murder when watching a news show.

This illustration does not talk about who is at fault; it is all about conflict and conflict resolution for an important reason.

The Conflict Between Two People

1. This means that both parties have taken part in whatever this dispute is.

2. As a result, there is estrangement, hard feelings, resentment and anger when a person perceives himself as being wronged. No one is lily white when there is conflict.
3. Under these conditions, the mental attitude sins begin to pile up and escalate.
4. It does not matter who started it or what the circumstances are that brought on the antagonism. Determining fault is not a part of this issue.
5. Someone has to finish this; this cannot remain a bleeding wound; the mental murder cannot continue.

Sometimes conflict requires restitution; and there you are, needing to resolve this problem or this hostility. So, what does this person do at the altar. He is to leave the offering there, to walk away. Don't continue. Why is this directive here? This is a critical part of worship.

Out of Fellowship and this Illustration

1. How can we describe the believer at the altar. He is out of fellowship with that other believer. He is in the throes of mental murder and therefore he is distracted from worship by his thoughts. There is no true worship; no true allegiance to the Lord. He is thinking about his conflict with that other person.
2. This situation is a picture, an illustration of being out of fellowship with God. There is a great deal of depth in what Jesus is saying.
3. No one can approach God in a condition of being out of fellowship.
4. No one can worship in this condition. That is the principle.

This is the most basic of basic doctrines for the Christian way of life. There should not even be an iota of anger when worshiping Jesus Christ. This is concentration upon the Person of the Lord Jesus Christ.

Worship is not acceptable to God when there are outstanding mental attitude sins. This is a picture of rebound. We worship in Spirit and in truth. So the scenario indicates that the solution to mental murder is rebound. This guy has to go out and resume fellowship with the person that he has a conflict with.

Matthew 5:23 **So if you are offering your gift at the altar and there remember that your brother has something against you,**

So what are we going to do with the conclusion? Does this mean that we literally do what this says? Do we need to confess our sins to others before we can worship? Certainly sounds that way? Should Bobby give us some time to run around before communion to get everything settled everywhere?

Matthew 5:24 **leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.**

We all experience the problem of mental murder.

We begin with a 3rd class condition. So, let's say you are presenting your offering, and you recall that your brother has something against you. At this point, you know that your brother has something against you and there is a conflict and both parties are involved in this dispute. This is apparently an open conflict that both combatants know about it. It does not matter who started the feud, but it must end for the worship to be valid and completed. The person at the altar must determine to end this mental murder and the feud between himself and the other person.

Matthew 5:23 **So if you are offering your gift at the altar and there remember that your brother has something against you,**

He first must handle the problem in his own soul. What does Jesus suggest to do? Jesus tells him to cease and desist his worship. Personal recognition and settling the soul is what is involved here.

What to Do about Being out of Fellowship

1. Do not let mental murder or any other sin intrude on your concentration on the things of the Lord in your worship.
2. Reconcile with the mental murder; get back in fellowship with that person. Then go back to the Temple and complete your offering.
3. This is the picture of getting in fellowship with God before worship can take place. Worship is not acceptable to God when there are outstanding mental attitude sins.

Bobby does not want people to wander off in the midst of communion. If you are overcome with anger, vindictiveness, confess it; and if you cannot get over it, then do not partake.

Matthew 5:24 **leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.**

Let's focus on the final line of v. 24. First be reconciled to your brother and then come and offer your gift. Reconciliation is the conclusion of the conflict; but what does it mean; what is called for here? What are the mechanics here? What do you have to do in order to be reconciled. There are a myriad of interpretations here. Do you need to confess your sin to your brother. Do you need to swallow your sense of justice; do you admit wrongdoing no matter what your involvement is?

How Far Do You Take This?

1. We are told to be reconciled in the imperative mood. This is a command, which means *do it*.
2. You have to evaluate what it takes to reconcile and make the effort. You must decide how to do it. This is a great test of your mental attitude and your humility. There is that person who drives you crazy; and if they fell off the earth, you would celebrate. Part of your spiritual life is reconciliation with a brother with whom you

have a conflict. You cannot take this injunction lightly. You cannot take the mental attitude that you cannot reconcile with that SOB; and that is mental murder. You do not need to develop warm and fuzzy feelings for that other person. You need to develop some impersonal love. This mandate must be obeyed; you must pay attention to it.

Do I Have Your Attention Yet?

1. It is not necessary to confess your sins to that individual. Often confession of mental attitude sins to others results in more mental attitude sins from others. That other person may not know how you feel about them; that is your problem, not theirs. We always get back into fellowship by naming our sins to God. The comparison does not carry over.
2. Reconciling with another person does not necessitate your confessing your sins to them. Don't reconcile by naming sins to someone else.
3. There is a mandate for reconciliation and restoration of fellowship between two parties when mental attitude sins exist.
4. If there is a mandate, then if Jesus Christ has given us this mandate in writing, then it means that it is always to the best interest of both parties for a peaceful coexistence or reconciliation. It is miserable to be constantly in the grip of mental murder. It is a vicious cycle that always escalates.
5. The other party that you must reconcile with may continue to wallow in mental murder against you. That may be their MO, but not yours.
6. You must resolve this problem in your own soul first. That is a huge part of reconciliation with anyone else.
7. Resolving this problem in your soul is the opening of reconciliation with the other person. It is step 1 and step 2.
8. Resolve this in your own mind first; utilize the spiritual resources in your own soul.

So, how far must you go to reconcile? Do you have to beg? Do you have to crawl? This is a decision that you must make in your own soul. There is so much bad blood that they might never reconcile with you.

How Far Do You Go to Reconcile

1. You can always start with an apology. But you need to have it straight in your own soul; even if the beginning of the conflict was not of your own doing. This takes some humility.
2. Apology may in fact purge hurt feelings, which may be the core of the problem. You can figure out something. It takes humility to do that.
3. With an apology, it opens up a conciliatory attitude on your part, which is the objective of v. 24.

4. Sometimes monetary restitution is necessary. This might really hurt. A lawsuit for indebtedness. Reconcile before you get into court. Bob used to say, "If money can solve a problem, then it is not a problem."
5. Pay what someone might consider a debt that you owe, whether it is or not.
6. Why would Bobby say something like this? This demonstrates graciousness. That is the attitude of graciousness and a good mental attitude. Money can cause great problems between people. Sometimes even a partial restitution helps. You correct it in the soul.

Harboring continual animosity is the easiest way to get out of fellowship. That is the revolving door of carnality. You are okay for a short time and your anger comes back in a flood. It is easy to stay out of fellowship when people make you angry. There are times in those situations that you must do to reconcile so that things do not get worse. You must put that conflict to rest; you must let it go. You must deal with your own conflict and put it to rest no matter what that other person has done. Conflict in the soul is not the Christian way of life.

We are to forgive as Christ forgave. "Forgive them for they know not what they do" is what Jesus said on the cross. Reconciliation takes something on our part and it is our move. We need to be occupied with Jesus Christ rather than with our emotions and how we feel about Charley Brown. Humility is so critical.

Not everyone will be reconciled no matter how hard you try; but the attempt should be made. We are to do the best to make peace. Put the conflict out of your mind. Have no anger associated with it; put it in the Lord's hands.

Matthew 5:24 **leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.**

This directive is not meant to encompass every person with whom you've had a conflict. It is not for flashes of anger, like the person that cut you off on the freeway. Some you want to apologize to may not know that you were angry with them.

Don't stir up more problems in the soul than you need to. Don't take it to ridiculous lengths. For instance, here, it is all about a close association; a brother.

This is an illustration; so we do not take it at full-face value to be used with every person with whom we do not get along.

Reconciliation is a doctrinal goldmine. Doctrine was illustrated in the Old Testament through ritual, and this was the spiritual code of the Mosaic Law.

Generally, What this Verse Represents

1. The reality of a reconciliation between two people illustrates the reconciliation that Jesus provides between man and God.

2. No one can have fellowship with God until they are reconciled to Him through Christ. So this is a picture of reconciliation.
3. There is no salvation or Christian life apart from reconciliation with God.
4. There is no Christian life apart from rebound.
- 5.
6. This is a picture of reconciliation, rebound and the correct attitude of worship. This is how we approach our memories of the Lord, as we are mandated to do.
7. We cannot have fellowship apart from reconciliation.
8. Rebound.

Summary

1. Reconciliation with a brother represents reconciliation with God.
2. Rebound is illustrated here.
3. This represents the correct attitude between believers.

Do not harbor mental attitude sins in your soul. You have no right to harbor mental attitude sins in your soul when involved in any sort of worship of God.

This reconciliation cannot be contrived or phony. There must be a change in the soul; the mind must be purged of mental murder. Keep moving toward the goal of spiritual maturity. That requires some renovated thinking and virtue love in the soul.

Lesson #0281 Matt. 5:22–26 Luke 12:57–59 Life of Christ 6/17/12 1Sunday

Jesus has now turned to the Mosaic Law.

Just one word reflecting a bad mental attitude in your soul indicates unrighteousness. Any unrighteousness which violates the Law is unacceptable. The pharisees lacked the ability to keep the Law. They think they are righteous because they keep the Law, but they are not. Only God's righteousness is acceptable to God. This is why justification, the imputed righteousness of God comes from faith alone in Christ alone. We are made righteous in Him. We are made righteous in Him so that we may live to Him.

Homicide is more than physically taking another's life. The word for *murder* does not apply to military combat, capital punishment and self-defense.

Our Lord picked this commandment because it is an easy commandment to keep. The pharisees have kept the 6th commandment; they thought this was the one commandment that they are least likely to violate. However, Jesus expanded this to mental murder, and that commandment, they have not kept. No one has ever kept this commandment, apart from Jesus Christ.

Matthew 5:22 But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire.

Jesus also presents the solution to the problem.

While involved in Old Testament worship, you are ready to offer a gift on the altar,...

Matthew 5:23 So if you are offering your gift at the altar and there remember that your brother has something against you,

Stop and be reconciled with your close associate. This is the only way by which this worship can be legitimately continued. The reconciliation must be done, no matter who started it or who is at fault.

This is all about rebound in the midst of the Sermon on the Mount. No mental attitude sins; and the reconciliation is the work of Jesus Christ, not the work of man. It is responding to what God has given to us.

Matthew 5:24 leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift.

Then we have the context of a lawsuit. The second way to deal with mental murder. Other than a good fistfight, this is one of the greatest disputes between two people. It becomes a legal problem. It becomes so intense that it goes to a court of law, mental murder is rampant. Indebtedness was a more serious issue in the ancient world and prison could be the outcome of indebtedness. If a settlement could not be satisfactorily reached, then that person, the one in debt, could end up in jail with no recourse. Such a person could remain in jail until the debt is fully paid.

Therefore, it is very important to reconcile a court case quickly. "Make friends quickly," means that a rapid response is necessary. You need doctrine in the soul.

Before you get to court, you need to work things out. This is to keep you from being thrown into jail.

Matthew 5:25 Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison.

This is a strong motivation to settle.

Matthew 5:26 Truly, I say to you, you will never get out until you have paid the last penny.

When you owe someone, you cannot simply walk away from the debt.

Luke 12:57 "Why don't you judge for yourselves what is right?"

Once you get in front of a judge, it is all out of your hands. You may think you have a just case, but the justice may go against you. Some of you may have gone through a child custody, because someone else decides what happens to your children. You give up control over your children for a judge to decide. Fix it before things are completely out of hand.

Luke 12:58 As you are going with your adversary to the ruler, make an effort to settle with him on the way. Then he won't drag you before the judge, the judge hand you over to the bailiff, and the bailiff throw you into prison.

Paul wrote that it is anti-grace to go to court against another believer.

First figure out how to reconcile and how to pay the debt or how to work things out before you go to jail. This is in the time in which this was written. This must be done before the judge decides. Keep it between the two parties.

If you are in a lawsuit, try to figure out a way to reconcile it before getting to court. A good lawyer knows that in front of a judge or a jury, it is a coin toss. Arbitration is a great time to be conciliatory when both parties are present. Both parties are being practical here. There attempt should be made to settle things.

Anger and mental attitude sins will keep this from coming to pass. Otherwise, you will be angry and you will simply want to nail their hide to the wall. The person not filled with mental attitude sins can initiate reconciliation.

However, not to worry, attorneys, there are plenty of people who are filled with bitterness and anger and will never settle. Mental murder goes with anguish and heartbreak. Arrogance always reacts with arrogance, vindictiveness and hatred. There is only one way to have true humility in this life: divine viewpoint in your life.

Luke 12:59 I tell you, you will never get out of there until you have paid the last cent."

You need to reconcile before it gets to the point of a judge making a decision.

Lesson #0282

Matt. 5:26–28 Life of Christ

6/17/2012 2Sunday

It's mediation and not arbitration. You make the application. In the context, it is prison until every last cent has been paid. During this time, it was quite easy to get into debt. In an agrarian economy, borrowing had to be done to get the seed or the workers; and the borrower could be prosecuted and put into prison. Or he could end up being put into indentured servitude.

What a great illustration of Jesus Christ buying us out of the slave market of sin. He is the only One Who can buy us out of prison. Only the perfect man can get us out. An

agreement to discharge the debt before being dragged into court is to the debtor's best interest. This underlines the importance of reconciliation. There is not as much incentive to reconcile without prison being a possible outcome.

If you go to the altar of worship, but you have not been reconciled, then you are liable for divine discipline. 1Corinthians defined this.

No one gets themselves out of the debtor's prison of sin without Jesus Christ.

If you don't want to go to court, then you reconcile first. In the spiritual realm, do you really want to go to court against God when you are guilty of mental murder? Do you want the divine discipline involved with violating God's Law? If you do not want these things, then be reconciled with God. This is either through salvation or rebound.

The sin-debt can be settled with ease; faith in Christ, rebound, and spiritual advance.

Closing Principles on Mental Murder

1. Mental attitude sins toward others result in self-induced misery or divine discipline or both. The lawsuit is self-induced misery if you do not settle it out of court.
2. You can become your own worst enemy when you retain anger toward the other party.
3. You need to be certain that your suffering is not self-induced misery. You may be suffering due to a myriad of self-imposed sins. Vindictiveness, particularly, when going to court.
4. If you are in the midst of self-induced misery, you are locked into a prison of your own making. It is a box, a prison, a very small one.
5. The spiritual example; you are already reconciled to God by faith alone in Christ alone.
6. As a believer, you must keep short accounts with God. That is the reconciliation of the spiritual life.
7. Rebound so that you do not have to face the prison of reversionism and divine discipline. That is the worst prison for the believer in Jesus Christ. It is worse than the debtor's prison.
8. Remember, this illustration is all about God's grace as opposed to works righteousness.

Then we go to the commandment, [You will not commit adultery](#).

Matthew 5:27 "You have heard that it was said, 'You shall not commit adultery.'

The pharisees all knew about this. Then Jesus clarifies matters. He expands the definition of adultery. Guilty or not guilty? The pharisees could keep the letter of the Law, which was to abstain from the act of physical adultery. However, this took violation of the Mosaic Law to a higher level; and they had committed this sin many times. These may have been

religious leaders, but these are men. So this parallels the mental murder statute. Jesus is making certain that the disciples and the pharisees know that you cannot keep the Law perfectly. The mental sins count as much as the acts of sin. In their own souls, they know what they have done; we all know what we have done.

Mental adultery is something that everyone has done. Both men and women have committed this. You never catch a woman looking, but she does. Jesus Christ did not ever commit even mental adultery. People were able to keep the letter of the Law, as they define it. Jesus alone is the substitute for our sins.

Someone may not know that we are mentally murdering them, but when they hear us talk, it is obvious that we are.

The 7th commandment was designed to protect marriage and family. Marriage was defined by God for the satisfaction of mental and emotional needs of a man and a woman. There is plenty behind this word of adultery.

Matthew 5:28 **But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart.**

We studied 1Cor. 7 before.

1Corinthians 7:1 **About the things you wrote: "It is good for a man not to have relations with a woman."**

Adultery is going outside of marriage; it is a temptation. One reason for adultery is the lack of a sex life between a husband and wife. Where there is a desert, people look for water and others will act as an oasis. However, that water is poison. It brings heartache, headache and divine discipline.

Men and Women in Marriage

1. In 1Cor. 7, Paul is speaking of men and women in marriage.
2. There should be physical attraction between a man and a woman before marriage. Don't get married without physical attraction. This will reduce the temptation to stray; otherwise, the temptation to stray is heightened.
3. Conversely, do not get married if there is only physical attraction. This is also a recipe for disaster. The divorce courts are filled with this problem.
4. There is a necessity for compatibility in every major area, physically, intellectually and spiritually.
5. Husband and wife have a conjugal responsibility to each other. It is a responsibility and for fidelity as well. This is why adultery occurs; the opposite does not. The man has authority over the woman's body, and vice versa. 1Cor. 7:4 the husband carries the authority in marriage; but authority and rank is left outside of the bedroom door. Self-centered love-making is precluded by v. 4. Sexual relations should never be one-sided.

1Corinthians 7:2 But because of sexual immorality, each man should have his own wife, and each woman should have her own husband.

1Corinthians 7:3 A husband should fulfill his marital duty to his wife, and likewise a wife to her husband.

1Corinthians 7:4 A wife does not have authority over her own body, but her husband does. Equally, a husband does not have authority over his own body, but his wife does.

Sexual relations should be repeated and often. Are we not mandated to pray without ceasing? That is devotion to prayer. There should be regularity in prayer. The same is true here of sex and marriage. There is a time for both and a time for not. This is to keep you from being tempted because of a lack of self-control. This refers back to πορνεία.

Clearly there is nothing wrong with passion in marriage as long as it is maintained in the marriage. This is to keep the husband or wife straying outside of marriage. Where there is that desert, there is a need for water.

1Corinthians 7:5 Do not deprive one another--except when you agree, for a time, to devote yourselves to prayer. Then come together again; otherwise, Satan may tempt you because of your lack of self-control.

1Corinthians 7:6 I say this as a concession, not as a command.

Some Closing Points

1. Don't stop having sex after the honeymoon or children.
2. Do not use sex as a weapon or tyrannically. Even if there is no divorce, the marriage is a failure. When sexuality is vibrant, the marriage in general is running well. Of course, this is a problem if that is the only area of compatibility or one partner lacks integrity.
3. Sex before marriage clouds real discovery. Playing house doesn't help either. The issue of integrity is equally obscured. You will never truly know.

Matthew 5:28 But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart.

Jesus was not ignorant of such things; He just did not commit these sins.

Lesson #0283

Matt. 5: Life of Christ

6/20/2012 Wed

Sometimes we get bogged down in details. He gave the Mosaic Law; He was the burning bush. He is God and man in One Person. He is our Savior. This is the study of the One we worship.

There are some details here. The Sermon on the Mount has a lot of detail. We have an expanded view of several of the Ten Commandments. Jesus expanded the command of murder and He have expanded the concept of adultery.

Then we got into bearing false witness, and He does this to highlight the fact that our righteousnesses are not enough.

Everyone knows this commandment of, *you will not commit adultery*. This is broken with great regularity in our society. Our Lord expands on this definition and suggests that all pharisees were guilty of breaking this commandment. Adultery as a mental attitude even though most people do not think of adultery in this way. Jesus is making sure that the pharisees know that keeping the Law perfectly is absolutely impossible. Even the obvious aspects of the Law cannot be kept properly.

Matthew 5:27 "You have heard that it was said, 'You shall not commit adultery.'

A whole new can of worms is opened with this. President Carter admitted to having lust in his heart for other women. There is probably no one who is without this situation. This is straying outside of marriage and what it consists of. It is abstaining from the mental lust that leads to the physical act.

The man who looks on a woman to lust for her already has committed adultery with her. If even mental adultery is committed, then there is unfaithfulness in the soul. There is a thought process going on in the case of adultery just as there is with murder. It is premeditation. The thought process is, to God, the same as adultery.

This does not mean that you commit adultery by simply looking at a woman and appreciating her attractiveness. Women are lovely and they are certainly worth looking at. Why did God make them so attractive if we cannot look at them. Mental adultery is the consideration of unfaithfulness with the person you find attractive. This applies to men and women both.

Mental Adultery

1. Where there is a mental desire.
2. Where mental images are conjured.
3. Where these images are consistently contemplated and not checked.
4. Then according to this verse, adultery is being committed. There is just a matter of time at this point, as the right circumstances would lead you into adultery.
5. This is based upon a lustful contemplation of a member of the opposite sex.
6. A lustful gaze is more than a look at an attractive women; it is not the thought, *that is an appealing woman*. Very likely, you will admire such a woman. But that is not the lust that the Lord speaks of.
7. What is the mental attitude sin? It is a fierce lust; a sexual desire that developed from close scrutiny which might even consume the thinking. The man who never looks into a woman's eyes but everywhere else; or he undresses every woman that

he meets. Or he spends time and money in the various men's clubs. "Just because I am on a diet doesn't mean I can't look at the menu" sort of thinking.

8. If you place yourself in a condition to be strongly tempted, entertain the idea and dwell on it. Give it strong consideration. Desire it to distraction. It intrudes on many aspects of your life including your spiritual life. That is the same as acting on the impulse. That is what goes on in the mentality of the soul.

This was problematic to the pharisees; they probably all did this. But that was the point. Even the most righteous among the pharisees could not keep that one. It is a warning from a departure from maintaining divine viewpoint regarding marriage. Mental adultery is the perverting of true love that leads to the action.

So much of the world actually thinks that love is mental adultery. Love is the actual act of sex itself. It is the opposite. The act is supposed to express love. Women fall in love in a chick flick because there is a physical attraction; and they fall in love forever after, and it's not true. Mental adultery today is all about wrong thinking. It is a consuming thought that settles in and the body is not far behind.

More Points on Adultery

1. Mental adultery is very closely connected to the act of physical adultery.
2. Mental adultery is performing the act in the mentality of the soul. Jesus was very aware of sin and He understood it perfectly. Jesus knew the nature of man. He never committed those sins, but He could talk as any expert could.
3. It is giving in to the idea of unfaithfulness. If you think in that direction, you are unfaithful, allowing the idea to come to fruition.
4. Both mental and physical adultery is also connected to neglect of physical attention in marriage. If you are involved in mental adultery, then you are not interested in your spouse. A healthy sex life between husband and wife is a deterrent to mental and physical adultery. When you are satisfied at home, you are less likely to stray, which is true for men and women. This is a picture of how we stray from our first love in the spiritual realm. We lose sight of doctrine and grace orientation and we begin to entertain thoughts of humanism or materialism or hedonism or whatever else it takes.

The pharisees understood adultery is an illicit sexual union.

Here Is What Jesus Did to this Thinking

1. Simply refraining from the physical act does not fulfill the true demands of the law to not commit adultery.
2. The Law demanded abstinence not just from the act but the lust.
3. The Law requires honorable thought just as much as honorable action.
4. It is always that way in the Christian life. How he thinks within himself, so he is. If you are committing mental adultery, you are an adulterer in your thinking.

5. Christ warns the one who thinks adultery is committing adultery and this violates the Mosaic Law. This really upset the pharisees.

More Points

1. Jesus is pointing out to the pharisees and to the disciples the fallacy of legalism.
2. A person can superficially keep aspects of the Law and yet is overflowing with mental attitude sins and lusts.
3. No one has kept the Law, including the pharisees.
4. No person with a sin nature can completely refrain from the type of lust spoken of here. We are all guilty of this male and female.
5. In the eyes of God, mental adultery is the same as the physical act. That puts a perspective upon us. All of our righteousnesses are as filthy garments.
6. So this illustration leaves out no one, including the pharisees.

Matthew 5:28 **But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart.**

So what solution is there? What is the solution that Jesus offers? Remove the cause of the offense. Remove the mental attitude that precedes the act; but Jesus says to remove this in a way that is unforgettable. Jesus was able to grab the attention of his audience in a remarkable way.

Matthew 5:29 **If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell.**

It is better for you to rip out an eye or cut off a hand to keep from sinning. There have been those in the history of the church who have taken this very literally and removed the area of offense. Augustine was quite a libertine as a young man; so in order to stop this activity and to purify himself, he castrated himself, which lowered his libido. This is hyperbole. But Jesus is not demanding castration here.

How do we know not to take this literally? Logic will tell us this. The question to answer here is, can you remove your sin nature from your body. Cut off a man's hand and he can still lust. Mental adultery must be dealt with in the soul. That is the point and the context here. This is simply Jesus telling them to resist the sin nature.

Matthew 5:30 **And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into hell.**

There has got to be a reason. It simply means to deal with it; to stop it. But there has to be a reason why Jesus used this extreme choice. Why go to the physical if this is a mental problem? Next time.

Our culture has embraced relative standards where everything goes and anything is okay. This is quite obvious in how our society deals with sexuality. Gratuitous sex is everywhere. Any type of pornography imaginable on the internet. It is what our society wants. Sports heroes and rock stars have boasted of hundreds of encounters. There is also a pressure to conform to a sex, drugs, rock and roll lifestyle. There is ridicule for not indulging in what other kids are doing. In many respects, that is a way for people to feel better about their venal activities. People do not want to be reminded that they are doing evil; so everyone does it, and it is okay. So there is the pressure for everyone to lower their standards. Our society has systematically lowered its standards.

So adultery is a common occurrence and marriage is seen as boring. No matter how humanism views sexuality and marriage, there is only one true and correct viewpoint. God created sex just as He created marriage. He designed their sexuality between two people, and it was originally designed for recreation. God created it and made it perfectly. He provided the instructions for the boundaries and the blessings. So God provides divine viewpoint when it comes to sex and marriage.

The pharisees were self righteous about the Ten Commandments, and how they did not commit murder or adultery; and Jesus lays out what this really means. The pharisees looked for ways to get around the law; and Jesus suggests ways to make the law cast a wider net.

Jesus moves this from a physical act to a thought process. We are what we think. Proverbs tells us, **as a man thinks, so he is**. This mental adultery as much as physical adultery erodes intimacy between the husband and wife. It can be just as destructive as actual adultery. This also can destroy the divine institution of marriage and no client nation survives the destruction of God's divine institutions.

Jesus knew the depths of darkness in the soul of man better than anyone else, although He has not experienced it. He does not have to experience; He can look into our souls and see the depravity. What He says is absolute truth. Jesus understood that no person with a sin nature can completely refrain from sinning. No person can generate perfect righteousness by keeping the Law. There is no set of personal righteousness which gains the approval of God. No one can meet God's standards.

We have the spiritual life in order to control our sin nature. Then it would be pointless to even talk about this. Jesus speaks of these things because we have a way to deal with sins like this.

Matthew 5:27 **"You have heard that it was said, 'You shall not commit adultery.'**

Matthew 5:28 **But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart.**

Matthew 5:29 **If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell.**

Jesus suggests that you tear out an eye or chop off a hand so that you are not guilty of these sins. The sin nature cannot be removed by gouging out an eye or chopping off a hand. Mental adultery has to be dealt with in the soul. Jesus uses this hyperbole to make a point.

Matthew 5:30 **And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into hell.**

“If you guys are guilty of mental adultery, then tear out an eye and cut off your hand.” There must be a reason for these extreme illustrations. The eye represents a trigger for mental adultery. The writer uses the Greek verb. Βλεπω which means *to look*. First you look and then you have the thought. So, Jesus is saying, you cut off the first, then the second will not occur. Men are overt in their staring; women are much more discrete.

Men will look at women with lust, but they will do this regardless. When a woman dresses provocatively, she plays a part in this whole thing. Such a woman is often called a tease. Women will wear such attire in order to get this kind of attention. God did give us eyes, but we are not to take this to the point of mental adultery.

Many women have found themselves in an extreme situation when they did not intend to tease men to the degree that they do. What matters is your attitude and how you use that power.

Look good but do it with the motivation free from the desire of eliciting an illicit response from men. When you flirt like crazy, men know what you are doing. And you will attract the man from v. 28. An appealing look does not mean dressing like a hooker in public. Good sense and good taste are necessary to strike the right balance. Look good and show a little decorum and balance. That is an art form.

This principle of lust holds true for those with an homosexual impulse as well. Even if homosexuality is a genetic propensity, it can be resisted just as it can be by a heterosexual.

Homosexuals and Lust

1. Neither the sins of adultery or homosexuality or any sex outside of marriage are inevitable. That is the argument of homosexuals. It is inevitable.
2. We always have choices whether to sin or not. This blows the homosexual argument right out of the water.
3. The sin nature tempts the volition decides whether to succumb or not.
4. Homosexuality is not some special case to be dealt with diversely.
5. Simply understood, the lust must be resisted and emphatically rejected. Tearing out the eye or cutting off the hand is just as valid for that sin as any other.

6. There is another reason to resist homosexuality; it is taught to be degeneracy and detrimental to the nation.

The concept of a right man and a right woman is another area of debate. Jesus answers this question right here. His stances against lustful thoughts stands against anything other than two people being married forever.

Multiple Partners

1. Multiple partners is self-centered and does not conform to 1Cor. 7.
2. This multiple partners; there is no reciprocity of love. Sex is not love.
3. This is just two people satisfying their own lusts.
4. This is harmful to the soul. This is an addendum to that; it hurts the soul. The world says that multiple partners is the way to go.
5. Cynical and hardened is how a person becomes when they have many partners. Sex is an expression of love. Love is first, commitment, and then sex. Multiple partners destroys the capacity. There is no such expression of love.
6. Under those circumstances, once married, self pleasure first means that their sex life isn't working. You bring it on yourself. It takes a lot of doctrine to remove that attitude. Capacity for love comes by means of Bible doctrine.

Monogamy does not have to be boring. Sex is designed for recreation and procreation; but within certain parameters. This approach is mocked and ridiculed by the world. Humanism is self-centered. If it feels good, do it. That is not what sex is about. Sex is at its peak between one man and one woman. That is ridiculous to the rest of the world.

Matthew 5:29 **If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell.**

Why the Right Eye?

1. So, why the right eye? For most people, the dominant eye is the right eye. You would use this eye to sight with using a gun.
2. The dominant eye refers to the greatest point of lust.
3. So the right eye depicts the dominant trend of this person's sin nature.

Matthew 5:30 **And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into hell.**

The same thing for right handedness. 70–95% of people are right-handed. Σκανδαλιζω what scandalizes you in adultery is the right hand or the right eye. Tearing out the eye is in the imperative mood. Forcefully cut off your hand. There are no loopholes. The violence to oneself is talking about the source of mental adultery, which is our thinking. God means us to remove the source of our mental adultery. The temptation from the lust pattern permeates the rest of the soul unless it is removed.

Seems to be a restless crowd today. Bobby is going to quash them. Mind your manners.

Jesus expands on the Mosaic Law, and it was given in concrete so to speak; irrevocable, immutable and unchangeable. Jesus repeated, **You will not commit adultery; and then He** extends the definition of that commandment.

Matthew 5:27 **"You have heard that it was said, 'You shall not commit adultery.'**

Mental adultery is just as destructive as the actual act?

So, why didn't Jesus expand on these things from the beginning? Why did He wait 1600 years to explain this? This laws were already expanded upon: Prov. 23:7a **As a man thinks within himself, so he is.** The physical act is not far behind the act of mental adultery. This is also true for singles as well. If sex is constantly on the man's mind and he is a player, it carries over. It is not over the moment he gets married. This is why you don't get involved with a player. Euphemistic for a person who likes to party a lot.

Some women cannot leave the bad boys alone. You get what you play for. This expanded meaning was always present in the Scripture. It begins in the mental attitude and comes down to the physical. Why did Jesus expand this particular part of the law right here and now? This was because of His opposition. They opposed His message and His Person. The top of this list were the religious leaders and pharisees. They did not like the grace that our Lord preached. They depended upon the righteousness that they exhibited by keeping the Law. Jesus is showing them that they are not righteous. Jesus is showing all the disciples just how wrong the pharisaical notion was. These were the guys who would have to make it clear. They would be writing incredible Scripture. They had to understand faith alone in Christ alone. They needed to understand that the righteousness of God comes by means of faith. This is true for all of us. That is true righteousness.

Jesus could have chosen any of the commandments and expanded; but He took this because it is obvious to everyone. Those who have never committed adultery mentally. Jesus is covering the waterfront for everyone there. The pharisees were not exempt and they knew it in their own souls. This made them mad. They were always mad about something. This mental murder fit the pharisees perfectly.

Religion is anti-grace and claiming that they have the favor of God because they do good things. These pharisees have no ground to stand on. Jesus is drawing a line in the sand between grace and legalism.

What is mental adultery? The Greek verb βλεπω which means *to look*; there is the result that there is this lust in his heart. This does not mean that a man looks at a woman and admires her; of thinks that her form is nice. Women can wear appealing clothing and jewelry and makeup. So, what is lust if it is not a look for two? It is a fierce sexual desire that accompanies mental images which are contemplated with some intensity.

Matthew 5:28 **But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart.**

Jesus offers a radical solution: tear out your eyes and cut off your hand. Σκανδαλιζω what causes you to do this? The metaphorical hand or eye. There are two verbs that tell us what to do. Εξαιρεω = *tear out [the eye]*. Εκκαπτω = *to cut off [your hand]*. These are violent words. The source of mental adultery is the mind. This means to aggressively remove these things. You cannot tear the sin nature out. We are born with the sin nature; there is nothing that we can do without it. If that temptation is accepted, the lust, the sin will permeate the mentality of the soul. So the attitude of mental adultery must be removed. It is not the literal hand but what it illustrates. That is the metaphorical use. You have an eye and it generates something in your soul. But how do you remove that "eye." It is impossible, you may assert. This is not easy. Temptation will be often considered in your soul; everyday, all the time. That is what the sin nature does. No one can cut this sin nature out of you. The temptation will never be entirely removed. So adultery is always a possibility; even though it is prohibited. We understand many prohibitions and many laws; and that does not mean that we do not violate them. Jesus is telling the pharisees that they cannot keep the Law; that it will intrude on their souls.

If Jesus requires this, then God has provided a way by which we can obey. God does not mandate something without giving us there resources to obey Him. How, when this is such an overwhelming desire?

Resisting Temptation

1. Your strength to resist is Bible doctrine in your soul. Bible doctrine supercedes the insidious temptation.
2. The truth of God's Word overcomes the temptation to accept the cosmic system lies. That is the root of what we do. Lies like, if it feels good, do it. Bobby has heard that since college days. Indulge yourself; we only go around once in life.
3. One way to utilize God's truth as the temptation intrudes on your thinking is the faith-rest technique.
4. You must supercede one thought or temptation with another thought of divine viewpoint. You have a war going on here; divine viewpoint versus human viewpoint. In our society, it is very easy to set aside moral standards. If a lot of people are doing it, then it must be okay. Millions do this in our society, so it must be okay. However, as a believer in Jesus Christ, that intrudes on our thinking. Bobby knows the mental attitude that are out there; and he is a human being and a man as well. If our Lord spoke these words, then we need to understand them.

Matthew 5:29 **If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell.**

Matthew 5:30 **And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into hell.**

Lesson #0286 1Cor. 10:13 6:18–19 Matt. 5: Life of Christ 2/24/2012 2Sunday

1Cor. 10 on adultery. Bobby noticed us drifting. Mental adultery must cease in our souls; Jesus takes this rather seriously. He wants mental adultery to be resisted. The potential of physical adultery is therefore there. "I would never cheat" and thoughts of mental adultery tells us this.

Since the Lord mandated this, we must be able to do it. We can look at this as a promise coming directly from God. It is true. We have all been tempted; and all believers have faced temptation. There are believers who have defeated the very thing that we are dealing with here. God is faithful. Our Lord has sympathy for us. He does not succumb to temptation, but He understands it. Our spiritual life was pioneered for our spiritual life today. We have the same power and we can accomplish what our Lord accomplished. Jesus will not allow us to be tempted beyond what we are able. We can resist, using Bible doctrine. The way we replace mental lust is to overwhelm it with Bible doctrine in our souls.

Here, the temptation is not removed, but there is a way to escape *with* the temptation. Jesus has provided the sources to withstand anything. Temptation can be endured and defeated in our souls. So can mental adultery. So we now have a promise from God that we might resist temptation. We can focus on a doctrinal rationale. We can focus on part of a doctrine or a full doctrine. Escape is always to our best interest. We do not always think that resisting sin is to our best interest, the main one being, "I like it." Whatever mandate we don't like, it is probably our area of weakness. Escape is always to our best interest, even though it goes against our immediate desire. Our immediate desire is in front of us, tempting us. But also in front of us is the means of escape. Then we can think of an application from this promise. We have a promise, a rationale, and we have an application by which we can resist.

1Cor. 10:13 **No temptation has taken you but such as man can bear. God is faithful, who will not allow you to be tempted above what you are able, but will with the temptation also make the way of escape, that you may be able to endure it.**

We can resist. The mandate is to flee immorality. Move away; stay away. What we face is long-term destruction.

1Cor. 6:18 **Flee sexual immorality! "Every sin that a man does is outside the body," but he who commits sexual immorality sins against his own body.**

Here is what the problem is. Our bodies are temples of the Holy Spirit. In our garbage can of a body is indwelt by the Holy Spirit. The body is described as a temple because the Holy Spirit is within us. Your body is no longer your own. It is not your body. This is another rationale; and the mental adultery pollutes the temple of the Holy Spirit.

1Cor. 6:19 **Or don't you know that your body is a temple of the Holy Spirit which is in you, which you have from God? You are not your own,**

1Cor. 6:20 for you were bought with a price. Therefore glorify God in your body and in your spirit, which are God's.

Application of 1Cor. 6:18–20

1. Mental adultery as well as physical adultery is the opposite of this injunction. We have a means to combat it.
2. Mental adultery is the trigger that pollutes our body, the temple of the Holy Spirit.
3. We think of all sorts of things as addictive; drugs, sex, drinking. The things which we do that are sinful are addictive. They have a stranglehold on our souls. We live in persistent carnality when these things have a foothold in our soul. Addictions are that way.
4. Mental adultery blocks the very purpose that God has for you. Using your body to glorify God is our purpose; serving Him and not ourselves is what our lives are all about. Mental adultery is serving you and not serving God.
5. You must apply doctrine. God's Word always provides for us. In order to be able to apply a promise, we must know a promise. We must have doctrinal rationales in our souls.
6. When tempted to mental adultery, think the plan of God. There is a rationale. What is the will of God for me? What does He have for me? We already know that we are to glorify Him in our bodies. What is the future of us in His plan? We must realize that succumbing to the temptation sets us back in God's plan. Discipline is on the way. That is the thinking that overcomes the desire.
7. Mental adultery is a devastating sin to your soul.
8. The mental adultery that leads to the physical adultery is using one's body to glorify self, not to glorify God. It is living for the moment; it is not thinking of the future; don't ever think that God has a plan for you that supercedes this desire. Don't forget the plan of God for your future. If you want to cut it off, don't cut off your hand.
9. Your entire purpose during your lifetime is to glorify God in your body. This does not mean that you will lose out on fun and pleasure. This does not mean that there are things we will miss out on.
10. You are not here to engage in the self-serving pleasure of mental or physical adultery. This is not our purpose in life. With that rationale and application, we can defeat mental adultery. There are many other ways we can defeat adultery in our souls. This is just one rationale. Don't get depressed. You are not being deprived of personal pleasure. Your pleasure must remain within the parameters that God sets. Mental adultery is not a lasting pleasure. There is the fear of getting caught. You are a traitor to your husband or wife.

There is a whole chain of sins here. Failure in this area still occurs for believers; and it is dealt with using rebound. That is the first step. Consistency in rebound is what gets you back into fellowship regularly. These doctrinal rationales are not that meaningful. These are just words. They do not mean that much. Doctrine becomes more real than the

temptation itself. We are not perfect; there are times that we are not. The sin of mental adultery does not just disappear with rebound. Lots of people have used rebound to make a sin go away; but it does not. The sin is forgiven, but the desire and the temptation are still remaining. You took care of what is behind, but not what is ahead. Believers sometimes conclude that rebound does not work, because they name the sin, but the temptation is still there. They want to do penance or feel sorry or confess the sin to others. All of this stuff has unintended consequences, none of which are a part of God's plan. Until you are grace oriented, you will try anything that doesn't work. Every time we rebound, we utilize His grace and we depend upon His grace. Our own works are self-centered and not grace oriented.

What about the future? There must be something else to deal with the future and with future temptations? With the next day and the next month and the next year. The sin nature remains. Rebound does not handle the temptation.

There Is the Isolation of Sin

1. The idea of isolation of sin is not to let the temptation of the sin nature gain and maintain a foothold in the soul. That is the general idea here.
2. If the mental attitude sin gains traction in the soul, it is much harder to resist. True of any sin of any problem particularly with your area of weakness.
3. It is likely that there will be a revolving door involving the area of weakness of the sin nature; in this case, mental adultery. When mental adultery is unchecked, this will become the overt act. The mental sin is equivalent to the physical sin. Rebound does not solve the future; it is the solution of the past. If you rebound and do nothing else, then you face the exact same problem again. When the sin is isolated, then the temptation to sin is much easier to handle.

How do you do it? This is where you use a basic technique, and right there we must continue doctrinal inculcation and its application and the power of the filling of the Holy Spirit, the Christian life is unliveable. So many believers are trying to live the Christian life but they do not have the basic rudimentary mechanics. They do not get past rebound, even if they know about rebound. This is where other Christians look at this Christian and the faith+ group pronounce him not a Christian. Faith alone in Christ alone secures eternal life. Regardless of what happens. Consistent carnality can take over. You have salvation and you have rebound and you have Bible doctrine and you have the grace apparatus for perception. In these sources you have the solution.

You must understand some basic Christian techniques. Bobby gives us a homework assignment to read the book.

1Cor. 10:14 **Therefore, my beloved, flee from idolatry.**

Matthew 5:29 If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell.

Matthew 5:30 And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into hell.

This should be the last evening for adultery. Remedies for mental adultery, which is Jesus Christ expanded version of the concept of adultery.

These verses are hyperbola; this is not calling to us to rip out one eye or to cut off one hand; but these are apropos images. The temptation of the sin nature and the positive volition in the soul of the believer to that temptation is both the source and the performance of the mental attitude sin. Ripping out the eye or cutting off the hand does not remove the sin nature. No body part removal will fix the sin nature or the temptation of the sin nature. However a removal is necessary to resist mental adultery.

The Question Is, How Do You Remove So That You Do Not Succumb to Mental Attitude Sins.

1. The truth of God's Word and the filling of the Holy Spirit overcome the power of the sin nature. Old sin nature versus the Holy Spirit.
2. The truth of God's Word and the filling of the Holy Spirit are the supernatural resources to resist your area of weakness. The areas of strength and weakness both provide opportunities to sin.
3. Mental adultery is defeated when doctrine and mandates become more real to the soul. There must be doctrine involved to remove the temptation of the sin nature.

That requires some spiritual techniques. The first technique is rebound. That is necessary to deal with the sins you have committed. Using rebound is the divine help to remember and apply the doctrine that is in your soul. That is the key to solving the problem of mental attitude sins. They come on you so quickly. You can be driving a car and get angry or walk by a beautiful woman and there you go. There must be some kind of a counter. This does not solve the problem of the sin nature. This does not solve the problem 30 seconds after you rebound. It does not solve your future temptations; only your past temptations. So rebound does not solve those temptations. Rebound again handles what you have done. Something else is required other than rebound. When you continually rebound, it is just a revolving door; nothing is every solved.

The key is isolation of sin. The temptation must be kept separate from the urge to succumb to the temptation. The idea of the isolation of sin is not to let the sin nature gain a foothold in the soul. If the mental attitude sin gains traction in the soul, it is much harder to resist. That is not the device to deal with the future. Mental attitude sins and mental adultery is addictive if consistently entertained; that is the problem that must be dealt with. If that's the case, there will be a revolving door in your life. That does not mean that rebound cannot be done consistently. How many people have used rebound in this way, see it as pointless, and go off to some other gimmick. Rebound is critical, but it is not the

end game. There must come a time when acceptance of mental attitude sins diminishes. You must break that endless cycle. If you do not break the cycle, you will find your spiritual life trumped by your sin nature. That is a lose, lose proposition in your life. Even after you rebound, the whole mental sin process can continue and even escalate. That is why you need this technique, to isolate sin after rebound. When you use this technique, the temptation to sin carries much less power over you and it slowly diminishes. We all dislike adversity; but it is not optional. There are times when adversity is the best thing for us. Adversity can advance you in the Christian life much more than prosperity can. Some people see no need for spiritual advance when you are prosperous. God does everything for us for our advantage. This is true for adversity or prosperity. Isolation of sin is not an instantaneous solution; it is not a matter of, "I won't sin again, I won't sin again." Isolation of sin is a spiritual procedure that coincides with spiritual growth. It becomes more and more effective and you grow more and more.

Briefly, the principle of isolation of sin; instead of getting your eyes on the object of temptation; and continuing to lust or whatever, and quickly move out of fellowship, the temptation must be deflected and mastered before it becomes consistent and prurient desire. Any mental attitude sin can be substituted in here. You must utilize certain assets which are provided by God which attack the problem at its core. That core is your soul. That is where this battle takes place. It is the removal from your soul. This is all a part of moving into spiritual maturity. This is a real association for us. If we want to stay in mental attitude sins, then don't grow; go your own way. This must gain traction in your life, or you have no spiritual life. This takes time; this is a progression and applied to your life as you grow. They are completely intertwined.

It is a proven fact of countless believers who have gone down this road. There used to be testimonies on Berachah Church. They love to stand up and talk about themselves and talk about getting to that point. The problem is, someone got a microphone and they were off and running; you could not get them off the microphone.

In the secular world, they talk about anger management. There is nothing that is as effective as spiritual growth. Nothing can equal spiritual growth; it works but it takes time. If you regress, don't be discouraged. It takes time to master the techniques from spiritual growth. Those who never reach the progression, who never begin this progression, are those who fail to understand and utilize the spiritual life. An endless cycle of mental adultery and discipline and occasionally rebounding without spiritual advance, then you are running in place. You begin to even ignore Bible doctrine and regress. Some people leave Berachah Church with the idea that doctrine does not work, and it is quite sad, because it does. It takes consistency and endurance. One of the basics for isolating sin is the faith rest drill. The faith rest drill is a technique that is important to master. It is a surefire way to deal with mental attitude sins and to use the promises of God's Word. You mix the promises of God's Word with faith. The battleground is your soul. The sin nature tempts you. What is in your soul is what matters. What you think is what you are.

Bob use to call people Christian losers and it made some people so mad. This technique overwhelms and drives out the mental attitude sins which so easily consume us.

An example of how to use the faith rest drill with mental attitude sins.

Psalm 119:11 I have hidden your word in my heart, That I might not sin against you.

Isolation of Sin and Reduction of Temptation

1. David knew adversity and he knew how to handle it. What is the solution to mental attitude sins? God's truth in our souls. This is just too easy. It take consistent hearing, understanding and believing Bible doctrine. That is not always easy to be consistent.
2. Where there is rebound and doctrine being applied, the temptations which intrude in the soul are forced out. There is no room left for these things.
3. The sin is rejected and effectively isolated from our soul. That is where the battle is fought. It is not the angel and demon on your shoulders whispering into your ears.
4. You continue to utilize the faith rest drill, so that God, through His Word, provides relief. It is there and it will always be there. God provides relief with the doctrine in your soul.
5. Your thinking is stabilized; your emotions are brought under control. That is a revelation; your emotions do not go berserk when there are problems. You now see what is possible with the spiritual life.
6. Your renovated thinking, that spiritual growth, the mind of Christ working in you, redirects from the sin problem to the spiritual solution.
7. Bible doctrine and glorifying God becomes more important than satisfying the temptations of the soul.
8. You become more objective with doctrine. When you can look at Bible doctrine and are able to do that, then you will not wallow in the temptations of mental attitude sins. Your eyes on the Lord become more important than mental attitude sins in your soul.
9. Now your recognize something; the repercussions of mental adultery or mental attitude sins. That is when doctrine kicks in. If the temptation reemerges, then you stop and regroup.
10. The self-centeredness and arrogance which is central to mental attitude sins is systematically removed from the spiritual life. In maturity, you realize the destruction that occurs, e.g., when mental adultery is entertained; or mental attitude sins are entertained. The dishonor it all brings. Objectivity allows you to look a little further down the line than the momentary explosion of whatever it is. You recognize if A then B and C is the result. With doctrine you can recognize this. Usually when mental attitude sins are involved, you see nothing but that which is in front of your nose. You are able to increasingly apply the doctrines as your grow. The more you see your spiritual life work, the more you rely on it. Success breeds success in all

areas of life. When your life in doctrine is successful, then you want more. You are hitting on all cylinders when that occurs.

11. The recognition and isolation of sin comes from the doctrine you know. Recall the doctrine from Psalm 119:11. There are other promises and doctrinal rationale that you can use as well. This is where life gets great. You are no longer encumbered with these other problems. Your eyes are on the solution and not on the problem. The solution is the doctrine that works for you on a moment-by-moment basis.

You can use the plan of God rationale. With doctrine in your soul, you know that God has a plan for your life and it does not include the distraction, confusion or misery of mental attitude sins.

Final 6 Points

1. The plan of God in this rationale becomes more real to us than our nefarious lusts or mental attitude sins.
2. You draw a conclusion from a doctrinal rationale that deters the mental adultery and keeps you on the path of spiritual maturity. You utilize the doctrine; the doctrine is more real than your problem. You continue to grow. It is the way that God designed for us to live.
3. Mental attitude sins are the basis for all sins. It begins in the mind, transfers to the mouth, and then there are actions.
4. Faith rest brings doctrine alive. This becomes real; alive in your soul. You find courage and strength from its truth. The rest of the world lives with relative truth. They grope in the dark with relative solutions. At best, they trip over solutions in the dark.
5. The more mature you are, the more that you resist the temptations of the sin nature. It is the law of diminishing returns. The more you grow, the less you sin; the less you grow, the more time you spend in carnality.
6. This is what the Lord means by saying to tear out the eye and to chop off the hand. That is the technique and reason for it.

Matthew 5:29 *If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell.*

Matthew 5:30 *And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into hell.*

Lesson #0288

Matt. 5: Life of Christ

6/28/2012 Thurs

Supreme Court decision on Obamacare today. Bobby mentions that we might be depressed today at what occurred in the Supreme Court. We had high hopes that they would solve some of the nation's problems, that they might slow our headlong race into socialism; and that they might allow states to defend their own land. A terrible week for the United States, but there is this problem in putting your trust in man. Cursed is the man who

puts his trust in man and continues to make flesh his strength, and whose heart turns away from the Lord. When you depend upon man, you automatically turn away from God; when you turn toward God, then you turn away from man. Today's lesson, in whom do you place your trust. The faith rest drill should have come into our minds today and played a part in our thinking. God still has a greater plan and a plan for us, no matter what the government plan is. No matter what the branches of our government do. So, Bobby tells us to relax. Our life does not revolve around 9 justices or around the goofy laws made in Congress. It is very easy to lose sight and to not recall from where our strength comes. We are seeing the weakness and stupidity of man.

We have been studying mental murder and mental adultery. Man without God. We have pharisees and we have pharisees.

These two verses end in the same way.

What about the Whole Body Being Thrown into Hell?

1. All degrees of adultery, mental or physical, are sinful and punishable.
2. Christ is not saying that adultery of any type is what condemns to hell.
3. We already understand the only way to hell is rejection to Christ. The key then to the meaning of these phrases is in the context. Our Lord is giving warning to the pharisees as He teaches the disciplines about legalism. He is asking the pharisees if they are righteous enough. This is the key to hell. The pharisees are on their way to hell. They reject true righteousness; and depend upon their own righteousness. They have not resisted sin to the point of cutting off a hand or gouging out an eye. If they have not gone that far, then they are not righteous enough.
4. The pharisees must possess the righteousness of God, or they are not good enough. It is not the adultery or any sin that sends us to hell. However, churches will tell us that if we are involved in various types of sin, then we are on our way to hell.

Jesus Christ has shown that human righteousness and legalism is ineffective for sin.

Matthew 5:29 If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell.

Matthew 5:30 And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into hell.

Jesus now turns toward divorce, which is connected to adultery.

Matthew 5:32 But I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery.

A word used here is πορνεία means

This time Jesus quotes from a portion of the Law, but not the Ten Commandments. The pharisees have written hundreds of regulations about this one topic. This is just like our own government.

Deut. 24:1–2 *When a man takes a wife, and marries her, then it shall be, if she find no favor in his eyes, because he has found some unseemly thing in her, that he shall write her a bill of divorce, and give it in her hand, and send her out of his house. When she is departed out of his house, she may go and be another man's wife.*

According to the Mosaic Law, there was a chance to divorce, but these reasons were limited and there were consequences as well. This law was given by God to regulate the practice of divorce within divinely defined parameters. Divorce can be legal and legitimate under specific conditions.

Divorce was widespread in the ancient near east. Israel was also very loose about divorce. At that time, a man could divorce his wife for nearly every cause. Women bore the brunt of a frivolous divorce. The man is the one divorcing the woman. The woman really had nowhere else to do. There were very few options for such women. So the Mosaic Law had to place restrictions on all of this.

The Mosaic Law and Women

1. The Mosaic Law protected women, which was quite unusual. It protected their well-being.
2. The Mosaic Law protected them against the whim of an angry or lusty husband.
3. The law protected the sanctify of marriage as a divine institution. God married the first members of the human family. Mal 2:16 *For I hate divorce," says Yahweh, the God of Israel, "and him who covers his garment with violence!" says Yahweh of Hosts. "Therefore take heed to your spirit, that you don't deal treacherously."* Hate, when used of God, is an anthropopathism.

God and Divorce.

1. Hatred in Mal. 2:16 expresses divine policy toward divorce. This means that God opposes divorce. It is not a good thing when it says that God hates divorce.
2. God opposes divorce for several reasons. It is destructive to marriage and to family. When they break down, society breaks down.
3. Marriage was the divinely ordained status for one man and one woman and the environment for raising children. When divorce is rampant, children are the ones who lose out. Divorce harms children terribly.
4. Indifference to marriage vows and duties are the actions of a traitor. It is His divine policy to oppose it. It is obvious that the legitimate reasons are divorce. The husband could break the marriage contract with some uncleanness in her. The pharisees abused this particular law wildly. They gave it a very wide interpretation.

This applications allowed divorce for almost anything. This would turn out their wives to menial things and even to prostitution.

The true definition of indecency was not compatible with the pharisaical interpretations of that word. Adultery and immorality is a legitimate reason for divorce for both men and women. It does not go into the same elaborate detail as the pharisees did.

Why were only men addressed in Deut. 24? Couldn't women divorce for the same reasons? Yes, she could. In the ancient world, women did not normally file for divorce as their status of life would change drastically.

In the home, the man was the leader by divine design. The woman was under his authority in the home. However, she was the glue and the mainstay of her household. Her position was never insignificant. She was protected by the Mosaic Law like no one else in the ancient world. The Mosaic Law did not discriminate against women. Divorce for a woman was dangerous in practice. Her role as responder was conducive to man's leadership. Marriage was protection for the woman. Could she legitimately do it under the Law? By and large, women remained married, if they could.

These divine roles have not changed, no matter what the culture says. Feminism wants us to think otherwise.

Deut. 24:1–2 *When a man takes a wife, and marries her, then it shall be, if she find no favor in his eyes, because he has found some unseemly thing in her, that he shall write her a bill of divorce, and give it in her hand, and send her out of his house. When she is departed out of his house, she may go and be another man's wife.*

It is reasonable to assume that this includes adultery. However, adultery was punishable by death, as we find in Deut. 22. Adultery is a legitimate reason for divorce. This is a lose-lose situation in the eyes of God. Divorce is not officially necessary when the offending spouse is executed for adultery. The stoning takes care of the adulteress. The punishment for adultery was rarely imposed. Often, this punishment was not carried out.

Divorce was carried out as a permanent severance of that partnership.

Why Can We Divorce

1. The Lord elaborated on adultery in Matt. 5, indecency from Deut. 24 could include adultery and other sins.
2. Indecency does not have to mean adultery. It has other applications.
3. There could have been other meanings to this term.
4. That is where this problem arose.
5. The pharisees begin to interpret indecency in a number of ways. Divorce, even in the case of adultery, is not an absolute. This does not mean, adultery, then you divorce. It is legitimate, but not necessarily necessary. In divorce, a family is

destroyed and that affects the children. That also breaks a vow. When you swear before God. You are swearing an oath that you will carry out your word.

If at all possible, reconciliation instead of divorce is preferred. Rebound is not a license for sin; it allows you to move on.

As believers, we know how God feels about divorce; we chose to get married, and we must do everything to not let a divorce happen. Today, a divorce seems to be a cure-all for every problem in society. Everyone is doing it too, so the repercussions are there for everyone. It tears people apart, no matter how much you want to get out of it.

If you are single, do not marry lightly. 2 years minimum of knowing one another. After 6 months, you are rolling the dice. Once you are in it, take responsibility for it. Now you know what God thinks about it; what He expects of you.

Matthew 5:32 **But I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery.**

Lesson #0289 Matt. 5:31–32 Deut. 24:1 Life of Christ 7/1/2012 1Sunday

Our laws from the constitution are all about freedom. We are not perfect, but the document that reflects the laws that we live under is one of the greatest experiments in liberty that this world has ever known (quote from a founding father). It was designed to limited government over our life; and it is being interpreted more and more to limit individual freedom.

Bobby finds it a great tragedy that our nation is on the road to a larger and more powerful government. It is developing a greater and greater role in every decision in our life. What is interesting is, the passage that Bobby studied, there is a great parallel to what the pharisees were doing in the time of Christ.

There were civil statutes, a freedom code, etc. which was a part of the history of Israel and it was their law during the time that they were a client nation. During the time of the Lord Jesus Christ, the pharisees, who were the scholars of the Law, who interpreted the statutes of the Law, but they treated the Law as if it were their own domain to interpret in any way that they saw fit. Very similar to our own regulatory stranglehold today. When the regulations exceed the extent of the Law, we see the distortion of the Law. There were so many regulations added by the pharisees.

The pharisees took this verse and ran for it. They began to take the word *indecent* and went crazy with it. Just like the founders wrote one set of words, but this has been wildly misinterpreted, the same thing was done here.

These words of Moses was designed to prohibit frivolous divorce. When the fabric of marriage is destroyed, so is the nation destroyed. This destroys the upbringing of the

children. This verse was being expanded and distorted to allow almost anything for a divorce.

We have laws in our country being written for a tiny percentage of people, and this has engulfed us with laws.

The pharisees had a scam; they imposed whatever regulations upon that society and call it legal. The Lord understood what the pharisees were doing.

Deut. 24:1 "When a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts it in her hand and sends her out of his house, and she departs out of his house,

Deut. 24:2 and if she goes and becomes another man's wife,

Deut. 24:3 and the latter man hates her and writes her a certificate of divorce and puts it in her hand and sends her out of his house, or if the latter man dies, who took her to be his wife,

Deut. 24:4 then her former husband, who sent her away, may not take her again to be his wife, after she has been defiled, for that is an abomination before the LORD. And you shall not bring sin upon the land that the LORD your God is giving you for an inheritance.

Jesus does something different here. He narrows a definition of divorce; whereas, before, He widen the definitions for murder and adultery.

Jesus affirms the validity of the divorce law, as it is part of the Mosaic Law. However, this is applicable over limited conditions. The only cause for divorce is unchastity, and the word is πορνεία. Jesus limits the interpretation of Deut. 24:1.

Matthew 5:31 "It was also said, 'Whoever divorces his wife, let him give her a certificate of divorce.'

Jesus narrows down what is legal under the Law. Why would He do that? This is how He countered the many distortions of this verse. Over many centuries, they distorted this part of the Law. "All of your oppressive and wild regulations are illegal." The pharisees took the verse from Deuteronomy and took it to a point where marriage no longer has any meaning.

Indecency comes two Hebrew nouns in Deut. 24:1: *dâbâr* (דָּבָר) [pronounced *daw^b-VAWR*], which means *word, saying, doctrine, thing, matter, command*. It occurs well over 1300 times in the Old Testament and its verbal cognate occurs over a thousand times; five times just in this chapter). This should indicate that we probably have a reasonable idea as to what this word really is; and we do; it means *word, saying, doctrine, command*. It is something which proceeds from the mouth and the context determines its exact parameters. Its primary meaning is what is said; this can be extrapolated to refer to the content of what is said, and hence the translation *things, matters, reports*. Strong's #1697

(or #1696) BDB #182. The other word is 'er^ewâh (הַוְּוָה) [pronounced *ger-VAWH*], which means *nakedness; lewdness, indecency*. It is found twice (Deut. 23:14 24:1) with dâbâr (דָּבָר)[pronounced *daw-BAWR*], which means *word, saying, doctrine, command*. Together, BDB guesses that they mean *indecency, improper behavior* (see Gen. 9:22–23 42:9 Ex. 20:26 Lev. 18:6); in any case, we cannot tie down a precise meaning for these two words together. It is something which proceeds from the mouth and the context determines its exact parameters. Perhaps this is a way of saying, he has found in her some *nakedness—of whatever*. This would give it a broad interpretation (lack of this phrase elsewhere does not allow us to narrow its meaning down anymore). However this would work just as well in Deut. 23:14. Strong's #6172 BDB #788.

The certificate was important; this document was designed to protect the woman under the Law. Otherwise, she would have been ostracized as a runaway or as a pariah of society. She might not be able to do anything but servile works or even function as a prostitute.

During the time to write this certificate, there was a cooling off period, very similar to what we have today. This was to protect people from divorcing for frivolous reasons. Our Lord certainly knew exactly what it meant, as this is our Lord's Law.

The pharisees distorted this verse into a myriad of ways to divorce a woman. A woman could be divorced for bad cooking or for some bodily ailment; mere dislike was a sufficient cause; if a man saw a woman who was prettier than his wife, he could leave the first for the second. These men gave themselves a great deal of latitude here. The pharisees turned to the laws of uncleanness in order to define indecency. There were all sorts of ceremonial situations of uncleanness. So, pretty much, they found any place where uncleanness was found, and these ceremonial unclean nesses were used. A woman could enter a home where someone had died, and that was ceremonial uncleanness. Divorce became available to the man at the drop of a hat. The man could divorce a woman for any reason. They could always find a reason.

It is as if He is standing before the Supreme Court and argue for the correct interpretation. He is teaching how evil religion and legalism are. He is showing just how evil it is when great law is intentionally misinterpreted.

Legitimate divorce is based upon sexual immorality. They distorted the Law so that they could utilize the Law for their own purposes. They did this for their own best interests. Legalism is always this way.

Matthew 5:32 **But I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery.**

On the 4th of July, we should realize that we could lose our freedom. Don't be discouraged; God is still on His throne. We are the key; us and our spiritual life.

The pharisees used the Law to their own benefit. The indecency was with the pharisees and not with the women who were being divorced. They blamed all of the problems on their wives; and that made them indecent. Not the wives, but the pharisees.

Matthew 5:31 "It was also said, 'Whoever divorces his wife, let him give her a certificate of divorce.'

When the husband divorces her woman apart from adultery, he makes her commit adultery. How could he be divorcing his wife, who did not commit adultery, and, by divorcing her, make her commit adultery. This is an intricate, legal argument that is being offered to legalistic scholars.

Matthew 5:32 But I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery.

What our Lord is doing is, He is going to nail these pharisees.

Jesus Will Make this Case:

1. The first legitimate reason for divorce is adultery. That is a legitimate reason (and indecency, although we do not know what that means). Our Lord did not decide to deal with this here. If a man divorces a woman because she commits adultery, she is an adulteress in the eyes of the Law.
2. If he divorces her for any other reason, he has still tagged her with adultery.
3. Adultery is the only legitimately named reason for divorce; that is clear.
4. In essence, the wife has been made an adulteress post-divorce, even though she has not committed the physical act of adultery. She becomes an adulteress even though she did not commit adultery. It is not fair.
5. Anytime a man divorces a woman, legally, she was an adulteress. That was the only reason for legal divorce. Under the law, she was an adulteress, even though she had not committed adultery.

The pharisees were divorcing their wives for illegitimate reasons and putting the blame upon their wives. Husband and wives blame one another for all of the problems of the marriage. They failed to take responsibility for their own decisions. If a woman was divorced, she was in very deep trouble, thought of as an adulteress even though she was not an adulteress.

The Bottom Line

1. If a man divorces his wife for any reason other than adultery, he is not only wrong before the Law and God, but he is making her guilty of adultery.
2. She becomes an adulteress, even though she does not commit the physical act of adultery.

3. She is the innocent party in the divorce case; but she becomes implicated before the Law by her husband. She is implicated with a lack of integrity.
4. What is our Lord doing here. This was a divorce scam for everyone involved.
5. Innocent parties are implicated because of the pharisees' actions. There was an impact far beyond personal impact.
6. This is what the self righteous legalistic pharisees were doing in divorce.
7. So our Lord shows with injustice, it is injustice; which shows us how far they are from real justice.

This is continued to this: **...and whoever marries a divorced woman commits adultery.** The adultery is continued. The new husband becomes an adulterer before the Law. She is not truly divorced, making both of them adulterers. Everyone involved is violating the Law who is connected to these cases.

This is what Adam did to the entire human race. He sinned and we all sinned in Adam. Jesus went all the way back to Adam for precedent here. The divorce case is a perfect illustration. We received God's condemnation, as this begins with Adam and falls upon us, just as adultery fell upon the divorced wife and her new husband. The pharisees are just like Adam in their laws.

The Pharisee and the Unrighteous Application of Divorce Laws

1. Jesus is refuting the pharisees and their legalism.
2. He is revealing the depths of the violations of the Law, of which the pharisees were the leading law-breakers. Like our Congressmen and Senators, who write laws and exempt themselves from those laws.
3. Christ has confirmed that the marriage bonds are sacred before God. Jesus will then take this into taking vows as well.
4. The bonds of marriage are being treated as less than sacred by many others.
5. Israel, as a whole, is being affected by her religious leaders. This is the same way that we are affected by Adam. We did not commit his sin, but we are dead because of it. Our lives are totally affected by the legislation coming out of Washington D.C., whether it is anti-freedom or not.
6. The pharisees are making up unlawful reasons for divorce.
7. Jesus Christ includes the new husband of the divorced woman along with the wife as adulterers. He does this to demonstrate the crucial sanctity of the marriage bond.

Matthew 5:32 **But I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery.**

Adultery and the Law

1. Unless there is true adultery, the first husband and his wife are not divorced in the eyes of the Law. This must fall within the parameters of the Law. They are still married before the Law.
2. The man and the woman are not free to be remarried. The sanctity and bond of marriage is being taken far too lightly. You do not go into marriage thinking, I will just divorce if it does not work out. What kind of integrity do we have if we just walk away from a marriage. We use unreconcilable differences here, just as the pharisees allowed divorce for any reason.
3. If in the status of not a legal divorce, the wife remarries and has sex, which is normal, it is tantamount to adultery because it is outside the bonds of her still-existing marriage. There were repercussions on the divorced woman and her new husband.
4. The new husband with whom she has relations, is also an adulterer. The Mosaic Law covers both civil and spiritual statutes.
5. The original marriage contract is not dissolved on the legal grounds of legal adultery.
6. The new husband and wife are outside the legal bonds of marriage. This is the Biblical tradition of marriage. Jesus is driving home the hypocrisy of the pharisees.

We see perfectly how we can claim to be such righteous people and to truly be hypocrites and unrighteous. We are all guilty in one way or another. It may not be divorce.

God has provided us the resources to deal with all of our hypocrisy and failures. We can rebound and put it all behind us, and isolate our sins, and keep moving. We are righteous because of Him and not because of our own righteousness.

Lesson #none

Matt. 5: Life of Christ

7/4/2012 Wed

No class; holiday

Lesson #0291

Matt. 5:32 Life of Christ

7/5/2012 Thurs

Jesus is defining the difference between the Law and legalism. Jesus understands, as He dictated the Law to Moses. In previous two examples, He expanded murder and adultery. However, this time, He will narrow an interpretation.

He quotes Deut. 24:1 and he focuses on one particular term; *indecency*. The pharisees have broadened the scope of indecency to encompass nearly anything to allow for a man to divorce a woman for bad looking, bad health, dislike, bad cooking, etc.

Matthew 5:31 "It was also said, 'Whoever divorces his wife, let him give her a certificate of divorce.'

This introduces the fact of divorce. If you are going to do this, give the woman a legal document.

Deu 24:1 "If a man marries a woman, but she becomes displeasing to him because he finds something improper about her, he may write her a divorce certificate, hand it to her, and send her away from his house.

There are two words that define indecency that Jesus uses. When a man divorces a woman for any other reason the immorality, he makes her commit adultery.

Matthew 5:32 **But I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery.**

How a Man Makes His Wife an Adulteress

1. If a man divorces a woman for any reason except adultery, he has branded her with adultery. She wears the scarlet letter, as it were, but it is assigned to her because of the divorce.
2. Jesus pronounces her adulterous by proxy, merely because she had been divorced.
3. The man who divorces, not only by the law but also before God, he is wrong. He is making his ex-wife guilty of adultery.
4. She is the innocent party in the divorce case, but she becomes implicated before the Law by her husband.

As unfair as this seems, Jesus is presenting a theological parallel.

The Parallel to Us and Adam's Original Sin

1. This is what happened to all mankind at the fall.
2. Adam did the same thing to the entire human race, as the man who divorced his wife for no reason or for a trumped up reason. His one act of disobedience to God's one mandate. Death spread to all men, because all sinned when Adam sinned.
3. We are all implicated in Adam's original sin.
4. We did not physically commit this act of disobedience; we were not there. But we are, nevertheless, unrighteous. We are, in effect, adulterers because Adam is an adulterer.
5. Why is this the case? All humanity was seminally in Adam when he sinned. He is the father of the human race and the old sin nature is passed down to us genetically; not one of us is
6. We receive the imputation of Adam's original sin; we are tagged with his guilt.
7. We are dead from birth.
8. This is the same case that our Lord presents of the divorced woman; built by association.

This is Jesus presenting a divorce case. We are lost because of that rotten Adam; but we were all in Adam when Adam sinned. **In Adam all die.**

However, no one is guilty who believes in Jesus Christ. He was judged, so that we don't have to be. We are all divorced from God.

Jesus is showing just how far away these pharisees are from justice. Everyone else associated with the original sin of divorce is implicated by the Lord Jesus Christ. So far, Jesus has extended this guilt to the woman.

He Applies this to the Man Who Marries this Woman

1. If a man not connected at all with the divorce or with the judicial declaration of the woman
2. This man too is an adulterer, and he is even further connected.
3. He is legally tainted by the original sin of the first husband.
4. So he becomes just as guilty.

How far are we removed? A long, long ways. But we still stand guilty, no matter how far removed from Adam's original sin.

The pharisees are the legal experts of the Mosaic Law, and yet, they violate the Law more than anyone else. Jesus is building a very intricate legal argument against these great legal minds; they have found incredible loopholes so that they can do whatever they want. There is only one reason for divorce; adultery. There are no loopholes here. He is destroying their legal arguments concerning divorce. This includes His disciples who are listening to Him on that mountain top.

The Case Jesus Is Building to Expose the Pharisees and Their Legalism?

1. Jesus is not defining the full force of the term indecency. He quoted this verse, but He has not defined it. He has simply limited this noun.
- 2.
3. Jesus insists that the law was pointing toward the sanctity of marriage, except in the case of adultery.
4. Jesus is connecting to divorce with mental murder and mental adultery.
5. A man who divorces his wife for trivial reasons certainly has mental attitude sins directed toward her. He hates her or he is self-indulgent and arrogant. Why is this nag around me? I cannot stand her; I will get rid of her. Mental murder is connected to a frivolous divorce.
6. The pharisees in these divorces first commit mental murder. This explains to them how they are.
7. Jesus adds a chain of sins. He is building a chain of evidence here. Jesus convicts someone on a chain of evidence. His justice is perfect. He always got His man or woman.
8. Mental murder leads to mental adultery.
9. Just the fact that a man would divorce his wife to marry someone else means that he has already committed mental adultery. That is the lust of the eyes.

10. Frivolous divorce is also wrong because it generates adultery by proxy. In the divorced wife and in her new husband.

This is one airtight, fantastic case, to reveal the pharisees for just exactly what they are. This is chain sinning and all of their scams. They use the Law to justify their sins.

What Are These Chains?

1. The trail of evidence goes from mental homicide to mental adultery to illegal divorce. And we know that these things are. This is a chain of evidence against these pharisees.
2. Mental murder is a motivation for illegitimate divorce.
3. Illegitimate divorce is the moral equivalent to adultery. This is demonstrated in the case of the new wife marrying the new husband. There is a logical progression here.
 - a. Mental attitude sins correlate with adultery.
 - b. Anger and hatred toward a wife could easily lead to adultery. The pharisees know this.
 - c. Then both sins are brought together in the divorce case. All 3 are in a tight circle.
 - d. Jesus does this to show how the Law points to Jesus Christ and to His righteousness rather than to the phony hypocritical keeping of the Law by the pharisees.

Matthew 5:32 **But I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery.**

If we have not done any of the above, then we can relate to purgery. .

Then Jesus speaks about the double-talking pharisees.

Matthew 5:33–37 **"Again you have heard that it was said to those of old, 'You shall not swear falsely, but shall perform to the Lord what you have sworn.' But I say to you, Do not take an oath at all, either by heaven, for it is the throne of God, or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. And do not take an oath by your head, for you cannot make one hair white or black. Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil.**

The practice of taking oaths was very deep-rooted in the culture of Israel. These oaths are to affirm the truth of what someone says. However, lies would be destructive to others, because liars have a difficult relationship with others. Lies are sins of the tongue. So, a false oath was prohibited by the Law.

4 Things Are Prohibited:

1. Irreverent oaths; the name of the Lord should not be used to damn another person or anything else. God's name should never be used in this way. Jeremiah Wright used an oath to condemn the United States. The name of Jesus should not be used to underscore something that you say.
2. Prohibited oaths include light and frivolous oaths, like *I swear to God* and *oh my God*; standard phrases people use to claim they are telling the truth. These words are, in actuality, taking an oath to God. You do not want to take a light and frivolous oath to God, particularly when these things are false. The Lord will not leave him unpunished who takes His name in vain.
3. A prohibition is to break vow that one make; e.g., a wedding vow. There is a vow associated with a marriage. Bobby won't take out the *obey* clause. You are not a slave or a servant, but simply a recognition of God's organization for marriage. It is necessary for any organization. The marriage vow is one of the more serious vows before God; these are sober words. You do not take a vow like this lightly. Such an oath has meaning before God. So few brides and grooms have any idea what they are doing. The real purpose of the wedding ceremony is taking such vows; the bride looking beautiful and the bachelor parties are meaningless. They are swearing a vow to God and before all those who attend. It is more than just making this thing legal. Marriage is a divine institution. So divorce breaks the vow, and there is only one reason to break this vow; adultery.
4. Bringing false testimony to a court of law after swearing to tell the truth. The final words, *so help you God*. This vow is not just before the court but before God, not to commit perjury. Lying is an offense before God.

If you damn a person in the name of God or you promise to tell the truth, and you lie; then these are false vows, and God does not take these vows lightly.

The pharisees take everything like this very lightly

Lesson #0292

Matt. 5: Life of Christ

7/8/2012 1Sunday

Communion Sunday

Mankind has always needed clothing. The clothes of the people in the Exodus did not wear out.

Bobby likes clothes. In fact, that is what he is wearing today.

However, the first clothes worn were fig leaves. Adam and the woman were unquestionably the greatest physical specimens. God cannot create anything that is even slightly flawed. Adam and the woman were the more intelligent and enlightened people in all the world; they had great intelligence. No environment was as incredible as theirs was, and no mind could imagine anything so beautiful as the Garden of Eden.

However, there was the tree of the knowledge of Good and Evil. Neither had a sin nature and as long as they remained without arrogance, they receive great blessing from God.

But, then, Satan came and tempted the woman. The tragic result was Rom. 5:12; sin entered into the world, and spiritual death to all because all sinned when Adam sinned. We are his seed; Adam's seed, so we have Adam's original sin imputed to us and his sin nature as a part of our cell structure.

When they had a sin nature, they became aware of Satan's plan of good and evil and they were coopted into Satan's plan. Prior to this point, they had never noticed that they were naked before. At the point of sinning, they became conscious of sin and morality. Their newly formed conscience, which was new at the fall, it was a witness to them that they were in a fallen state. They knew what they had become. They had experienced the result of sin for the first time. Satan wasted no time in drawing their attention away from their fallen state to their nakedness. They looked at each other and they had a need that they had never known before: they covered themselves up. They sewed the leaves of fig leaves together. They became so dumb and so guilt-ridden that they did not go to God with this problem. When a person has a sin nature, they were unable to think of God. If they could hide their shame and become acceptable to each other, then they would be acceptable to God. So they became the first tailors. The eye-opening situation called for a solution. They were unable to have any relationship with Him. They tried to cover their unrighteousness with some flimsy leaves. They sewed them together and it did not shield them from unrighteousness. It did not remove their sin nature; they needed another kind of covering. Without the righteousness that they possessed, they became subject to God's justice. Justice stared them in the face. The fig leaves were the works of their hands; these are human good actions. They hoped that they could meet God's standards and avoid His justice with this covering. They spent a long time tailoring themselves and they are proud of what they had done. When they stand before God on the day of judgment, they will discover that they are still naked. Others will sew together leaves of reform; they will clean up their lives. They have recovered from their bad habits and their evil ways. They boast that they keep the law. They do not understand Rom. 3:20 no one made be made righteous by their own works.

the Law does not provide a covering; it only reveals a need. **For no flesh will be justified in His sight by the works of the law, for through the law comes the knowledge of sin.** Man is still stripped bare of his personal works. Behind their thinking is absolute evil. They thought that if they put on clothes and became adjusted to one another, that this would be enough to gain them a good place in God's eyes. However, they could not approach God; they could only hide from Him.

As was our Lord's routine, He came into the Garden in the spiritual time of the day; and the man and the woman hid themselves in shame. Gen 3:8 **Then the man and his wife heard the sound of the LORD God walking in the garden at the time of the evening breeze, and they hid themselves from the LORD God among the trees of the garden.**

God saw their need and He met it. He backed it up with a covering of sin. This redemption came from the covering of the animal skins rather than of fig leaves.

Where did these skins come from? This act required the death of an animal. It was the covering of Adam and the woman's bodies that made these two acceptable in the presence of God. Animal blood had to be shed in order to cover the nakedness of Adam and the woman. Only with the animal skin could it be covered and forgotten. Kaphar means to cover over. This covering signifies God's gracious provision for mankind. Adam and the woman produced them. The bloodless work of man's hands cannot achieve a relationship with God. Where there is sin, there must be death.

Out of the death of the slain animal comes the proper covering. **Apart from the shed blood, there is no remission.** This same picture is drawn by the animal sacrifices of Israel. These animals were offered up for hundreds of years, so that we would recognize the offering of the body of Jesus Christ.

So Adam and the woman removed the human good coverings that they had and covered themselves with the animal skins which God provided. Our Lord's blood stands in for His substitutionary death for our sins.

No lesson apart from communion.

Lesson #0293

Matt. 5:33–37 Life of Christ

7/8/2012 2Sunday

Bobby wonders if the disciples got tired of listening to the Sermon on the Mount. Our Lord paints a picture of the failures of our lives, and this can be very discouraging. We have all committed mental murder; we have worshiped in communion out of fellowship; we have been in debt before; some have welshed on a financial obligation. We have been involved in mental adultery or sex outside of marriage or have practiced homosexuality or lesbianism. Our Lord exposed all of these things as sins. Lest we become dejected by all of this, regardless of our failures in life, whatever they may be, God still has a plan for us. Carnality, in whatever form, does not mean that God abandons us. No matter where we have been or what we have done, His plan is still in effect. We have eternal security. We have the promise of salvation through faith alone in Christ alone. We have accepted that promise and God has sworn an oath to us that is unbreakable. Once that happens, one of the favorite passages of our church, Rom. 8:38–39 **For I am persuaded that neither death nor life, nor angels nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing will have the power to separate us from the love of God that is in Christ Jesus our Lord!**

God's plan is always in effect for us. Why did our Lord speak this sermon? In naming these violations of the Law, which we are all guilty of, our Lord is condemning the hypocrisy of the pharisees. They had no personal righteousness before God from their own works. Our Lord's purpose to show that we cannot be justified by the Law. This is the underlying purpose of the Sermon on the Mount. These things are not to make people feel guilty, but

to view the solution and to understand the faithfulness of God. Do not be discouraged because of your own failures in any area. This is a warning to all of us.

This is to make us see the clothes that we have put on. Leave hypocrisy and guilt behind. Drive on to the high calling of God; looking ahead. We all have failures, which are overcome by rebound and the various spiritual skills.

Now the sermon, Jesus is addressing one more area of nakedness and of all mankind. We know what it means to be naked; that is how Adam and the woman discovered sin. This is one more way of recognizing the need of all mankind.

The pharisees were really into oaths; oaths were contracts; their word was their bond. They used God's name in order to substantiate these oaths.

Matthew 5:33 "Again you have heard that it was said to those of old, 'You shall not swear falsely [make false vows], but shall perform to the Lord what you have sworn.'

Matthew 5:34 But I say to you, Do not take an oath at all, either by heaven, for it is the throne of God,

Matthew 5:35 or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King.

Matthew 5:36 And do not take an oath by your head, for you cannot make one hair white or black.

Matthew 5:37 Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil.

Do not swear in the name of God to a lie. Give a yes or no, when the answer is yes or no. This is to be done apart from deception. People take oaths to affirm the truth of the words that they speak. Lies are destructive and they are destructive to our souls.

There Are 4 Categories of Taking the Lord's Name in Vain

1. An irreverent use of His name; we should not use God's name to damn a person or anyone else. There is a pastor who has damned our nation which is a capitalist nation. Such an oath should not have been made. Another is to use the name of Jesus Christ as an expletive to underscore, to make a strong statement.
2. The light and frivolous use of the Lord's name. "I swear to God" or "Oh my God." Most of this is usually just unconscious slang. This is taking His name in vain.
3. A prohibited oath is to break a vow in the name of God. The marriage oath using the name of God. That is a legitimate oath. When you say, "I do" you are consenting to a binding vow or oath. This reflects the importance of the divine institution which goes back to the first two people that God made. This vow is spoken to God and through God, as well as to one another.

4. Bringing false testimony to a court of law. What does anyone say? "I swear to tell the whole truth and nothing but the truth, so help me God." You are swearing before the court and before God. We take such oaths so lightly, but God takes them seriously. We are standing upon the character of God; we are reflecting the character of God.

So, why does the Lord speak of this approach? The pharisees were filled with legalese and legal mumbo jumbo; they continually skirted the spirit of the law. They could find loopholes in the law and exploited these loopholes. They would repeat falsehoods under oath. The way it may sound, they were swearing to a lie. They would be familiar with the phrase, "It depends upon what the meaning of *is*, is."

What was true today, might not be true tomorrow; the relative truth angle. Relative truth bends the truth in order to justify falsehood. Truth is whatever I want it to be. They chose to interpret the lie as truth; and they made the lie truth in their own eyes. Then they could legitimately swear to it. They thought that they were outsmarting the law. But they could not outsmart God. His law is absolute. Sin is sin. There are no loopholes to it. That is exactly what the Lord Jesus Christ was pointing out. Working the lie into shades of truth or covering the lie with shades of truth.

Our own government lives on false truth. Politicians make up promises that they do not keep; and those which they cannot keep; and they know that they cannot keep these promises when they swear to these promises. "I intend to keep this promise." They can swear to falsehoods and not be called liars unless they are.

Before God, you do not get away with such things. With people, we might get away with such falsehoods.

So our Lord introduces the proper way to understand false oaths. The pharisees claimed the truth, but they are liars. Ex. 27 Lev. Deut. 6;3

Matthew 5:33 **"Again you have heard that it was said to those of old, 'You shall not swear falsely [make false vows], but shall perform to the Lord what you have sworn.'**

You must fulfill your vows to the Lord. You make these oaths and vows; do not be a politician; do not be a lawyer; do not be a pharisee. If you make a vow, follow through; and if you don't, then that is a lie. This is an application of living your life before the Lord. So many Christians think that they must make vows before the Lord and do whatever in order to be a good Christian. When you express faith alone in Christ alone, that is your vow. You do not need a re-dedication to purity and salvation. You do not need to be reconfirmed. You do not need to go back to the beginning. You believe in Jesus Christ one time. Your work given to the Lord is your bond and you therefore must live up to it.

The unspoken promise that we make at salvation, we make our lives according to salvation as found in the Bible. What goes with this is a spiritual life. When you believe in Christ, you have also agreed to live the spiritual life. That glorifies the Lord Jesus Christ. We are

listening to Bobby with the intent of fulfilling that promise to God. Reversionism is merely breaking the vow. Carnality is just breaking the vow. The promise means, keep on moving in the spiritual life. God has saved us in the Christian life. That is our obligation to live the Christian life. Many people do not want to accept Jesus Christ because they may have to go to church. That interferes with their lifestyle. Reject Christ because you do not want to live the greatest life in this world. But that is where we are; we have taken an oath to live the spiritual life. We have no other choice.

However, remember, it is the best. Why not take it? Why not fulfill this vow? Just live up to your word. The more truth you know, the more truth that there is in your soul.

Lesson #0294

Matt. 5: Life of Christ

7/11/2012 Wed

This is an important prohibition. It is found several times in the Old Testament. Ex. 20:3 Ex. 20:7; Lev. 19:12; Num. 30:2–16

Vows and Salvation

1. Taking a vow is a part of living your life before the Lord.
2. You take a vow to follow the Lord the moment that you express faith alone in Christ alone.
3. You do not need a verbal dedication. So many churches demand that you make a verbal dedication; but this is done when you believe in Jesus Christ.
4. When you believe in Christ, it carries an obligation.
5. When you break your vow, you have moved into the area of reversionism.
6. You can be in carnality from time to time, but the vow is broken when you fail to advance in reversionism.
7. The Christian life is all about keeping that vow. It is execution of divine viewpoint mandates and metabolizing Bible doctrine; after salvation, what?
8. That is what you have committed to as a believer in Jesus Christ. Some say that you must commit your life to Christ, and they are thinking about salvation. The Christian life is finding out what the vow actually means. You must learn it and then fulfill it.
9. The unspoken promise at salvation is this, to live your life according to the doctrines of the Bible. The idea is to live the spiritual life. You do not realize the vow that you have taken, but you will.

That pharisees are sure that they have kept these vows; that they have not taken the Lord's name in vain. The pharisees took many, many oaths. Did they not have to swear to truthfulness? However, they made allowances for themselves and for others.

They often used legal technicalities and legalese to get around the plain truth of these mandates as if there are loopholes in God's Law. Finding loopholes means that you are going out on a limb. The pharisees were great at doing this. They laid out minute rules which were loopholes. They defined what was an acceptable oath and what was not. They

defined the simple statute. Whatever they did not define, they kept it. Legal mumbo-jumbo.

Matthew 5:33 "Again you have heard that it was said to those of old, 'You shall not swear falsely [make false vows], but shall perform to the Lord what you have sworn.'

Jesus is going to explain to them just how guilty they are of perjury. Jesus tells them to not make any oaths. These pharisees made lots of oaths by heaven. They could say, when they violated the oath, they would say, "I did not use the Lord's name; so I have not broken a vow to Him."

When they made these vows, they could get out of them because they were not swearing by God. They broke the law concerning oaths on a regular basis. Jesus is exposing their hypocrisy and legalism.

Matthew 5:34 But I say to you, Do not take an oath at all, either by heaven, for it is the throne of God,

He warns them not to make an oath by the earth, which is God's footstool. How does this footstool terminology connect? We must understand a whole concept of doctrine, which is operation footstool. Jesus Christ defeats all of His enemies and He rules over this earth. The earth becomes Jesus' throne as well. Jesus is covering all of the bases. He is not letting them get away with anything.

Footstool is an idiom. Everyone in that part of the world understood that word footstool. We understand this as propping up our feet on a footstool. But then, this was understood as a military victory and this reflected a Roman military custom. This was a part of Roman conquest. The Romans were a short people. When they conquered the barbarians, who were often tall. It was a moment to be commemorated. When they conquered them, Cæsar would order them to find the tallest Barbarian remaining alive. He would be slapped down, and a Roman flag was put over him, and Cæsar would go to him and put his feet on him. This prisoner became the footstool of Rome and all of the soldiers would cheer.

Psalms 110:1 A Psalm of David. A declaration of Jehovah to my Lord: Sit at My right hand, until I place Your enemies as Your footstool. This is a conquest. It is David writing this, but this is David's greater Son Who is in view here.

Heb. 10:12–14 But He, offering but one sacrifice for sins, "sat down" in perpetuity "at the right hand" of God, from then on expecting "until His enemies are placed as a footstool" of His feet. Psa. 110:1 For by one offering He has perfected in perpetuity the ones being sanctified.

This is the future conquest of Christ over His enemies, and all of them are subjugated to Him.

Operation Footstool and What it Means

1. Operation Footstool will begin when the Lord returns at the 2nd advent. It continues throughout the dispensation of the Millennium.
2. Christ will win a massive victory over the world enemies of Israel. This is the battle of Armageddon. The enemies surrounding the Jews are ready to destroy them, and the Lord returns and wipes them all out. He kills every one of them. That begins operation footstool. Satan and the angels will be incarcerated in Tartarus, which is one of the chambers of Hades.
3. Then the Lord Jesus Christ will establish His kingdom on earth. He is the ruler of Israel; the King of Kings and Lord of Lords. He has made His enemies a footstool right here.
4. He will reign for 1000 years of peaceful environment. At the end of that 1000 years, Satan will be released and he will initiate the Gogand Magog revolution.
5. Tartarus is not the Lake of Fire designed for Satan and his angels.
6. He will once and for all be defeated, and Psalm 110:1 is fulfilled when Satan is thrown into the Lake of Fire.
7. Then there is the judgment of the Great White Throne.
8. Satan and his angels are forever removed; forever subdued; forever conquered.
9. At the end of human history all of Christ's enemies will be made His footstool.
10. The enemies will, in effect, lie prostrate before our Lord. They will be in the Lake of Fire from which they will never be extracted.

The Wrongheadedness of the Pharisees and Their Oaths

1. The pharisees were swearing oaths by the footstool and by the power of God in this way.
2. They were swearing by God.
3. They were swearing by the certainty of Christ conquering all of His enemies. The pharisees are expecting a Messiah; but they expected that the Messiah would come and destroy the Romans. They are expecting this sort of Messiah to stand before them and lead them; but they are the footstool. They were swearing by their own demise.
4. They were swearing a false oath by the Messiah Who was standing right before them.
5. In this oath, they were also placing a curse on themselves. When you take a vow and don't fulfill it; and Jesus said, "When you take a vow, you must fulfill it." They were cursing themselves by taking a false vow. This told them just how lost they were. Their hypocrisy and their foolishness by these false works.
6. Swearing by the earth is swearing by the throne of the Messiah.
7. Obviously, the pharisees were not keeping the Law just as they claimed. They were constantly breaking Ex. 20:7.

Why They Were Not to Swear by Jerusalem

1. Jerusalem is the city of the Great King.

2. The Great King is the Great Son of David. Many prophecies of the Old Testament spoke of David.
3. Jesus Christ will rule forever on the throne of David. Swearing by the city is swearing by the ruler of that city.

Legalism is built on hypocrisy.

Matthew 5:35 **or by the earth, for it is his footstool, or by Jerusalem for it is the city of the great King.**

You cannot even take an oath by your own head; because you do not have enough power to change a single hair on your head. This is swearing by your own person; swearing by your own notion of yourself. You are swearing by the integrity of yourself. This is also being prohibited right here.

What Do Oaths Mean?

1. One's promise is not stronger than one's character; and the pharisees were lacking in character. This is something to note with a person. Caveat emptor.
2. Our Lord is slapping the pharisees hypocrisy. One pharisee was turned around by Jesus. This was a back-handed way of witnessing to these people.
- 3.
4. Christ insists that, whatever a man swears by is related to God in some way.
5. If you swear an oath, you had better fulfill it. It is before God. When you go to a court of Law, you swear to tell the truth, the whole truth.

No oath can change one hair on their head; so what good is your oath?

Matthew 5:36 **And do not take an oath by your head, for you cannot make one hair white or black.**

Then Jesus makes a very appropriate statement; and it is the opposite of what the pharisees were doing. Perhaps this was related to the extensive interpretations they gave to the Old Testament.

Matthew 5:37 **Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil.**

Lesson #none

Matt. 5: Life of Christ

7/12/2012 Thurs

Under the Weather cancellation

Lesson #0295

Matt. 5:37–38 Life of Christ

7/15/2012 1Sunday

Most people think about the beatitudes when it comes to the Sermon on the Mount. The lengthiest subject concerns the Mosaic Law. Jesus spends the most time explaining what

the Mosaic Law and He relates it to legalism. He expanded the Law from murder to mental murder; from adultery to mental adultery. But He also narrowed the legitimate grounds for divorce to adultery only, in this context. He has addressed all of these issues and more. The pharisees and the rabbis all claimed righteousness by keeping the Law, and Jesus showed that they were the worst violators of the Law. Our Lord exposed their legalism. He also taught His disciples the evils of religion and the legalism involved in religion. Most importantly, He revealed the legalism of the religious Jews and He promoted the grace of God through Himself.

The religious types would swear oaths all the time, but they would swear by Jerusalem or by their own heads or by whatever. Jesus showed that these oaths also took the Lord's name in vain and they could not be fulfilled. The pharisees were caught in their own trap of legalism. Jesus stripped them down and showed them for what they were. He did it by using His Own Law.

Matthew 5:33 "Again you have heard that it was said to those of old, 'You shall not swear falsely [make false vows], but shall perform to the Lord what you have sworn.'

Matthew 5:34 But I say to you, Do not take an oath at all, either by heaven, for it is the throne of God,

Matthew 5:35 or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King.

Matthew 5:36 And do not take an oath by your head, for you cannot make one hair white or black.

Then Jesus issues an appropriate caution. His point is, in the context of oaths; *why do you need an oath if all you are supposed to do is speak the truth*. The oath simply affirms the importance of truthfulness. You mean what you say, no matter what the consequences. You do not obfuscate. You do not distort or muddle your words. What you say ought not to be open to several interpretations. The pharisees thrived on semantic loopholes; they were always finding a loophole in the Law.

Truthfulness means trust, which is important in all of our personal relationships and all of our corporate relationships. Our integrity shows up in the words that we speak. If we have integrity of soul, then it transfers to what you say. Any falsehood is evil. This is quite simple. It is a very straightforward verse.

Swearing by anything adds no good intentions when there are none to begin with. If your words are dishonest to begin with, then your oaths are meaningless. You do not have to say, "I swear to...." when you are giving testimony.

Matthew 5:37 Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil.

Next topic:

Matt. 5:38 **You have heard that it was said: "An eye for an eye, and a tooth for a tooth;"** Ex. 21:24
Lev. 24:20 Deut. 19:21

The Law of Just Compensation—Lex Talionis

1. Any injury or death to an individual by another person would be repaid to the injured person in kind.
2. Anyone who suffered injury or loss has the right to claim.
3. The nature of the repayment was limited to exact compensation for the injury. It was a 1 to 1 relationship. When someone causes the loss, they repay the loss.
4. Ex. 21:20–21 gives us several examples for this. In the case of a capital crime, capital punishment was the expected result.
5. This statute of the Law from a divine viewpoint, which is God's law and lex talionis is from God. This was never about personal revenge or physical retribution.
6. Why was this statute in the Mosaic Law? This was written to protect life and property in society. It was written for protection and not for revenge. The principle of this law is alive and well today.
7. God proclaimed this law as necessary in order to regulate human behavior. That is what all the Law is about. This recognizes that there is human depravity.
8. This law made people think twice about their actions toward others. The law would require you to pay back in kind. This was the teeth of the law. Just penalties meted out for wrong actions. There was none of this, stubbing your toe on someone else's property and then you can sue for a million dollars. That was not a part of the Mosaic Law. The excessive compensation for minor pain and suffering would be prohibited under this law. There was no tort reform necessary in Israel if the Mosaic Law was followed.

The book *The Origin of Life* has this as a topic.

Lex Talionis Was Not for Personal Vengeance

1. The legal code of Israel was never about vengeance or a reckoning.
2. This statute demanded fair and just compensation for injury or loss, including the loss of life. There was no provision in the Mosaic Law for bankruptcy; you paid what you owed. You could pay someone back through indentured servitude. We may think of this as cruel and unusual punishment; but that was the way it was handled. You must repay your debts. Every seven years was the year of jubilee when debts were forgiven. There was no such thing as usury in Israel. You could not make money off of other people when making a loan. This was God's Law for His people.
3. Lex talionis did not allow for vengeance seeking or taking or personal retaliation or retribution outside the boundaries of the Law. Feuds and vendettas were not allowed.
4. Personalized revenge for wrongdoing was prohibited. The pharisees took vengeance on others and got around the spirit of the law and the just compensation of the law by reinterpreting it. They expanded the limits of compensation of the law. You can financially destroy someone by claiming exorbitant payments for pain and

suffering. Sometimes you can shoot someone for being attacked or for protecting your property, and the criminal can sue you or by his relatives for huge amounts of money. Also, there is the cost of defending yourself in court. Not just but it happens. You can sue anyone for anything, no matter how trivial.

The pharisees would demand extensive amounts of money for offenses; they were the legal and religious leaders of Israel. They were corrupt in their application of the Law. What they did is, they rewrote the Mosaic Law to benefit themselves. The money changers charged people to come into the Temple to worship.

Jesus is now explaining this overzealous application of this law.

Matt. 5:38 **You have heard that it was said: "An eye for an eye, and a tooth for a tooth;"** Ex. 21:24
Lev. 24:20 Deut. 19:21

Lesson #0296

Matt. 5:38 Life of Christ

7/15/2012 2Sunday

Lex tallionis, the law of retribution.

Matt. 5:38 **You have heard that it was said: "An eye for an eye, and a tooth for a tooth;"** Ex. 21:24
Lev. 24:20 Deut. 19:21

When our Lord spoke, His audience understood exactly what He was talking about. They had studied this.

The passages which are coming up and the most misunderstood passages in the entire Bible. The *turn the other cheek* passage.

Jesus is refuting the legalistic pharisees. No one violated the Mosaic Law like the pharisees. No one was more hypocritical about the Law than the pharisees. They were loophole and interpreting masters. The spirit of the Law were constantly violated. The same thing is true of our constitution, and many things are interpreted in the light of one's political beliefs.

We are ruled by law and we must have lawyers and courts to sort out the law. They are the guardians of law; when you need a lawyer, they are necessary. Sometimes the law gets out of hand, and the woman of justice has one or both eyes open.

The disciples would never forget from this time on the hypocrisy of the pharisees. The pharisees understood this to be retaliation or vengeance. The disciples learned the wonders of grace and contrasted this to the pharisaical lessons of legalism. It was vengeance for them to break someone monetarily for some perceived wrong. There was never a more unjust or unrighteous distortion that the pharisees were known for.

Jesus mentions this, in part to properly interpret this; but He also wants to show the difference between grace and legalism. Christ now attacks the perversion of the law.

Electricity cut off at 11:34.

Matt. 5:38 **You have heard that it was said: "An eye for an eye, and a tooth for a tooth;"** Ex. 21:24
Lev. 24:20 Deut. 19:21

Lesson #0297

Matt. 5: Life of Christ

7/18/2012 Wed

Matt. 5:38 **You have heard that it was said: "An eye for an eye, and a tooth for a tooth;"** Ex. 21:24
Lev. 24:20 Deut. 19:21

One of the most well-known tenets is *an eye for an eye; a tooth for a tooth*. The idea is, justice. There were limitations. There were no torte problems. There was an exact compensation based upon the law for injury. There was no sanctioning of retaliation or personal vengeance. A life for a life is capital punishment. There was a penalty in proportion to the severity of the crime committed.

An Eye for an Eye; a Tooth for a Tooth; a Life for a Life

1. This was a necessary law, very necessary, to regulate human behavior. This was to regulate the human race with a sin nature.
2. This was designed to protect private property and life. This affirms the right to personal property. This precludes Marxism and socialism right here.
3. This portion of the Law was a deterrent to property damage and to criminal behavior. How do you know that capital punishment has deterred something? How do you count that if someone just doesn't do it. There are many who do not commit a crime because they are afraid of the punishment.

The pharisees had a faulty interpretation of this verse, based on their corruption. They always manipulated the Law to their own advantage. They really had a field day with this passage. They would demand compensation based upon their over-zealous interpretation of the Law. They adjusted this to improve upon their economic compensation. They were experts in the Law and they were involved in the judging and interpretation. This was a great corruption and very lucrative for the pharisees.

This is all about impersonal love.

Matt. 5:39 **but I say to you, Do not resist the evil; but whoever strikes you on the right cheek, turn the other to him also.**

Our natural reaction is to punch the other person out.

Matt. 5:40 **And to him desiring to sue you, and to take your tunic, allow him also to have the coat.**

Lawyers like this.

Matt. 5:41 **And whoever shall compel you to go one mile, go two with him.**

Matt. 5:42 **He asking you to give, and he wishing to borrow from you, do not turn away.**

And give money out as fast as you can.

There is a general statement of grace and impersonal love in v. 39 with some examples of application of v. 39.

Matt. 5:39 **but I say to you, Do not resist the evil; but whoever strikes you on the right cheek, turn the other to him also.**

Can you imagine God saying, "Do not resist evil?" Are we not involved in the Angelic Conflict; and isn't evil the policy of Satan. Okay, if we don't resist it. But Eph. 6:13 **Because of this, take up all of the armor of God that you may be able to resist in the evil day, and having worked out all things, to stand. Then stand firm, "having girded your loins about with truth" and having put "on the breastplate of righteousness,"** Isa. 11:5; 59:17

Satan's schemes began in the garden with the woman. Our struggle is not against flesh and flood, but it is against the spiritual forces of wickedness in heavenly places. Eph. 6:11–12 **Put on all the armor of God, for you to be able to stand against the wiles of the Devil, because wrestling against flesh and blood is not to us, but against the rulers, against the authorities, against the world's rulers, of the darkness of this age, against the spiritual powers of evil in the heavenlies.**

Doctrine is necessary so that we can resist the devil and his policy of evil in the unseen war. That is a resistance. So Jesus is saying, "Do not resist human injustice."

You Mean We Do Not Resist Evil?

1. Not resisting human injustice demonstrates to the world the spiritual life and divine good. How else are they able to learn what God offers to us. Our natural reaction is to fight injustice with everything that we have.
2. If we resist human injustice, that is a defeat for any human antagonist. The spiritual life is the defeat for the human antagonist.
3. It requires using the spiritual life, which is always more important. Injustice and we also have the spiritual life. Do we resist this in our own power? Which will be more effective. Jesus is not saying do not resist evil; He is saying do not resist injustice or evil in your own human power.
4. The method of defeat is what is key. Do we physically resist or not. This is what Jesus is speaking of in this context.

Anthistimi in this context means *to oppose a person to his face*. In other words, get in his face. That is confrontation; blow for blow, a slap for a slap. That is what the pharisees would say that they do. This is some form of verbal or physical opposition. That is what

is precluded here. Fist fights, gun fights, duels, gossip, mental murder, running the other person down. How does this non-resistance apply?

What about the corporate level? No greater example than a court or a country that is unjust. Do we let evil overtake and destroy our nation?

This does not mean that you cannot politic against a candidate that has no principles whose ideology is anti-biblical. This does not mean that you cannot go to war against evil nations.

What Is Not Included Here?

1. This does not promote submission to the devil.
2. Neither does Matt. 5:39 promote pacifism. A number of sects use this passage to be pacifists. Quakers, Amish, Jehovah's Witnesses.
3. It does not connote submission to crime of any time.
4. National self-defense is legitimate. Going to war as a member of your country's military is legitimate.

Matt. 5:39 **but I say to you, Do not resist the evil; but whoever strikes you on the right cheek, turn the other to him also.**

So What Does it Mean?

1. This is an evil person with whom you have a personal relationship.
2. This is properly applied to personal circumstances where someone wants to do you harm.

Here Is What it Means

1. You do not try to solve evil with vengeance or personal retaliation.
2. Two wrongs don't make a right. Your retaliation is not made right.
3. You cannot take comfort in vengeance; it never satisfies.
4. It never provides the results that you want. It is the opposite. It invites more retaliation. Injustice begets injustice; retaliation begets retaliation.
5. The best way to resist evil is to put doctrine in your soul and live it.

If you do decide to retaliate, do not expect God to be in it. God does not approve of taking matters into your own hands, such that it is not a part of His plan. The pharisees take matters into their own hands; they misuse the Law for their own personal benefit. You do not use injustice to resist injustice.

Rom. 12:18–9 If possible, from you being in peace with all men; not avenging yourselves, beloved, but giving place to wrath, for it has been written, "Vengeance is Mine," "I will repay," says the Lord. Deut. 32:35 Then "if one hostile to you hungers, feed him; if he

thirsts, give him drink; for doing this you will heap coals of fire on his head." Prov. 25:21, 22

What Do You Do?

1. God's justice is sufficient. When you are taken to court, you have every right to defend yourself
2. Only God's justice is perfect justice in this world. You cannot approach His perfect justice.
3. All of your schemes to get back at someone amount to futility. We have God; we have the greatest resistance of all.
4. Rom. 12:19 teaches the faith-rest technique. Place retaliation in the hands of the Lord. We do not have to resist. How relaxing and peaceful is our soul when we do that. Getting back at someone can consume you. The greatest resource of all you lose. Leave room for God's wrath. Get out of the way.
5. God knows all of the facts; we do not. God knows where justice lies; and He knows if we are unjust or not. Many times, we do not see ourselves in that way. That is not impersonal love. Impersonal love means that we can stand back, relax, and have peace in our souls.
6. God's justice is never biased; it is never unrighteous, and it is never unfair to anyone, included us. God gives exactly what is necessary. His justice is justice. We have our own idea as to what the justice of God ought to do on our behalf. I'll step aside, and here is what I think You ought to do. We are trying to set the standard of God's justice. God will never do what we think He is going to do; often when He does, it is just coincidence. What God does is much more than we could command Him to do.
7. The justice that He metes out is perfect justice.

This is why we do not have to resist evil in this context. Life is way too short to become involved in personal vendettas against people who treat you unscrupulously. It just escalates. In the midst of injustice, you focus on the doctrinal rationale. Do not take up continuing injustice; control your emotions.

A Rationale

1. God's justice still abides. It never goes away. It works for us every moment. It never departs. God never allows us to leave His mind.
2. What seems to be an endless stream of injustice is being dealt with by Him. This injustice seems to never end. So get out of the way.
3. His justice is not immediately evident to us as we would wish. This is why we need to have a rationale. We are impatient and we want to see God's justice work against them. God's justice is working for the whole circumstance. We might need a lesson as well. We need to apply impersonal love.
4. You do not get to feel; you do not get to see the other person's pain and enjoy it.
5. Please use this over and over. Know that His justice is being accomplished much better than any retaliation on His part.

6. Remember, God has a plan and that plan unfolds for us in adversity and in injustice. God has not deserted us. His plan is unfolding for us.
7. There is great spiritual advance when applying doctrine in adversity and in injustice. We are accelerating our advance if we can apply impersonal love under these conditions.
8. When you apply impersonal love, confidence in the Lord increases. The results will be certain.
9. The impersonal love that we utilize works for comfort and contentment in our soul. The greatest problem solving device for personal circumstances from one person to another; unscrupulous people, whatever you can think of what people do that is antagonistic to you, and realize that there is nothing that you can do to fix it on your own. Let God take care of it.

Lesson #0298

Matt. 5: Life of Christ

7/19/2012 Thurs

Bobby is trying to get across to us just how important impersonal love is. We are dealing with institutions and people who are difficult to deal with, and sometimes it is difficult to figure out where to draw a line. When in doubt, use impersonal love. Jesus will make it clear just how far this concept extends.

If you decide, "I am going to hate this person, no matter what; and I will always hate this person;" and you will never experience any improvement.

The pharisees of corrupted the phrase found in v. 38. This statute is to regulate human behavior and the pharisees have completely distorted it; they have distorted one of the most fundamental concepts there is.

Matt. 5:38 **You have heard that it was said: "An eye for an eye, and a tooth for a tooth;"** Ex. 21:24
Lev. 24:20 Deut. 19:21

Matt. 5:39 **but I say to you, Do not resist the evil; but whoever strikes you on the right cheek, turn the other to him also.**

Jesus says something which is so baffling. He does not say to bring these evil men down; when law is disregarded and tyranny comes closer and closer, and we want to become freedom fighters. But Jesus says, "**Do not resist the evil [person].**" The key word is *evil*; and the person we are dealing with is evil. We have all kinds of conflicts in life, and not every person we come across is involved in evil deeds. What we must understand is, resistance to evil is not reciprocating in kind, which is returning evil for evil. Instead of the believer's defense against those who oppose you. Stack up our ability to resist evil as compared to God's ability to resist evil. That is the real point here. Does this mean you cannot defend yourself, say in the commission of a crime or you are unjustly dragged into court. Christ is not commending us to roll over like a puppy. We are not a punching bag. This is a presentation of impersonal love as over and against evil. This is revenge motivation, which escalates evil. This is an endless spiral of evil taking revenge against

evil. Resisting such evil is futile, and there is no such future for the believer in the Lord Jesus Christ.

This is what Jesus offers as the way to deal with evil. We depend upon Jesus power, and Jesus always used doctrine against the pharisees; He spoke the truth and let the chips fall where they may. Humanistic solutions would have been to hide out in the hills, or to organize a band of black ops, and strike the pharisees. All of the injustice that this world can throw against all of us; we face injustice after injustice. Injustice is the name of Satan's policy. How do we combat it? Beat the air with our fists?

Jesus begins with the general principle and then elaborates on it. The idea is to avoid face to face clashes where we return evil for evil. Our evil is relying on anything but impersonal love. Do not try to solve the problem of injustice with vengeance. Impersonal love must be applied to all circumstances. Impersonal love is required in every conflict where mental attitude sins may be possible.

Impersonal Love Rationale

1. We must recall in the face of injustice that God's justice still abides and works for us in the conflict. This is relaxing; we are being pummeled with injustice and we want to strike back. And we know that God's justice is still here. There is injustice in people, high places and in institutions. There are a lot of humanistic ways to do that. We may not know exactly how it is working, but it does.
2. He deals with injustice and evil on our behalf, even if we don't know what He is doing. God knows all of the facts and His justice knows exactly how to deal with injustice.
3. Our resistance to that evil is much less effective than what God accomplishes for us. The battle is the Lord's, which is true every time. That is a simple rationale.

Therefore, we relax with impersonal love; we do not get wrapped up with injustice. Do not get ready to resist evil with evil. Otherwise, we will wallow with futility. Our antagonist has a few things to learn from the justice of God. It is not about striking them dead and vindicating ourselves. It works on that other person.

We don't decide, "Let God do His thing and I will do mine; we will work on this guy from both sides." Wrong. Do not lower yourself to the level of your antagonist. If you cannot use impersonal love, your spiritual life will revert. If you are deep in mental attitude sins, then your spiritual life does not work. If you do not use impersonal love, then you have no spiritual life.

Another application to politics and government. Take no vengeance against those outside the law against evil leaders. There is a desire to do this is overwhelming. The assassination of a leader is a crime. Now, such people can be legally prosecuted, but not attacked. We do not become a vigilante and take up arms and live in the hills. Render unto Cæsar what is Caesar's. We must be ruled by law. It is a matter of the laws of divine establishment. We are allowed to be ruled by law even if our leaders do not. We are ruled

by even a higher law. Law is a part of divine institution #4, which is nationalism. God's laws of divine establishment include obedience to the law of the land. God forbid that we end up in the fifth cycle of discipline, but that is God's decision. He knows all of the facts. He knows whether we will respond.

If we as believers are not advancing spiritually, we are working against our own nation. We are detrimental to our nation.

This context is to individual relationships; this is not the Angelic Conflict here or is it between nations. Each example that follows is intensely personal, defined for our own life.

2nd half of Matt. 5:39. The inference here is, you get popped on one side of the face, you turn them the other side. This requires great humility. This is the grace orientation of the spiritual life. Most imperatives reflect a command. This is the imperative of entreaty. This has the urgency of a request, but there is a lot of force behind it. An urgent appeal to live the spiritual life and to apply the doctrine of impersonal love to those who oppose you. This is exactly what Jesus will do with His enemies. This is what He did on the cross, in the face of the greatest injustice there ever was. He turned this great injustice into our salvation. Jesus showed impersonal love even toward those who would put Him to death. That is the extent to which this goes. This is a part of the spiritual life that He pioneered. He used the same assets that we have today. Would He say, "Turn the other cheek" if this was impossible?

Some people cite, "An eye for an eye" as a justification for retaliation. But this says, there is no retaliation. Jesus was beaten, spat upon, lied upon, and crucified. That is far worse than a slap.

We do not demand personal satisfaction. Impersonal love entreats us not to respond in kind.

Does this mean that we stand and take punch after punch until we are senseless or dead? There is a right of self-defense; but you do not start anything or resort to insults or retaliation. Even when there is physical harm, you do not hold a grudge. Many a believer has been persecuted. Impersonal love is the problem solving device. This same attitude is certainly true when we come to v. 40.

Matt. 5:39 **but I say to you, Do not resist the evil; but whoever strikes you on the right cheek, turn the other to him also.**

Matt. 5:40 **And to him desiring to sue you, and to take your tunic, allow him also to have the coat.**

Then we move to material things; money and property. When people talk about taking your money and property, and now it is the wallet. But, if you are taken to court and they take your shirt, then give them your coat as well. These are analogies. "Give them the shirt off your back" means to help someone financially, even if it is difficult to do.

“It’s only money,” is the way to look at it. Bob said, “If money can solve a problem, then there is no problem.” There are many examples of this. How many times are their families who fight over the inheritance of one’s siblings. This happens all of the time. The family goes to war over money. No impersonal love means, we go to court. You pay \$100,000 is enough; or give them more if they want it. In inheritance, you give them whatever they request. Sit down at the table and reconcile it, and give your shirt and coat as well, if necessary.

You must maintain an attitude free of mental attitude sins. It is only money. Bobby has seen a few circumstances where they are told, “Take it all” and suddenly, they become equitable.

There are many areas in life where money is a problem and people are fighting over finances. Never more true than in a situation of divorce. People fight over everything, including the goldfish.

In a divorce, you sit down and tell them, “Take whatever you want.” Sometimes, when you show some impersonal love, you may not get divorced in the first place. Sometimes showing impersonal love can solve all kinds of problems. There are many examples that Bobby could give.

Do you give away all of your assets so that you are completely impoverished? Notice that Jesus did not say pants. This is about an attitude of grace orientation.

Matt. 5:40 **And to him desiring to sue you, and to take your tunic, allow him also to have the coat.**

Matt. 5:41 **And whoever shall compel you to go one mile, go two with him.**

Matt. 5:42 **He asking you to give, and he wishing to borrow from you, do not turn away.**

Lesson #0299 Matt. 5:39 Life of Christ impersonal love 7/22/2012 1Sun

We are going to cover a doctrine that is critical to any relationship in life, which I suppose it is impersonal love. For some, it will be a review, for others, a revelation.

We have begun to grasp the understand that Jesus Christ is referring to impersonal love. Of course there is a relationship between two people and love is very, very personal. These verses, like no other, contain illustrations straight from the mouth of Jesus Christ.

Many of you may not understand what impersonal love is. So, Bobby will fill us in on this doctrine. When this doctrine was taught, it was a breakthrough of what love really is.

Because of impersonal love, you can turn the other cheek; you can give the shirt and cloak off of your back to someone who is suing you. Then there is the one of giving money to someone in need, without a hope of a return. These are all difficult actions, but so many believers give these lip service. One might appear to turn the other cheek, but, in the end,

he will get them. However, in this passage, these are the real actions of a person who is applying impersonal love.

These actions are not hardships in our lives. The greatest adversities in life, we can weather with true peace and tranquility in our soul.

The Doctrine of Impersonal Love

This is the single most important doctrine in the Bible for interpersonal relationships.

1. Definition: this is an unconditional, non-emotional mental attitude. We think of love too often of what we do for someone or what we get from someone. All actions are a result of this mental attitude. This depends upon the integrity and virtue of the subject. It does not depend upon the merit of the object. Impersonal love depends entirely upon us and on no one else. All other love depends upon the other person as they relate to us. Impersonal love depends entirely upon us.
 - a. "I impersonally love you." In this phrase, it is simple. Subject, verb, object and an adverb. It is one whose mental attitude bestows impersonal love. *You* is the recipient of this love. This is not a two-way street. It is dependent upon the virtue of the subject. The integrity of the subject and not the activity of the object. It depends upon us and our own virtue. The virtue or lack of virtue in the object is not at issue.
 - b. This is the same type of love that God demonstrates to us, who can do nothing to earn His love. God so loved the world is impersonal love. We do not earn or deserve that, and we are very unlovely to God. We can do nothing to earn God's love.
 - c. "I personally love you." The object of your love has done something or is something which attracts us. The object is attractive. Bobby pulls out a chart from the book on love. Impersonal love emphasizes the subject "I" and personal love emphasizes the object of love. Impersonal love demands integrity in the subject, which is developed from Bible doctrine in the soul of the believer. Personal love demands personal qualities in the object that you find attractive. You may be aware of a person that is the recipient of your impersonal love. Personal love requires personal contact and personal contact.
 - d. Mankind is undeserving. In order for God to love mankind, He must exercise impersonal love. Bobby's dog has unconditional love for Bobby. Bobby has many shortcomings and his dog doesn't care.
 - e. Personal love is conditional and is limited to those who are attractive to you. You control this entirely. It depends upon your virtue. Personal love is virtue dependent; it depends upon the object and their attractiveness to you.
 - f. Impersonal love is as strong as Bible doctrine. Personal love is vulnerable; it is vulnerable to whims and emotions and to personalities and circumstances. You never know what will happen next. You show up after work and you have no idea what the spouse will be like.

- g. Impersonal love is mandatory. This is a mandate of Scripture. We are told to love your enemies; love our neighbors. Neighbors might be a friend or a loved one; that is stability.
- h. "I hate you." We mostly understand this. Hate demands something from the object and it means less virtue in the subject. Impersonal love is not mental murder. Hate is mental murder for someone else. The hate stems from the object. Hate and anger is how you react to someone else. Hate comes from their actions, not from yours.
- i. Impersonal love is inoperative apart from the functioning spiritual life. Rebound, filling of the Spirit, advance in the spiritual life; and this is what develops impersonal love. Impersonal love grows as doctrine grows in your soul. It is the continuous advance in the spiritual life.
2. The object of impersonal love can be anyone; friend, enemy, beautiful or ugly, tranquil or belligerent, appreciative or antagonistic. Impersonal love has nothing to do with the object. Can you say that you develop or increase in your impersonal love for someone who has done you harm.
3. Impersonal love never depends upon what the other person does or fails to do. That is such a departure from personal love. It is about your attitude toward Bible doctrine, not toward the other person. It depends upon the status of your spiritual life. It is how you apply doctrine to your relationship to people.
4. The only way that you can generate impersonal love is by the application of doctrine to relationships. There must be something in your soul beyond self-interest. Self-interest and attraction motivates personal love. You are attracted to someone and you want something from them. The believer with Bible doctrine is capable of impersonal love. It is not superficial, fleeting, a veneer, or phoney. Some people, when their personal love leaves town, they are off and running. Impersonal love does not gossip or malign. Impersonal love is the real thing when it comes to love. The mental attitude is best represented by the integrity of impersonal love. Personal love is at its best when impersonal love is applied. Whenever there is external conflict between persons with application of impersonal love, there is no conflict in the soul. There will be conflicts between people. Normally, when there is external conflict, there is internal conflict as well.
5. Impersonal love is the greatest indicator of the state of your soul and your spiritual maturity. What is in your soul. Is there great turmoil and fear and anger and hate? Or is there tranquility and peace in your soul? It is up to you. The impetus is on you and no one else. Impersonal love is the great problem solving device with you and the other person.

Matt. 5:39 **but I say to you, Do not resist the evil; but whoever strikes you on the right cheek, turn the other to him also.**

Matt. 5:40 **And to him desiring to sue you, and to take your tunic, allow him also to have the coat.**

Matt. 5:41 **And whoever shall compel you to go one mile, go two with him.**

Matt. 5:42 He asking you to give, and he wishing to borrow from you, do not turn away.

Matt. 5:43 You have heard that it was said, "You shall love your neighbor" and hate your enemy;
Lev. 19:18

Lesson #0300 Matt. 5:39 Life of Christ impersonal love 7/22/2012 2Sun

You know that, as a young person, that God has the right person for you and that you will have everything that you want in a person, Bobby is saying that is not the case. You never get exactly what you want. No personal love is perfect. There is conflict, difficulties, and all of those things that happen between two people. There are clashes and problems. This is why impersonal love is so critical. Impersonal love makes it all better. Even if there is no personal love present, impersonal love makes all relationships bearable.

You may like hating someone and you don't want to let go of that, but this does not work with your spiritual life. Without impersonal love, you have no true spiritual life. It is the spiritual life through which you develop impersonal love. So how does impersonal love function?

Bobby already spent a lot of time on impersonal love in 1Cor. 13. This is how it works in action.

How Impersonal Love Works in Action

1. The wrong reaction in a relationship can bring on all kinds of mental attitude sins. All of the external problems brings turmoil to your soul.
2. Impersonal love reciprocates, but not with mental attitude sins, but with courtesy, tolerance, graciousness toward the other person. Grace in action; grace in the face of hostility. Because of impersonal love, Jesus went to the cross. That was our Lord's attitude. He demonstrated all of those things; all of those attitudes and actions, and He demonstrated impersonal love every day of His life. He demonstrated impersonal love toward His enemies and His friends. We are here to learn the spiritual life through doctrine in our souls.
3. Impersonal love is characterized by a relaxed mental attitude. This is when facing the person or circumstances of injury and grievance and conflict and all of that. In the middle of that external turmoil is a relaxed mental attitude.
4. Mistreatment by others is inevitable. You will not cruise through this life without mistreatment. Get real. It is not going to happen. You will be mistreated on one level or another. Mistreatment by others is inevitable; but your reaction to them is optional. Your reaction is not emotional. The normal reaction is to have inflamed emotions and to react to them.
5. So impersonal love is a great benefit. Not just to the recipient of the love, but to you as well in adversity. This is because you have a relaxed mental attitude. Your soul is not in turmoil.

6. The recipient is treated with deference rather than in retaliation. The believer has a relaxed mental attitude about mistreatment. Imagine treating the worse person that you can think of with deference and respect.
7. If the object of impersonal love is one in which personal love is involved, then the affinity for the object, your relationship with that person is perpetuated and profoundly enriched with impersonal love. Personal love is conditional. You are vulnerable in a personal love relationship. What does that mean? How do they really feel? What is going on here? That personal love is perpetuated and enriched by impersonal love.

An obvious example is marriage. No marriage is perfect; far from it. None of them are perfect. You are in daily contact, so difficulties are inevitable. Some people think that the ideal marriage is to maintain separate residences. Children can be a part of this. Wait until there are disagreements about how to raise them and how to discipline them. Then, there is the restlessness with one or both spouses. Personal love cannot solve those problems. Personal love can even disappear. Bobby does not know how some people stay together without some sort of integrity. If I don't get what I want from my mate, I will get it from someone else. Totally self-interested and self-centered. Personal love will never last without impersonal love. It can never grow without impersonal love. Problems just fester and get worse. Counseling may help temporarily, but there must be a change of thinking. The only true counseling that helps is Bible doctrine in your soul. Impersonal love maintains and perpetuates the relationship because of who you are. You can only control your own thinking. You cannot control the thinking of the other person. Your thinking and impersonal love motivates the correct actions. It overrides the improper response in personal love. It maintains a relationship in hard times. You must not try when there are hard times. You must not try to control or to manipulate the other person. That is the great temptation. You want to mold them into what you want them to be. "I know he is not what I want, but I will train him." That is destructive to all relationships. It reduces the other person in your eyes and in your own eyes. If you can control and manipulate your spouse, you will not like what they become; nor will they like what they become. It breeds resistance and not reconciliation. That is what you will get from manipulating the other. If you want to have a great relationship, find someone with impersonal love in their souls. What happens when they become unattractive. What about those things they have hidden during your dating period that pop out after marriage? Without impersonal love, it will go downhill from there. If you cannot envision impersonal love, then leave. If Bobby is conducting a service and one or the other person runs out, that's fine with him. If you are married and you remember the "I do's" for better or for worse; then you need impersonal love to handle the adversities. Dealing with relationship adversity is key. Impersonal love increases the husband's leadership, and decreases the likelihood of negative reactions.

More Points

1. Impersonal love is not the avoidance of disagreement or conflict. No one loses their sin nature.

2. Impersonal love is a problem solving device; not a problem precluding device. Impersonal love really kicks in when things go downhill.
3. Impersonal love meets disagreement and conflict headon.
4. Impersonal love resolves conflict with conciliation, tolerance, graciousness and respect; and without mental attitude sins, like contempt, hatred and revenge-motivation.

Impersonal love for the husband requires leadership, which can be tough love, which involves composure but without explosions. Patience. Stand your ground when you are right, but stand it with a certain attitude. You love the children personally, but there are plenty of times when impersonal love is necessary.

More Points

1. Impersonal love requires a true change of attitude in the subject. You can only accomplish impersonal love with a change of attitude. This is not normal in the human race.
2. This is not about the other person changing. That is out of your control. It is about your change of thinking.
3. Problem resolution is not dependent upon the other person being coaxed, forced or manipulated into change. Passive-aggressive actions are counter-productive. "I'll manipulate you into getting what I want. Impersonal love emphasizes the subject and not the object. There are techniques for impersonal love. There are steps in impersonal love. As you grow spiritually, you develop impersonal love rationales.
4. Impersonal love applied is about your attitude and about your integrity in the face of mistreatment and persecution. You do not need impersonal love when everything is going along swimmingly.

You may say, "What do I get out of this? My adversary/partner gets all of the benefit." You get out of this the greatest blessings in life. With impersonal love, you do not have to spend your life in perpetual conflict. That is worth the price of admission. Your soul is not tortured with discontent with anguish or with stress. You can consistently demonstrate a relaxed mental attitude rather than an emotional reaction to every disappointment from another person. Such a reaction is inevitable. You will be disappointed. God is glorified because impersonal love is derived from His strength and not ours. The spiritual life increases impersonal love.

When the strength of your spiritual life handles your problem and you use impersonal love. You are at your weakest with the function of personal love.

2Cor. 12:10–11 **Because of this, I am pleased in weaknesses, in insults, in dire needs, in persecutions, in distresses, for the sake of Christ. For when I may be weak, then I am powerful. Boasting, I have become foolish. You compelled me. For I ought to be commended by you, for I lacked nothing of the highest apostles, even though I am nothing.**

Matt. 5:39 **but I say to you, Do not resist the evil; but whoever strikes you on the right cheek, turn the other to him also.**

If you are being sued, you are supposed to just give it to them.

Matt. 5:40 **And to him desiring to sue you, and to take your tunic, allow him also to have the coat.**

Or, we are to go the extra mile with someone.

Matt. 5:41 **And whoever shall compel you to go one mile, go two with him.**

Or, we are to give money to someone without any hope of a return. This is certainly true compassion. It is not making someone dependent upon you. Today we call compassion making people dependent upon big government; that is slavery. We are headed toward slavery to our own government; and that is not compassion.

Individual private giving is compassion, because they need it.

Matt. 5:42 **He asking you to give, and he wishing to borrow from you, do not turn away.**

The Lord is capable of such things; and we, as believers, we are to be able to do these things as well. We are to utilize the spiritual resources given to us. Growing to spiritual maturity develops one of the most potent, interpersonal skills of the spiritual life: impersonal love. This is the key to demonstrate the character that Christ commends. There is no other greater resource.

Love is the most misunderstood concept in the human mind. Too many attempt to superimpose a personal love upon everyone. They do not know where it comes from or what it looks like.

What is this impersonal love?

Matt. 5:43 **You have heard that it was said, "You shall love your neighbor" and hate your enemy;**
Lev. 19:18

We have covered this before. But we cannot understand this portion of the Sermon on the Mount without understanding impersonal love.

Impersonal Love

1. Impersonal is without reference to a person. But impersonal love has reference to a person, not a particular person as *personal* would indicate. It applies to all persons. What does it actually mean?
2. It is a non-conditional, unemotional mental attitude. Love as understood today has nothing to do with a mental attitude. However, love is tied together today with sex. When we speak of impersonal love, we must understand what kind of a mental attitude it is. Being non-emotional separates this sort of love from every other.

3. Impersonal love depends upon us as the subject. It does not depend upon the merit of the object.
4. To generate personal love, that other person has done something or is something that you like, and they get that deference of esteem and preference. The attitude comes first. Admiration, respect, deference (you put them above others), esteem, partiality are the attitudes of personal love.
5. But with impersonal love, there are no such conditions. All of those conditions are not a part of impersonal love. Bobby's dog gives him unconditional love. Bobby has seen pictures of dogs sitting in the laps of the most awful looking people of all time. Even Hitler had a dog who loved him. Impersonal love is not limited by the shortcomings or the foulness of the object.
6. Behind impersonal love must be the virtues of the spiritual life. Impersonal love cannot exist apart from the spiritual life. Only the believer can exhibit impersonal love. For anyone else, it is a phoney veneer. Deep down, they despise the object if that object is foul. The virtue of the spiritual life is strong and stable. Personal love can be very unstable; up and down.
7. Application of Bible doctrine is the only way that impersonal love can be extended to those who are unattractive or who are disgusting. Even a friend can be an enemy from time to time. There is the mandate; impersonal love. This is the same love that God demonstrated to us. We cannot earn His admiration, respect or esteem. **God demonstrated His Own love toward us in that, while we were yet sinners, Christ died for us.** Christ died as a substitute for us. He had to endure incredible abuse. That is only the beginning which was nothing compared to His taking our sins on Himself. Those around Jesus hated Him.
8. The object of your impersonal love can be anyone known or unknown, friend or enemy, beautiful or ugly, honorable or dishonorable; appreciative or antagonistic.
9. Personal love does not depend upon what the other person does or fails to do; it is about our attitude; an attitude built upon the mind of Christ. It is based upon our spiritual life and our application of these things to people. Most difficult thing to apply this our own lives. We cannot hide it if we lack impersonal love.
10. We can only generate personal love by utilizing the resources from our soul. If we refuse to abide by this, we will never have a relaxed mental attitude; we will never have time without conflict in the soul; or a time without stress.
11. Impersonal love is impossible for the selfish, the self-centered arrogant person. You focus on Bible doctrine; you focus on the resources in your soul. You do not have to react to the injury. That is where it begins. What does it matter what someone has done to you when you are in the hands of the Lord. No one can hurt you or touch you when you are in His arms. Deut. 33:27a **The God of old is a refuge, and underneath are the everlasting arms.** His arms are around us; we are unassailable from our worst enemy. We can actually have impersonal love for our enemy when we know Who is in charge. We can accomplish the exhortations of this passage in Matthew.

When someone is hurting you or injuring you, what is your attitude like. Impersonal love reciprocates mistreatment and persecution with courtesy, tolerance, and graciousness

toward that person.. Mistreatment by others is inevitable. Inevitable is the adversity; but your reaction to it is optional. We have the ability not to react to things that most people react to. We treat that problem person with deference rather than with retaliation. The believer has peace in persecution. However, most people under assault feel miserable.

Who we are is the issue; and a relationship of personal love is maintained with impersonal love. We can only control our own actions and thinking; we cannot spend our times trying to manipulate others. We have our own criteria how we want to be treated. "You keep treating me like this and I will keep on loving you." That is conditional love. The integrity of impersonal love overcomes any anger toward the offending party.

You may think, "I have to roll over and play dead." You are not a doormat who has to stoically endure abuse. We do not have to be cowering and whipped. It is not weakness; it is a strength of soul. It does sometimes require personal defense and resistance to evil. You may have to speak words of integrity. They had better be virtuous.

It seems like the other person gets a lot of benefit from you; but what is the benefit to you? The benefit is the greatest set of blessings that life has to offer.

Advantages of Impersonal Love

1. With impersonal love, you do not have to spend your life in perpetual conflict. This is a reference to inner conflict.
2. Your soul is not tortured with discontent and anguish.
3. You can instantly demonstrate a relaxed mental attitude. Disappointment from others is inevitable. Adversity is inevitable; stress is optional. With impersonal love we can make the choice not to allow adversity to become stress in our soul.
4. God is glorified because impersonal love derives from His strength, not from ours. That is an incredible confidence builder when our weakness becomes our strength. That means we have an impersonal love that is strong no matter what. Those that we love who lack integrity can reciprocate that love.

Lesson #0302 2Cor. 12:10 Matt. 5: Life of Christ 7/29/2012 2Sunday

impersonal love is what makes personal love bearable.

2Cor. 12:10 **So, I am pleased to [endure] weaknesses, insults, hardships, persecutions and difficulties, [all] for Christ's sake. For when I am weak [physically], then I am strong [spiritually].**

Some of the most difficult situations in life make us strong. Strength in the spiritual life. We are content with all of those things that drives everyone else crazy. We can have this on a daily, moment by moment basis. We have the idea of how we want to be treated. We know exactly how we want to be treated. And we will get disappointed and even crushed. We need the ability to offset these things. The source of our strength is impersonal love through the Christian life. This is practical. This is one of the great

doctrines of the Bible. If we do not care about personal relationships, then tune out. Adversity and conflict are inescapable. Unless you are a hermit who lives out in the desert, then you have adversity and conflict. Conflict and adversity are inescapable. With impersonal love, it need not become inflamed to the point of being an abiding injury, no matter how deep the conflict goes. Impersonal love does not let personal situations get out of hand. We do not get caught up in uncontrollable anger.

To see a person using impersonal love commands their words and circumstances under conflict. What an advantage. Have you ever been in a business dealing where someone just makes you so mad you cannot handle it? You learn how to deal with it with an relaxed mental attitude.

There are techniques to impersonal love which will be developed in you. Impersonal love is a result of spiritual growth. It generates flexibility and objectivity. You aren't reacting; you are thinking ahead. You are looking down the road. You need this to read individual persons and difficult situations. We respond to antagonism instead of reacting.

If you just react, then the decision making is taken right out of your hand. You make things worse when you just react. People often respond to your conciliatory attitude. It is humility when someone attacks you. Some will look at you and step back and determine what is going on; they might even forget that they are mad at you.

What happens when you are verbally abused by someone. They let go on you and you get in a verbal battle with a spouse or a friend. Or a political argument; that will set you off. Your ego gets pierced and emotions begin to flow with what gets said. Particularly when you are close to a person; they know exactly how to jab or stick a knife into you. The injury is worse when a friend or loved one says these vicious things to you; much more than when an enemy says the same things.

You want to retaliate with equally bitter and cruel words. "I can melt you like a piece of lead under fire." Some are just more glib than others. The tendency is to speak your mind in nasty, retaliatory terms, and you unload all of that anger. But for the other person, it is nothing more than further injury. Antagonism gains you nothing more than more antagonism. When you come back with your perfect argument and they come back with something you don't expect. There is no end and no solution in sight. Like many marriages. That is when conflict rules your life.

You are injured and you think that only your injuries are important. Impersonal love motivates restraint and it deflects your sensibilities and conceit. This sort of thing should be done without rancor and without anger and without raging emotions. Communication, yes; retaliation, no. A line is drawn in the sand. Sometimes, you might have to hold your tongue from time to time. It may require some prudence and some correct mental attitude from time to time. People are not stupid; they can see your mental attitude. You reap what you sow; if you sow nastiness, you will get nastiness back. Humility is such a necessary ingredient in impersonal love. You always wear your feelings on your sleeve. This does not occur with humility.

We are here in church for spiritual growth. All we need to gain personal love is spiritual growth. People want this impersonal love right away; but this goes right along with growing spiritually. It is incremental; it takes time to renovate your thinking. You have grown up your entire life in human viewpoint. How much doctrine does it take to crack that human viewpoint? You will never think in terms of impersonal love until you crack that humanism with divine viewpoint. Jesus is describing a way of thinking; a mental attitude; do you think that the world thinks like this?

What is this rationale of applying this to a very obnoxious person.

Impersonal Love Rationale

1. God treats us in grace all the time, and we do not deserve it even slightly. Logistical grace, dying grace, living grace. We have it and we do not deserve it.
2. In the same way, we apply God's charitable policy of undeserved favor toward others. With doctrine, we become attuned to the way that Jesus Christ thinks.
- 3.
4. You have His grace policy in our soul, which we have become oriented to.
5. We become increasingly tolerant and sensitive to the weaknesses of others. Too often we recognize the weakness and we want to attack them in that way.
6. Our attitude in conflict is tolerance. Our thinking has adapted to His grace procedures. Can you imagine what Jesus should have done to those people who surrounded him and expressed their hatred in so many ways? Glorification of God and fulfilling the plan of God for our lives. In there is peace, happiness, and contentment in our souls.
7. In this way, our thinking parallels the mind of Christ. Now we know what the mind of Christ means in us. It is more than just information; it is our life. How do we think? If we think with humanism and without impersonal love, then we are what we think. Instead of taking offense at personal abuse, we hold back and we do not reciprocate. Our eyes are not on yourself. [God is a dwelling place and underneath are the everlasting arms](#). Nothing can assail you.

Aren't you being simplistic? Don't you know what goes on our there? How about antagonism which has been deep and abiding. Grudges have been cultivated; circumstances where a husband and wife have developed so much hostility over years and years of steady conflict. We learn to possess clarity and objectivity, where before, there were only emotions and belligerence. There is so much to set aside when we have such deeply held angers.

The solution is always the same. It is not the power of positive thinking. That does not change one's thinking. It only masks one's thinking. The basic problem in the soul still remains. Nothing has changed.

More on the Impersonal Love Rationale

1. Impersonal love manifests itself in a gradual renovation of thinking in the mentality of the soul. This is not showing up for one motivational speech and you leave the auditorium feeling pretty good and motivated. Everything is changed now and I am going to be able to deal with this.
2. Doctrinal application and glorifying God become more important to our way of thinking. Even more important than human justice. Things will never be right; not in human terms. We have sin natures; utopianism doesn't work. Humanistic thinking will not change our lives. Human justice is not important as impersonal love in your soul. There is only one justice that is absolute and matters. He is still in His Supreme Court of Heaven. Where do you put your trust? Not in human justice; in His justice. You apply doctrine so that you can apply personal love.
3. You come to recognize the grace of God is more powerful than getting even for personal injury. Or more important than exacting justice from the unjust. Do you think that those who persecute you and attack you, do you think they are happy people? They have to be miserable to attack us in these ways.
4. We cannot file a lawsuit for personal injury or defamation of character. We have the most litigious society ever. When that attitude of impersonal love is in us, the other person does not bother us. What has been said and what is done does not bother you. And sometimes, people respond positively. No one wins in court except for the lawyers. We are fulfilling divine mandates and the matters are in the hands of the Lord.

We can be in no better place. We are in the best position to live without stress in the soul. That is what impersonal love offers to us. We will face all sorts of corporate and personal conflicts in the future. Will we live in turmoil? Will we be upset until the end of November and beyond?

Lesson #0303

Matt. 5: Life of Christ

8/1/2012 Wed

We are getting the doctrine of impersonal love directly from Jesus Christ. He used the function of impersonal love more than any other person on this earth. Impersonal love was so necessary for him to simply navigate His life. In our current study, we are delving into the mind of our Lord Jesus Christ.

This is an unconditional, impersonal mental attitude. We tend to think of love as something which someone does for us or to us. It is a mental attitude; it is how we think. It is the virtue that we have in our soul. Personal love is weak.

We develop impersonal love through the inculcation of Bible doctrine. This is what we do, night after night and day after day. This is our ticket to this wonderful, fantastic ability to virtue of the soul. We give that love to someone else. The object of our love does not earn or deserve that love. It is all on our shoulders. No one can demonstrate personal love if they are not a believer in Jesus Christ.

Impersonal love is impossible for the selfish, self-centered arrogant person. There is little virtue in the soul of an egotistical believer. Narcissism manifests carnality. How can you be arrogant and develop impersonal love. Impersonal love is the exact opposite of arrogance. Only the believer with humility and grace orientation is truly capable of this wonderful impersonal love.

We think of Who Christ is and how unapproachable His actions are; we are capable of His love because He pioneered the Christian life. We have the mind of Christ. It isn't the power of positive thinking. There is a whole renovation of thinking, and this only comes step by step. How is this impersonal love manifested in the life of the believer who is growing to spiritual maturity. This is your reciprocation to mistreatment. It is a response with courtesy and tolerance. Impersonal love is characterized by that mental attitude. Remember this adage and we will understand the nature of man and why we are always under the gun in relationship to others. We will never escape mistreatment in life. If you are in contact with any person, then you have mistreated. Reaction to that mistreatment is a choice; it is an option. Impersonal love is anti-reaction.

People have a veneer of humility, then when the right circumstances occur, it quickly is peeled away, Jesus Christ has provide grace for us in every possible way. With genuine humility, the believer can be relaxed and have stability in his soul. In impersonal love, he will not reciprocate in kind. We so often want to give back to people who have given to us in the same way. These are developed by spiritual growth.

We are human and imperfect; so impersonal love does not mean that we are impervious to a backlash of emotion. We all have an ego and it can turn self-centered in a heartbeat. Spiritual maturity does mean that we will no longer have some agitation in the soul. But we will have some emotional response and we can and will react to others who mistreat us. We cannot let that natural reaction of the sin nature blossom into further sinful reaction. Do not let your initial angry response continue.

Impersonal love is spiritual anger management; the most effective kind of anger management. Anger is not only a sin, but it becomes the motivation for many other violations and sins. Impersonal love curbs that. That is what it is designed to do.

Eph. 4:26 [Psa. 4:4 says], “Be angry [i.e., at wrongdoing. See Mark 3:5], but do not sin” [i.e., by harboring bitterness or retaliation]. Do not allow the sun to go down while you are still provoked.

There is no future in emotional revolt. This is why impersonal love is so critical. Avoid the bitterness that comes with mistreatment; avoid the pettiness and the vindictiveness that happens when you react and that revenge modus operandi. What peace is there in all of that. What do you gain from all of that? Let me make you unhappy and I can smile again. Such people have miserable souls. We have the ability to stay well clear of that.

The anger can break out and it is extremely hard to put it out. You can continue the spiritual life or continue to go down that road. To develop impersonal love is the spiritual

life in the way that most believers do not understand. They talk about what ought to be, but they do not understand the difference between personal love and impersonal love. Bobby has experienced that; he thought that was a joke, but it happened to him.

You can become your own worst enemy. Reaction to our enemy does not calm our own soul; nor does it calm the soul of the one who is our tormentor. We can overlook verbal abuse and the deep frictions which come with adversity and conflict and actions that are taken against us.

You can only calm the situation down by using impersonal love. If the other person does not reciprocate, then you still have peace of soul in the face of maltreatment.

There is a very important rationale; when dealing with an adversary, it is always in the hands of the Lord. He brings relief in that kind of adversity.

Col. 3:15 **You should let the peace given by Christ rule in your hearts, since you people were called [to be at peace] in one body [i.e., the church]; and you should be thankful.**

When a believer places his confidence in the Lord, he can withstand and actually flourish in any personal relationship, whether a friendship or whatever. There are times when a mother and father may want to kill their children; but impersonal love kicks in, and you present the right discipline at the right moment. When you get angry, the child reacts. When you stay emotionally even and explain to them what you are doing, they will appreciate that.

When dealing with lame workers, you do your job as unto the Lord. People do a half-assed job. You need impersonal love. It is critical. The Company Commander tells you something that you don't like. Working yourself into a revolt is no solution. In leadership, you cannot afford to react. You cannot afford to be vindictive and implacable.

Impersonal love is the most powerful love that there is. With this attitude, you love your enemy, no matter what they do.

Personal love always fails in the face of discord, contempt, conflict, injustice, discontent and confrontation. Impersonal love does not retaliate against those that you love personally, which is a bonus. Jesus Christ demands that we have this. It is not an option; this is a great part of our spiritual life. This was quite important when Jesus had to deal with the pharisees and their legalism. He knew it was wrong and He was persecuted by them; but He was also patient toward His disciples, who had very thick heads.

The cross was the greatest demonstration of impersonal love in the history of mankind. We can emulate this attitude. We are all sinners. We can emulate His attitude. That is what His impersonal love reveals. It is His attitude of our Lord throughout His life. It was His attitude toward His friends, toward loved ones, and toward those who hated Him as well.

If you have ever been slapped, you want to get back at them. But Jesus says to turn the other one to them. Without a mature spiritual life, this makes little sense. The verb *to turn* is the aorist imperative of στρέφω; a gnomic aorist does not refer to time. Not an imperative of command. The basic imperative is a mood of command; this does not quite have that impact. It is an imperative of entreaty. It is timeless but urgent appeal to live the spiritual life. It is requiring the hearer to apply impersonal love.

Impersonal love applies to everyone. At one time or another, we have conflict with someone. We undoubtedly step on each other's toes. The more contact that we have with someone, the greater our need for impersonal love. This helps to maintain personal love. Anyone who slaps you does not much care for you. This is an urgent timeless appeal to live the spiritual life and apply the doctrine of impersonal love to those who oppose you.

Matt. 5:39 **but I say to you, Do not resist the evil; but whoever strikes you on the right cheek, turn the other to him also.**

This is exactly what the Lord Jesus Christ will do with His enemies; continuously apply impersonal love to them. Turning the other cheek to them on the cross is the maximum demonstration of impersonal love. Jesus took 6 trials and was found innocent in every trial, but He was beaten, abused, spat upon, humiliated, etc. He did not protest, He did not cry out. He did as Isa. 53:7. How could He not scream at these people who arrested Him with a trumped up charge, and yet abused Him as no one had every been abused. The only way that He could do this is to apply impersonal love.

Jesus looked down at them from the cross and said, "Father, forgive them, for they do not know what they are doing."

Impersonal Love Applied by Jesus Christ

1. Jesus turns the greatest human injustice into our salvation. No one was every mistreated more than this. This occurred during His entire public ministry.
2. His death on the cross was the greatest demonstration of impersonal love in the history of mankind.
3. It also demonstrated God the Father's impersonal love for all mankind. He sent His beloved Son to die. Jesus was sent to die for the worst person who has ever lived.
4. Christ showed this impersonal love even for those who put Him to death; to those who executed Him without a real charge.
5. This is the power of impersonal love. And you cannot use this with someone that you have a little squabble with? You ought to be able to handle this with a fight with one of your friends with a little impersonal love. How can you handle the big things, like the election coming up.
6. His love originated in the mentality of His soul and the strength of the Holy Spirit. Isaiah prophesied that He would stand without words and endure all of this.

7. Impersonal love was a great part of the spiritual life that our Lord pioneered. This is what He demonstrated.
8. This same spiritual life that we have to develop and accomplish impersonal love, we are capable of impersonal love, if we continue to advance to spiritual maturity.

When you use impersonal love, you don't have to be embarrassed; you just have to wait on the Lord; His justice is true justice. It shows greater strength to not retaliate. Test your impersonal love by driving around in traffic. There are crazies out there bent on killing us just to have your lane and to be one car ahead of you.

Impersonal Love and us

1. No believer is authorized by the law of an eye for an eye. Our Lord was correcting the pharisee concept of an eye for an eye. This law was reserved for the enemies of the pharisees. No believer was authorized to react with revenge.
2. We do not demand satisfaction for our injury. Turning the other cheek is not demanding satisfaction for injury.
3. You do not demand justice for injustice. That is in the hands of the Lord. Underneath are the everlasting arms.
4. Impersonal love thinking directs us not to respond or react in kind; not to give back what we get.

We do not take punches until we die. This is personal injury. This is not the abrogation of self-defense. Jesus did not defend Himself from incredible human abuse because He came to die for us. You don't start anything; and you do not have to defend yourself against a verbal attack.

Retaliation is a defeat for your spiritual life. You can only overcome such difficulties by the use of impersonal love.

When you demonstrate impersonal love, it is a great witness to the world. They see something in your that they cannot have.

This is directed to those who would do you harm.

Let's say that you sustain a physical injury in the attack; what about a permanent injury. There are a lot of troops who come back from Afghanistan and Iraq who are severely injured, missing limbs. Do you seek retaliation or vengeance? No. Even with physical harm, you do not hold a grudge or demand satisfaction. You are the one to suffer the consequences. When you retaliate, you lose in your soul.

Take the sport of football. Your opponent is looking to hit you as hard as he can. You might get injured in this sport. Do you desire revenge and do you try to injure them in return? No. You recognize the circumstances that you find yourself in and you move on. But there are football players who are like that.

Retaliation and Injury

1. If someone injures you, you do not retaliate.
2. You recognize doctrine and not the injury. You substitute doctrine for anger and hatred and retaliation. You can withstand injury without retaliation. You just move on.
3. Otherwise, bitterness and vindictiveness will destroy you. You will make your injury worse. It will multiply in your soul.

Matt. 5:39 **but I say to you, Do not resist the evil; but whoever strikes you on the right cheek, turn the other to him also.**

In the next verse, we have someone who wants to do your harm but in a legal way. If anyone wants to sue you. We are an incredibly litigious society. There will be lawsuits over the Aurora tragedy. They will have lawsuits just to get money. If anyone wants to sue you and take your shirt, let him have your coat as well. This is an attitude that you do not find very often.

Matt. 5:40 **And to him desiring to sue you, and to take your tunic, allow him also to have the coat.**

What about Lawsuits?

1. The court case is about material things.
2. A coat represents material things.
3. Someone takes you to court to get monetary compensation for whatever and today, it could be an exorbitant amount. In many lawsuits, the payment is beyond the expectation.
4. Our assets are being taken from us in a court of law. This is serious adversity. There is great emotional reaction. These are things that we could have the most difficulty with.

Settle up with Them

1. It's only money. Well, I don't want to give it up to someone
2. If they are seeking your shirt, give them that and more. Whatever they demand; give to them. Negotiate; settle.
3. Settle it even if it is to your disadvantage. Do whatever you can to settle such a suit.
4. Ask them what they want; the shirt off your back and your coat, give it to them. Material things are those things that those people value most. This is something being taken away that is very important. This is not an attitude to be found very often. This is what Jesus appeals to us to do.
5. Humility and impersonal love and confidence in logistical grace is your outlook in these circumstances. When someone is about to relieve you of money that is not theirs, think logistical grace.
6. Money is never this issue for us. It is always the application of impersonal love.

7. Logistical grace; God owns the cattle on 1000 hills, so you have a lot of wealth. So, do you think that God cannot provide for you? Money is not the issue. What has been taken from us, God can resupply, even when faced with a legal pickpocket.
8. You may not have to apply this doctrine; even to those who want to take your money? This is a solid mandate. If you lose material things in a lawsuit, then you must maintain an attitude free of mental attitude sins and take the loss.
9. The blessing is far greater in using impersonal love that to win the lawsuit. What people think is a loss is not a loss to you.

Does this mean that you must give away all of your assets in a legal settlement to the point that you are impoverished? Do we join the ranks of those begging? That is not necessary in this principle. Jesus did not say strip down naked. You are still wearing some clothes. You still have pants. Something is left if you reconcile.

1Tim. 5:8 **But if anyone does not provide for [the needs of] his own [relatives], and especially for his own [immediate] family, he has denied the faith [i.e., the fundamental beliefs of Christianity], and is worse than an unbeliever.** There are times to settle. It is expensive to defend yourself and it is problematic that you might lose. And a lot of what you get goes to attorney fees. You must look out for your family.

It is not about the money. When you are willing to spend a lot of money for little or no return, it is about anger, implacability, and vengeance. You want to see the other party squirm. Without impersonal love, you will damage yourself. When you go to court like that, you are throwing yourself upon the decision of a 3rd party. You are throwing yourself on the wisdom or the lack of wisdom of another person.

Common Sense, Impersonal Love and Reconciliation

1. Common sense and impersonal love say reconcile.
2. Sit down with the antagonist, probably with a lawyer present and negotiate a settlement and take a loss. Don't impoverish yourself; but take a loss if necessary.
3. Even if you lose money, you do not need to impoverish yourself. So defend yourself to some degree. Some people do not want to settle; they want their pound of flesh.
- 4.
5. God can make up any losses that we incur. Impersonal love will save you anger, rancor and perpetual anger. You know what happens when you turn into the person who is constantly angry; you chase after happiness by trying to make others miserable. They injure others because it makes them happy. They are filled with bitterness. Impersonal love is designed to preclude this kind of bitterness.
6. You will reap exactly what you sow. In reconciliation in attempting to reconcile with the other party, the other party can be satisfied without the tremendous rangling and endless hostility. If you sow conciliation you may reap reconciliation.
7. That is your obligation in apply impersonal love to your opposition. That is our obligation. We are obligated to apply impersonal love toward our legal antagonist.

8. The antagonist who sees impersonal love and grace orientation just may respond in kind.
9. If they don't, at least you have demonstrated the grace of God toward them.

Matt. 5:40 **And to him desiring to sue you, and to take your tunic, allow him also to have the coat.**

This passage does not require us to give away everything. If we do lose everything, our attitude does not change. We do not fill our souls with anger and bitterness. God's grace does not forget ever the person who applies impersonal love under these sorts of adverse circumstances. We cannot apply these because He will never leave us or forsake us. It may not be easy, but it may not be the things that we want supplied.

Lesson #0305 Matt. 5: 39–40 1Cor. 6:7 Life of Christ 8/5/2012 1Sunday

Jesus gives 4 illustrations for **“Do not resist he who is evil”** or **“Do not resist the evil person.”** Jesus is not telling us to ignore evil in general. We are not to ignore it in our culture, in our government, or where it affects the safety and security of our nation. Speaking the truth of Bible doctrine and living the truth of Bible doctrine is what we ought to do; and this is what our Lord did. We are obligated in that way to follow in His footsteps. So, we do resist evil in that way. So, Jesus is not saying, do not stand against evil in general.

A president of founder of Chick-fil-A and he took a clear stand against homosexual marriage and he has done so based upon Jesus Christ. Rom. 1:21 **...because, although they know God, they do not glorify Him as God, nor are thankful, but become vain in their reasonings, and their stupid hearts are darkened.** This could refer to unbelievers or to believers in reversionism. These are people who have rejected the absolute truth of the Word of God. Therefore, his thinking becomes empty of conscience and mores. He becomes strongly deluded with evil. Rom 1:22 **Professing to be wise, they become foolish,** They think that they are so wise, so progressive. This is the person and society which rejects absolute truth and accepts only the ever-changing, evolving standards of this world. They claim this human wisdom, which is folly and absurdity; and is therefore evil. If your standards change, to even antithetical standards, there are no real standards to stand on. That is the world that we live in. Rom 1:26 **For this reason God gives them up to vile passions. For even their women change the natural use for what is contrary to nature.** God permits these fools to have their evil thinking and their degrading passions. Rom 1:27 **Likewise also the men, abandoning the natural use of the woman, burned in their lust toward one another, men with men performing what is shameful, and receiving the retribution within themselves, the penalty which is fitting for their error.** Men burn in lust for one another. Homosexuality and lesbianism is sin. Relative standards remove sin from the vocabulary. If there is sin, the standard changes. There is, in those people, desolation in their evil thinking. The actions carry in them the evil that it reflects. Personally and nationally.

Some of you may not like to hear that because you are tolerant of homosexuality. The whole concept of homosexuality and lesbianism is evil. You do not hate that person; but you do not condone that which they do. If these acts are degrading and evil, then clearly

gay marriage is also evil. This is not a matter of equal rights or civil rights. These “rights” should not be extended to degrading passions. Speaking against reversionism and pervasion is speaking against evil in the culture. This showed moral courage in the man who heads this fast food chain.

Not resisting the evil person is not the same as resisting evil in society. God honors such moral courage in the soul. We should always have moral courage, based on the absolute truth in our souls.

V. 39 is not applied to our soldiers.

Matt. 5:39 but I say to you, Do not resist the evil; but whoever strikes you on the right cheek, turn the other to him also.

The non-resistance to evil is clearly understood by the illustrations which are then given. The means of not resisting is what we have been studying for the last few Bible classes or church services. If you know anything about impersonal love, you understand how it works.

The evil which is not resisted is that which is directed to us personally is not to be resisted.

The second illustration comes with v. 40, which is the loss of material things; it deals with someone who takes your things from you.

Here it gets very personal. If they are going to sue you for your shirt, also give them your coat. This is not a literal shirt and coat, but metaphorical to the things of life. Here, you are being taken to court unjustly by someone who is trying to take your things away. Your financial assets are being threatened. This situation often brings out the worst in people.

Matt. 5:40 And to him desiring to sue you, and to take your tunic, allow him also to have the coat.

This verse describes our correct response to such an event. If they are seeking your shirt, give them that and give them more. Settle the suit, even if it is to your disadvantage. If you have to get rid of your coat too. It is only money. If money can solve the problem, then it is not a problem. It is just money.

Bobby is presenting a grace principle. “Is this a situation where you can pay your way out of it?” “Yeah.” “Then it’s not a problem.” Bobby adds, “I’m not talking about bail.”

This is a perfect way to demonstrate grace. We have confidence in logistical grace and this must be our outlook. This is a civil lawsuit where we stand to lose money. God owns the cattle on 1000 hills. This means that God has a great deal of wealth. This is unheard of, untold wealth. God can and will provide for us. No matter what we might lose in a lawsuit or in a bad investment or in fraud. God’s grace and character are behind us.

We need to maintain an attitude free from mental attitude sins and we just take the loss. Showing grace is a part of our witness. We may be dragged into court in order for them to shown the grace of God.

Jesus is not telling us to do something that we cannot do. Suddenly, money, that which consumes and drives us, doesn't anymore. This gives us a break; and we don't have to worry about our money and banks, etc. This is not something that we need to worry about. No matter what happens, God still owns the cattle on a 1000 hills.

Does this mean that you must give away all of your assets in a lawsuit, to a point where you have nothing left? Jesus did not say to strip down. We can keep our pants and sandals. Something is left; and that is part of the reconciliation. If you go to court, some judge could take it all. At that point, you no longer have any control over it any more.

So we do not have to give away everything in order to manifest impersonal love. However, even if we do lose everything in a court battle, our attitude should not change. It is difficult to have impersonal love. It is tough to take the loss and you might hate the person opposing you. You might rather die than give that person a dime; but that is the wrong attitude. There is a spirit of reconciliation. No vindictiveness and you should have a relaxed mental attitude at the outcome.

Matt. 5:40 And to him desiring to sue you, and to take your tunic, allow him also to have the coat.

This verse also teaches us 1Cor. 6:7 **Now therefore, it is already an utter failure with you that you go to court against one another. Why do you not rather accept wrong? Why do you not rather be defrauded?** You may already be in a defeat when you are involved in a lawsuit. Why not rather be wronged and defrauded. This is not how many of us think. This is a civil suit where money is involved. Avoid lawsuits; do not initiate them. Whatever the outcome, win or lose, the mental attitude of impersonal love needs to continue. 1Cor. 6:8 **No, you yourselves do wrong and defraud, and these things to brethren.** It is better to be wronged or defrauded. This is much preferable to mental attitude sins.

Don't let the sun go down on your anger. You will have moments of dislike and hatred; and we all have sin natures. We are not perfect. No matter how spiritually mature we are, we still have a breakdown. Do not pile mental attitude sins upon mental attitude sins. If you lose money, then apply the logistical grace rationale.

Lesson #0306

Matt. 5:40 Life of Christ

8/5/2012 2Sunday

Matt. 5:40 And to him desiring to sue you, and to take your tunic, allow him also to have the coat.

This Christian life is not something which is easy. We are being drug into court and someone is desiring to take our money. "You mean to tell me that I give them more than what they are asking for?" The lawsuit is certainly adversity. Stepping into a court of law is nerve-wracking. We deal with every conflict in our lives with impersonal love.

There is also the concept of logistical grace. If someone is trying to take our money from us, we fall back on logistical grace. Our Lord owns the cattle on 1000 hills. He has unlimited wealth. Part of this wealth is ours. We are human and we are under these circumstances, and someone wants to take our money from us. You might have a great desire to make the other person to feel some pain. When we begin to think in the revenge-motivation and the payback idea. The greatest vengeance of all is God's application of justice. His justice does not sleep; it does not overlook injustices or persecution. Man does; man's justice is fallible. God's justice is justice. All things work together for good for those who love God.

When we understand just how great God is, we begin to reciprocate that love. We have personal love for Him and impersonal love toward mankind. When we are in a lawsuit up to our neck and if the end result is not what we want, then God's justice is still in effect. Injustice does not go unpunished. No one gets away with anything. **"Vengeance is Mine; I will repay," says the Lord.**

When something difficult happens to us, we don't get angry, we don't get upset; we do not manifest mental attitude sins; and whatever happens, this is for our benefit. When we are able to apply grace orientation; and the doctrine of logistical grace, when we are able to see what impersonal love accomplishes in our own soul. If it takes a lawsuit and money lost, then it is well-worth it. What you put in your soul and how you think is what you are. Even if the lawsuit goes badly, **all things work together for those who love God.** Leave vengeance in the hand of God; leave room for God to work.

V. 40 reconcile; find a meeting ground. As long as the plan of God is more important than money to us, then we are able to apply this. Reconcile with your foe. Logistical grace. What is it? What does it do for you? Logistical grace is a never-ending support provision for the fulfillment of God's will.

Every believer has life support. This explains how and why your lives are preserved. The attitude needs to be logistical grace. Those guarding our freedom in Afghanistan are under life support just as we are. We go home only when He calls us home and not one second before. That is an attitude of courage. When the bullets are flying; when the mortars are coming in; when the machine gun opens up. We are all alive today only because of the grace of God. Our life hangs by a fine thread. We should know this living in Houston. There are a myriad of ways that our lives could end. Yet, God preserves us. What do we have to fear, since our survival is in God's hands? Where is the fear. The fear of death is the greatest fear of life. Death for us is going to sleep; who is afraid to sleep? Death for us is going home, and who is afraid to go home?

God always sustains and protects us in the time that we are allotted to fulfill His plan on this earth. Logistical grace means blessing. Blessing is for every believer in this life. We must know believers who deserve no blessing; and they deserve nothing. Blessing is provided for every believer in this life. Blessing in this life dramatizes everything that God does for us in this life. It tells us Who God is and what He does for us.

God's justice is perfectly fair toward everyone; it is perfectly fair toward everyone. How is it just or fair? Is it just to bless the loser believer, the reversionist, the carnal believer, the one dragging us into court. Since when does anyone deserve any blessing from God, including us? Since when do you deserve it?

God cannot bless anyone who is less than perfect righteousness. It would not be just for God to bless anything other than perfect righteousness. If He did; if He blessed unrighteousness, then His justice has been compromised. So, how can He bless any of us? How is this logistical grace even possible? All believers do possess perfect righteousness. We, who are less than perfect; we do have perfect righteousness. We have been justified. The grace of God and the grace gift is given to us. It is imputed to us. Rom. 4: **Abraham believed and it was imputed to him for righteousness.** Blessings flow to His perfect righteousness which was imputed to us at salvation. Logistical grace does not depend upon how deserving we are. It depends upon the justice of God and His righteousness imputed to us. It is all about what God does for us; it is never about what God does for us. Biblical Christianity is all about what God does for us.

Logistics are distributed to soldiers, no matter if they are good or bad soldiers. So, as a member of God's unit, we all get logistical grace. This applies to even carnal believers. And a part of this package might include divine discipline. Logistical grace never stops and it is never over. We live and we die by grace.

Divine provision for our sustenance, which is what we need for all of our temporal needs. **My God will supply all of your needs according to His riches.** God must sustain us and He will do so until we die. Matt. 6:25–34, the *not-to-worry* passage.

Everyone of us can think of an adverse circumstance in our lives where the logistical grace of God is a rationale that we can apply at any given moment. God keeps us alive for every moment until we depart.

In a lawsuit, we may have to give us some material possession that they do not deserve. We do not want to give it to them. But God gives us logistical grace, and we don't deserve it. God wants to give us logistical grace. Therefore, think grace orientation during the process. Give them your shirt and give them your coat. This is better than going to court.

Never Forget this Principle

1. No matter what the loss is, you are still under God's logistical grace support. No matter what you have done. God's grace never leaves us. There is a point of logistical grace that we can apply. If you are on death row, you may not be applying any doctrine. One of the great reasons for capital punishment is, when you recognize when you will meet God, then you have an incentive to find out who God is. There are men who have prison ministries and these people in jail listen and grow.
2. You never lose when you apply Bible doctrine, even if you lose some material things. That is logistical grace.

3. You will realize in all of this that humility and the application of impersonal love are much more important than any material loss. The money that comes out of our pocket in a lawsuit is nothing by comparison. We might go through a lawsuit in order to see what these things are all about. God may give us material things and He may take them away. If you lose materials, you may think you lose everything, but the plan of God tells us that we lose nothing.
4. We demonstrate grace in face of arrogance and egotism, which we might see in court. To demonstrate grace orientation and this is why we are here. We are not here to make a cajillion dollars. God has a reason in His plan for doing so. This is to glorify Him.
5. This is to demonstrate impersonal love in the face of antagonism. This glorifies God; and the epitome of antagonism is facing off in a court of law. We must face an adversary, someone who wants what you have and wants to take it legally from you. This is why the Lord Jesus Christ uses this example. This hits us all right between the eyes.

Matt. 5:40 **And to him desiring to sue you, and to take your tunic, allow him also to have the coat.**

Final Principles

1. You cannot be so attached to material things that it supercedes logistical grace rationale. What is your priority? What should it be? Growing to maturity and living the spiritual life. Everything else is secondary.
2. When you entertain bitterness, it brings you to the level of your adversary.
3. Impersonal love exceeds any expectation that you have of self-vindication and revenge. Wouldn't revenge feel great with such a person?
4. Impersonal love exceeds disappointment when your assailant does not demonstrate any compassion or amnesty or common sense. You will demonstrate those characteristics that they lack by using impersonal love. Then you have heaped coals of fire on their head.

Bobby is not promising no adversity; he is promising no stress. We utilize impersonal love. We think with grace orientation. This is the most wonderful existence that a person can have.

Lesson #0307

Luke 5:41–42 Life of Christ

8/8/2012 Wed

The mechanics to accomplish all of this is the use of impersonal love. It is the only way that we can accomplish the incredible exhortations found in the Word of God.

Matt. 5:41 **And whoever shall compel you to go one mile, go two with him.**

Aggeruô means *to press into service*. Originally a Persian word. Our Lord was probably speaking Aramaic. It is like Hebrew, and there were many variations of ancient Hebrew with words brought in from many other languages.

Our Lord's words were spoken in Aramaic but written in Greek. The Jews were captured by the Persians and kept there for 70 years. Daniel and the Jews found themselves under the empire of Darius I, and therefore, they took many words from the Aramaic.

A law of impressment in the Persian empire. The king could draft people into service and they had no choice in the matter. They had to function in service to the king of Persia.

Here, the idea means *to be drafted*; it means to ride a mile for the king as his messenger. He was pressed into service. If he rode one mile, he ought to be prepared to ride a second mile. He may have preferred to do other things, but he was impelled by law to ride until he was told not to.

There was a draft many years ago, into WWII, the Korean War and the Vietnam War. Many in Bobby's generation answered the call and many did not. There were conscientious objectors. Some fled to Canada and were later pardoned by one of our lesser precedences.

Some would be drafted as a courier and your own resources were a part of this. Those who heard Jesus use this word, it meant to be pressed into service for the government. What did Jesus mean?

What Did Jesus Mean?

1. This was a call by our Lord to go above and beyond one's normal effort.
2. If one was conscripted to ride a mile, then go ahead and go two miles.
3. A believer in the Lord Jesus Christ stands above the rest. We do not have conscription today. There was no shirking no hiding from being pressed into service. Why do I get all of the lousy jobs?
4. The believer was to go even further; he was not to stop when the minimum effort had been exerted. This was not the guy to keep his head down. The believer is ready to go that extra mile. The Lord was talking about service to Him.
- 5.
6. This is the idea of the second mile, even when you don't want to or you don't feel like it, or you don't like the people you are working with. This was a call for His disciples to stand out in service to Him. When you have to work with goldbricks and you have to do their job, it is a distasteful thing. You do your job and you go the extra mile. These shirkers who do not go the extra mile will not like you. You show them up for the worthless people that they are. This is where impersonal love comes in. That is where the doctrine of impersonal love must be applied. You have an obligation to the Lord; and it is not an obligation that you fulfill out of personal pride or out of a desire for self-promotion or self aggrandizement. You act out of grace orientation and personal motivation. There is no additional report for you.

The people of Berachah have sought out the tougher duties. There were a row of pictures of all those who had been in Ranger training. This is representing this principle of service. Sergeant Mattoon a few months ago. He remembered several of the troops that he spend

5 years with him. The troops from Berachah Church stand out. You ought to stand out in whatever service or duty you are involved in. That is as good a witness for the Lord Jesus Christ, because it speaks volumes.

You may resent the idlers or those who persecute you for doing your job well; but you cannot have resentment if you apply impersonal love. You lose when you engage in hatred and angers. If you harbor those kinds of mental attitude sins, because of the goldbrickers, and you resent them, then you have not fulfilled the principle of the second mile. The motivation in your soul is so critical in everything that you do. When you are excelling at your job, you will do it as unto the Lord. You will accomplish it, no matter who opposes you, no matter how difficult the circumstances are. You will not hate the king or the army or your co-workers or your boss. The second mile servitude does not get accomplished unless you have the proper attitude. Spiritual service is involved with impersonal love, you will function above and beyond. Service to the Lord; not self-service and not as a goof-off. That is your motivation for going the second mile.

For many people, it is not required, and so they don't do it. You see something that can be improved upon and you do it.

For the Christian, that extra mile is doing this job to the best of your ability.

Matt. 5:41 And whoever shall compel you to go one mile, go two with him.

Oh, no! I have in-laws and friends who are always hitting me up for money. And here they are, asking for your help. *Δανιζω* means *to borrow money*; and we usually think of this as being a loan with conditions. But this is not referring to such a thing. This does not refer to a formal loan from a bank or a credit union. This takes from your own resources; you are the bank in this case. This is charitable assistance from one individual to another. Help to someone who is down on their luck. It is giving a helping hand. This is not about getting a return on your money.

There is no interest collected. This is not borrowing in the classic sense, where there is interest. A gracious friend lends the money and says, "Don't worry about paying me back." It really means giving a person money who needs it.

Matt. 5:42 He asking you to give, and he wishing to borrow from you, do not turn away.

We don't like giving our money to someone who does not deserve it. We give to those who are in need, without strings, and with a gracious mental attitude.

A friend of Bobby's is well-to-do; and some squander their money and some ask for a substantial sum. "You have it and I don't; so give some of it up for an old friend." And for some, you want to say, "You had money; you unwisely spent it on frivolous things; so why should I throw good money after bad? Why should I help anyone who is irresponsible?" But this is no grace. The maturing believer thinks with an attitude of graciousness. In many cases, you still give in an attitude of grace, and you do this even when you know they

have squandered money. Giving money to a person in need is an act of grace. Giving money to make them dependent is what the government does and a problem.

Explaining Matt. 5:42

1. Giving money is without expecting to make any.
2. Monetary grace.
3. This is grace in action.

Caveats

1. You are not obligated to give all of your money away.
2. It is not about the money. It never is. It is only money. The idea is giving grace. What do you think grace is? We all deserve hell. We are all condemned. God has offered us everything at the cross and we do not deserve it. We receive all kinds of things from God without deserving any of it. What can we give back?
3. If the principle of grace is to be served, nothing should be expected in return.
4. No matter the amount given, what counts is the attitude involved. This is individual giving on the grace principle. This does not extend to a corporate level. This is individually motivated from the soul of the believer. We are the one who gives money where it is needed. The giving comes from our soul. This does not mean government checks to those who do not work and refuse to work. It is not the government money; it is our money that they take and redistribute. It is not done in the grace principle. Something is always expected in return. It is to buy votes. There is no grace in that. This is not a corporate principle. Continuing the payments of welfare is destructive to a person. Grace lifts people. Welfare destroys a person's incentive and self-esteem. Dependency on govt breeds a loss of self-respect. Giving to an individual, it is charity; charity is not a govt dole. The government claims to be compassionate. But dependency on the government is enslavement.

Fulfilling this verse is grace. The believer responds to someone in need because God has responded to him as someone in need. The principle is, the issue is, grace and impersonal love are the issues; not monetary resources or being one who deserves the money.

Jesus can teach this because He is completely gracious.

Matt. 5:42 **He asking you to give, and he wishing to borrow from you, do not turn away.**

Lesson #0308

Matt. 5: Life of Christ

8/9/2012 Thurs

We have learned how to handle being slapped on one cheek and turning to them the other cheek. We have seen having a lawsuit filed against us. We have seen about being pressed into service to walk a mile, to go two.

We are coming up to an illustration not understood by the pharisees and the disciples as well. They had gone with a faulty interpretation of the law. The concept of loving your enemies, which is the epitome of the application of impersonal love. It is part of what we as believers must do. This is one of the bedrock principles of the maturing spiritual life.

The principle of impersonal love is one thing. It is one thing of understanding how it is to work; but to view it and apply it is much more difficult.

Having an Attitude of Impersonal Love

1. If you have an attitude of impersonal love, then you will have a much simpler life; a relaxed mental attitude.
2. To live with doctrinal orientation.
3. We will be able to live with the ability to utilize all of the other problem solving devices. They are found in the second half of freedom through military victory.

Luke 6 also contains portions of this; and there are pertinent passages which fit together. The order in which they are placed reflects a logical arrangement. The authors did not collaborate on writing this. Bobby will try to put these together. He will give an arrangement in which we will study these verses.

Matt. 5:43–44 You have heard that it was said, “You will love your neighbor” and hate your enemy; but I say to you, ‘Love your enemies, bless those cursing you, pray for those who mistreat and persecute you,’

This is the pharisee viewpoint versus our Lord’s viewpoint.

Luke 6:29–30 To him who strikes you on the one cheek, offer the other also. And from him who takes away your cloak, do not withhold your tunic either. Give to everyone who asks of you. And from him who takes away your goods do not ask for them back.

These 3 illustrations are applied to believers who can apply this to their enemies. The one who slaps you is your enemy; the one trying to take your coat is your enemy; and the one wanting your money or good, you do not ask for it back.

Why would anyone want to operate in this way toward enemies? It makes more sense to hate you enemy, as the pharisees interpreted the law. These are you enemies; they want to do you harm.

Matt. 5:45 so that you may become sons of your Father in Heaven. Because He causes the sun to rise on the evil and the good, and sends rain on the just and unjust.

Jesus gives a rationale at this point. God always provides logistical grace, for the good and for the bad and the ugly without any discrimination. Regardless of who we are or how we

act or how we are toward anyone else. This is how God is toward everyone. God has many more enemies than we do. Every unbeliever and reversionist believer is an enemy of God. And God provides for these people without discrimination. Believers are exhorted to think and to function as God does. We are exhorted to be imitators of God. We also are to be gracious, to the deserving and toward the undeserving.

Jesus used His impersonal love toward his 1000's of enemies during His lifetime. He utilized the exact same spiritual life in His humanity. This is why Paul can say, be imitators of God. Be imitators of Christ. We must extend grace using impersonal love toward friend and foe alike. This is a rationale that our Lord uses for impersonal love toward our enemies. If God's grace goes this far to provide logistical grace for His enemies, and it does; and if we are grace oriented and able to think with divine viewpoint, then we, as imitators of God must extend grace and impersonal love toward all.

Think of your greatest antagonist and think of how you might apply this doctrine, you begin to see the power of impersonal love. You may think there is no way that I will be able to do these things for that jerk. They are the epitome of the undeserving. This is exactly what our Lord is talking about. We are sons of our Father who is in heaven. So we must be chips off the old block.

Then Jesus reasons with them.

Matt. 5:46 For if you love those loving you, what reward do you have? Do not even the tax-collectors do the same?

Matthew was a tax gatherer, and these were a hated group of people. They can love their friends. What is the big deal with personal love? Anyone can do it. Even the tax gatherers can love. If you greet your brothers only, how is that different from anyone else? Don't the gentiles do just the same?

Matt. 5:47 And if you only greet your brothers, what exceptional thing do you do? Do not the tax-collectors do so?

The Jews spit the word out, *goy*. These pagan gentiles, despised by the Jews, were excluded from Judaism. So this was a religious slur as well. The Jews were absolute enemies of the gentiles.

The gentiles can even love personally. That is how unremarkable personal love is. Everyone can do it. It is certainly not the means of dealing with enemies.

Luke 6:32–34 For if you love those who love you, what thanks is there to you? For even sinners love those who love them. And if you do good to those who do good to you, what thanks is there to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what thanks is there to you? For even sinners lend to sinners to receive as much back.

Personal love is spread throughout the human race, regardless of what their status is. Do good to those who do good to you, what credit is that to you? Anyone can do a good deed to those who do good deeds to them.

There is no charity to lend to others to get money back. The reference to sinners means the unbeliever.

What Is Jesus Saying?

1. Gentiles, sinners, unbelievers can do good, love and lend to other gentiles, sinners and unbelievers.
2. As long as they direct these actions towards people that they personally love.
3. So personal love has no bearing on the Christian way of life. If everyone can love personally, what bearing does that have on the spiritual life? Unbelievers can only have personal love. Personal love toward God is a problem solving device; but personal love for mankind is not a problem solving device. Personal love can be painful; and that is where impersonal love kicks in.

What Is the Point Jesus Is Making Here?

1. How can personal love be the highest manifestation of interpersonal relationships? It can't be. Most of the world thinks that personal love is the highest good. The rest of the world is completely in the dark about this. Personal love has nothing to do with the enemy.
2. How does the unbeliever fair when faced with enemies that he does not personally love? He fairs badly. It is nose-to-nose, slap for slap, take them to the cleaners in court. That is where personal love is weak.
3. What resource does the unbeliever call on if he has no spiritual life? He has no resources, so personal love fails. He cannot love his enemies; he can only hate them. That is the best he can do. He cannot take in doctrine; he cannot be filled with the Spirit; he can only have hatred.
4. Personal love falls far short of what impersonal love can do. In the rest of the world, there is only personal love. Can you imagine if all it is you must hang onto is personal love for others? Even those you love can be enemies from time to time. Do not be so enamored with personal love; it takes you nowhere. Impersonal love takes you everywhere. You want a relaxed mental attitude? Impersonal love. You want to apply grace of this world to your enemies, the key is impersonal love.
5. Christ points here toward the incredible power of impersonal love. This means your personal love is firing on all cylinders.
6. Where the spiritual life shines, impersonal love replaces the weakness of personal love. Personal love is still there; you can still have a great personal love for someone. You cannot have personal love for an enemy, but you can have an impersonal love for him. You can have this without the turmoil of soul with the anger, hatred, bitterness, etc. You have the capability not to do this. This means that you do not have to retaliate; that you do not have to be in constant turmoil. You can heap coals of fire on your enemy who hates you and wants to hurt you. Coals

of fire; shame on them. And everyone can see the difference between you and those who do not like you. You are not sleepless at night, regardless of all the antagonisms that you have in life.

Then Jesus sums it all up.

Luke 6:35 But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil.

Luke 6:36 Therefore be merciful, just as your Father also is merciful.

What about the enemy of my country? Those trying to take my freedoms?

Then the summation.

Matt. 5:48 Therefore, you be perfect even as your Father in Heaven is perfect.

We have a lot to sort out. This is an overall description of where we are going. There is no more important study than we have done over the past 9 years than impersonal love. Or, it is just as important as anything that we have studied. This is where our life gets very practical. None of us lack antagonists. There are so many people who do not like us.

Our lives will be wonderful, even in the face of antagonism. We will learn how to love our enemies.

Matt. 5:43 You have heard that it was said, "You shall love your neighbor" and hate your enemy; Lev. 19:18

Matt. 5:44 but I say to you, Love your enemies; bless those cursing you, do well to those hating you; and pray for those abusing and persecuting you,

Matt. 5:45 so that you may become sons of your Father in Heaven. Because He causes the sun to rise on the evil and the good, and sends rain on the just and unjust.

Matt. 5:46 For if you love those loving you, what reward do you have? Do not even the tax-collectors do the same?

Matt. 5:47 And if you only greet your brothers, what exceptional thing do you do? Do not the tax-collectors do so?

Matt. 5:48 Therefore, you be perfect even as your Father in Heaven is perfect.

The Eucharist: The first deliverance is from hell; the second deliverance is from sin in time, and the third deliverance is from our corruptible bodies. Our understanding of the grace of God is dependent upon this three-fold deliverance. This spans the time from our regeneration through our Christian life and into eternity.

2Cor. 1:9–10 **Yes, we had the sentence of death in ourselves, that we should not trust in ourselves but in God who raises the dead, who delivered us from so great a death, and does deliver us, in whom we hope that He will still deliver us,...**

Eph 2:1–2 **And you being dead in trespasses and sins, in which you formerly walked according to the course of this world, according to the ruler of the authority of the air, the spirit who now works in the sons of disobedience,**

God cannot overlook sin; we are all involved in the sin of Adam. We have all acquired his genetic nature. God cannot have fellowship with anyone who has this inherent sin nature.

God can only judge us. However, He did not leave us in this hopeless situation. He provided for us the death of Jesus Christ, our solution to sin, the cancelling of this debt is called expiation. It is the cleansing of the sin which separates us from God. We cannot expiate ourselves. We cannot accomplish.

That substitutionary death occurred when God the Father laid the sins of us all upon God the Son. No one could have accomplished this salvation. He was the only one who could propitiate God the Father. In His death, Jesus fully satisfied the demands of God's perfect righteousness and justice. He was the only One Who could redeem man from the slave market of sin. When Jesus Christ said on the cross, "It is finished." He was on the cross for 6 hours, and then He cried out, "It is finished." The barrier of sin was removed from us forever.

As a result, every believer can enter into His rest. We rest our case on His redemptive work. That is the first deliverance of sin. Deliverance from the penalty of sin is not a matter of spiritual growth. It is the matter of acceptance of what God provided for us.

1Cor. 2:14 **a natural man does not accept the things of the Spirit of God because they are foolishness to him. He cannot understand them because they are spiritually appraised.** 35 times in the New Testament, faith is given as the means of our salvation. *Believe* is given 150 times as our sole response to what God has done.

It is not "Believe and be baptized." Paul wrote, **God did not send me to baptize but to proclaim the gospel of Jesus Christ.** If a person had to do so much as to wiggle his little finger to gain salvation. Salvation is by faith in grace and nothing else. There is nothing that a man can do or offer for his own salvation. No matter how many lifetimes a person lives, he could never merit even one moment of heaven.

2Cor. 1:10 who delivered us from so great a death, and does deliver us, in whom we hope that He will still deliver us,...

However, after salvation, the believer succumbs to his sin nature. God has provided a deliverance from the power of the sin nature. A lot of Scripture is devoted to receiving daily deliverance from the power of the indwelling sin nature. We often fail to appropriate the sources that God has provided for us to live the spiritual life.

Deut. 1:8 Behold, I have set the land before you; go in and possess the land which Jehovah has sworn to your fathers; to Abraham, Isaac, and Jacob; to give to them and their seed after them. For us, this means for us to take possession of the spiritual life that God has given us.

We stand on the gospel and the spiritual life which He has given us. You make God's Word resident in your soul. Daily deliverance depends upon holding fast.

It is the spiritual growth from doctrine in the soul which increasingly removes us from the power of the sin nature. Psalm 119:11 Your Word I have treasured in my heart that I may not sin against You. The Word of God is our deliverance in this life.

And He will yet deliver us [from our temporal lives into the future]

In a moment, in the twinkling of an eye, at the last trumpet, when the dead will be raised imperishable, we will all be changed. This mortal will put on immortality. Then will come upon the saying, "Death is swallowed up in victory."

There will no longer be a sin nature in us; our bodies will not wear out. That is the total future deliverance that we can all anticipate.

So the full plan of God is found in 2Cor. 1:10. Positional, experiential and ultimate deliverance.

God demands that impersonal love be executed even toward our enemies. What we are studying is this impersonal love. What Jesus mandates, He provides a way to do it. The result is a relaxed life without stress and turmoil in our souls. We are graced out and we are doctrinally oriented, and we can use divine viewpoint to solve problems. That is our solution; God's solution, so that we can inculcate doctrine in our souls. We will share the happiness and contentment of God Himself. That is a joy not dependent upon circumstances but it is rather a happiness that is enduring and self-sustaining. It is an attitude that takes precedence over all. Most people think on happiness based on personal love and stimulation and pleasure. And they see anything else as unhappiness; but that is not the happiness of God. God is never unhappy.

On the cross, Jesus Christ never lost His peace of soul, under maximum adversity. He had **the peace of God that goes beyond all understanding**. No enemy will control your attitude. That is one of the purposes of impersonal love. You want exactly the opposite. You don't want them to have the satisfaction. So no enemy will do so when you have impersonal love. The end result is exactly what your mission is here on earth. You get to glorify God through your impersonal love. You will have enemies. Enemies bring adversity into your life. But when you hate them back, you want revenge and retaliation. You become vindictive and implacable. That is the road to misery.

Lesson #0310

Matt. 5: Life of Christ

8/12/2012 2Sunday

impersonal love for an enemy.

Matt. 5:43 **You have heard that it was said, "You shall love your neighbor" and hate your enemy;**
Lev. 19:18

Matt. 5:44 **but I say to you, Love your enemies; bless those cursing you, do well to those hating you; and pray for those abusing and persecuting you,**

Luke 6:27 **But I say to you who hear: Love your enemies, do good to those who hate you,**

Luke 6:28 **bless those who curse you, and pray for those who treat you abusively.**

Luke 6:29 **To him who strikes you on the one cheek, offer the other also. And from him who takes away your cloak, do not withhold your tunic either.**

Luke 6:30 **Give to everyone who asks of you. And from him who takes away your goods do not ask for them back.**

Matt. 5:45 **so that you may become sons of your Father in Heaven. Because He causes the sun to rise on the evil and the good, and sends rain on the just and unjust.**

Personal love and impersonal love are compared.

Matt. 5:46 **For if you love those loving you, what reward do you have? Do not even the tax-collectors do the same?**

Even tax collectors have personal love.

Matt. 5:47 **And if you only greet your brothers, what exceptional thing do you do? Do not the tax-collectors do so?**

Luke 6:32 **For if you love those who love you, what thanks is there to you? For even sinners love those who love them.**

Luke 6:33 **And if you do good to those who do good to you, what thanks is there to you? For even sinners do the same.**

Jesus is presenting a case for impersonal love. Investments are not signs of loving others.

Luke 6:34 **And if you lend to those from whom you hope to receive, what thanks is there to you? For even sinners lend to sinners to receive as much back.**

Luke 6:35 **But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil.**

Luke 6:36 **Therefore be merciful, just as your Father also is merciful.**

Matt. 5:48 **Therefore, you be perfect even as your Father in Heaven is perfect.**

In context, Christ is still teaching the pharisees who are there; or refuting what the pharisees taught.

All of their lives, the disciples had been exposed to the teaching of the pharisees.

Lev 19:18 **You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am Jehovah.**

It is the Lord's intention to refute the apostasy of the pharisees. Loving your neighbor is just not those with whom you have personal love for.

Hate your enemy is not something taught anywhere in the Mosaic Law. The hatred phrase was a rabbinical interpretation of the Law. The rabbis taught love for one's neighbor, particularly for other Jews. They also taught hate for one's enemies. There was a practical reason for this. They manipulated the Law for their own purposes. They took the rule of Law and made it into their own rules. They did this for political reasons. The shadow of Rome was over Judah. This had been true for many conquerors during the history of Israel. The rabbis and scribes and pharisees wanted the other Jews to hate Romans just as they did. They were the original liberation theologians.

Here Is Why They Added "Hate Your Enemies"

1. The religious leaders wanted to be free of the yoke of Rome. They could not stand the Romans. They remembered the Maccabees. They want to throw off the slavery to Rome.
2. Just as the Jews were slaves to the Egyptians, they taught that the Jews were slaves to Rome (although they were not). They taught liberation, but not spiritual liberation.
3. They believed in a coming Messiah as a political liberator; a revolutionary. They did not see the Messiah as one to deliver them from their sins.
4. They sowed hatred against their oppressors to prepare the people for the messianic revolution. The super-Maccabees. This is the same kind of hate that we see today in liberation theology. You hate all authority but your own. Hate all other races

because they oppress you. Religion always sponsors hate for those who do not accept it. We can include humanism in that as well. Islam and the Koran views those outside of Islam with hatred. We are seeing persecution of Christians in this country and it comes directly from religion. Titus marched into Jerusalem and killed hundreds of thousands of Jews and the Jews were scattered all over the world after that. Jews are all over the world. They destroyed themselves through religious-sponsored hatred. Only the regathering by our Lord will be the true regathering of Israel.

Jesus, their true Messiah, gave them every chance to be accepted by God. We are not looking for a political savior; no man can save us because he is elected. Our only salvation is believing in Jesus Christ and then renovating our thinking.

Hating enemies is not keeping the Law; it is unrighteousness. This is exactly what Jesus refuted on the Sermon on the Mount. It is religion and phony law-keeping that will put Jesus on the cross. Biblical Christianity is the only solution.

Application. We are supposed to love our enemies, and we understand that individually. What about the enemies of our nation? What about those who would destroy us? Who would take away our freedom internally and externally. Our attitude toward them is impersonal love, and it still applies. We may oppose them but we do not have a right to hate them.

This is what we did with regards to Japan, Germany and South Korea.

Impersonal love always applies, whether to individuals or to groups. We may not be able to apply impersonal love to such individuals. As a group, as a nation, we do not hate them either. Hating the enemies of our nation is not an exception to love your enemies. We cannot hate those of other religions, nations, nationalities; even when they threaten our freedom. That is the importance of impersonal love. This is about us personally. If we can have individual turmoil and have no peace of mind, because of one person who is a miserable sod, don't you think that the same attitude toward the enemies of your nation will do exactly the same thing.

Some of us are so concerned about the coming election that we cannot sleep at night. Oppose what is evil and speak against it; absolutely. They are our enemies, but don't bring yourself down with hatred.

The Jewish teachers loved their Jews but they hated the Romans, their enemies. They distorted Lev. 19:18.

Is impersonal love compatible with a soldier who kills the enemy in combat; or who opposes an oppressive government. You can do your duty as a soldier to fight and to maintain freedom of a nation; you can oppose an oppressor in your own nation. However, even in combat, your personal attitude toward the enemy should not be hate or any other mental attitude sins. They are souls for whom Christ died. He died for them just as He

died for you. You can be a most effective combat soldier or even a political operative. You do not engage in mental attitude sins toward your enemy. You can calmly and effectively squeeze the trigger on a firearm and feel nothing but recoil.

The difference between the French and Russian revolutions and our war for independence. Those other revolutions replaced one tyranny with another greater tyranny. The U.S. War for Independence threw off tyranny, did not destroy them, and replaced them with the rule of law. An Ann Coulter article. Mental attitude sins in combat can lead to criminal atrocities. Instead of concentrating on defeating the enemy in battle, you do something else, which can be labeled an atrocity. Guerilla warfare is a chosen profession for some in Vietnam and in Iraq. The insurgents are the ones who often carry on outrageous atrocities. Guerilla warfare takes on many forms. Unseen enemies who plant bombs in a road and kill, and do this in the name of Islam; they kill each other. Civilian combatants, women and children used as human shields. Even in conditions like this, our attitude must be impersonal love. Love your enemies is not set aside to avenge such circumstances. Impersonal love is the rule of your life, no matter where you are. No matter what circumstance you find yourself in. It is the life mandated by God for each one of us.

This allows a soldier to return with a clear conscience. It allows a leader to keep the unit together; to operate with a cool head. A leader can lose his cool. You can end up with the massacre at Me Li. This is one of the few times that American soldiers have done this. Loss of control of the emotions in leadership. You must maintain good order and get the mission accomplished.

Good examples from Hollywood. *Saving Private Ryan, Band of Brothers*; leadership that is non-emotional. The believer accomplishes this with impersonal love. Impersonal love is pertinent to every area of our life. Every area of our life where an enemy is concerned requires impersonal love in our souls.

V. 43 will tell us what Jesus will refute; the misrepresentation of the Law; those who taught that you must hate your enemies. What it means to hate and what it means to have impersonal love. You cannot afford to lose impersonal love.

Matt. 5:43 **You have heard that it was said, "You shall love your neighbor" and hate your enemy;**
Lev. 19:18

Paul was able to write what he did because he functioned on impersonal love. And it is not beyond our capabilities. You do not have to like your enemies; but you must not have a soul filled with mental attitude sins.

Lesson #none	Luke 5: Life of Christ	8/15/2012 Wed
Conference;		
Lesson #none	Matt. 5: Life of Christ	8/16/2012 Thurs

The pharisees were teaching that Lev. 19:18, but the neighbors that the Jews were to love were other Jews. They were also taught to hate their enemies, which would be the Romans.

The distortion that was being taught was the addition of, *you will hate your enemies*. The pharisees understood the Law, but they just added some things.

Matt. 5:43 **You have heard that it was said, "You shall love your neighbor" and hate your enemy;** Lev. 19:18

But Jesus explains.

Matt. 5:44 **but I say to you, Love your enemies; bless those cursing you, do well to those hating you; and pray for those abusing and persecuting you,**

But Jesus did not stop there. He does not stop even there; he introduces something which is strictly impersonal love.

Luke 6:27–28 **"But I tell you who hear: love your enemies, do good to those who hate you, bless those who curse you, and pray for those who mistreat you.**

3 Imperatives of Entreaty

1. This is the overall concept of impersonal love. That is the love that He is talking about, one of the most difficult types of love to understand and to execute. These are not options; these are mandates. Not many hallelujahs when Jesus said these things.
2. This is the epitome of how Jesus thought; He was revealing how He thought about His enemies. Jesus had to imply impersonal love. These people were dense. Often they were scratching their heads, wondering, "What is He talking about?" The Jews did not really get what He was teaching at first. This was tough for the disciples because they did not like the way that the pharisees treated our Lord. Jesus also showed endurance and patience toward those who hated Him and those who would kill Him. In doing so, He demonstrated impersonal love. Have you ever faced the situation of giving the gospel to someone you hate or who hates you.
3. This does not mean that you do not confront or refute the opposition. Jesus certainly refuted them. He said that they were liars and hypocrites. However, He always had impersonal love toward them. You can stand for the truth against those who are anti-truth, and still have impersonal love. Remember this in the upcoming political season. The religious leaders were as political as any group had ever been. These were the epitome of religious/political leaders.

4. Jesus accomplished His mission relying on impersonal love. Impersonal love was the herald of the truth of His message and of His Person. When the world saw impersonal love, they understood Who He was. The people in Palestine watched these confrontations with great interest. They had not seen anyone deal with their enemies like this before.
5. The spiritual life that Jesus left us; and with that spiritual life, we are capable of the same characteristics, albeit imperfectly. The more impersonal love that you can show, the greater witness that you have. Even your enemies notice. Witnessing to an enemy is one of the greatest things that a person can have. You do not want to wish anyone to go to hell. You would not want to wish this on your worst enemy.
6. Further, this impersonal love is a herald to the world of what Bible doctrine in the soul can do. It is a witness to those around you. Not just a witness to unbelievers, but to those very immature believers. When their emotions do not work with enemies; and yet, they can see you in control. There is also the tranquility and peace and the relaxation that we get from exercising impersonal love. Do not compartmentalize your spiritual life. It should not remain here. Most of your spiritual life is spent on the job or in the home. Do not walk onto the job and think, my spiritual life is for church. Our spirituality is not private. How many times have you heard people say, "My spiritual life is private (or personal)."
7. At one time or another, almost anyone can become antagonistic to one another. Christmas and Thanksgiving. This is the problem solving device between friends and loved-ones. This is necessary in all your relationships. That is your life for friends and enemies.
8. Impersonal love is the way for us to demonstrate the mind of Christ. The world tells us thousands of ways to resolve our problems and our personal interactions. This is the way to solve all of our problems. You only hear this from the pages of the Bible.

People today have no idea what it means to do good to your enemies. Believers who try to exercise this apart from Bible doctrine are people who have learned to cultivate the perpetual smile. It is dark. If they lack doctrine, what they are thinking is dark.

Application of Impersonal Love

1. *Doing good* is not reciprocating hate for hate. Anger is a tough mental attitude sin to deal with, particularly if you have a hair trigger temper.
2. What is *doing good* to someone who hates you? You return benevolence for hate. You return kindness for anger. It is kindness for vindictiveness. All you can do without Bible doctrine is give a vacuous smile. Impersonal love is entirely possible for us because we have the same spiritual life and the same Bible doctrine that our Lord had resident in His soul.
3. We reap what we sow. That is a Biblical truism. It is found in the Old and New Testaments.
4. If you return hate for hate, it comes back at you as implacability. You get entrenched hate.

5. If you return anger for anger, it sows indelible antagonism. This could give you an enemy for life if you cannot respond with impersonal love.
6. Any resolution may become doubtful and it is impossible if you continue to reap mental attitude sins. You sow them and you get them right back. Unless the other person has impersonal love, in which case they heap shame upon you.

As a believer, we cannot live the Christian life without impersonal love. When hatred take over our soul, we cannot solve any problem apart from impersonal love toward our enemies. This hatred is stress. This is not something that we need to have.

Matt. 5:44 *but I say to you, Love your enemies; bless those cursing you, do well to those hating you; and pray for those abusing and persecuting you,*

Luke 6:27–28 *"But I tell you who hear: love your enemies, do good to those who hate you, bless those who curse you, and pray for those who mistreat you.*

Then it becomes even more difficult. We are to bless those people who hate us. We are being verbally abused. *To bless means to speak well of someone.* We are being cursed and we are to speak well of them. We return verbal abuse with calm and accommodating words. That means no gossip. You fail the test if you say nothing and then run to your friends and give this person a tongue-lashing. There are a lot of legal loopholes that we attempt to use.

Shouting matches solve nothing, even if you do feel better for a moment.

If the antagonist screams at you, reviles you, curses at you, conciliatory words must come from your mouth; graciousness instead of verbal retaliation. Some of us have been taught to put up with nothing: when you are hit, hit back harder; when you are confronted, do not take a step back.

How utterly this is true where personal love is involved. Impersonal love preserves personal love. Holding that grudge after someone has done some evil to you are pointed out one of your failures, or an accurate appraisal of you.

Luke 6:27–28 *"But I tell you who hear: love your enemies, do good to those who hate you, bless those who curse you, and pray for those who mistreat you.*

Lesson #0312 Matt. 5:43–44 Luke 5:27–31 Life of Christ 8/19/2012 2Sun.

We have one textbook in Berachah Church, and that is the Bible. Bobby does not have absolute truth; but the Scripture gives us that.

We are studying impersonal love, which is very difficult for all of us. Those who confess their sins publically, "An usher will come and take them out." Well, usher them out.

Matt. 5:43 You have heard that it was said, "You shall love your neighbor" and hate your enemy;
Lev. 19:18

Matt. 5:44 but I say to you, Love your enemies; bless those cursing you, do well to those hating you; and pray for those abusing and persecuting you,

We are to pray on behalf of those who antagonize us.

Impersonal Love and Prayers on Behalf of Our Enemies

Many of us pray, but we do not often pray for our enemies. We pray for ourselves, our friends and loved ones, and circumstances that we want.

1. Prayer for enemies is a demonstration of impersonal love. Impersonal love does not depend upon the attractiveness or the merit of the object. Otherwise, you have mastered the fine art of a perpetual smile. Do you think that Jesus was grinning from ear to ear when throwing the money changers out of the Temple? But, that does not mean that He lacked impersonal love. He was showing the world the doctrine in His Own soul. Impersonal love is demonstrated by Jesus at first. Prayer is a soulish and verbal demonstration of impersonal love.
2. The type of prayer is petition and intercession for the other party, the enemy in this case.
3. The type of prayer that we do not use and are not authorized to use, is what we call imprecatory prayer. Those who mistreat and abuse you. This is generally defined as a prayer offered to God where retribution or justice is demanded for hostility toward us. "Kill them, Lord." "Make them hurt as badly as I do. Beat them up, Lord." We do not pray for God to bring disaster on others. **Bless those who persecute you** (Rom. 12:16). Who are we to bring justice upon them. We leave this in the hands of God, Who is benevolent. Punishing a child is not a matter that you want to hurt them. You do it to get their attention, correct bad behavior, and set them straight. God does not do these things to make us hurt; He wants what is best for us, as we would with a child.

There is the petition. Personal relief and deliverance from a persecution. This is not a wrong prayer at all. We are to pray for the good effect of our impersonal love on our antagonist. Pray that they will understand the conciliation that we offer in the face of hatred and vindictiveness. Pray that will have an effect upon them. Hate for hate bring nothing but more hate. Anger for anger brings a greater escalated anger.

Our prayer of intercession with impersonal love; pray that the viciousness and destructiveness of their persecution will become apparent to them. It will not stop unless the person actually can see what it is that they are doing. Pray that their minds will be changed in their attitude toward us. Pray that rational thought will replace irrational anger. We must not address our prayers with a mental attitude of hatred and anger. That just means that we are out of fellowship. Anger and hatred is our motivation. God will not answer prayers because we are angry and we want Him to do some damage to your

enemies. There is an attitude of prayer, and when on holy ground, we must we clean, which means rebound.

We can also pray for the removal and the defeat of the enemies of your nation. That is a corporate prayer for a nation. That is on behalf of the entire nation, as long it is not from the motivation of hatred for your enemy. Your mental attitude, no matter what you ask, is critical. Any mental attitude sin is harmful to you and you alone.

We should pray for those who protect a nation. Pray that they are successful. Pray for the soldiers in the field who protect our freedoms. Pray for the portions of our nation which have become degenerate. God directs His discipline on a nation, and we need it. Remember where our deliverance lies. **Cursed is the man who trusts in man.** How does one politician or a group of them change a person's thinking. Only individuals can change their own thinking. This is only be the renovation of their souls by the teaching of Bible doctrine. We might survive if we can renovate our own souls. However, God will discipline the nation whose pivot is failing.

Luke 6:27–28 **"But I tell you who hear: love your enemies, do good to those who hate you, bless those who curse you, and pray for those who mistreat you.**

Luke 6:29–31 **To him who strikes you on the cheek, offer also the other; and from him who takes away your cloak, don't withhold your coat also. Give to everyone who asks you, and don't ask him who takes away your goods to give them back again. "As you would like people to do to you, do exactly so to them.**

This passage is parallel to what we have already studied.

Person singular often manufactures problems. Impersonal love solves them. The burning question is, who among us can accomplish such a seemingly impossible instruction. "I don't get this impersonal love? How can you love your enemies?" Jesus Christ would not give these instructions if they were not possible to execute. Jesus is not blowing smoke; these are not things we cannot execute. He has provided the means and the instruction for our spiritual lives. This isn't that hard. This is simply about our spiritual growth.

Impersonal love advances as our spiritual life advances. Grow up spiritually is what we are called upon to do. As we have doctrine resident in our soul, we have the resources necessary for the Christian life. Our Lord is speaking of the fundamental assets of the spiritual life; this is what He demonstrated throughout His life. Grow up! As a child, you cannot wait to grow up. At age 5, you cannot think the things that adults think about; you do not have the capacity.

These things from the Sermon on the Mount do not just happen when you are a child, spiritually speaking. Only human viewpoint says, "Love your enemy" is impossible. Divine viewpoint is what is contained in the Word of God. Impersonal love is what loving your enemies looks and acts like. We are capable of these things, but not quite to the perfection of Jesus Christ.

Every time Bobby does a wedding, he reads 1Corinthians 13:4–7 **Love is patient and is kind; love doesn't envy. Love doesn't brag, is not proud, doesn't behave itself inappropriately, doesn't seek its own way, is not provoked, takes no account of evil; doesn't rejoice in unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things.** This is all about impersonal love. Enemies and antagonists dwell on how they have been slighted.

As people's thinking changes, so their standards change. The virtue stability of tranquility of impersonal love. These things are not possible through personal love. Only impersonal love allows what these characteristic speak of.

What Do We Learn from this Passage?

1. Impersonal love takes precedence over faults and flaws of others.
2. It overcomes our own faults and flaws in dealing with other people. We fail to take into account how others see us. "Why do I need to change? I'm cool; I'm good."
3. You will not be brought down through cruel intolerance,
4. The believer who applies impersonal love will not be distracted by stress, pressure or persecution. That makes life wonderful. Without these things, we have peace and tranquility.
5. We are to imitate the pioneer spiritual life of Jesus Christ. He had all of these qualities and we can have those same qualities.

This is not being wimpy. Kindness, patience and compassion. This is powerful, unique, life-altering, and attainable.

The purpose is given in this verse:

Matt. 5:45 so that you may become sons of your Father in Heaven. Because He causes the sun to rise on the evil and the good, and sends rain on the just and unjust.

We too can provide logistical grace and impersonal love to those who are our enemies. That is the purpose that we may be sons of the Father who is in heaven.

Lesson #0313

Luke 5: Life of Christ

8/22/2012 Wed

Bobby has spent quite a bit of time on impersonal love from various portions of the Bible. This is a bedrock principle of the Christian way of life. This is God's approach to all interpersonal relationships. We cannot live on this planet without relationships with other people to a greater or lesser degree. We have antagonists and we all have enemies to one degree or another. Nothing can bring more enjoyment or reward or more testing or more anguish than these associations. God has initiated and Jesus Christ has demonstrated impersonal love toward all mankind. It is a love that does not depend upon the merit or attractiveness of the object of love.

Impersonal love is important because it depends upon our virtue. The very important product of our spiritual growth and our spiritual life. Impersonal love is the spiritual life solution to the problems that we have of testing and antagonisms, and it is applied to friend and foe alike. We handle the antagonist through impersonal love. There is no more open demonstration of the benefits of the spiritual life than the attitude and the demeanor of impersonal love. Impersonal love is a wonderful witness to the power of Bible doctrine which is resident in your soul and its application to relationship adversity. We always think of witnessing for the Lord; we must present the salvation to those who are lost and those who need the salvation message. But nothing is more noticeable than our life.

The closer somebody is, the more that they try to manipulate you. We all have the propensity to try to control or manipulate others. There is always the harassment and abuse by others; the obvious conflicts and confrontations that we have naturally with people.

Introduction to Impersonal Love

1. With impersonal love, we can rise above other people's mistreatment of us. We want to get down in the muck and wrestle with them.
2. You can exhibit the relaxed mental attitude in conflict that is inherent in applying impersonal love. If you are slapped on the cheek, then turn the other cheek.
3. You can treat other people in the way that you want to be treated, even though they maltreat you. That is the way of thinking in impersonal love. That is only possible when you make application of impersonal love.
4. Impersonal love takes precedence over the faults and flaws of other people. You can see the faults and flaws in others easily.
5. Impersonal love overcomes your own shortcomings and flaws in dealing with other people. We tend to concentrate on the flaws and imperfections of others, but we do not always recognize that we have them as well. There is a tremendous advantage to place yourself in the place of other people.
6. By applying impersonal love, you will not be encumbered with certain mental attitudes like cruel intolerance.
7. The believer who applies impersonal love is imitating the Lord Jesus Christ and imitating or applying the spiritual life that He pioneered during the 1st advent.
8. As a believer applying impersonal love means you will repay insults and antagonism with kindness, patience and humility. These are wonderful qualities. The most difficult time to apply them is when you are in a conflict with someone that you do not like very much.
9. This impersonal love is a powerful, life altering, unique and attainable experience of the Christian life. It is one of the greatest experiences of the Christian life.
10. As great a benefit as it is for us personally, there is another purpose for us in impersonal love.
11. This is unique. The unbeliever and carnal believer cannot exercise impersonal love. Matt. 5:45

Matt. 5:45 so that you may become sons of your Father in Heaven. Because He causes the sun to rise on the evil and the good, and sends rain on the just and unjust.

God provides logistical grace for everyone, the good and the bad and the worst. This is a rationale for us to love our enemies.

Impersonal Love Rationale

1. Grace orientation and impersonal love are inseparable. When you think with grace orientation, then you are able to function with impersonal love. This is truly the bottom line of the Christian life and is essentially to your spiritual maturity.
2. We must live by the same logistical grace and impersonal love that God showed towards His enemies. We have that capability. We must demonstrate this to the evil and to the unrighteous. We are imitators of God.
3. Just as God shows grace toward believers, who are the good, and the righteous, those who have been justified, so also does God show grace and impersonal love toward the enemy. When the disciples hear what Jesus is teaching; and when anyone believe in Jesus Christ, they become sons of God. That means that you are part of the royal family of God. Since believers are already sons and we have been justified, we are immediately sons by position. We may be the black sheep of the family or the epitome of what our parents want us to be, but we are still family. We are mandated to live as sons of the Father. We must imitate our royal father. We are part of His family. Our purpose is to live with experiential righteousness, the same spiritual life that our Lord used.

Two principles of v. 45: the believer's life should reflect his position as a son of God; and no one can take that away from you. However, that is just a position. We must always have and utilize the spiritual life. There is no greater reflection than utilizing impersonal love as sons of God. Impersonal love is one of the most critical doctrines from the Bible. This is a reflection of our sonship.

If you want to know what impersonal love truly is, you just follow Rom. 5:8 **God demonstrated His love for us, in that, while we were yet sinners, Christ died for us.** God demonstrated love toward His enemies, which is us. This includes impersonal love which sent His Son to die for our sins. Could there be any greater demonstration of His love toward us. Did we merit it? Not even a little.

If you want to test yourself, then demonstrate impersonal love toward that meanest, most vicious person that you know. How is it working in those that you cannot stand?

We must think like our father and we must like our father, albeit imperfectly. We must become chips off the old block. Christ names impersonal love as a way to fulfill the mandate to imitate God.

Jesus says we must love our enemies; and the rationale is, He causes the sun to rise on the evil and the good and sends rain to the righteous and the unrighteous.

What Does this Mean?

1. God provides logistical grace to the evil as much as He does to the good.
2. He provides sunlight and rain to the righteous and the unrighteous.
3. If God provides logistical grace blessings for His enemies as well as His friends, then we must follow His lead in interpersonal relationships. This is practical because this is the way we are to live. God does not mandate a way for us to live unless we are able to live it. Living the Christian life is the best way to live life.
4. Impersonal love becomes a logistical grace blessing which we can extend toward our enemies.
5. We must provide logistical grace for friends and loved ones alike.
6. This is God's grace toward us. So we show it toward others.

Personal love is inadequate by itself. What is the big deal for loving people who love you? The tax gatherers are the that people hold their noses and look away.

Matt. 5:46 **For if you love those loving you, what reward do you have? Do not even the tax-collectors do the same?**

If you embrace your brothers, what are you doing that is greater than others? Don't even gentiles do this too/

Matt. 5:47 **And if you only greet your brothers, what exceptional thing do you do? Do not the tax-collectors do so?**

The pharisees taught for the Jew sto hate the gentiles and to hate their Roman occupiers. Their idea was to love those near and dear to them. "Hate your enemies" is the false addition to what the Bible says. So you love someone personally, do you think that makes you closer to God? Tax collectors and gentiles do that. Believers should be different and we should be able to love our enemies.

There is no other commandment greater?

The Logic of Jesus with Impersonal Love

1. Pharisees are unable to show the love mandated by the Mosaic Law and then restated by Jesus Christ.
2. Jesus places the pharisees in the same category as the gentiles and tax collectors.
3. Jesus nailed the pharisees over and over again.
4. Pharisees, gentiles and tax collectors can demonstrate love to their friends.
5. However, they cannot carry out the true spirit of the Law.

We have a personal love relationship with God. The more cognizant that we are of God and His function in our lives. Just the circumstances of our life leads us to this conclusion. We do not deserve one moment of it. God never stops loving believers on a personal basis. He provides the spiritual life that we can live and the resources that we can do it. We should never denigrate that love.

And personal love between two people can be a wonderful thing and it can be a fulfilling part of love. It is what we have for family, close friends, even though sometimes these relationships are strained. Personal love is not a by-product of the spiritual life.

If you love those who love you, what reward is that?

Matt. 5:46 For if you love those loving you, what reward do you have? Do not even the tax-collectors do the same?

Matt. 5:47 And if you only greet your brothers, what exceptional thing do you do? Do not the tax-collectors do so?

What's the Point?

1. Anyone can love someone else personally.
2. If they treat you in the way that you want to be treated, then there is personal love. To love someone who loves and treats you right is relatively easy. If you have capacity for love, then it may continue; but it does require some reciprocation.
3. Compare that to loving someone who hates you and someone for whom you have great disdain.
4. Personal love does not cover enemies and cannot reciprocate personal love to antagonists. This is not extended to enemies or antagonists. It is reserved for those to whom you are attracted.
5. A person without impersonal love reciprocates hate for hate, anger for anger, dislike for dislike. And when that happens, your anger for anger turns into implacability. Can personal love solve this problem? It is not possible.
6. That is not loving your neighbor as Christ is interpreting it. Christ is commending impersonal love and not personal love. It is the only thing that can accomplish the mandate to love your neighbor.
7. The believer who loves only those who return that love, then he is self-centered.
8. He only loves one who is attending to him and his needs; those who give him attention. For most people, that is the basis for love. Without the exchange of love, that is not the full experience of personal love.
9. Personal love is optional because it is limited to those who reciprocate. You have the option. You do not have to love someone personally. You must have a personal relationship with them.
10. Impersonal love is not optional. It must be expressed toward all. Toward those you love personally and toward those that you cannot stand. Bobby would like to be a

pharisee and say, "It's okay to hate those we do not like." But this is the Lord's mandate.

11. If a lowdown scumbag tax collector or Roman can reciprocate impersonal love, then what reward is there for a believer who does the exact same reciprocation of impersonal love. Where is the virtue in that? The unbelieving world does that. Personal love is a wonderful thing but it is not the spiritual life.
12. There is no merit for the believer in imitating the personal love that an unbeliever can do. Personal love is great but there is no merit in it in the spiritual life.
13. How is mimicking what the unbeliever does glorifying to God?
14. God is glorified only by following His mandates and using the resources of the spiritual life. What is the resource of the spiritual life, and carries so much virtue and is the key to impersonal love? God is glorified only by following His mandates and using His resources, which includes impersonal love toward enemies. That is our responsibility. That is our obligation.
15. God is glorified when the believer reflects impersonal love toward enemies. That is the product of the Christian life. Unbelievers are incapable of such a love and of such a life. This is why this glorifies God.
16. God cannot be glorified by duplicating the love of the unbelieving world (or even of the carnal believer).
17. There is no reward in this life for personal love, except for a fleeting personal satisfaction in life (and that may not be the case either).
18. There is a reward for impersonal love that is lasting. This is because it derives from the spiritual life and is divine good. That is rewardable and in heaven for eternity. You cannot express impersonal love when you are out of fellowship or are a carnal believer. Divine good is being in fellowship with the proper motivation and utilizing the resources that God gives us. Impersonal love is rewardable in heaven forever. This is divine good. This is exactly what our Lord is saying.

Matt. 5:46 For if you love those loving you, what reward do you have? Do not even the tax-collectors do the same?

Matt. 5:47 And if you only greet your brothers, what exceptional thing do you do? Do not the tax-collectors do so?

Luke 6:32 If you love those who love you, what credit is that to you? For even sinners love those who love them.

Luke 6:33 If you do good to those who do good to you, what credit is that to you? For even sinners do the same.

Unbelievers are able to pay back good for good. What good is reciprocating a good deed to someone who has given you a good deed? Any unbeliever can do this. Human good has nothing to do with the Christian way of life. The real virtue of the Christian life cannot be simply doing what unbelievers do.

Luke 6:34 **If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive back as much.**

Even sinners give to other sinners if they will get the same amount back or plus interest. Welshing on an obligation is an evil thing. A personal love relationship lends from one person to another expecting it back.

What impersonal love is there when someone has expectations of reciprocating in kind. In that case, you lend to someone with no expectation of return.

No capacity to love means someone is arrogant, narcissistic; and if they get love back, it pumps up their ego, and if they don't, then you are an enemy to them.

The humble believer in fellowship operates apart from arrogance and egotism.

Personal Love and Lack of Capacity for Love

1. The operation of impersonal love from the soul of the believer demonstrates the weakness of personal love.
2. Personal love hinges on the expectation of some return for that love.
3. When expectations are not met, when a person is not loved in the way that they want to be loved, then disappointment and resentment set in.
4. Personal love can diminish or disappear and it can become a problem manufacturing circumstance without personal love. **[Impersonal] Love never fails.** This type of love is the product of the spiritual life alone. Unbelievers and carnal believers can show personal love, but they cannot live the Christian way of life. Unbelievers think that personal love is the highest emotion that a person can express. Only the advance of the spiritual life can develop impersonal love.

Personal Love

1. Personal love depends upon other persons and how they treat you.
2. There is no virtue or impersonal love when love is based upon how you are treated. Only impersonal love works when you are treated badly. Personal love requires impersonal love every day in order to survive, to a greater or lesser extent.
3. Impersonal love exists regardless of the treatment that you receive. Impersonal love is always available.
4. That can only be the result of a maturing spiritual life.

When we hear the phrase *no strings attached* means that we give without expectation of anything in return. When you do something for someone, regardless. Impersonal love is grace orientation. Personal and impersonal love. You must be willing to do for others without an expectation of anything in return. Whatever it is that attracted you. No strings attached is a display of unconditional love. Put personal love within impersonal love, and you have the greatest love possible.

Personal relationships cause more problems than anything else. Often people do favors for friends or loved ones and they expect something in return. They are using love or friendship for their own purposes. There is no real love when people love with strings attached; what good is personal love with strings attached? We have a zillion divorces in this country because people are disappointed with their personal love relationships. They get upset, they get tired of the situation, and out they go. With impersonal love, vows mean something, because you can handle all of the lousy circumstances.

With resentment, the personal love relationship will be shattered, and some great loves are shattered when they should not be. We lose one of the great relationships in life. The family is broken apart. They do not want to speak to one another in some families. They have no impersonal love.

Impersonal Love and Relationships

1. Sustaining personal love is dependent upon the character of the people who love.
2. The weakness of personal love is where there is an expectation of a return on investment. Are you a manipulator or a control freak? That is not impersonal love. You cannot have a great relationship when you try to manipulate people. That is a sure fire way to make someone feel trapped and watch them jump out of the relationship. You must have impersonal love not to do that.
3. The combination of grace and impersonal love, "I will do this for the object of my love without hope of return from them." Grace orientation and impersonal love go hand in hand. They are inseparable. "I will do this for the object of my love without any hope of return."
4. That person will come before your own gratification or fulfilling your own expectation. You want gratification; you have an expectation, and they won't carry it.
5. That is the display of personal love backed by impersonal love.

Impersonal love preserves your personal love relationships and makes them better. God provides for us no matter who we are or regardless of what we do. God supplies logistical grace to His enemies. We supply this to our enemies with no strings attached. One person said, that love is a negotiation. Impersonal love is not a negotiation, it is one sided and does not expect to be negotiated.

We are mandated to be imitators of Jesus Christ, and His life was one of grace and impersonal love. This is what our mandate is and that is what is will do for us.

Lesson #0315

Luke 6:35 Life of Christ

8/26/2012 1Sunday

People are very confused about what it means to live as a believer in Jesus Christ. This is the epitome of what living the Christian life is all about. Love is one of the most misunderstood aspects of the Christian life that there is.

Luke 6:35 But love your enemies, and do good, and lend, expecting nothing back; and your reward will be great, and you will be children of the Most High; for he is kind toward the unthankful and evil.

Jesus explains why we as believers are unique. Can an unbeliever exhibit this quality of impersonal love one way or another. Unbelievers can be kind and altruistic and that they can extend kindness toward others. The attitude is what make the believer unique. The unbeliever cannot have the internal perspective found below.

The unbeliever can love those who love back; they can do altruistic deeds for those who seem deserving; but the undeserving? Do good and lend, expecting nothing in return. Impersonal love means an unconditional non-emotional no-strings-attached love. People often extend good to someone other than impersonal love. They want something back, personal glory, patted on the back, gaining approbation or to feel good about oneself. Impersonal love precludes all of this. This is glorifying God by demonstrating grace.

Being kind to ungrateful and evil men is something that unbelievers cannot wrap their minds around. We already studied Jesus and loving those who love us; versus loving those who hate us.

Αγάπη one of the most well-known Greek words, which every believer seems to know. However, this is not the *love* that most believers know. We are told to *keep on loving your enemies*. An enemy is someone who does not merit love or even consideration from you. You either retaliate against them or you try to forget them. However, even though they do not merit your love, you still keep on loving them. You do this from the true attitude of doctrine which is applied by us through the power of the Holy Spirit. Loving your enemies is the mental attitude of consideration when, from the human viewpoint, absolutely no consideration is considered. You do not hate the enemy who is in the cosmic system. That is the individual. Loving your enemies is a principle manifestation of impersonal love.

By definition, an enemy is not someone to love. Impersonal love is not dependent upon what anyone does; it is unconditional. Unconditional love may be an entire fog in your mind. You may think, *there is no way that I can love this person who is my mortal enemy*.

Impersonal love does not mean that Jesus wasn't tough now and again; nor does it mean that our Lord was reticent about calling the pharisees out. But all of this has a purpose. How many of you would like to witness to your worst enemy? You may be afraid of ridicule and you may not want to spend eternity with them.

Impersonal love and graciousness always depends upon who and what you are in your soul and how you are oriented in your soul; and upon the depth of your spiritual growth. This world cannot think in these terms at all. It is all about thinking; and this all comes from being educated. We get it in school for 12, 16 or 20 years of education. We get the same thing in church, ideally speaking. Bible doctrine must overcome all of the garbage in your soul. You must understand the difference between how you think and how Jesus Christ thinks.

The enemy can be all sorts of people, including the people that you live with in your own homes. Where there is conflict in your soul, and between two people, it can be described as an enemy because they are undeserving in your eyes. They can be outside the home or in the home; grace orientation is what we are to be educated to think, and God provides the strength needed to put these things into action. This is exactly what Jesus did in thinking about us on the cross. Impersonal love is the gateway to a fascinating personal love between two people.

In salvation, merit is imputed to us. At faith alone in Christ alone, God imputes to us perfect righteousness. It all began with impersonal love from God. He is free to love us personally. We now have merit where we had no merit before.

God cannot extend personal love to sinners; that would compromise His perfect righteousness and justice. When we develop this same impersonal love as Jesus had for us, we reveal our spiritual growth and glorify Jesus Christ.

Impersonal love is the gateway to fabulous personal love relationships in life. The personal love aspect is always built upon the impersonal love. When impersonal love is lacking, personal love will be lacking as well.

There is a further benefit from impersonal love and when you learn to apply impersonal love; it is glorification of God. That is an obligation that we have to glorify God. This is a representation of His grace and impersonal love toward the world. Impersonal love is one of the greatest witnesses that we can have in life. People will listen to the gospel and look at you and say, "What difference does it make?"

"Your reward will be great and you will be children of the Most High." That is, you will show off characteristics of your relationship. You will be producing divine good in this life, just as Jesus Christ did in His spiritual life. In all of this, you will glorify God in time. For all of this, you will receive rewards in heaven. Impersonal love is a major producer of divine good. If you want to produce divine good, be filled with the Holy Spirit and take in doctrine so that you think with the mind of Christ.

You have your own personal relationships enhanced; and your life in eternity is enhanced because of the rewards that you will receive in eternity for the production of divine good.

Luke 6:35 **But love your enemies, and do good, and lend, expecting nothing back; and your reward will be great, and you will be children of the Most High; for he is kind toward the unthankful and evil.**

Lesson #0316

Luke 6:36 Life of Christ

8/26/2012 2Sunday

Jesus uses an example that is crystal clear. **Be merciful just as your Father is also mercy.** We overlook some people who are flawed because they are our friends or family; but we are told here to be merciful and to apply it to all mankind. We are mandated to do this.

Γίνομαι is found here in the imperative mood. It is in the mood of *do this*. It is unequivocal. This is Jesus Christ using the imperative. He is speaking to the disciples. This is an imperative of entreaty. Jesus has used many imperatives of entreaty.

Jesus is entreating believers to have a specific virtue of God the Father. Οικτιριμος is the word for *mercy*.

Many people do many acts of compassion and altruism; but what is their motivation? That is where impersonal love comes into the picture. The key is what is in the mind.

Luke 6:36 **Therefore be merciful, Even as your Father is also merciful.**

cut out at 11:30

Lesson #0317

Luke 5: Life of Christ

8/29/2012 Wed

Luke 6:36 **Therefore be merciful, Even as your Father is also merciful.**

This is a practical application of impersonal love. Here, our Lord gets very practical about impersonal love. Jesus begins this verse with the imperative of γίνομαι. *Be merciful*. Οικτιριμος means *to be compassionate*. True compassion is what we are looking at here. Impersonal love is written all over this verse. God the Father has impersonal love toward all mankind. **God demonstrates His love toward us, in that, while we were yet sinners, Christ died for us.** Part of His love is compassion. It is what impersonal love really provides. We must emulate the compassion of God the Father. This verse has tremendous meaning; it tells us exactly what it means *to be compassionate*. We can only do this by the application of impersonal love. Compassion is not only misunderstood by believers—this verse has been massacred by many an exegete. Compassion has many synonyms, sympathy, clemency, graciousness, etc. If you look at most of these, these are praise-worthy qualities for anyone to have. They should begin with a mental attitude that manifests itself in your actions. For most people, compassion is a facade; it is a veneer.

Love is misunderstood so compassion is misunderstood. It is not compassion as the father is compassionate. The unbelieving world of humanism cannot accomplish what we find in this verse. We must emulate the Father; He thinks and acts from impersonal love; and that is our obligation.

Adjective: oiktirmôn (οικτίρων) [pronounced *oyk-TIHR-mone*], which means, *merciful*. Thayer Definition only. Strong's #3629.

What do we need to look out for? What passes for compassion and mercy in Satan's world than self-aggrandizing activities. People act in a charitable way so that people recognize their deeds. A compassionate deed is done to glorify oneself. Such things are not done for the recipient. It becomes a right thing done for the wrong reason. The wrong

motivation makes it wrong. Compassionate acts should not be done in order to receive approbation or for praise. Compassion properly motivated does not demand a return; that is a compassion motivated by impersonal love. Unconditional, non-emotional love.

The world cannot be compassionate toward an enemy. If there is someone who does not merit it, there is no compassion in their soul. We must emulate, imitate the same.

God is compassionate even when reviled by His enemies.

Compassion Cannot Be Legislated or Forced

1. Since genuine compassion is developed in the soul of the individual, it cannot be legislated or mandated by a government or by a religious organization or by an apostate church to a mass of people.
2. Government and religion can only proclaim and demand an overt action. They cannot know what goes on in the soul of the individual, but they can demand and legislate.
3. The motivation and volition of the person must be involved. You have to be motivated and your volition must accept Bible doctrine in the development of impersonal love.
4. The Bible teaches compassion, but even the Bible cannot force compassion into the soul. That is volitionally decided. It cannot be jammed down your throat if you say no to it. The pharisees distorted the Law for their benefit and the law is so distorted today. The morality and the compassion that we are supposed to have.
5. Any real change must come from the inside out. From the mentality or conscience of the soul.
6. No human mandate, the imposition of government or religious legislation can change the thinking or motivation of a person.
7. Such things are true because human mandates and legislation cannot remove the sin nature of man. True compassion cannot be injected into the soul. They can legislate until doomsday and they will not change anything. They can, at best, legislate external behavior.
8. If government or religion cannot legislate compassion, neither can it legislate the larger morality of a people. If it cannot do the lesser, then it cannot do the greater.
9. Where laws are imposed related to morality, the result is loss of freedom. Attitudes cannot be changed by force or legislation. People can change what they do, but that does not mean that they change their thinking. A social engineer will attempt to change a people through nudging or legislation; they think they can bring peace and prosperity to mankind; they are utopians without Christ. They do not understand the sin nature of man or his total depravity. Legislation can bring our a veneer, but the sin nature is still there. Legislators who are social engineers are trying to remake society in their own vision. It occurs everywhere. They think that they can force a change of attitude of an ever-changing morality. How can they enforce something that always changes. Morality has changed dramatically in our country in Bobby's lifetime. There is only one absolute. That is the absolute of Bible doctrine, and the spiritual life. That is much more than the legislating morality.

No one 30 years would ever have thought about same-sex marriage. But the Scripture is clear. Homosexuality is an abomination. Therefore, same-sex marriage is as well. But there is this desire to change this. How will that change your mind? How will that take the doctrine in Romans and make you accept the immorality involved? This does not change the thinking of people. This does not give you license to go out and do harm to homosexuals. That is the danger of trying to legislate morality in a society. Legislation in these areas of morality. They only mirror society's morality. Legislating morality is not permanent, effective, nor is it true compassion. It is just a forced norm that is a facade of morality; and, many times, it is not even moral. A social engineer does not understand impersonal love nor would they advance impersonal love. The humanist does not understand what impersonal love is. The pharisees were social engineers. Their legalism was not benevolent or compassionate. The pharisees were absolute tyrants. When a government does this, they just launch some fleeting concept of a changing morality.

Christianity and humanism are absolutely opposed to one another. Such humanism is a power-grab, a means of control, and history is filled with such power grabs.

We are bombarded with the idea that a redistribution of wealth is compassion. The wealthy should give up their assets to us, the less wealthy. That is the motivation for much of the legislation today. It is redistribution. The government taxes those who have wealth and gives it to those who do not have wealth in the form of entitlements. The government takes from Peter and gives it to Paul. The government controls wealth and distributes it as they see fit. When that happens, everyone loses. Wealth is gone and hope is gone.

And where do you find these angels of government who will equitably distribute all of this wealth? Where are those without graft or greed in their souls? Where are these people who lack a sin nature? What keeps the government from using that money for patronage and power. From buying the votes of people who would give up freedom for a tenuous survival. That is their compassion; but that is self-aggrandizing; that is self-serving.

Humanism without absolute divine standards cannot offer anything. That is legal theft which is called benevolence and it never works. It never has in the past and it never will. There are always unintended consequences. We will level the playing field; everyone will have enough; everyone will have plenty. Great, what an altruistic objective.

But this destroys incentive in the poor and the wealthy and the nation declines. Everyone loses; witness every socialistic nation that has ever existed. Everyone of those leaders had the workers in mind and their motivation was altruistic and compassionate, and it always ends in tyranny and economic disaster. This makes the have-nots dependent upon government for security; they do not try to support themselves, and we have an underclass in our government is exactly that way. This destroys capitalism and it destroys the opportunity to advance. It removes incentive to succeed to build wealth by their own efforts. Where does the tax money come from? It eventually dries up. Then the government goes into massive debt and the system collapses on itself. That is where we are.

Those who are empowered by this redistribution hang on to their power. That is what happens in every socialist nation that has every existed.

But Europe has a socialistic democracy. There is only one nation in Europe which is not going to go under, and that is Germany. The others are socialistic. They were allow their nation to go into bankruptcy in order to keep their entitlements. Where is the compassion? It does not exist. This is one of the great lies of Satan's world. Socialism always ends in dependency of a mass of people upon government. Citizens become wards of the state and slaves to the state; and society's vigor is destroyed.

What is compassion? Not liberal policies; not socialism. In the Soviet Union, everyone had a job, and 3 people did the job of one person, and most of it was busy work. And people drank a lot of vodka. People were hopeless and they still are.

Entitlements simply empower the people who distribute them. It destroys the vitality of the people, it destroys business and it destroys compassion. It is a society of *me first*. As long as I have my contract, I don't care about my nation.

There is no such thing as mass-compassion. Government programs touted as compassion never are. Individual believers can produce and live impersonal love resulting in true compassion. It is in your soul where compassion resides. The facade around you should be so clear, because you know the truth of compassion and pseudo compassion.

Luke 6:36 **Therefore be merciful, Even as your Father is also merciful.**

Lesson #0318

Matt. 5: Life of Christ

8/30/2012 Thurs

If we renovate our thinking with divine thinking, compassion becomes an offshoot of this. Compassion cannot be true without coming from within. That is what our Lord is talking about.

Summary Points of Last Night

1. For us to show the compassion of the Father in this world, it requires the application of the spiritual life in the form of impersonal love and grace orientation. What can be more important than impersonal love in relation to people? There is no impersonal love relationship with anyone unless you think impersonal love. That residence comes from developing the spiritual life. All of this is related to what we are doing right now. We think of this as learning these concepts and then straining to do them. We dedicate ourselves to being compassion, and that lasts about 10 minutes. How can you have compassion for people who want to see you in an accident and drive off unscathed. Compassion is developed from your spiritual life. This requires the application of the spiritual life.
2. This is why true compassion, as defined by God, can be exhibited only by the believer. Only the believer can develop impersonal love. Only the believer can emulate the compassion of the Father. That is true compassion.

3. Therefore, only the believer can be motivated by impersonal love. This requires the believer to advance toward spiritual maturity. Compassion has to be unconditional. You cannot have compassion on just a few people. We must show the same compassion to the same number of people. People who do not deserve one ounce of compassion. Impersonal love is the way to do it.
4. With impersonal love as the motivation in the mature believer, compassion is extended to all without strings attached or ulterior motives. That is unique. This world is filled with compassionate people with ulterior motives.
5. God's compassion and our facsimile of it is so far above the phony compassion that is produced in the cosmic system of this world in which we live.
6. Man's altruism is too often motivated by arrogance. Man is a seeker of approbation. So often, there is this self-promotion that goes along with a person's supposed compassion. There are so many churches where nice things are done, and these are done not because they have a motivation of impersonal love, but because they get approbation and praise for doing it. It is their 15 min. of fame. That is their thrill. That is not emulating God.
7. Such compassion focuses solely on the outward expression of compassion and not on the inward motivation.
8. Therefore, any good deeds of compassion in this world can be rife with hypocrisy. The pharisees. They are a prime example of this hypocrisy. They lack all inward motivation of compassion. Their compassion is motivated solely by personal interest. They want recognition or power over others. A government is compassionate, or so they say.
9. We see these same things in so many areas of life today. Compassion with a hidden motive. That is a perversion of the compassion of God the Father.
10. Compassion must be given solely for the benefit of those in need, including enemies. The rationale for compassion. What is the rationale for compassion toward an enemy. How can you think compassion toward a person of that ilk. They are souls for whom Christ died. What makes you any better than them? If they are unbelievers, then have compassion on them. If God loves them, then so can we. The compassion motivated by impersonal love is unconditional. It is not dependent upon anything that another person does for us. It depends upon the integrity of the one who gives that compassion toward someone else.
11. True mercy and compassion is not the outward manifestation of charity and benevolence. The believer is the only one who can imitate and emulate the compassion of the Father by using the resources of the Father. How else can we reflect these characteristics of God? What unbeliever among us can do that? The unbeliever cannot imitate God; they cannot imitate Christ. They do not have the filling of the Holy Spirit, they cannot live the spiritual life; they cannot produce divine good. They cannot demonstrate compassion as we can. Look at the pharisees; are they compassionate? You bet, they can list many examples; but this was not motivated by anything other than self-aggrandizement.
12. The believer is not exhibiting compassion if for any other reason than reflecting that attitude of God.

13. Emulating this divine compassion is not possible in the human race without the spiritual life and impersonal love motivation. We are unique. There are so many things which make us unique. No one can produce that but us.

The tyranny of government entitlements which are touted as compassion, but they enslave in order to gain power. There are the social engineers who try to legislate morality in the name of compassion. They actually destroy freedom. The supposed compassion of internationalism, doing good of the downtrodden of other nations. The UN is one of the most corrupt institutions in history. It is mostly what the corrupt bureaucracy lines up for itself. They line their pockets with kickbacks. Much of the relief for disaster never reaches those for whom it is directed. This is the best hope of humanism. Whatever altruism might exist is buried in the evil of internationalism and personal greed. Always balance the sin nature of mankind with the compassion that he can generate. This is what happens when people distribute huge sums of money.

More Review Points

1. When programs of compassion are legislated, like entitlements, they cannot be individually motivated by impersonal love. That is non-existent government compassion. There are some people in government with true compassion; but it cannot be legislated.
2. True charity comes from the thinking and the hands of private individuals. Not government and not from religious dictates. There have been denominations of this world.. The most compassionate thing you can do is to tell your enemy about Jesus Christ. What happened in the middle ages in the name of compassion. The inquisition. That is not giving the gospel.
3. True mercy and compassion comes from the soul of the believer filled with impersonal love. That is the meaning of Luke 6:36.

Luke 6:36 **Therefore be merciful, Even as your Father is also merciful.**

Our Lord has progressed from giving the thinking of the pharisees. Then he explains impersonal love and then He gives an example of impersonal love. The pharisees scream compassion, but it is not.

God's perfection is His righteousness and justice. How can we take on the characteristic of perfect righteousness? The religious leaders thought that they were filled with righteousness. The pharisees were anything but perfect. The pharisees could not hope to be righteous through their own good works.

However, the believer is exhorted to be perfect like our heavenly father. In one sense, we are perfect; we are already perfect. Sloppy, terrible sinful us, have been justified. The righteousness of God has been imputed to us at salvation.

Bobby talks to people behind the glass.

Perfect righteousness. We are in a state of righteousness. No law keeping or good works can make us righteous or acceptable to God. We can never do enough good works to meet His standard. So, we are all righteous. However, that is not what this verse is talking about.

Here, we are told *we are to be perfect*. Future active indicative. This is a progressive future tense, which denotes the idea of future progress. Each moment is another moment of our future. Our future on this timeline; we are moving ahead. And every moment, we are becoming something. You may think as an adult, this is all that you can do. We are perfect but we also become perfect. We are still to progress; this is our perfect tense.

This can also refer to being *fully developed*; we are developing.

Matt. 5:48 **Therefore, you be perfect even as your Father in Heaven is perfect.**

Some Points on Being Perfect

1. This is a believer as he progresses through life. This is experiential righteousness.
2. We are complete in Christ; we are justified; we have that righteousness. But this is not what this verse is about.
3. We are also becoming mature believers. We are gaining perfection.
4. Once we have acquired the positional perfect of God, then the perfect mind of Christ can be developed in our thinking. We are and we become.
5. Therefore, we can reflect the absolute and perfect character of God as maturing believers. We will never completely reflect the perfect and absolute character of God; but that is not what we are talking about.
6. We cannot become perfect in the sense of being sinless. There are some systems of sanctification that say we can become perfect in the sense that we will not sin. Wesleyan sanctification is a very bad system.
7. As a believer progresses in this life, he will reflect attributes of righteousness produced in this life. We can reflect that same impersonal love. We are believers who reflect that same characteristic.
8. We are being transformed through the renovation of our thinking. Rom. 12:2 we are being transformed through the renovation of our thinking.

Compassion to gain approbation is being conformed to this world. We are to be transformed through the renewing of your mind. That is how you are perfect. That you may prove what the will of God is. When there is an imperative that reflects the will of God, we will follow that imperative. We will prove with the will of God is. We are told to be compassionate, and we become compassionate, through the renovation of our minds. That which is divine good. We are proving; the renovation of our minds. What is acceptable. The spiritual life is what is acceptable to God. That is the righteousness that we develop.

Perfection it is spiritual maturity. That in a nutshell is what our Lord has been teaching in the Sermon on the Mount. This maturity produces the wonderful characteristics that Christ

commends to His disciples. He was commending spiritual maturity and impersonal love and the results of these two actions. Begins with the mind and is continued in the spiritual life.

Matt. 5:48 **Therefore, you be perfect even as your Father in Heaven is perfect.**

Lesson #0319 Matt. 6 Deut. 15:7–8 Pr14:21 Life of Christ 9/2/2012 1Sun

In Matt. 5:17 and following (and Luke 6), Jesus has rejected the false religion and the traditions of the pharisees. There is a parallel somewhere today, either in the churches of in another religion. Our Lord rejected these legalistic doctrines and the Scriptural inaccuracies. They often misinterpreted the Old Testament law. Jesus told His listeners, unless your righteousness is greater than that of the pharisees, you will not enter into the Kingdom of God. However, you had better have more righteousness, or you don't move on into God's kingdom.

Religion touts good works as the way to enter into the Kingdom of Heaven or nirvana or whatever.

How could God reject such pious people? However, we all have a sin nature, so no one can enter into the Kingdom of God because we are all sinners. The pharisees are trying to work there way into the Kingdom of God.

The pharisees are rejecting the Christ, Who is right in front of them. He is fulfilling all of the prophecies of the Old Testament, of which they were aware, and they saw His miracles, and they rejected Him.

God, in perfect justice, judged our sins on the cross. He was the perfect substitute, as He was without sin.

Believe and be baptized; or going through all sorts of liturgy; and other ways by which the church provides salvation. The pharisees represent this sort of righteousness to us.

Jesus will go from the false teaching of the pharisees to the sinful acts of the pharisees. Every false teaching can be traced from departure from the Scripture. That is why we teach the Bible. Christianity is nothing without the Bible. The Bible teaches grace and only grace, and that is what separates Christianity from the rest of the world. Works righteousness is what the rest of the religious world is all about.

Jesus Christ is the epitome of the grace of God. We are Christians; we are grace orientation; and we are nothing without the grace of God. So this is the next subject of the Sermon on the Mount. You cannot understand impersonal love without grace and doctrinal orientation.

There will be 3 illustrations. The pharisees were very attached to 3 acts of righteousness. They used these things to demonstrate their righteousness to others. There is the giving

of alms. Prayer is another important aspect of our lives and the pharisees fouls this up. Matt. 6:5–15. Fasting is the 3rd, vv. 16–18.

The alms giving case. First off, what are alms? These are gifts to the poor; charity to the poor. This is found in the Mosaic Law. Deut. 15:7–8

God promised them a land, and God gave them the land. God's grace was demonstrated the moment that they walked across the Jordan River and the land was theirs. When you have a poor person among you, you freely open your hand. This is grace as taught in the Old Testament. God has given you the land; do not neglect those in the land who have nothing. Here, we are talking gifts; a giving of money. This giving of alms to the poor and other charitable occasions are mandated in the Mosaic Law. Grace is throughout the Mosaic Law. The people's attitude toward the poor was a response to God's gracious attitude toward them. They did not deserve God's blessing; they did not deserve the land, yet God gave it to them.

A manifestation of God's grace. They took the act itself of compassion as being God's righteousness.

Deut. 15:7 "If among you, one of your brothers should become poor, in any of your towns within your land that the LORD your God is giving you, you shall not harden your heart or shut your hand against your poor brother,

Deut. 15:8 but you shall open your hand to him and lend him sufficient for his need, whatever it may be.

This is an Old Testament view of what we have already studied. If you despise your neighbor, that is sin. It is happiness to the one who is generous to the poor.

Prov. 14:21 *Whoever despises his neighbor is a sinner, but blessed [happy, content] is he who is generous [gracious] to the poor.*

Lesson #0320

Matt. 6: Life of Christ

9/2/2012 2Sunday

Harold OJ Brown in a seminar with several others in a doctoral problem. "What is the central idea of the Bible?" Obviously, Christ is the central theme of the Bible, going back to Gen. 3:15. He is the central figure, but what is the theological principle of the Bible. Bobby said it would be grace and legalism. That brings in every aspect of life in this world. God's grace represented by Jesus Christ is everything that we have. It is inherent to all of the logistical things that we have. The absolute enemy to God's grace is legalism.

The one who despises his neighbor has no grace orientation. The other is happy because he gives to the poor.

Prov. 14:21 *Whoever despises his neighbor is a sinner, but blessed [happy, content] is he who is generous [gracious] to the poor.*

This is Hebrew poetry; it is parallelism; there is no rhythm or rhyme to it. Each line further defines the other. This makes exegesis more accurate.

Sin is antithetical to graciousness in Prov. 14:21. Discontent is not being gracious to one's neighbor; contentment is being gracious to the poor. This is legalism versus grace. This is in the concept of alms giving. Grace giving versus anti-grace hatred of the poor. That is the central principle of the Bible (or fits into the principle of the Bible).

Experiential righteousness is what we gain as believers. That is a part of service to the Lord. "I'm doing good works, according to me" is relative righteousness. That we give to the Lord should never be a vehicle of legalism. The pharisees had done just that in nearly everything that they did. When you think legalism as they did, you will do legalism. Churches teach legalism, and they do legalism.

Prov. 14:21 **Whoever despises his neighbor is a sinner, but blessed [happy, content] is he who is generous [gracious] to the poor.**

In the time of Christ, we think of alms-giving as giving money to the church and various organizations. The proper motivation is being filled with the Spirit. But here, this involves financial resources and personal interaction with the poor. Food provision was manifested by leaving behind a portion of grain in the field for the poor. They would harvest grain, and buy and sell grain, and that was the basis of their economy. But it was also their mode of alms-giving. Today, we live in a pharisaical way. "I've got mine; I don't care if you have yours or not." Since when did the poor lose their sin natures? The poor are just as greedy as the rich. I've got a little money and I am not sharing it with anyone.

Many of us think in this way; we think in terms of holding on to all that we have. Christ is making the same point that he made in Luke. Jesus uses an example of alms giving.

People wanted to use alms giving in order to reveal to others their great righteousness. No one gives alms or gives at all except for the seeking of approbation. That is the warning given by the Lord Jesus Christ.

Matt. 6:1 **"Beware of practicing your righteousness before other people in order to be seen by them, for then you will have no reward from your Father who is in heaven.**

I feel good about my giving and someone has patted me on the back, and Jesus says, this is your reward. You got what you wanted. This defines human good versus divine good motivation. Divine good is never self-promoting or self-aggrandizing. It always glorifies God and never glorifies you. It is the result of divine good that is key. Eternal reward for experiential righteousness. Divine good can never be accomplished apart from the filling of the Holy Spirit, and the motivation of grace and doctrinal orientation.

Divine good in the Old Testament required the internal motivation of the believer. They had positional righteousness just as we do. **Abraham had believed and it was counted to him as righteousness.** He was regenerated and he was justified. The filling of the Holy

Spirit is the difference between us and Old Testament believers. This was first bestowed to believers on the Day of Pentecost, the first day of the Church Age. That ended the Age of the Hypostatic Union. The disciples were baptized the God the Holy Spirit on this day, and this baptism was given subsequently to every believer. Every time we see the phrase *in Christ*, this is what we are talking about. We have all that Christ has; His Sonship, His royalty.

Divine good always entails grace. Divine good is not based upon the works that you do; it is the filling of the Holy Spirit + grace and doctrinal orientation. You can do the exact same thing and in one case, it is divine good and in another, it is human good. That work can be done by a believer or an unbeliever. The unbeliever cannot produce divine good. They do not have the filling of the Spirit and they do not have grace motivation.

We have the completed canon of Scripture. Grace is such a central part of the Old and New Testaments. Grace in the Old Testament originated from their external spiritual code. They learned doctrine through the ritual that they participated in and through the teaching of the priests. They did not have the filling of the Holy Spirit for all believers to empower their righteousness. Their spiritual life was learning and practicing the spiritual code of the Mosaic Law.

Their spiritual code was a complete ritual presentation of Christ and His death on the cross; it was a teaching of grace. The sin was transferred from the sinner to the sacrifice. There were also holy days and feasts and the tabernacle; all of it were theological lessons for Israel. The doctrinal instruction had to come through the priest in the Temple; and it was ritual with reality, if they understood and were paying attention. They could inculcate the doctrines of God and the Messiah and the way of life as outlined by this code. This teaching developed their thinking and actions of grace.

Matt. 6:1 "Beware of practicing your righteousness before other people in order to be seen by them, for then you will have no reward from your Father who is in heaven."

Giving Alms Introduction

1. The Old Testament Jews learned the spiritual code by sight and ritual and this was to properly motivate them to serve the Lord. However, the teachers of the Law, the pharisees distorted grace and the Law.
2. One of these services was alms giving to the poor, one of the central aspects of their spiritual life.
3. That giving of alms was a manifestation of their grace orientation and their spiritual life.
4. So giving alms for them was divine good in the Old Testament. A right thing done in a right way. It is fine that unbelievers do good deeds as well. This life is short; but eternity is a very long time. Rewards in heaven matter; and they are so easy to take a hold of. What matters is us being filled with the Spirit and being grace oriented and having the proper motivation. The pharisees made a big deal out of giving to the poor and all of it was human good; all of it was for approbation. Jesus is

distinguishing between divine good and human good here. The pharisees giving to the poor was a right thing done in a wrong way. The attitude is what counts. It is being gracious to the poor; not just giving to the poor. Pharisees gave to the poor to gain the approval of men.

5. They wanted their actions to be lauded by other men. They had a technique. Their technique was to give money in a very ostentatious way. They made sure that everyone in the Temple knew exactly what they were doing. Pastors and leaders in churches today do exactly the same thing.

Let's imitate God in our actions and thinking.

Lesson #0321

Luke 5: Life of Christ

9/5/2012 Wed

The pharisees were experts in the Mosaic Law. They were also experts in distorting the Law. Religion enslaves people to false tenants. Biblical Christianity frees people; but the pharisees were enslaved. Religion teaches that man can reach God by means of his own efforts. It is the grace of God which initiates the relationship.

Satan's greatest distortion is anything other than faith alone in Christ alone. When you begin to add works or some service that is legitimate, that distorts the truth. That is falsehood injecting itself over the truth. The pharisees were all about works righteousness. And they wanted to impose this works righteousness on all others.

The pharisees had 3 favorite practices from the Mosaic Law that they loved to act upon. These were supposed to demonstrate their great righteousness for everyone to see. There was almsgiving; giving money to the poor. Very ostentatious prayer. Everywhere that they prayed was in public. Then they also loved to fast and they made a huge deal about fasting. That is what Ramadan is all about.

The pharisees were trying to impress God, but they simply impressed themselves. This is exactly where our Lord goes with all of this.

Matt. 6:1 **"Beware of practicing your righteousness before other people in order to be seen by them, for then you will have no reward from your Father who is in heaven.**

V. 1 is what is distorted by the pharisees. "Take notice and take notice that this is wrong." Practicing righteousness is supposed to be serving the Lord; and giving to the poor is of service to the Lord. However, you do not do this in order to be notice by men. Then that is your reward.

Some people give to the church for the wrong reasons. Some write big checks in order to receive recognition of others. Or they may do it for having some influence. They may want to be patted on the back. There is nothing of grace in it.

The pharisees put 13 trumpet containers and they were solid metal and placed around the temple in very conspicuous areas. When a metal coin was tossed into the receptacle, it

made a noise, and everyone could hear it. People would naturally look toward the sound, and this would attract attention to the giver. Pharisees became masters at this technique. They might wait until the temple was filled with people, and when the time was right, they would toss in a coin. The giver would then be noticed and approved. All was done in the name of self-promotion. Everyone thought them to be great leaders in the field of Judaism. These pharisees loved this attention.

The pharisees did what the Law demanded, but apart from the spirit of the Law. This is why so many Jews in Palestine were completely confused about the Old Testament. And the disciples were no different. They were confused as well.

There are Christians today who beg to be noticed for their good deeds, whether giving or whatever.

Politicians are so disingenuous and so hypocritical, just like religion; and for many, politics is religion.

If the pharisees just did their job as was expected, they would be fine. Charity is legitimate; it is right to give to the poor. But it is based upon the inner motivation and not on the desire to be seen and noticed. The pharisees were anything but compassionate about the poor.

The pharisees works were without reality; it is a common problem. Even in churches today. The divine good of the Old Testament believer was generated by the inner motivation of doctrine and grace orientation.

When we think of Law, we think legal; but the spiritual code of the Mosaic Law was all about grace. The pharisees turned God's grace into a very legalistic thing. They just used the law to promote their own personal self-righteousness.

True experiential righteousness is always based upon grace orientation.

The Mistake of the Pharisees

1. The righteousness of the pharisees, which was the giving of alms, was overt, hypocritical, legalistic and religious in nature.
2. They were trying to please God through their own works without any grace orientation. This is how steeped they were in their own legalism. They thought that serving themselves was serving God. I am gaining approbation while God is smiling upon me.
3. Man cannot please God by producing the external righteousness of human good. Human good is a part of every dispensation. Do not practice righteousness in order to be recognized by others. There is a fine line here.

The point here is, what is the motivation? Why are they doing what they are doing? There are instructions to the disciples. They were supposed to understand the good deeds which was behind their actions. Human good is fine, as far as it goes. There is a result that is

beneficial for someone; but it is not spiritually beneficial to you in the spiritual life. The result may be the same in the deed that you do, but there is no spiritual reward for acting from the wrong motivation.

Matt. 6:1 "Beware of practicing your righteousness before other people in order to be seen by them, for then you will have no reward from your Father who is in heaven.

So, if you do what you do in order to be seen by others, then there is no reward from your Father Who is in heaven. "You are so far from the Mosaic Law, you might as well be atheists."

We have the filling of the Spirit, which is something that the saints did not have in the past. Doing divine good is just the same as it was then, but we have even greater resources. We are motivated by doctrine and grace orientation. We learn the same doctrine, but in different ways. We have the same divine internal motivator just as the disciples did when they received the Holy Spirit.

We have the Holy Spirit in this age; but the disciples had Jesus right there in front of them teaching.

Heb 8:10 For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people.

In the Millennial kingdom, Jesus will write His laws into their minds and upon their hearts. This is when this will be fulfilled. This is dispensational. In the Age of Israel they had law and ritual and priests who taught the Law, and it was external and they applied it.

Here we come to the Millennium and this is different from the Age of Israel. At this time, Christ writes the Law onto their hearts. There is doctrine and grace orientation in every dispensation. The means in which it is inculcated is different. But it is always the motivation for everything that we do by means of service.

We produce divine good with the motivation that they utilized in the Old Testament with the power of the Holy Spirit. The resources that we have are far beyond that experienced by Old Testament believers. Our spiritual life is internal based upon the doctrine taught to us; and it is applied to us by the power of the Holy Spirit. At a future time, Israel will have this Law written on their hearts and minds.

However, thinking doctrine is the key to life in every dispensation. What we think is key to the life that we live.

Heb 8:11 And they shall not teach, each one his neighbor and each one his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest.

Jesus is looking at the disciples and telling them not to function in life like the pharisees. Sounding a trumpet is an idiom for announcing your good deeds. The disciples were not to make a big to-do about what they do by way of divine good. The praise by men is just a few moments of approbation of men in this life.

When the pharisees gave alms, they received their reward right then and there. If you do not produce divine good, then there is nothing by means of eternal rewards. If someone notices and says, "Good job," then that is your reward. At the Judgment Seat of Christ, all of these works will be burned. Jesus is warning us that motivation is so important in this life. The more grace oriented that we become, the less desire that we have to please other people by our good deeds.

Matt. 6:2 "Thus, when you give to the needy, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by others. Truly, I say to you, they have received their reward."

So Jesus gives instructions as to how to avoid hypocrisy in the next few verses. You do it with secrecy. The alms are to be given quietly; do not rattle the box. It is the motivation of your soul that matters. **Don't let your left hand know what your right hand is doing. And your father Who sees in secret will reward you.** God will see what your motivation is and He will repay us in eternity.

Lesson #0322

Matt. 6: Life of Christ

9/6/2012 Thurs

Believers must never give based upon being shamed or pressured. It is no good without being filled with the Spirit.

The most prevalent reason that believers give, when wrongly motivated, when from a desire for approbation. They want to glorify oneself when it comes to giving.

Jesus uses almsgiving as an example of giving for personal acclaim. This is normative for all time and in all churches. Practicing your righteousness is what we are to do. This is living the spiritual life and producing divine good while filled with the Holy Spirit. That is practicing your righteousness; but here Jesus tells us to beware. "Do not do this in order to be noticed by men." There is service but without the correct motivation. You want others to see you. That is self-serving and self-promoting. We are able to determine in our own soul what our own motivation actually is. Are we doing this to glorify God or is it to glorify ourselves.

We have no reward from God if we have the wrong motivation. The good deeds of alms giving was so that men would notice, but it was nothing but human good. That is not rewardable in heaven.

Matt. 6:1 "Beware of practicing your righteousness before other people in order to be seen by them, for then you will have no reward from your Father who is in heaven."

How do we receive rewards in heaven? Bobby's teacher, said, "Bob, do you think there are different degrees of rewards in heaven?" Bobby said absolutely, and this is one passage to indicate this. The production of divine good is the criterion for reward that lasts for all eternity. You have nothing, and you are scratching a living, and there is no real reward in life. We are talking about a drop in the bucket with regards to eternity.

In v. 2, Jesus elaborates on the false motivation of the giving of alms as nothing but hypocrisy. Jesus tells them not to sound a trumpet before giving the money; this was to inform everyone that you are doing a good deed and everyone knows. You are giving alms as the hypocrites in the synagogues. They do it for human approbation. Who today would call charity hypocrisy. It is hypocritical when it is motivated through approbation lust. A charity may have good results for those who receive the charity.

People will seek their 15 minutes of fame, and they will do anything to get it.

Matt. 6:2 "Thus, when you give to the needy [give alms], sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by others. Truly, I say to you, they have received their reward.

Jesus tells His disciples to give alms in secret, so that God, Who sees in secret, will reward us. This glorifies God.

Matt. 6:3 But when you give to the needy, do not let your left hand know what your right hand is doing,

The idiom, don't let your right hand know what your left hand is doing; a saying of confidentiality.

Matt. 6:4 so that your giving may be in secret. And your Father who sees in secret will reward you.

Giving and the Proper Motivation

1. Giving is not to be seen by others to incite their approbation or to gain their approbation. Do it in private. There is a little box in the back in Berachah Church. You should not do this to be congratulated.
2. Giving in secret reveals the proper motivation; doctrinal motivation.
3. With the right motivation, this is divine good.
4. That giving receives a reward from God the Father. God rewards divine good; He does not reward hypocrisy.

Matt. 6:5–15 is about prayer; and prayer can be done improperly. The pharisees were conspicuous in their prayers. They were always surrounded by people; on the street corners. They were done in a way to gain notice.

Matt. 6:5 "And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward.

They pray in public in order to gain the approbation of others. They get a little approbation for a few moments, and Jesus says, "They have their reward.'

Grace orientation is the motivation for giving; doctrinal orientation is the motivation for prayer. We have great power when we speak directly to God. We tell God what we want for ourselves and for others. God will answer these prayers and they will be for the best.

In the time of the pharisees, prayer was in the center of the worship of God. Prayers were offered up constantly in the synagogue and in the Temple. But, if you are glorifying yourself, then you are not glorifying God. Self-glorification is never worship.

Rebuttal

1. Jesus presents a model prayer, one of the most famous prayers in the Bible. It is called the Lord's prayer, which is a misnomer.
2. In this way, Jesus Christ teaches by contrast, which is what the pharisees were not doing but what the disciples must do.
3. This is also our model for prayer. We will see the correct motivation for prayer.

Bobby has heard all kinds of prayers, and often this is done for their own benefit; and they present beautiful and flowery prayers. We must always wonder, is this prayer for the benefit of the hearers or is it for God. The pharisees were never this way. They were always the phoney approbation group. The prayer does not contain thanksgiving to God. It was eloquent address so that it could be heard in the room in which it is spoken. This is flattery of God so that others can hear and be impressed. A beautiful prayer is not wrong. Nothing wrong with a beautifully orated prayer.

Matt. 6:5 "And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward.

Just how close a person is to God is often what some people are trying to convey with their prayers. Who can resist a great orator or eloquent speech? The discerning person who hears the content and hears the duplicity understands. So resist the one who is narcissistic in prayer. It goes no higher than the ceiling of the room in which it is offered. Prayer is supposed to be for communication to God. We are not to impress others to even impress God. We are to speak to God in our own terms.

Prayer is not for the purpose of teaching others with doctrine. We are not to teach others the amount of doctrine that we know through prayer. That is not its object. Reciting a doctrine in prayer is just another way to try to gain approbation from those listening.

Prayer meetings sometimes take on an air of competition, for two or more trying to show how much doctrine they know. Prayer is for intercession for others and petition. It is time to forget the circumstances of your life and to forget those around you and to concentrate on the requests and intercessions of others.

Bobby hears that others are praying for him, he appreciates that. Bobby cannot do what he does apart from these prayers.

Herod had arrested Peter and was tired of hearing him, and he threw Peter into prison.

Acts 12:5 So Peter was kept in prison, but earnest prayer for him was made to God by the church.

Acts 12:6 Now when Herod was about to bring him out, on that very night, Peter was sleeping between two soldiers, bound with two chains, and sentries before the door were guarding the prison.

Acts 12:7 And behold, an angel of the Lord stood next to him, and a light shone in the cell. He struck Peter on the side and woke him, saying, "Get up quickly." And the chains fell off his hands.

Peter was delivered, Herod was, and there was a great missionary movement launched. All of this happened simply because people got together and prayed about it.

Bobby's prayer meeting prays for the nation; and we pray for our soldiers in combat, and for the dissemination of Bible doctrine and for the missionaries who are out there.

Note what is missing in public prayer. You leave out personal requests. You do not make an issue of yourself in public prayer. This is easy to do. You speak of yourself when you pray privately to God.

You do not confess your sins in public prayer; and some people do this. This is also to be done privately. Now, this is how you start a prayer, but silently. Do not mention someone else's sin when praying. You do not pray for someone to stop sinning and then you name some of those sins. You do not need to know someone's private business in order to pray intelligently. When it comes to sins, that is something that they rebound.

Matt. 6:5 "And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward.

If you have wronged someone, do not apologize to them through public prayer. Whether they are there or not. That is a private matter between you and God and maybe that person. Advertising your sins to the rest of the world is pure arrogance. When one prays a prayer of public confession, this is problematic. Some might be impressed; but it is still out of line. You might get the approbation you are after, but what you are doing is wrong.

1. When the motivation is wrong, the deed is wrong and the prayer is wrong.
2. It is a right thing done in a wrong way. Prayer can actually be wrong if it is wrong in its execution.
3. Prayer can be human good versus divine good.
4. Prayers of approbation are not worship or communication with God; they are prayers made for yourself and for those in the room. You are just looking for discipline under these circumstances.

Lesson #0323

Matt. 6: Life of Christ

9/9/2012 1Sunday

Communion Sunday (September 9, 2012):

There is no blessing in the elements themselves. There is no blessing in the ritual. The Person of Christ is not present in the elements nor do they become His person. Eating the bread is not a saving act. Saving grace comes directly from the work of Jesus Christ. Faith alone in Christ alone.

This ritual focuses upon His work. His true humanity is distinctly important. As the bread is broken, so we recall the time of suffering that He faced. He Himself bore our sins in His body on the cross that we might die to sin and live to righteousness.

1Peter 2:24 **He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed.** These wounds are the stripes of the whip. He was whipped until His back was raw. That was only a part of the physical abuse that He endured going to Golgotha. The real wound is His enduring the cross for our salvation. His wound was enduring our judgment when on the cross. Because of these wounds, we no longer have a fatal wound.

Mat 26:26 **Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is my body."**

Mat 26:27 **And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you,**

Mat 26:28 **for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.**

1Co 11:26 **For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.**

1Co 11:27 **Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord.**

1Co 11:28 **Let a person examine himself, then, and so eat of the bread and drink of the cup.**

"Do this" is a general mandate encompasses all of the commands of Matthew. Paul abbreviated this command. This is now a recurring Church Age ritual, a continuous ritual

by obedience to this repeated mandate. We continue with what our Lord instituted until He returns.

Taking and eating is symbolic.

The bread was to be distributed among all the disciples; the elements must be individually taken and consumed. All participants are a part of the whole. He individually recognize of what He has done for us while being a part of a corporate body.

Jesus died as a substitution for us. Instead of us who deserve death, He took it upon Himself. He died so that we might live. The phrase *instead of you* is the whole point of Christ's death.

Why was it necessary that He bear our sins in His body? He had to have a human body in order to be our Savior. He had to be man in order to die. Jesus became flesh and dwelt among us for these reasons.

1Co 11:23 For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread,

1Co 11:24 and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me."

1Co 11:25 In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."

We must think of His substitutionary death on our behalf. We are to remember this moment of His great work.

We must concentrate and not think of other things. No longer at that table with the disciples were these Jewish disciples to partake of the Passover, which they had participated in since leaving Egypt. That was to end. They were no longer to look at the analogies but they were to observe the Christ, the true Passover.

1Co 5:7 Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed.

Heb 9:13 For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh,

Heb 9:14 how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.

Prayer is a wonderful and powerful part of the Christian life. It is so easy to accomplish and one of the easiest things a believer can do. Any believer in fellowship can pray. Any believer can communicate directly to God in the format that He has laid out for us. We pray to the Father in the name of the Son. We petition for others and we make requests for ourselves. And He answers; He always answers. He always answers for our benefit, whether we know it or not. Sometimes, God's answer is unexpected or not exactly what we asked for, but once we have asked it, we leave the request in His hands. We faith rest His answer, knowing that His answer is to our benefit.

Mat 21:22 **And whatever you ask in prayer, you will receive, if you have faith."**

Mar 11:24 **Therefore I tell you, whatever you ask in prayer, believe that you have received it, and it will be yours.**

You wonder just how anyone could screw up prayer, but they do. The pharisees managed to distort this greatly.

Jesus tells His disciples that the pharisees had the wrong motivation. The pharisees had volumes of prayer; they prayed loudly and with great flourishes and everywhere and for long periods of time. They prayed everywhere so that people would notice them. However, their prayers were done for the consumption of man. They wanted to be heard by those around them. They wanted praise and self-glorification from their fellow man. They wanted people to notice that these are our religious leaders.

What you think in your prayers and what your motivation is, that is what it is all about. It does not matter if your prayers are simple or erudite. You cannot baffle God with your language. He knows. Jesus addresses this very issue.

Jesus describes how the pharisees prayer. The pharisees got the audience of those around them, and that was their reward for prayer.

When Roman generals were in parades, a slave would whisper in their air, "Sic transit gloria munda." "All glory is fleeting."

The rewards from God are eternal. The rewards of this life are temporal.

Matt. 6:5 **"And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward.**

Jesus then speaks of private prayer. You do not speak to men; you speak privately to God. You speak with humility devoid of the arrogance of the pharisees.

Matt. 6:6 **But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you.**

Prayer is not for the notice of everyone. There are eternal rewards and blessings in time associated with this.

There is the room of the house that you go into. That indicates that there is privacy; you are not doing this to be seen of men. You are free to make personal requests, either for yourself or for others.

Prayer can take place in any environment. Jesus prayed all night in the Garden of Gethsemane. This was also in private. He went in there to pray. He woke them up on several occasions, asking them, "Why aren't you in prayer?" Far from the motivation of approbation. If no one knows that you are praying, no one observes you except for God the Father.

This would glorify God, because it shows your faith to God and to the angels.

No one has seen Deity in Its true form. We cannot see God as He truly is. But in prayer, we are alone with the Father. Prayer is a one-way street; God does not speak to you. He still answers your prayer, even though you cannot see to Whom you are speaking. "God, here is what I have to say" and God, in His throne room, hears it and responds.

There are reasons for public prayer. Peter was arrested by Herod in Jerusalem. Many Christians gathered and prayed for him, and Peter was let out of jail and Herod was disciplined. Herod was going to kill Peter, and God turned this completely around, as a response to prayers to Him.

It is reasonable to assume that your prayers can actually change things. David wanted to establish a permanent dwelling for God on earth—the Temple—that was a new thing, and it was not found in the Bible previous to this. We are given free will and God allows us to drive human history and to move the spiritual lives of others.

Our lives can change human history and our prayers can change human history. Or, to be more precise, impact human history dramatically.

Many people pray in public so others can hear what great doctrinal giants they are. That is not the purpose of public prayer. It is to make requests of God on behalf of someone else.

There are also heavenly rewards.

Prayer

1. Prayer is heard in heaven when properly offered by means of the power of the Holy Spirit; but never when offered in approbation lust. It is okay to write down a prayer that you will pray in public. However, writing this to impress your audience is the wrong motivation.
2. Prayer with the right motivation of the filling of the Holy Spirit is bonafide service in the believer's life. This is intercession for others. There is no arrogance in that.

We are thinking and speaking on behalf of others. This does not allow for gossip, of course. You do not need to tell others of the weaknesses of those you are praying for. We all need prayer.

3. When prayer is motivated by ego-lust, it is non-productive. Look at me and how I pray. This is even though prayer itself is a good thing. Even prayer can be wrong under these circumstances.

Matt. 6:6 **But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you.**

The pharisees prayed as the heathen did. They did this to be seen and heard of men. That is covered in the next 2 verses.

Matt. 6:7 **"And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words.**

Matt. 6:8 **Do not be like them, for your Father knows what you need before you ask him.**

The pharisees were praying just as the pagans prayed. They prayed repetitively just to be seen in that attitude. Their rationale was, the longer that they prayed and the more the more they spoke, and the more that people and God might approve of them. In their constant repetition, their prayers were meaningless. They kept demonstrating their desire for human approval over divine approval.

The unbeliever can have nothing but human viewpoint. He can pray only for the approbation of others.

And Jews do that today just as the pharisees did. They go to some prominent place like the wailing wall, and this is religion. This is true of all religions. There are those in other religions who chant endlessly. It is meaningless. At best, they are just turning inward, not outwardly toward God.

Prayers; hail Mary's, our Father's; and these are just repetitive prayers that mean nothing. God does not answer prayers based upon how loud we are or how many times we repeat a phrase or based upon our passion. We may request the same thing several times. That is not repetitive prayer. Repetitive prayer is just saying the same things over and over so that others can hear you.

In whatever way you can pray and you keep your prayers and concentration on point, that is the way to pray. However, your attitude is or however you are, make your requests. People get into all of these rote approaches to God. Do not squander your time with God. Use this time in prayer wisely. Do not imitate the pharisees. Make a request and you know that God will answer you.

You ought to pray for your nation daily and you pray for your national leaders every day. Whatever comes to mind that you pray for. Babbling the same thing over and over again

is pointless. God doesn't forget. He does not need to be reminded by your monotonous droning on and on. We might forget; but God gets it the first time that we say it. We are not to put our own shortcomings upon God.

Once you have exhausted your prayer list, then you stop. You don't need to stay praying once you have said what you need to say to God. Or, pray for each request as they come to you. Be consistent. What is our mandate? Pray without ceasing. Always make time for prayer. You will do more in life, but that does indicate consistency. God has defined what communication with Him is. He indicates what this is.

We have great power when we pray to God when in fellowship. Every time, He will answer. There is never a time when God will just up and ignore your prayer (if you are in fellowship).

Matt. 6:7-8 "And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words. Do not be like them, for your Father knows what you need before you ask him.

Lesson #none	Life of Christ	9/12/2012 Wed
no class; conference		
Lesson #none	Life of Christ	9/13/2012 Thurs
no class; conference		
No Bible class 12 th or 13 th of Sept. Check in advance for class on the 16 th because of the repaving of the parking lot.		
Lesson #none	Life of Christ	9/16/2012 1Sunday
class is tentative		
Lesson #none	Life of Christ	9/16/2012 2Sunday
No class; parking lot re-paved		
Lesson #none	Life of Christ	9/19/2012 Wed
No class; parking lot re-paved.		
Lesson #none	Life of Christ	9/20/2012 Thurs
No class; parking lot re-paved		

First class in 2 weeks.

Still in the Sermon on the Mount. Jesus is continuing His dissertation contrasting legalism and grace, which is one of the most important topics of the Word of God.

We first looked at almsgiving and now we are looking at prayer, the second illustration. Legalism can even make a mockery of prayer. The pharisees were the poster children of legalism; no group was better at distorting the Word of God. They probably hold the record for the greatest legalism of all time.

Jesus calls the pharisees the hypocrites. They pray to be seen by men; and what they did in their religious life was to be seen. Much like Bill Maher when he gave a million dollars to the Obama campaign. He certainly was not going to do that privately. He had to tell everyone and several times over.

The prayers of the pharisees were not directed toward God; they were directed toward man; in order to be praised and to be glorified of men as well. They prayed in order to be seen for their righteousness and their piety.

Religion is always phoney and always hypocritical. The religious people are out to please themselves and to be admired and seen by others. They do what they do for the wrong reasons.

Matt. 6:5 "And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward.

The Lord is essentially commending private prayer to the disciples. It is not their prayer and devotion, as those things are just a mask for them.

Matt. 6:6 But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you.

Jesus referring to the gentiles was not a racial slur, but to those who were unbelievers. The Jews called them goy for many reasons, but Jesus did in a particular sense. The pharisees prayed in the same manner as the gentiles, and the pharisees hated the gentiles. They mimicked heathen prayer practices. They encouraged an endless repetition of words.

The gentiles often offered up rambling incantations to the gods who did not hear them, as these gods do not exist. Jesus said that the pharisees were doing essentially the same thing. The way that people pray today is very similar; and they go on and on and on; and they are praying to be heard. This is so that they might know that these are righteous believers. The pharisees prayer was merely a form of prayer.

They wanted their prayers to be beautiful, long and noticed by others. Prayer is designed for communication to God. We all have the ability to speak to God. God always answers your prayers, in every case. You can pray while driving. You can be in all sorts of attitudes and pray. That is the tremendous power that we have as believers in Jesus Christ. We may not like the answer “no,” but that simply means that God has a better answer for us.

For the pharisees, this was a constant repetition in their prayers, mostly just for human approval. They give God lip service, but they really wanted power and approval. There was no ritual at all in the redundant rhetoric of the pharisees.

Matt. 6:7 "And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words."

Jesus warns them not to go on and on like the gentiles do. God does not listen to babbling. God hears and answers prayer based on one request from the correct motivation.

It is not wrong to offer many prayers on the same subject. We ought to pray for our nation repeated prayers. We may pray for the same person on a repetitive basis. We may make a request more than once; that is not a repetitive prayer. However, repeating the same words over and over again is not necessary and it may not even reach them.

Some denominations recite repetitive prayers publically; hail Mary's or our Father's. Saying these things over and over again are generally just rituals. This is not communication with God. Sometimes these are a form of human penance to gain the favor of God. People do all kinds of things for the forgiveness of sins, and many of them simply repeat phrases. Sometimes, these are just to gain the attention of those who are around you.

God knows what we need before we ask God. This is a statement about the omniscience of God; but it does not mean that we, as believers, do not need to pray. We are supposed to make these requests known to God, even though He knew every thought that we would ever have, even before we are created. God hears us. We are bound by command to communicate directly to God. It is a relationship with Him. To have a relationship with anyone, there must be communication. There is no relationship without communication. We have an open line with God every day of the week. Philip. 4:6 **Be anxious for nothing. In everything, by prayer and supplication, with thanksgiving, let your requests be known to God.** Make your requests known and do it without ceasing.

Prayer is a form of worship made to the One Who can answer our prayers. There is our sovereignty and His omniscience; He knows what the reason is for our prayers.

However, one of the reasons that we pray is, so that the angels can hear our requests and then observe the response from God.

Isa. 65:24 Before they call, I will answer; and while they are still speaking, I will hear.

Jesus is pointing out the concept of legitimate prayer as over against the prayers of the pharisees.

The arrogance of the pharisees knew no bounds.

If you don't pray very often; what sort of a relationship is that? Do not underestimate the power of prayer. It is a part of your everyday relationship with God.

Prayer is a direct line to the Holy One of the Universe.

You may be repetitive in prayer; but we are not to use meaningless repetition. The prohibition of meaningless phrases does not mean that you cannot make the same request more than once. Jesus before the Garden of Gethsemane made the same petition 3 times in a row. "Let this cup pass from Me; nevertheless, Your will be done."

Paul asked 3x for the thorn in his side to be removed. He showed great intensity. They were making requests; not mumbling. Pray for our leaders, pray for our nation; our missionaries, for an opportunity to present the gospel, pray for Israel. Pray without ceasing. Such prayers are communication with God; rather than a repetition like "Hail, Mary, full of grace."

Repetition here are phrases repeated by rote that are ritualistic, repeated many times, and meaningless to God and to themselves.

Would you repeat meaningless phrases to your spouse, to your friends, to your co-workers? Why would you do this with God? This is exactly the same thing. Yet people do this all the time. Do not recite hollow phrases to God; and even more, do not recite prayers which are doctrinally incorrect.

Their prayers were all about themselves, and they were essentially directed toward men, and not toward God.

Matt. 6:8 Do not be like them, for your Father knows what you need before you ask Him.

Jesus now presents an example of how prayer. This will be a model prayer. The Lord's Prayer.

Lesson #0326

Matt. 6:9 Life of Christ

9/23/2012 2Sunday

Jesus began with all of these problems in prayer; and now he is going to show the disciples a correct form of prayer. These are some of the most quoted verses in the entire Bible.

This prayer has been repeated again and again; and people often repeat it as meaningless repetition. What irony! This is what has become meaningless repetition. A vain and repetitious prayer is what has become with this prayer. It is incredible that His Words can be so distorted in life. That is because we are in the devil's world.

Angelic Conflict should be out the first week in October. That is the scheduled date of delivery and it is coming out of Pennsylvania.

The Lord's prayer has morphed into an empty liturgy. Just ceremonial phrases repeated over and over again. It is memorized as to be repeated by rote, and done without thought to be just what Jesus warned us about.

Matt. 6:9a **Pray then like this:...**

Jesus reveals how to pray and what form it should take; and this is not for liturgical repetition. This prayer is didactic. It is designed for format and content.

How We Are to Use the Lord's Prayer

1. "Pray in this way" means that this is a pattern.
2. A pattern is easy to learn and follow. Bobby repeated it in elementary school, day after day. It is easier to understand how to pray by knowing this prayer.
3. This model is the outline for prayer to God. It shows up the breadth and depth of prayer.

How often this prayer is repeated. This is often the only prayer that unbelievers know how to pray. They repeat this and think that this prayer will reach God. This can be just monotonously repeated when people are sick, or in pain; or in severe storms; probably many times when the hurricane came through Houston; in ordination, in the Lord's Supper, at funerals. It is used by rote in many ceremonies, as if there is some kind of magical power in this prayer. This is the fallacy of great proportions. This prayer was never designed to be used in this way.

There is even an addition made to this prayer, but not found in the original Greek. This prayer was spoken for individual instructive use. It was not for a church repetition. It was not to be said for good luck.

When we recite this prayer, then we need to be thinking about what this prayer means. When reciting this, we need to think about it just as we think about communion.

We open all prayers to the Father. We pray to the God of all Creation; to the God that we are related to as our Father. Father is a family reference. This is a personal family relationship that exists between us and the Almighty. We always have access. We pray to God as a member of a family. Only believers are sons of God (John 1:12). As a believer, we are family members of the family of God. We have a personal relationship with God; and such a relationship only exists because of our faith in Jesus Christ. This prayer is meaningless when said by an unbeliever.

When we say, "Our father" we can thank God that we are a part of this family. We communicate directly with our Parent, our God. Many unbelievers pray and we think that God must hear them. God only hears the prayer of salvation from the unbeliever.

Sometimes, unbelievers just run out of options, and pray to Him. Call upon God as a last resort. Or the unbeliever cites a religious prayer; they do it without thinking. Religious prayers do not work. The prayers in a mosque go no higher than the ceiling of that mosque. The unbeliever does not know God; there is no relationship there. God is in view only when the unbeliever wants something. Such prayers are nothing more than secular speech, and it is vain. Sometimes they feel closer to God when they assume the position of prayer. Such prayer does not communicate with God as does the regenerate son of God.

God does not hear prayers from the believer who is out of fellowship. If a believer is reverent, fervent, moral or sincere, God will still not hear him if he is out of fellowship. Whenever you pray, just rebound first. That should be nothing more than standard procedure for you. Pray at all times in the Spirit; in the power of the Holy Spirit. That is the only way we are to pray.

As a believer out of fellowship, we know we won't be heard.

Why Prayers Are Not Heard

1. Mental attitude sins of fear and worry shut down the ability to pray. **Be anxious for nothing, but with...make your requests be known to God.** You do not know how God will answer your prayer. He will answer it. If what your adversity is suffering for blessing, do you want to ask God to remove it? If it is designed for blessing, do you really want God to take it away?
2. A believer may not have his prayers heard is, he has the wrong motivation. He makes a request from false motivation. The pharisees did this. The pleasures and details of life contradict God's plan, the believer is falsely motivated. James 4:3 **You ask and you do not receive because you ask from false motives, so that you can spend it on your pleasures.** We are supposed to ask for legitimate requests and we know that God will answer. "Oh, God, give me a million dollars; I promise You I know how to spend it."
3. Lack of compassion. We just studied impersonal love; and we just studied compassion and what it means. Our government does not know what it means, but we do. Apathy toward the human race will hinder our prayers. Prov. 21:13 **He who shuts his ear to the poor will cry himself and not be answered.** This is about a mental attitude and this is how we view the human race. This is about a person's poorness when separated and condemned by God. Those are the true poor. No caring about them is the believer's application of impersonal love. We know what impersonal love and what it means to apply it; apply it in prayer. You should even pray for your enemies.
4. Lack of domestic tranquility is a problem. The least known of all reasons for unanswered prayer: discord in marriage. 1Peter 3:7 **You husbands, likewise, live with your wives in an understanding way.** You must know and understand your wife. **...as with a weaker vessel, because she is a woman.** She is often physically weaker because she is a responder and often less strong. The man's role in God's plan is one of leadership and hers is one of a responder. **And grant her honor as**

a fellow heir of the grace of life, so that your prayers be not hindered. Before God, women are spiritually equal. If we do not have a corporate witness before God, then our prayers will not be heard. If you show the woman the right leadership and love, they will respond. All of these things fit together in the Word of God. Prayer, fellowship, and how we handle other people. The faith rest drill. This is a great indicator of where we are in the spiritual life. There is a lot involved in prayer.

Matt. 6:9 Pray then like this: "Our Father in heaven, hallowed be Your name.

Lesson #0327 Matt. 6:9 Ezek. 36:25–36 Life of Christ 9/26/2012 Wed

Bob could not get into his office, and said a few things that he should not have said over a hot mike. We have begun the study of the most famous prayer in the Bible, a part of the Sermon on the Mount. It is probably the most misunderstood and misused passages in the Bible.

Bobby used to repeat this prayer in school. Through the very reciting, we have lost the meaning and purpose of the Lord's prayer. Over the centuries, these verses have become formalized and ceremonial and ritualistic. A vain repetitious recitation. The prayer has morphed into an empty liturgy. A ritual prescribed for public worship.

Many people have mumbled this prayer; and it is used in all kinds of ceremonies. It is monotonously repeated. Sometimes a family recites it at mealtime. Sometime it is uttered under fearful conditions, in combat or in hospitals or in facing death. So, some recite this prayer. Basically, it becomes a good luck charm and sort of an incantation as well, as having, magical power. Jesus said that He did not want meaningless repetition back in v. 7. So, we need to figure out, what is the use of this prayer.

Matt. 6:9 Pray then like this:...

The Purpose of the Lord's Prayer

1. This is a model for our prayers.
2. This is how we pray. This will tell us exactly how to pray.
3. Each line of this prayer is a format for our own prayers.

Jesus said, "Pray then, in this way." There was no intention for this to simply be repeated mindlessly. God does not want words to ever be cited without comprehension.

The first pattern is in v. 9b:

Matt. 6:9 Pray then like this: "Our Father in heaven, hallowed be Your name.

What Are We to Get in this First Line?

1. This is a proper address; this is a salutation spoken to the recipient of the prayer.

2. This is directed to God the Father, the Almighty, Who resides in heaven.
3. He is our Father, which indicates a personal relationship. That is a familial relationship. That is our tie in with God.
4. To properly address God as our father, there must be a personal relationship which has been established. The moment we believe in Christ, we are inducted into the family of God.
5. A family relationship is required before prayer becomes a bonafide function. We cannot address God as our Father apart from this relationship. We cannot pray unless we have that relationship. We have access to him as family members.
6. We as believers know that our requests are being heard. Whatever we speak after "Heavenly Father" is being heard by God. Established by our faith in Christ.
7. We address our prayers to the Father in the Name of the Son. This is how we open and close any prayer.
8. Prayers addressed to the father require fellowship in order to address Him.
9. That fellowship comes through the filling of the Holy Spirit, which is available only to believers in Jesus Christ. Only believers in Jesus Christ can effectively pray. No one else can. The rest of the world will scream at that. It does not mean if we are reverent, sincere, moral, or whatever, God will not hear his prayers.
10. This is why confession of sin is a necessity before beginning the body of prayer.

The Bible is very specific about certain annulments of prayer.

7 Reasons Why Prayer Is Not Heard by God and Unanswered

1. The mental attitude sins of fear and worry that neutralizes faith and the function of the faith rest drill.
2. Wrong motives for prayer. The pharisees were motivated by legalism and for recognition. James 4:3 **You ask and do not receive, because you ask wrongly, to spend it on your passions.** You simply want to use the answer to prayer for your pleasures. Wrong motivation. You must know what God's will is to be properly motivated.
3. A lack of compassion also makes prayer unheard. Prov. 21:13 **Whoever closes his ear to the cry of the poor will himself call out and not be answered.** Apathy and cruelty to the desperation of the human race will mean no answered prayer. This means you are out of fellowship. You lack compassion.
4. Prayers are hindered by a lack of domestic tranquility. When a husband fails in his leadership, and it is up to him to be a leader; when he is not a leader and his wife reacts instead of responding, the subsequent antagonism destroys the prayer life. This puts you constantly out of fellowship. Nothing gets things rolling like a good spat with your other half. This is your corporate witness in the Angelic Conflict. Corporate witness is very important in the Angelic Conflict.
5. Self-righteousness is a problem in prayer. The pharisees prayed all the time, but they were filled with arrogance and self-righteousness. Arrogance was the original sin of Satan. Arrogance creates distortions in the soul of the believer. James 4:6

Job 35:12–13 There they cry out, but he does not answer, because of the pride of evil men. Surely God does not hear an empty cry, nor does the Almighty regard it. God will not listen to an empty cry, a cry of arrogance; they are totally self-centered. The believer who assumes that his activities take precedence reaches the height of self-centered arrogance.

6. Failure to comply with divine will. The effectiveness of prayer is directly related to the believer's cognizance of God's will. You can pray until you are blue in the face, and God will answer "no" if it is outside of His will. 1John 5:14 **and this is the confidence that we have before Him; that if we ask or pray for anything according to His will, He hears us.** We can pray for things we are uncertain of, He may still answer "no." if you are uninformed about God's will, then pick up the booklet on *Divine Guidance*.
7. Ineffective prayer is directly connected to failure to obey God's mandates. God's will and His mandates are practically the same thing. 1John 3:22 **and whatever we ask we receive from him, because we keep his commandments and do what pleases him.** How do we please God? By obedience to His Word. We need to understand Bible doctrine and live it. That is obedience.

So, we open every prayer with, Dear Heavenly Father; or something similar directed toward God. There is a reasonable respect toward the Father; an intimacy with formality. We approach the One with Whom we must give absolute respect. We do know Him; we do love Him; and He does answer us.

All 3 members of the Trinity are involved in our prayer. Whatever you ask in My name, in prayer we ask and we close in His Name. And when we pray, we must pray in the power of the Holy Spirit. Eph. 6:18 **pray at all times in the Spirit.** We pray in the power of the Holy Spirit and we pay attention to what we are praying. Effective prayer. This is not hard.

Matt. 6:9 **Pray then like this: "Our Father in heaven, hallowed be Your name.**

Next there is the 2nd element. Hallowed by Your name. Hagiazō ἁγιαζω = *giving reverence*.

What about the Holiness of God?

1. We give reverence to the absolute King of Kings.
2. We must give reverence to our Father and our God.
3. In our prayers, there can be no disrespect; there can be no demands and no sour attitude and no skepticism.

"Let My Name be hallowed" is what is being said. This is an event. There is a background to this. Jesus did not just come up with this out of thin air. There is an historical incident behind this.

Israel has blasphemed God's name among the other nations. They did not regard God as their only God; they had begun to chase after other gods. This was unfortunately true

throughout Israel's history. God's name was a sacred name. They never pronounced it. But, they clearly chased after other gods, and this blasphemed His holy name.

Ezek. 36:25 I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you.

The pharisees did not worship God in the way that they should have. They did not accept Jesus Christ as the Messiah. They did not accept His doctrines steeped in legalism and not in grace. We understand Who He is. Reciprocal love is how we love Him.

Ezek. 36:26–29 And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules. You shall dwell in the land that I gave to your fathers, and you shall be my people, and I will be your God. And I will deliver you from all your uncleannesses. And I will summon the grain and make it abundant and lay no famine upon you.

Ezek. 36:31 Then you will remember your evil ways, and your deeds that were not good, and you will loathe yourselves for your iniquities and your abominations.

The people were scattered and many of the Jews were killed in A.D. 70, leaving only the Wailing Wall behind, and the Jews have been scattered everywhere. Judaism is the legalism of the pharisees and it does not make the name of God holy. It is a religion and a religion of legalism and not one of grace.

Eze 36:35 And they will say, 'This land that was desolate has become like the garden of Eden, and the waste and desolate and ruined cities are now fortified and inhabited.'

That land would become like the Garden of Eden.

Ezekiel and the History of What Is Being Said

1. The prophet of Ezekiel was deported to Babylon into the Chaldea in 597 B.C.
2. Before he was deported, he prophesied of national calamity. Also, he told of a future restoration to the land. The first great diaspora when Nebuchadnezzar removed them.
3. That restoration will occur after the Babylonian captivity, 70 years later. It will also occur in the Millennium. Ezekiel is also describing the Millennium kingdom.

Ezek. 36:36 Then the nations that are left all around you shall know that I am the LORD; I have rebuilt the ruined places and replanted that which was desolate. I am the LORD; I have spoken, and I will do it. This was Israel's future in her darkest hour.

For this event, His name was to be hallowed and not defamed. In the first advent, His name was defamed. The nations around you will know that I, the Lord, have done this. This future event that Israel will experience will be praised and it will glorify God.

There is an application for us in His prayer.

Matt. 6:9 **Pray then like this: "Our Father in heaven, hallowed be Your name.**

Lesson #0328

Matt. 6: Life of Christ

9/27/2012 Thurs

Matt. 6:9 **Pray then like this:...**

This is a prayer set up; this prayer specifically was not to be used as a liturgy. It is not to be repeated mindlessly. That is how it is most often used. If you simply repeat the words, there is a point where you forget the meaning.

Bobby said it in the mornings at school. Did it mean anything. Bobby only remembers just mouthing the words. It is just a ritual prayer without the content. So, what is the blueprint that the Lord commands us to follow?

The recipient of all of our prayers are named in this first line. Jesus prayed all the time, and He never prayed to Himself; only to the Father. We pray in the name of the Son, Who brings us to the Father.

Let Your Name be revered. This is measured and respectful, and we should not approach Him in any other way. Do not forget that this prayer is originally a model for the disciples and believers in Israel and the time of Christ. This took place when Israel was still a nation, even though the Jews in general did not revere His Name. They prayed vociferously and they tried to hold to the Law, but they constantly chased after false gods throughout their history. The pharisees and many of the Jews rejected their Messiah. They flat reject Him. That further defamed God. The pharisees and the religious leaders defamed God's name to the rest of the world. Jesus is the Only One due all reverence.

Matt. 6:9 **Pray then like this: "Our Father in heaven, let Your name be revered.**

Israel has a future because they are the covenant people of God; they still have an iron-clad immutable promise as a nation. God made these promises with Abraham and with David.

A king is to be revered; and they will in the future, when every knee will bow.

Regathered Israel will meet our Lord at the throne and they would revere Him at that time. If you lack the Holy Spirit, then your prayers are not heard. It is no different for us today in the Church Age. We have this same prayer template to follow.

Reciprocal love is the ultimate in reverence and worship toward the Lord. This understanding of a prayer, looking forward to a future event, is confirmed by a phrase.

Matt. 6:10 **Your kingdom come, Your will be done, on earth as it is in heaven.**

The 3rd increment, "Your kingdom come; You will be done, on earth as it is done in heaven. The disciples are convinced that Jesus Christ is the Messiah; they believe in Him as the messiah; this is their salvation.

Satan is the ruler of this world; the Lord cannot institute His kingdom as long as Satan rules this world. Jesus must go to the cross to strategically defeat Satan. Your kingdom come is future.

What about this "Your Kingdom Come..." ?

1. "Your kingdom come" has With an eschatological focus.
2. This is a focus on the future; a future event
3. Christ's rule to come as the king. It is a Millennial event.
4. Before that future event can occur, another future event must precede it, which is a part of that kingdom come; operation footstool. Psalm 110:1 The LORD says to my Lord: "Sit at my right hand, until I make your enemies your footstool."

Operation Footstool

1. Satan and his demons will be incarcerated for...
2. He will wipe out His enemies.
- 3.
4. Then His name will be revered.

At the end of all this, Satan will be released out of his bonds, and he will deceive the nations and foment revolution. That will be the continuation of what Christ as to do. At the same time, all unbelievers will be cast into the Lake of Fire and death itself will be conquered. After this will be the eternal state.

What about us in all of this. Why is this not our prayer as well?

Don't We Want the Kingdom to Come as Well?

1. This is a prayer request for the disciples of make as Jews and the members of the nation of Israel.
2. This involved Christ's messianic mission to Israel.
3. "Thy kingdom come" is based on the assurance of Israel that God will fulfill all of His covenant promises. In spite of all opposition and the necessity of the cross.
4. Christ will, at a future time, institute the promised kingdom of Israel.
5. What was He doing in this prayer? He was looking forward to the covenant promise of Israel.
6. Because of that, this is not an actual request for the Church Age believer prayers. We do not make this request because we are not Israel.

2. The church has other events before the millennial king come can come.

3. It is the rapture of the church that will come 7 years prior to “our kingdom come.”
4. The resurrection of the church is our next great future event. We will all participate dead or alive.
5. Israel today is not the Israel of the Tribulation. We are still in the Church Age. Israel cannot be regathered until that time. The kingdom is not our future event as Church Age believers.
6. This is a prayer for Israel; particularly when they are surrounded by all around.
- 7.
8. His kingdom is not in view for the Church Age; only for Israel at the 2nd advent. Jesus is not here speaking to the church.
9. That kingdom is a promise to Israel and not to us. We will not be in the Tribulation; we will

Either way, the Jews will survive, even if nation Israel today is destroyed.

How Does this Work for us

1. In general, we in the Church Age can also pray for future events in which the will of God is fulfilled, whether near or far off events.
2. The next to the last verse in the Bible confirms our prayer. Rev. 22:20 **He who testifies to these things says, "Surely I am coming soon." Amen. Come, Lord Jesus! The grace of the Lord Jesus be with all. Amen.** We should be prepared for the rapture at any moment. The “amen” is the end of that verse. Jesus says, “I am coming quickly” and John says, “Come, Lord Jesus.”
3. Like the prayer of Israel for the kingdom, the fulfillment of our prayer for the future is
4. It is subject to God’s plan and His timing.
5. God knows it before we ask. John gives us the template of the Lord’s prayer for us.
6. Nevertheless, the prayer for the future rapture is legitimate for us.

Matt. 6:10 **Your kingdom come, Your will be done, on earth as it is in heaven.**

The Will of God

1. We are looking at the plan of the Father unfold on earth.
2. Ultimately His will and His plan will be fulfilled
3. This phrase can also be applied to the church and God’s unfolding plan for us in this age.
4. His will be done on earth in our lives.
5. Us and the corporate prayer.
6. His will be done will not be perfectly fulfilled until the 2nd advent.
7. But His will can still be accomplished in full.

The Principle

1. All of our prayer requests must be oriented to the plan of God.

2. His plan will be accomplished today on earth as it was palled in heaven.
3. Praying for the fulfillment of His will is legitimately. Always in accordance with God's will.
4. God's will is more important than our needs. We think of prayer is telling God about what it is that we need. Our needs are secondary. What ever happens in November is not a reason for us to go to New Zealand. But His will be done.
5. Whatever we pray for, it is based on the knowledge that He answers our prayers, but based upon the knowledge of His will.
6. We make our requests know; all was
7. Pray for your needs an desires but do not forget about the will of God. His will is always for the best.
8. Therefore, we certainly can pray for our temporal needs, expecting that God will provide exactly that which is in our best interests according to His will.

Lesson #0329 Matt. 6:9–11 Rev. 22:20 Life of Christ 9/30/2012 1Sunday

A pastor will often break out into the Lord's prayer, and people enter into saying it as well. However, this has become a ritual without meaning. Few, if any of the hearers, have any idea as to what these words mean. That is exactly what Jesus did not want prayer to be. The Lord's prayer is a template for prayer; it was not designed to be repeated mindlessly. This is a format.

The recipient of all of our prayers is God the Father.

Matt. 6:9 **Pray then like this: "Our Father in heaven, let Your name be revered.**

There is also a focus of this prayer toward the future. The disciples represented all of Israel. They have been God's people since they left Egypt, and this promise goes back to Abraham. When they left Egypt, they became a client nation. They represented God on earth.

However, throughout their history, the Jews chased these false gods, and they besmirched the Person of God in this pursuit. They defamed the name of Y^ehowah. Because they did this, they paid a terrible price in divine discipline.

They paid a price for defaming God's name to the world. "Israel, your name is apostasy." The pharisees blasphemed the name of their God. The Romans would level Jerusalem and scatter that Jews throughout the Roman empire. The people in Israel right now is not the nation that God promised to Abraham.

Matt. 6:9 **Pray then like this: "Our Father in heaven, let Your name be revered.**

Despite Israel's unfaithfulness throughout time, Israel would once again hold the name of God sacred and revered. In that day, at the 2nd advent, God's name would be hallowed. And at that time, **every knee will bow.**

Matt. 6:10 **Your kingdom come, Your will be done, on earth as it is in heaven.**

The King appeared and the people rejected Him, and the kingdom was postponed. When Jesus came in the 1st advent, the offer of the kingdom was a legitimate offer. This is a future reference. At that future time, His complete will would be made known. His will would be accomplished on this earth. Right now, we sin and are against God; demons flaunt God's will as well. So, God's directive will is not done on earth. However, in the future, His will would be fulfilled completely by Israel in the millennial kingdom.

We are in the plan of God and we establish and execute the will of God when we are in fellowship and when we are growing. It is not done perfectly; we are in the devil's world. The devil travels about like a roaring lion, seeking whomever he can devour.

What about these phrases which look forward to Israel in the future? What does this have to do with us? We must pray for future events so that the will of God is fulfilled. Just as God has designated a future for Israel as a nation, God has also designated a future for Church Age believers. We have a distant future in the plan of God. We will be raptured as the church, and John confirms this in the book of Revelation.

Rev. 22:20 **He who testifies to these things says, "Surely I am coming soon." Amen. Come, Lord Jesus!**

This is a summation of what John has seen; and there is an imminency of Jesus' return. We do not know the time and we do not know the date. We cannot look at all the current events and say, "It may be the time." We actually do not know the time; only God knows this time. We only know that this is true. The events of history may in fact line up with the eschatology in Revelation and, again, they may not.

Israel may be scattered again.

We are to anticipate the coming of our Lord, and we are to pray for it. This is a legitimate prayer for a future event. "If God already knows the time and the date, why do we pray for it?" The Scripture tells us to make personal requests even though God knows all that will happen. We make requests because we are mandated to. Pray without ceasing.

Rev. 22:20 **He who testifies to these things says, "Surely I am coming soon." Amen. Come, Lord Jesus!**

Besides, there are few times in your life when you do not want God to do something on your behalf.

Whenever we pray, it is not about our plan. Do we expect those answers which are not in God's will? We should not. If you pray, "I want this" and it is outside of God's will, then he will answer "No" and that is His will. When we ask, we will receive an answer.

We should pray for our nation; but what is the will of God? We will find out. The prayer is legitimate. Do we pray for those who are ill? Of course. But God's plan will prevail. The prayer is legitimate. And God will hear it and He will answer. We pray and God takes care of the rest.

Matt. 6:10 **Your kingdom come, Your will be done, on earth as it is in heaven.**

Now we come to....

Matt. 6:11 **Give us this day our daily bread,**

We all have personal needs throughout our lives. Even though we have a future and even though God's will is done. There is dependence upon God for logistical grace; here, it is food, but that is representative of logistical grace. This is the principle of one day at a time.

Pray for our needs; pray for our needs on a daily basis. Pray for your needs in the full realization that we are in His sight and in His plan. Bobby recommends that we begin with our petitions to Him. If it is nothing more than, "Give me strength to get through this day."

We can make our petitions at any time. They can be for the immediate future and for the distant future. We are to make this petition known to God.

Matt. 6:11 **Give us this day our daily bread,**

What is coming up is so perfect, and it seems to contradict rebound. Our Lord will deal with rebound and it might confuse us.

Lesson #0330 Mt 6:12, 14 Lk 15:11–24 Life of Christ 9/30/2012 2Sunday

We are going to omit v. 13 for a moment?

"For Thine is the kingdom and the power and the glory, forever." is not present in this text; it was added as a part of the liturgy.

Vv. 12, 14, 15 are all going to deal with forgiveness. Rebound is naming your sins to God and it sounds here as if you need to forgive someone else in order to be forgiven.

Matt. 6:12 **and forgive us our debts, as we also have forgiven our debtors.**

The aorist active imperative of the verb: *aphiêmi* (ἀφίημι) [pronounced *af-EE-ay-mee*], which means, 1) *to send away*; 1a) *to bid going away or depart*; 1a1) *of a husband divorcing his wife*; 1b) *to send forth, yield up, to expire*; 1c) *to let go, let alone, let be*; 1c1) *to disregard*; 1c2) *to leave, not to discuss now, (a topic)*; 1c2a) *of teachers, writers and speakers*; 1c3) *to omit, neglect*; 1d) *to let go, give up a debt, forgive, to remit*; 1e) *to give up, keep no longer*; 2) *to permit, allow, not to hinder, to give up a thing to a person*; 3) *to leave, go way from one*; 3a) *in order to go to another place*; 3b) *to depart from any*

one; 3c) to depart from one and leave him to himself so that all mutual claims are abandoned; 3d) to desert wrongfully; 3e) to go away leaving something behind; 3f) to leave one by not taking him as a companion; 3g) to leave on dying, leave behind one; 3h) to leave so that what is left may remain, leave remaining; 3i) abandon, leave destitute. Thayer Definitions only. Strong's #863.

We are asking for the grace of God; we cannot repay the debt that we owe. We have fallen too far into the hole to be able to get out. This is the obligation of the Jews to keep the Law; that was their obligation and no one could do this to the standards of God.

There is nothing that we can do to get out of this debt. Believers do not have this barrier of personal sin or inherent sin between them and God. They expressed their faith in Christ Jesus and, therefore, we have access to God as family.

Jesus here is speaking of post-salvation sins. The disciples and all of us can pray for post-salvation debt (sins) and be forgiven. This is a sin-debt and this restores us to good standing in our family. We are in debt to the Father when we sin. We are not in fellowship because we sin. A restoration to God without payment is necessary, because we cannot pay this ourselves.

Matt. 6:12 **and forgive us our debts, as we also have forgiven our debtors.**

We are going to look at the prodigal son, who took the family inheritance and spent it and realized that he needed to return to his father. "I am no longer worthy to be called your son." The prodigal had lived this high life. He has spent all of his money; he has separated himself from fellowship with his father. So all he does is return to his father and acknowledge that he has sinned.

Luke 15:11–24 **He also said: "A man had two sons. The younger of them said to his father, 'Father, give me the share of the estate I have coming to me.' So he distributed the assets to them. Not many days later, the younger son gathered together all he had and traveled to a distant country, where he squandered his estate in foolish living. After he had spent everything, a severe famine struck that country, and he had nothing. Then he went to work for one of the citizens of that country, who sent him into his fields to feed pigs. He longed to eat his fill from the carob pods the pigs were eating, but no one would give him any. When he came to his senses, he said, 'How many of my father's hired hands have more than enough food, and here I am dying of hunger! I'll get up, go to my father, and say to him, Father, I have sinned against heaven and in your sight. I'm no longer worthy to be called your son. Make me like one of your hired hands.'** So he got up and went to his father. But while the son was still a long way off, his father saw him and was filled with compassion. He ran, threw his arms around his neck, and kissed him. The son said to him, 'Father, I have sinned against heaven and in your sight. I'm no longer worthy to be called your son.' "But the father told his slaves, 'Quick! Bring out the best robe and put it on him; put a ring on his finger and sandals on his feet. Then bring the fattened calf and slaughter it, and let's celebrate with a feast, because this son of mine was dead and is alive again; he was lost and is found!' So they began to celebrate.

His father forgave him everything. He did not have to pay back what he spent. He was accepted immediately back into the family after naming his sin to his father. This is a great illustration of eternal security.

Bobby's family should have, on several occasions, said, "How could this kid be ours?" However, they did not. There is nothing that we can do to remove ourselves from our family. The son could not lose his family status simply because he was a black sheep.

Luke 15:24 ...because this son of mine was dead and is alive again; he was lost and is found!
So they began to celebrate.

"Father, I have sinned against you and against heaven." He was lost and then he was found. He had gotten out of fellowship. He threw himself down on the ground and groveled a bit? He just showed up and said, "I have sinned." 'Father, I have sinned against heaven and in your sight. I'm no longer worthy to be called your son.'

Now, the pharisees did not forgive debt until it was made in full. Here, our Lord was refuting religion and there was a repayment of debt on the part of the debtor. How many Christians have said, "You must pay penance to pay your debt." The whole Scripture defines our debt in many ways; but there is nothing that we can do to have our debt repaid. We name our sins to God. There is unconditional forgiveness. There are no works for forgiveness. To be forgiven by the legalist means remuneration by the debtor.

The pharisee would not even let you into the Temple until you have satisfied your debt.

Luke 15:25–32 "Now his older son was in the field; as he came near the house, he heard music and dancing. So he summoned one of the servants and asked what these things meant. 'Your brother is here,' he told him, 'and your father has slaughtered the fattened calf because he has him back safe and sound.' "Then he became angry and didn't want to go in. So his father came out and pleaded with him. But he replied to his father, 'Look, I have been slaving many years for you, and I have never disobeyed your orders, yet you never gave me a young goat so I could celebrate with my friends. But when this son of yours came, who has devoured your assets with prostitutes, you slaughtered the fattened calf for him.' "'Son,' he said to him, 'you are always with me, and everything I have is yours. But we had to celebrate and rejoice, because this brother of yours was dead and is alive again; he was lost and is found.'"

This is a forgiveness without repayment. The first forgiveness of this verse is forgiveness by God, by grace. What are we talking about here?

Do We Have to Forgive Others First in Order to Be Forgiven?

Matt. 6:12 and forgive us our debts, as we also have forgiven our debtors.

1. This is a parallel, not a prerequisite.
2. Forgiving our debtors is not a condition of God's forgiveness.

3. This is a grace analogy to forgiveness. It is an analogy. The disciples needed to learn grace; they had to be taught the difference between grace and the legalism of the pharisees.
4. There is an adverb here, *hos*, which makes all of the difference. This adverb means *as*, which sets up the analogy; a simile. This is a comparison. There are two unlike objects using *like*, *as*. One object is compared to another object, even though they are dissimilar. They correspond to one another in a metaphorical way. "He has a heart as big as a whale" is a simile, indicating that a person's heart is large. That is metaphorical.
5. This simile by Jesus Christ presents a comparison of grace. This is given to the disciples.
6. The forgiveness by man and forgiveness by God are not the same. However, they are similar here in the comparison being made by Jesus.
7. This helps the disciples understand the concept of grace.
8. The disciples forgiving debtors is not a 1 to 1 equating with God's forgiveness; it is not the same.
9. There is no exact representation between our forgiveness of others and God's forgiveness of us. Not an exact comparison.
- 10.
11. We can understand the grace involved in forgiving a debt that someone owes to us that we do not require repayment for. If you can think of someone that you forgot about their debt to you. God forgave you freely and you don't have to pay Him back; then you may not understand all that is going on; but if you throw in the idea of forgiving someone who owes you a debt, then you understand it better.
12. God's forgiveness is absolute, unlike the forgiveness of men. We may forgive someone, but there is this half-hearted forgiveness. This is a little bit of a comparison, but nothing like what God does for us. It is never used to manipulate us. Someone might forgive us a debt in order to hold it over our heads; that is not the kind of forgiveness that is being talked about here. God never makes us repay a debt. He forgives us, just as the father forgave the prodigal son. Then we can eat, drink and be merry with the Lord. This analogy of forgiveness presents an important principle of grace to the disciples. Human forgiveness is not a prerequisite for divine forgiveness.
13. Just as the disciples are able to freely forgive, likewise, God freely forgives us under the principle of grace.

Matt. 5:44 we were told to love our enemies with impersonal love, which includes forgiving them of things which they have done to us which is offensive or harmful. The disciples can understand forgiving their enemies out of grace orientation. They will need to understand this in the coming years. So we understand God forgiving us of a much greater debt.

So Jesus makes a didactic point. He is teaching God's forgiveness to His disciples. Not a prerequisite but a parallel. Sometimes, we give the prayer of rebound, and we go on our little way; but we are actually in serious debt, and God forgives us all of it. We run up our

debt all the time, every time. Just because we say that we have sinned. This does not contradict rebound; this explains it in a way that has not been legalistic.

Matt. 6:12 and forgive us our debts, as we also have forgiven our debtors.

Matt. 6:14 For if you forgive others their trespasses, your heavenly Father will also forgive you,

Lesson #0332

Luke 5: Life of Christ

10/3/2012 Wed

Oncologist noticed that Christians seemed to die so well. He decided that he ought to look into it.

No one could teach like the Lord Jesus Christ could teach. Every time that He spoke, there was something critical to learn; or important about God, Himself, the spiritual life, or the eternal future. There were no throwaway days; no in-house training days; He did a masterful job of teaching His pupils (disciples).

The disciples were pretty dense; they needed repetition. They did not get it very easily. All good teachers need creative ways to teach. Jesus had a short time on earth; so He had to teach them quickly. Jesus needed them to be able to teach after He had ascended.

You know that if you are a teacher, you should note His methods. That is the job of every teacher to communicate the information. One of the most creative ways that our Lord taught was by analogy. He could take a complex theological subject and put that into a familiar context that the disciples and others could relate to. They could hear the abstract concept and learn it. They were able to apply it to their own lives. They were able to make an application here. Our Lord's words are still teaching us. They still relate to our own experience.

Matt. 6:12 and forgive us our debts, as we also have forgiven our debtors.

Matt. 6:14 For if you forgive others their trespasses, your heavenly Father will also forgive you,

Jesus will use a teaching analogy, a simile. It compares one object to another object and they correspond to one another. The two objects are connected by *like*, *as*.

The Simile That Jesus Is Teaching

1. The comparison here is between forgiveness of our debts by God, which is similar to our forgiveness of the debt that others owe to us. Jesus puts this theological concept of forgiveness that we can understand.
2. The debt that we owe to God is our transgressions. Our debt to God is sin. We are sinners.
3. Jesus says that these things are comparable. God's forgiveness of us is like us forgiving a debt that others owe us. That is usually a monetary debt. When it is money, it is even more understandable.

4. They are going to learn the depth and breadth of our sins.

The Application of this Simile

1. If you forgive your debtors or your enemies of their trespasses or debt against you based upon your grace orientation, how much more does God forgive us? What do you think that God does for us? That gives us a vivid understanding of grace.
2. We are forgiven solely on grace. There is no paybacks, no penance, we are forgiven based upon our naming our sins to Him. The illustration is the prodigal son.
3. We are to imitate God in forgiving others. God is not to forgive us by imitating us. God does not forgive us because we forgive others.
4. Since we know how hard forgiving debt can be, especially forgiving our enemies, this makes a perfect analogy to how great the grace of God is toward us.
5. He cancels our debt of post-salvation sin with the grace system of rebound.

A Summary of this Passage

1. This passage does not contradict 1John 1:9 have you ever forgiven anyone of any debt? God does not ask for a little bit of it back; he just dismisses the debt altogether.
2. This passage represents rebound; naming sins to the Father. The grace way of forgiving by the Father. Bobby can teach this well because he learned this from his own father. He never had to pay back any debt to his father. Many of us have been recipients of grace by Bob. When he gave money away, he gave it away freely.
3. This sets up the analogy to help us understand the grace basis of rebound and forgiveness of post-salvation sins.
4. Grace is recognized and taught here by Jesus as the only foundation for forgiveness. Rebound and then restoration of fellowship.
5. So Matt. 6:12 was all about God's grace in forgiving someone. We are in the context here of prayer.
 - a. God's grace in forgiveness provides fellowship with Him. Just like the prodigal son with all of his money. He walked into his father's house and he was forgiven.
 - b. This is a necessary prerequisite for us to communicate with God in prayer. We cannot see God. The prodigal son could see his own father face to face. This is a necessary thing to do. The prodigal son had to communicate with his father.
 - c. We must have fellowship with the Father to be heard by Him.
 - d. That fellowship with God is provided with no charge to us. It is what is called free grace. Grace is free. God does not charge for His grace. His grace is never given because we do something for Him.

Matt. 6:12 **and forgive us our debts, as we also have forgiven our debtors.**

This same analogy is continued and it is even more difficult for us to understand.

Matt. 6:14 For if you forgive others their trespasses, your heavenly Father will also forgive you,

Making our forgiving someone else as a prerequisite for being forgiven by God, that would be false. We cannot merit forgiveness. There is no merit before God. That is not what merits our forgiveness. That is a picture of grace. Our pre-salvation sins were forgiven on the cross, and salvation was made possible for all mankind. What did we do? Not one thing. Christ did it all.

Matt. 6:15 but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.

The whole Christian world wants to make what we do for God to be the issue. Our lives are empowered by God the Holy Spirit; we have the spiritual life that Christ bequeathed to us. These are all our grace assets. Our eternal future is entirely grace. It is the same thing for our post-salvation sins to be forgiven.

The Illustrations of Forgiveness

1. These two verses are also illustrations of God's grace and forgiveness. They do not contradict v. 12; they explain v. 12.
2. There is no human forgiveness required in order to earn God's forgiveness.
3. There is no prerequisite of forgiveness of other to be forgiven by God.
4. These statements are designed to speed up the disciples' understanding of this topic. They need forgiveness. This is a quick way to understand grace orientation.
5. If they understand how to unconditionally forgive someone, then they can understand what God has done for them.

The disciples learned a lot of incorrect things from the pharisees, like *an eye for an eye*, which is never about personal revenge.

Grace orientation is what the disciples are learning here. Their forgiving someone else is grace orientation. This is how God forgives believers who sin. Their forgiveness of debt is a representation of the forgiveness of sin to all believers.

Substitute the doctrine of God's grace in place of hatred and retribution. Jesus is teaching the disciples how to think grace. There is no forgiveness in that kind of legalistic interpretation.

What Jesus Is Teaching the Disciples

1. To emphasize grace in rebound, Jesus Christ demands grace on the part of His disciples. Forgive the debts of others.
2. Forgiving debtors is a picture of what God does for us in rebound.
3. Forgiveness of other people is illustrative of God's forgiveness.

Matt. 6:15 **but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.**

Two 3rd class conditions and this is a more probable expectation of occurrence in the future. This forgiveness of debt is what is likely to be seen in the future.

This is a comparison between God's forgiveness and the disciples' forgiveness.

This is a didactic analogy. This is a teaching analogy. All teachers do teach.

Matt. 6:14–15 **For if you forgive others their trespasses, your heavenly Father will also forgive you, but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.**

Some Closing Statements

1. Christ is repeating to the disciples the lessons of God's grace in rebound in terms that they can understand.
2. They must graciously forgive in the same way that God forgives them. If God forgives me by rebound, why can't I forgive those who are debtors to me by the same grace that God showed me?
3. They must forgive debtors or enemies as Christ forgave them in rebound.
4. In forgiving others, a form of fellowship is renewed with those who have wronged you. Before they were debtors.
5. When God forgives in rebound, fellowship is renewed.
6. This illustrates what God does in forgiveness. He renews fellowship with us, which is what God does in rebound.

Here we have a look at rebound that we have not seen before. Forgiving debt to someone else is just like God forgiving debt to me.

These two verse go back and explain v. 12. V. 12 is asking God to forgive us our sins.

Some Closing Points

1. God's forgiveness of sins is not based upon one's forgiving others. That is not grace and not what Jesus is teaching.
2. His forgiveness is not earned.
3. What this does say is, the injury that we have done to others opens our eyes to the injury that we have done to God in our sins. Are we in debt to someone? That can be a worrisome problem.
- 4.
5. Christian forgiveness of others is based upon realizing that we have been forgiven by God.
6. Our enemies do not deserve anything from us. Just so, we do not deserve forgiveness by God.

Matt. 6:12, 14–15 and forgive us our debts, as we also have forgiven our debtors. For if you forgive others their trespasses, your heavenly Father will also forgive you, but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.

Eph. 4:32 Be kind to one another, tenderhearted, forgiving one another, just as God in Christ has also forgiven you.

We forgive as Christ forgave.

The Is an Application for Us; the Payoff for us

1. One cannot remain in fellowship with God if He refuses to forgive others.
2. Mental attitude sins are present when you fail to forgive.
3. Lack of forgiveness of others means that we still harbor anger, implacability or hate to them. This is the opposite of what Bobby was just teaching. If we remain angry, then we are out of fellowship through sin.
4. That means being out of fellowship, the power of prayer is absent. That is the whole point.
5. Forgiveness is something that everyone who is a believer will do.
6. Otherwise, you will have mental attitude sins and be out of fellowship.
7. Fellowship is the prerequisite in the model that our Lord here presents. Forgiving others is a grace display that God does on our behalf in rebound. The disciples recognize the parallel between their forgiveness of others and God's forgiveness of them.

Lesson #0333 Matt. 6:13 26:39 James 1:13 Life of Christ 10/4/2012 Thurs

Matt. 6:12, 14–15 and forgive us our debts, as we also have forgiven our debtors. For if you forgive others their trespasses, your heavenly Father will also forgive you, but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.

Matt. 6:13 And lead us not into temptation, but deliver us from evil.

This doxology is not a part of Matthew's gospel, but it was added on another manuscript.

Doxology: For Yours is the kingdom, and the power and the glory forever.

These manuscripts were copied over and over again. In all of this copying, this verse was adopted as liturgy. When it is recited, this doxology is always said with it; and it was apparently added when this prayer began to be used as liturgy.

We seem to be asking God here to not lead us into temptation, and that is a problem.

What this phrase does not say. Aorist active subjunctive of eispharô + the negative mê. We are saying, do not bring us into something. This is figuratively for bringing in an idea. This is an idea. The Lord does not bring us into contact with something evil.

Why this Is Not about God Leading Us into Evil

1. Eispharô with the negative mê emphasizes that this is not God Who brings us into evil. Temptation carries with it the idea of evil.
2. The request is God not allow evil to come to us.
3. It is not God Who brings us into contact with evil. It can never be that. Yet, here is says, "Do not lead us or carry us into temptation." The very understanding of that seems that we are requesting God not to do this.
4. God may permit such things, but He never brings these things to us to entice us.
5. It is not God Who brings us into contact with evil.

We are asking God not to bring us into temptation, but we already know that God cannot do this. He is incapable of contact with evil, so He cannot bring us into temptation.

Temptation is pairismos. Rarely, if ever, did this word mean *temptation* in terms of *enticement to sin*. That is not how that word is used. It is not that kind of temptation in this context. How does Bobby know this?

So What Does this Mean?

1. God is the subject of this phrase. It is not written in the text; but that is the essence of what is being said. He is the subject of this phrase.
2. God can never entice us to sin. "God leads us into temptation so we are asking Him not to do that?" God cannot tempt to sin and remain sinless Himself. He can have nothing to do with sin.
3. What does pairismos actually mean? So, we are not praying to God not to do something that He would not do to us. This is simply an unacceptable prayer.
4. This is for God not to lead us to some sort of temptation.
5. Our request is for God to preclude us from the evil perpetrated by someone else.
6. In other words, our request is that, God defend us from the evil of another person. How are we actually tempted to sin? We have our area of weakness or strength from inward lust, from outside sources, by people, by certain circumstances, by stimuli but not by God. The actual sin is committed by the positive response of the believer's sin nature to some source of temptation. So we can make a legitimate

James 1:13 **Let no one say, "I am being tempted by God."** God Himself cannot be enticed by evil. God is never tempted. Nothing that is evil tempts God. **He Himself does not tempt anyone.**

So, if this is not what it means, what does it mean? We are asking God not to do something; but by this statement, it means that God could do that. What this means is testing. Our request is, not to allow testing, which is trials or adversities or difficulties. We

do not want testing to confront us. That is the prayer. In this case, testing is not sin. It is for another purpose.

The New Testament insists that believers will face testing and trials for good reasons. For the glorification of God. Even our Lord faced trials and temptations in His humanity.

Matt. 26:39 **Going a little farther, He fell face-down and prayed, "My Father! If it is possible, let this cup pass from Me. Yet not as I will, but as You will."**

Jesus fell on His face and prayed to God. He asks God, **"If it is possible, then let this cup pass from Me."** The cross is what He faced. He did not want to face this horror. He did not want to take upon Himself the sins of the world. It is bad enough to come into contact with sin; but He comes into contact with every sin. He allows in this prayer for the will of God the Father. *Please, don't put Me through this, but if it is Your will, I will do it.*

As a man, He handled the cross as no one could. It was agonizing for Him. It is obvious why He would ask this. Whenever a request is made, it will always be answered according to God's will. He knew this was the will of God because there is no other way by which we might be saved.

The Lord's Prayer and the Prayer at Gethsemene

1. Jesus Christ prayer in Matt. 26:39 was for God to relieve Him of the reality of bearing the sins of the world. He was also praying not to be separated from God the Father. He did not want to endure the separation either.
2. Even though our Lord prayed for this conclusion of this terrible ordeal, the most severe of all tests, He still accepts God's will in the matter. He took on the sins of the world and was separated from God the Father.
3. Therefore, Jesus Christ's prayer is a pattern for our prayer.
4. We really don't want to be tested. We don't want to go through difficulty, trial and testing. Sometimes, it is necessary that God do this for His great purposes.
5. This is the same sort of prayer that we would pray ourselves to avoid testing. Jesus sets the precedent here.
6. Ours is a prayer to preclude testing in our lives. This may be answered "No." We have as believers, various trials and tribulations that we must endure.

The test may be removed when we pray for it; but it may not be removed, and for good reason. Paul prayed for the thorn to be removed from his flesh. The thorn was left and this hurt Paul. Testing? What was the testing for? Why does God allow us to go through testing? Testing for blessing; testing for accelerated growth. Sometimes, the fastest way to grow up is to be in the midst of adversity.

You might even ask, "Please take away this testing that I deserve." Or maybe you have no control over it, and it is just a part of your life. Bobby cannot imagine going through some things that others have gone through.

The worst times of your life can be the best times of your life. We can also pray that the will of God be done in our lives. "Heavenly Father, please remove this painful testing; but if it is necessary, then please remove it."

Rom. 5:3–4 **And not only that, but we also rejoice in our afflictions, because we know that affliction produces endurance [perseverance], endurance produces proven character, and proven character produces hope.**

The Angelic Conflict is on a truck on the way to Houston, and the truck broke down on the way to Berachah.

The Good of Personal Affliction

1. Physical hardship, suffering, distress in our life. It is not something that is pleasant. Enduring it brings about something that is good for us.
2. So that which is bad for us brings about something that is good for us.
3. Perseverance trains us to deal with adversity. It is through the spiritual life that we learn how to deal with adversity.
4. Testing and tribulation is designed so that we can see it through using the divine resources at our disposal.
5. Perseverance is produced when we exercise faith rest in the face of testing. Adversity and testing should be faced with the problem solving devices.
6. Patience and testing are commended to us in Rom. 5:3.
7. From suffering can come accelerated spiritual growth and practice in using the problem solving devices. We may get testing so that we learn how to use these problem solving devices. There are tests which come after and tests that come after that. Spiritual maturity is gained from suffering.
8. We are trained in this way to use the problem solving devices. We handle all things in life by depending upon the Lord. God has a plan for us. Sometimes, we have to go through difficult times to get to that point. There are difficult times that we must face in order to get to that point. At some point, God may remove this weight because we pray for Him to do that. Who knows what is in the future and who knows what sort of an invisible or visible hero that we might be.

Psalm 56:3 **What time I am afraid, I will trust in You.**

Fear can often grab you by the throat and drag you around and slap you a bit.

We can learn some things only through adversity. This is good for any believer and it glorifies God.

To pray for endurance and for the end of such testing, we all want that. God's will might not be to remove that testing. The testing and adversity may very well be for our benefit.

We cannot pray a prayer to God not to allow testing come to us, if it is there for our benefit.

Lesson #0334

Mt6:13 Js1:13 Jb1:12 Life of Christ 10/7/2012 1Sunday

Angelic Conflict booklet is finally out. It took 2 weeks to get the booklet here from Pennsylvania. Where there is positive volition, our Lord provides. Man finds the Plan of God on a Polish vessel and reads it to help with his English. The impact of Bible doctrine is felt all over the world.

We are on the final line of the Lord's prayer, which is in brackets in most Bibles. *For Yours is the kingdom and the power and the glory forever.* This doxology was not a part of the original manuscript of Matthew. This prayer is used all the time, for worship, recitations, funerals, etc.

Matt. 6:13 **And lead us not into temptation, but deliver us from evil.**

There is some controversy with **Do not lead us into temptation but deliver us from evil.** This prayer seems to indicate that God should not lead us into temptation.

Παιροσμος is not an enticement to sin here, although that is its normal use. God cannot entice us to sin. Sin is all outside of the will of God. God's will is for us to never sin. So, why would He tempt us to sin against His Own will?

James 1:13 **Let no one say, "I am being tempted by God."** God Himself cannot be enticed by evil. God is never tempted. Nothing that is evil tempts God. **He Himself does not tempt anyone.**

God cannot be tempted by evil. Jesus was tempted in His humanity. Evil is not even entertained by God. God does not entice to sin or to evil. How pointless it would be for God to tell us not to sin and then to entice us to sin (or to think evil).

Matt. 6:13 **And lead us not into temptation, but deliver us from the evil [one].**

We have one clue as to the meaning of παιροσμος, which means *testing*. There are some shades of meaning to the verb. *Spare us.* Followed by απο, which means *from, from a person.* Genitive singular, masculine gender of πονηρου, which means *the evil one, the evil person, Satan.* This passage takes us directly to the Angelic Conflict.

Be of sober spirit. Do not take this lightly. This is serious. Satan's tests are no joking matter. Be self-disciplined in prayer.

1Peter 5:8 **Be sober! Be on the alert! Your adversary the Devil is prowling around like a roaring lion, looking for anyone he can devour.**

You have seen roaring lions prowling around seeking anyone that he could devour. He has a whole pack of demons who are involved here. He has a system, the cosmic system, sometimes called the doctrine of demons. His thinking permeates our world. He will use every weapon in his arsenal to destroy us. What is this fruit on the tree? God won't give

you this knowledge. If you just eat it, you will have so much knowledge. The woman bought into this and she was deceived. Adam knew what was going on.

Some of Satan's most subtle schemes

Satan's Temptation and the Lord's Prayer

1. This final petition of the model prayer recognizes the great enemy of the Christian. When we became believers in Jesus Christ, we became his implacable enemies.
2. This request in prayer recognizes that Satan does test believers and that he can bring great suffering to us. Not all of our suffering comes from Satan; much of it comes from ourselves. Satan does not want us to advance spiritually. He will do whatever to stop us from advancing. His ultimate end is the Lake of Fire. We are witnesses in the appeal trial.
3. Jesus Christ Himself was tested by the devil and He was able to resist. He did this in the power of the Holy Spirit, thinking doctrine the entire time.
4. This is all part of the Angelic Conflict, which we fight each and every day. We are neck deep in the Angelic Conflict. We had better fix bayonets for the day.
5. Our Lord exhorts His disciples to pray for deliverance or pray to be spared from this kind of testing by the evil one. These disciples have little power themselves. They will be the future Apostles. They faced a huge amount of adversity. Satan gave them personal attention.
6. They and we should ask God to spare us from the cunning of the devil. We must recognize what the test is in order to pass it.
7. How is it disguised? The world thinks the greatest good is religion. This is one of the great subterfuges of this world.
8. Pray that they might be saved from his schemes and his deceptions. We do not have a chance against Satan's power. But his power is nothing compared to the omnipotence of God.

Angelic Conflict involves the weakness of man and the power of God in man. God may allow the devil to tempt us. Humility is high on God's list. One little success in our life and arrogance is right there in our grasp.

Job 1:12 "Very well," the LORD told Satan, "everything he owns is in your power. However, you must not lay a hand on Job himself." So Satan went out from the LORD's presence.

God let Satan take everything from Job that he chose. Job lost his family, health and possessions. But Job still resisted the power of Satan with the power of God in his soul. Job passed with flying colors except for some complaining. He prayed for deliverance. There are 34 chapters, and many times Job threw himself on the grace of God. He did not know what he was doing wrong. We don't know either; but we have the power of God and His Word in our souls. The armor of God is our protection from the evil one.

During all of this testing, Job advanced exponentially in the plan of God. He did not know what it was for or what was happening; but he trusted in the Lord and he grew exponentially.

Matt. 6:13 **And lead us not into temptation, but deliver us from the evil [one].**

Lesson #0335 Matt. 6:13, 16 Eph. 6:12–16 Life of Christ 10/7/2012 2Sun

Matt. 6:13 **And lead us not into temptation, but deliver us from the evil [one].**

Great deceptions: legalism and religion. The pharisees were perfectly representative of this. They were completely inundated by the cosmic system. The disciples who listen to this model prayer will face these tests of legalism and religion many times after Christ leaves them and the Church Age begins. This is in preparation for the Church Age.

A convict was just paroled after 24 years, denied parole 3x. After the first time, he hated God, knew he would die in that place. The man with the ministry sent him a letter. The reason that he was going through this, is because this is where God wanted him to be. A drug addict, a murderer; but he became a believer in prison. In the final few years, he has witnessed to hundreds if not thousands of others. That is a part of the Angelic Conflict. He is a witness for the Lord in the Angelic Conflict. Cursing turned to blessing. It may seem that this or that is for our harm, but God means it for our benefit. Deliverance from the evil one in the Angelic Conflict is a legitimate request of this model of prayer. We recognize the plan of God in our lives, and we can understand our circumstances more.

Deliverance from suffering for blessing; this might be our place in this life, and God uses us in our suffering. God has delivered him from his prison; but God used him there. God's will is for everyone and it is in our interest and for our benefit; and a part of God's plan. We are a part of God's army; a soldier, operating as a soldier, often under privation and difficulties.

It is our overarching purpose to win a victory in the Angelic Conflict. Satan was defeated at the cross; that was the strategic victory; he was utterly doomed at that point. We win tactical victories where we win smaller battles against him. We as soldiers have a duty to fight those wars with the weapons which He has given us under the circumstances in which we are placed.

We now come to the third example of pharisee legalism: fasting.

There is a reward from God fulfilled only in this life; an early reward. They want that reward; and the problem is, it is momentary; it is fleeting. **"They have their reward in full."** What reward? What reward is that? Exactly. They have no reward apart from human approbation. This is what they get opposed to eternal rewards. There are those who seek their reward right now and try to live for today. We can find all sorts of people like this. We can find them in high places. There are those who cannot see beyond the few moments of this life. They can only see self-glorification and power. That is the greatest uncertainty.

They do not know how this will last. They have no connection with permanent eternal reward in heaven. Most of the time, they do not even believe in a heaven. They do not see anything beyond their lives. Nihilists. Why not grab whatever you can in this life, no matter who it hurts, because it is all about me. This is why some strive for human reward, and human fame and human wealth. That is why there are those who seek high places and they will do anything to get into high places. Despots. Just for the fleeting reward of dominating others and accumulating wealth. They lie and they cheat in order to get what they want. They do not mind committing crimes. They have no qualms about any of this because it furthers their own self-centered objectives. They are nothing more than pawns in Satan's system. They will steal or cheat in whatever way it takes to get it. They leave themselves wide open for Satanic manipulation. Satan has several battalions of demons known as cosmokrateur demons. They are all a part of this drive for power on this earth.

Eph 6:12–16 For our battle is not against flesh and blood, but against the rulers, against the authorities, against the world powers of this darkness, against the spiritual forces of evil in the heavens. This is why you must take up the full armor of God, so that you may be able to resist in the evil day, and having prepared everything, to take your stand. Stand, therefore, with truth like a belt around your waist, righteousness like armor on your chest, and your feet sandaled with readiness for the gospel of peace. In every situation take the shield of faith, and with it you will be able to extinguish the flaming arrows of the evil one.

World forces is this enemy. Masculine_noun: kosmokratôr (κοσμokrátwρ) [pronounced *kos-mok-RAHT-ore*], which means, 1) *lord of the world, prince of this age; 1a) the devil and his demons*. Thayer Definitions only. Strong's #2888.

As a client nation, we have a greater influence than anyone else in this world. Bible doctrine is taught inside and outside these borders. Satan wants to destroy us. Of course, he wants to attack us in any way; even from our own government.

We should pray for our own deliverance. And the disciples were influenced and faced these same evils.

The 3rd example of fasting, where Jesus once again reviles the pharisees. The opposition of believers then were the religious types. They were allied with κοσμokrátwρ demons.

When the pharisees fasted, they put on a great show of it all.

Present active subjunctive of **Verb**: nêsteuô (νηστεύω) [pronounced *nace-TYOO-oh*], which means, 1) to abstain as a religious exercise from food and drink: either entirely, if the fast lasted but a single day, or from customary and choice nourishment, if it continued several days. Thayer Definition only. Strong's #3522.

Fasting is not taking part in a normal part of life in order to spend time with the Lord, either in His word or in prayer or whatever. There is a right and a wrong attitude for this.

The pharisees abused fasting greatly. We need a little background here. Israel fasted here and this was a mandate. But there is only one mandated fast in the entire Mosaic system, on the Day of Atonement, Yom Kippur. On this day, there was much to concentrate on, during this one fast.

The pharisees added a bunch more fasts. They fasted Mondays and Thursdays. Their big fasting days. They would get up and fast. They would not trim their beards. And they were forbidden to wash themselves. They were grubby, they stunk, and they were hungry, wandering the streets. They had this sad, hang-dog face. Some even disfigured themselves in order to be noticed in their 15 min. of fame. They were after human approbation. They would make an issue of phoney sacrificial fasting. It was all about self-denial. Instead, it was all about them. What an incredible picture. This was being utilized for self-approbation. A perfect description of legalism and religion. This is exactly what opposes us in churches all over America and all over the world. There are churches which oppose the plan of God everywhere. We will face persecution from high places, from government, from educators from philosophers. They are the opposition. The cosmic system. It is easy to recognize. Human viewpoint.

We pray for deliverance and wisdom.

Matt. 6:16 "And when you fast, do not look gloomy like the hypocrites, for they disfigure their faces that their fasting may be seen by others. Truly, I say to you, they have received their reward.

Lesson #0336

Luke 5: Life of Christ

10/10/2012 Wed

We are now dealing with the ritual of fasting.

Matt. 6:16 "And when you fast, do not look gloomy like the hypocrites, for they disfigure their faces [neglect their appearance] that their fasting may be seen by others. Truly, I say to you, they have received their reward.

Matt. 6:17 But when you fast, anoint your head and wash your face,

Fasting Is Mentioned for 4 Reasons

1. Jesus did not want the disciples to follow the pharisees in their shallow, hypocritical ritual of fasting. They thought that this was a religious formality for everyone.
2. The disciples must learn that they could not follow Christ. Humbling oneself, which was done for the praise of men. They put on a gloomy face; there was a thundercloud over the heads of the pharisees wherever they went. Sometimes they would even disfigure themselves to be even more noticed. They neglected their appearance. They dressed in the worst clothes; they put on the rags. They would not trim their beards. They walked all over Jerusalem to be seen. And they did not smell good. That was their normal behavior on a fast day. They performed this every Monday and Thursday. They wanted to be seen, and they were.

3. Such self-deprivation was not worship nor was it pleasing to God. In fact, it represented nothing but arrogance. So the pharisees in their fasting represented exactly the wrong thing...arrogance.

4. They demonstrated the exact opposite of the humility that they attempted to display.

A fifth of young Americans today do not affiliate themselves with any form of Christianity or church. A pastor blamed the churches; but volition is a part of it. However, the churches have all kinds of gimmicks going, but they don't teach anything. Some people do. What is the difference between the church and any other secular environment. The church is to grow in grace and knowledge. All of these people who are rejecting the church are seeing all that the pharisees are doing; empty, pious piles of hypocrisy.

True fasting came out of the Mosaic Law and it was abstaining from a normal function of life in order to participate in some spiritual thing; to spend time in prayer, or for a concentrated time with the Lord. From the Mosaic Law, there was only one day of fasting that was mandated, which is Yom Kippur, a 24-hour fast. This was a day to commemorate the deliverance of Israel. When Israel became a nation, it partially fulfilled God's covenant with Abraham. That is what that day of Atonement commemorated. This is looking forward to the atonement provided by the Messiah. As usual, this wonderful meaning was perverted.

If you ever have to distinguish to someone, the difference between Christianity and every other religion in the world, it is simple: grace versus legalism. Religion of every shape and form is legalism; man doing something to gain the approbation of God; and Christianity is all about the grace of God, where God does everything on our behalf.

Matt. 6:16 "And when you fast, do not look gloomy like the hypocrites, for they disfigure their faces [neglect their appearance] that their fasting may be seen by others. Truly, I say to you, they have received their reward.

Matt. 6:17 But when you fast, anoint your head and wash your face,

Bobby is pointing out the difference between what Christ was teaching the disciples and what the pharisees were doing. Jesus is telling them to continue with their normal functions.

Matt. 6:18 that your fasting may not be seen by others but by your Father who is in secret. And your Father who sees in secret will reward you.

It is what is in your soul, not some outward appearance.

Proper Fasting

1. Jesus commends secrecy in order to distinguish between the pharisees and fasting as a Christian function.
2. In fasting, there should be no pretenses or narcissism.

3. These arrogant functions should not be a part of the acts of the disciples.
4. To insure that their fasting was not for human approbation, our Lord absolutely forbids outward signs that fasting is taking place. They did not fast to lose weight or as a cleansing diet
5. What does Jesus tell them to fast in secret? Any outward sign could easily slip into lust for human praise.
6. Fasting is fellowship with the Lord; and not phoney displaces of righteousness. The same understanding of concentration.

Speaking of today, what about fasting? What about us? Should we have days of fasting? This is being done. This had validity then and it may still have validity for us today.

Fasting Today

1. If you want to fast, that is okay. It is for personal concentration and not public spectacle. No one else needs to know about it.
2. Just make sure that if we do this, it is for the right reasons. Do not make it for some false humility or to be noticed. No one in church should know about it.
3. Fasting is not a mandated ritual for the Church Age. It was for Israel. They had a day to fast. But we do not have that.
4. So if you spend time eating less and concentrating on the Lord of an extended period of time and you want to call it fasting, Bobby is all for it.
5. Most of us eat 3x a day in this country. We have plenty to eat and we eat. Let's say that these meals take 3 hours out of every day for eating. These are normal and necessary things to do.
6. If you take those 3 hours and devote them for prayer, Bible study, or something else like that, that is fasting.
7. What have you done? You have redeemed that time for something even more important. If you skip a lunch to take a tape, you have fasted. You are focusing on spiritual food and the spiritual life.
- 8.
9. In that case, fasting has a true spiritual meaning.
10. Spending time away from normal activity for spiritual activity, is fasting.

People who come from work to Bible class, without eating in between, is fasting.

The next thing that we will cover today is all about personal wealth. The re-emergence of Marxist-socialist ideology. Many have used Jesus' name to justify socialism. Is that the point of this? No.

New topic. Jesus deals with wealth; but this is illustrative.

Matt. 6:19 "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal,

Matt. 6:20 but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.

Matt. 6:21 For where your treasure is, there your heart will be also.

The heart is where our volition and all the other stuff is.

Introduction to Matt. 6:19–21

1. The principle problem of accruing wealth is wrong mental attitude and wrong priorities. It is the same for wealth.
2. Jesus does not disparage wealth as such. This is not an anti-wealth, pro-redistribution of money tirade by our Lord.
3. Jesus is not condemning the person who possesses wealth, as so many do today.
4. Jesus does warn the believer whose highest goal in life is to accumulate wealth.
5. This is the person who puts himself, his environment, his affluence and influence first.
6. The lust for money and material things is a source of evil.
7. The believer who has this attitude toward money will neglect or ignore the spiritual life.

That is where our heart is and it is not with doctrine. The pharisees were a prime example of this, when it comes to money.

More Introductory Points

1. What was the Jewish philosophy? Whom the Lord loves, He makes rich; he favors them with wealth.
2. Behind this understanding is the idea that you can earn financial favors from God through religious endeavors. Good works result in monetary prosperity. The health and wealth movement. Some will use the excuse, if God gives me a little money, then I can give it back to Him.
3. This is another form of legalism.
4. Not focusing on the greatest wealth that a believer can have is evil; that is the unlimited wealth of heaven. If you have to scrape by all the time to make ends meet, just remember, we will have unlimited wealth; it is waiting for us from eternity. We live our lives in the light of eternity. For some of us, that is eternal reward. There is tremendous economic hardship in this country right now. Many in Berachah are hurting financially. We can always count on the Lord.

The pharisees were great at distorting God's Word. They turned Deut. 28 upside down, and they distorted it to make wealth their goal.

We will clearly see the enemy through this illustration that Jesus gives. Jesus is not condemning wealth nor is He condemning the person with wealth. He is warning about the priorities, where money is placed over all other pursuits in life. Our Lord also warns the believer not to neglect the other areas of life. No better illustration than monetary reversionism as our old friends, the pharisees.

Concerning money, their philosophy was quite simple. If we were around in Judæa, “When the Lord loves you, He makes you rich;” and the pharisees agreed with this. This is nothing more than earning financial gain for the pharisees. They looked to gain that.

If they could claim that they kept the law, according to their interpretation, then they could claim that God was blessing them.

However, when you think of wealth, think of the grace of God. Some people have started with nothing and have built up great businesses, some from scratch. However, somehow, this did not all come from their hard work or from their obedience to the law.

Deut. 28:11 **The LORD will make you prosper abundantly with children, the offspring of your livestock, and your soil's produce in the land the LORD swore to your fathers to give you.**

God blesses us, but for what reason?

Deu 28:2–4 **All these blessings will come and overtake you, because you obey the LORD your God: You will be blessed in the city and blessed in the country. Your descendants will be blessed, and your soil's produce, and the offspring of your livestock, including the young of your herds and the newborn of your flocks.**

Israel, Blessing by God, and Grace

1. Israel was to be blessed, which included economic prosperity and individual wealth. Gen. 12:1–3 We are God's children even though we are not under this covenant.
2. Not that Abraham did anything other than believe in Christ and be justified. Rom. 4:3 Then Abraham followed God's guidance. When Abraham took Isaac to be sacrificed, he was guided by God's Word.
3. It was God's grace that bestowed the blessing; never the works of Abraham. God promised Abraham before Abraham did a thing. It was God's grace that is the focus in the Abrahamic covenant.
4. That was the precedent for divine blessing to Israel, which included wealth. There was great spiritual blessing as well.
5. God would bless Abraham and his descendants as well. In this blessing was a testimony to the power and the blessing of Y^ehowah.
6. We know that God owns the cattle on a thousand hills; all wealth is God's. It is not ours. It is on loan to us.
7. To bestow some of God's wealth was a sign of His favor because of His Word and His covenant and of Israel's obedience.

8. Wealth was conditional. However, conditioned on God's grace to His obedient people. If we are not obedient to His Word, we get divine discipline. We also reap what we sew.
9. Wealth to Israel was still from God's grace. That is the perspective. That was the definition of prosperity. When you start to get a fat head, be careful; you have lost focus on wealth. It is the grace of God. Wealth to Israel was God's grace; that was prosperity. It did not come from performing deeds of religious legalism. The pharisees thought that their legalism resulted in wealth.
10. Israel as a nation prospered. But not every individual was wealthy. God promised blessing to Abraham as the father of the nation. This is not a guarantee of personal wealth. "God will bless me because I am perfectly righteous," is the wrong way to think of it.
11. Blessing is connected to the client nation status. We are not blessed because of our great industrial might or from great men of business, but the source of our blessing is our status as a client nation to God. If Israel failed as a client nation, which they often did, then came divine discipline, which could include a loss of wealth. Deut. 28:15 **"But if you do not obey the LORD your God by carefully following all His commands and statutes I am giving you today, all these curses will come and overtake you:** Cursing is the promise from God. That includes loss of national blessing and wealth. Blessing departed. Israel did not deserve it but God preserved them.

Vv. 49–67 are the cursings and blessing.

Cursings When under Discipline

1. One sign of the cycle of discipline is economic depression and disaster. A national loss of wealth. How many trillions are we in debt?
2. This economic depression and disaster are a part of the 2nd cycles of discipline.
3. Economic downturns and depressions carry through all of the cycles.
4. The economy gets progressively worse as the discipline continues. Lev. 6:16, 19–20 this applies to the United States today.

Blessing from God

1. This blessing of wealth is connected to spiritual advance.
2. The key was obedience to God's Word. That is what will preserve us as a client nation. Doctrine in the souls of enough believers preserve us.
3. The Jews divine institution did not keep God's Word, but they expected wealth based upon religiosity.
4. What they did not understand in their materialism was that wealth was an indicator of God's grace; not their works. The Jews also believed that they were blessed simply because they were Jews.
5. God's grace is bestowed upon His client nation according to His promise, which includes wealth.

6. We live in the greatest prosperity in the world ever. We have fulfilled the client nation requirements and we have been blessed exponentially. We live in the greatest nation that has ever existed and it can be lost in a heartbeat. Is it blessing or cursing that we will get? All of this has to do with our spiritual life.

The pharisees did have money; but most were legalistic. Many of them were not even believers. They reject Jesus out of hand. God was not blessing them for that, even though they did not possess wealth. Because some of them had wealth, they believed that God was blessing them. Many of them would see their wealth disappear overnight.

Deut. 28 was a reiteration of God's promise to raise Israel over all other nations. But it is all about God's grace. The pharisees were convinced that God favored them with wealth because they were great. Christians today are exactly the same; legalistic about wealth.

Blessing and Legalism

1. The pharisees believed that they had proof of God's blessing; therefore, they were great at keeping the law; it must be because of who I am.
2. They believed that their wealth reenforced God's love and favor. We're Christians; God blesses us. We are God's people. There is that big *if*. How many believers know anything about God's Word to be obedient to it. Very few know anything about the spiritual life. They only know about going out and witnessing or those who raise money for buildings.
3. They attributed that love of God to their Jewishness; to their race and to their religious fervor. All of these have a parallel to today. Many legalists do exactly that today.
4. Their highest goal in life was to become wealthy as a sign of God's favor. How many people claim today that they became wealthy because they gained God's favor. There is God's logistical grace, which provides for all of us.

This reverse motivation of accumulating wealth in this life. Today, material treasure means nothing in the scope of the spiritual life or in the life of eternity. Wealth can so easily disappear. A person can squander wealth. There are plenty of wealthy people who make bad investments. The stock market is very difficult to play; to predict. Your 401k loses all kinds of money. Government policies can destroy the wealth of an economy. Easy come and easy go. It can easily disappear.

Even those hidden offshore assets can be seized. It is just gone. Wealth move constantly in this world. A friend of Bobby's was talking about Denmark. It is essentially a welfare state. They do not think like Americans, like working hard to get ahead. They do not want to stand out; they do not want to be any different from anyone else.

There is not security in earthly treasure; there is no security in wealth. If money can solve a problem, then it is not a problem. The spiritual life and an eternal future is the only permanent treasure. That is wealth that you already possess. That is already the greatest

wealth. Do not lay up for yourselves treasures on earth, where moth and rust destroy; and thieves break in and destroy. It is here today and gone tomorrow.

Monetary lust is extremely prevalent. It is very common. Money is related to power and pleasure. You cannot turn on television without seeing what money can do. Bobby liked the lifestyles of the rich and famous. Where do those people put their security. What could be better for a great life than possessing wealth. That is abject human viewpoint. It is rampant today. How many wealthy people are as miserable as poor people. They find no security in wealth because they have to hang on to it. It does not matter for many people how you acquire wealth; the end justifies the means. Today in business schools, you are taught to acquire money in any way that you can. Cheat.

1Tim. 6:10 For the love of money is a root of all kinds of evil, and by craving it, some have wandered away from the faith and pierced themselves with many pains. The liberals say, "If you have too much money, you must have done wrong or inherited it." But that is not what this verse says. It is the obsession with money that is the root of all evil. It is the greed. Some, by longing for it, have wandered away from the faith. Forget about doctrine; let's neglect it. They pierce themselves with many a tang.

Reversionism is latching on to the opposite of the spiritual life. There is nothing wrong with having wealth; it is wrong to desire wealth above all else. That is why people think of capitalism as evil. There are those who do all kinds of things; criminal activities; so capitalism gets a bad name. As always, as in every problem in the human race, it is the sin nature. "If you are a greedy capitalist, you are evil." No, the love of money comes from the sin nature. The poor can be just as envious. They will break in and steal it.

Deut. 28:12 The LORD will open for you His abundant storehouse, the sky, to give your land rain in its season and to bless all the work of your hands. You will lend to many nations, but you will not borrow.

Lesson #0338

Matt. 6: Life of Christ

10/14/2012 1Sunday

Communion Sunday

Eph. 1:5–6 He predestined us to be adopted through Jesus Christ for Himself, according to His favor and will, to the praise of His glorious grace that He favored us with in the Beloved.

We are of His flesh and of His bones (Eph. 5:30).

Israel was the first client nation; they were a chosen nation. Today, since the beginning of the Church Age, we are in the Beloved; in the body of Christ. Believing Jews and gentiles are identified with the Person of Jesus Christ. We have entered into a common union, regardless of our race or of our geographical location. Believing Jews and all other

racers have become incorporated into the body of Christ. All believers are a chosen race, a royal priesthood, a holy nation.

Paul designates this union by the phrase, *in Christ*. Or, *in the Beloved*. The substitutionary work of Christ on the cross, providing the believer with a new life.

There is a judicial ruling; the believer who is incorporated in Christ is reckoned or counted as having God's righteousness. Man on his own is incapable of meeting God's absolute righteous standards. The pharisees thought they could achieve this; but Jesus showed over and over again, that they could not do that. We all possess a perfect righteousness. **By His doing, you are in Christ Jesus, who has become wisdom to us; and we have become His righteousness.**

God's just demands are fulfilled by Jesus Christ; and He seen as righteous, because He is; and we share His righteousness. The believer is righteous because he resides in Christ, Who is righteous.

There is an identification with Christ in His death, His burial and His resurrection. The believer is baptized into the death of Christ. We have been baptized into His death. This does not mean water baptism. Water baptism has nothing to do with salvation or with union of Jesus Christ. When we are united with Him in His death. It may not sound inviting to be baptized into His death, but it is the greatest thing to happen to any human being. Once for all, the power of sin is broken for us. The power of the sin nature is removed from those who are in Christ. Since the believer dies in this way, he also is raised with the Lord to a newness of life; the new things that have come (2Cor. 5:17). The believer is freed from total depravity. The baptism of the Holy Spirit into Christ is the initiation of the believer into the historical effects of His death and His new life.

Along with this is a number of benefits and blessings with the believer. This is sharing all that Christ is and all of His blessings. These include eternal life, righteousness, our election and predestination, our sonship (we are royal family, which we cannot be removed from), we are joint-heirs with Christ. We share in His kingship; we share in His priesthood. In short, we are eternal family; we are royalty with an eternal inheritance.

We also receive a personal union. To whom God will to make known what is the riches of His glory to the gentiles. The mystery of the glory is Christ in us. The confidence of glory. Jesus Christ, as the Shekinah Glory, the dwelling presence of Christ on earth; which indwells every believer. Another aspect of our union with Him. His personal presence with him guarantees that we can live our lives in Him. We can reflect His glory through our spiritual life. That is the result of our position in Christ.

Eph. 1:3 **Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavens, in Christ;** aorist active indicative indicates that this was done in a point in time. We have the confidence of glory in eternity. In this life,

we also have blessing in the heavenly places. We are engaged in this life not just with the temporal and the tangent, but with the real and eternal. Jesus sees us now in the heavenly places because of our spiritual operational activities. We have every spiritual blessing right now and even greater blessing in eternity. As long as Christ is acceptable to God; as long as that is true, and we are accepted in the Beloved, then we are as secure as Jesus Christ is. Our eternal security in Christ again, the confidence of glory. There are no conditions attached. It does not say that we are accepted in the Beloved as long as we live a righteous life and obey the commandments. If sin can cause us to lose our position in Christ, then no believer can ever be saved. **There is not a righteousness man on earth who always does good and never sins.** God never begins something that He does not finish. He is free of all limitations that can bring failure. He delights in completion. He is the **Author and Finisher of our faith.** What more could God say or do? There is no higher ground and no higher summit than being in the grace of Christ.

No Bible class this upcoming week.

What does Jesus actually mean when it comes to wealth? What about the problem of men being unable to come to Christ? Should we give our wealth away, as our government says? Jesus will reveal what our attitude toward money and wealth should be. Wealth is not condemned as such. He uses wealth as an illustration of legalism; the pharisee way of thinking versus the grace way of thinking. "Whom the Lord loves, He makes rich." that is the epitome of legalism. Earning the blessing of grace is not grace. The pharisees expected God to bestow wealth upon them because they were Jews and because they kept the Law? Did not God give great promises to the Jews? God promised this, but not because of who they were, but because of the covenant promise that God made. What the pharisees did not understand was wealth was not an indicator of their righteous or worth. In refuting the legalistic viewpoint of pharisaical materialism, our Lord does not condemn wealth, but of the pharisaical understanding of it.

Lesson #0339

Matt. 6:19–20 Life of Christ

10/14/2012 2Sunday

Matt. 6:19 "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal,

Matt. 6:20 but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.

When we store up treasure in heaven, we are talking about rewards. There is the sort of thinking that we should pursue money, and it does not matter how we do it. There are many lusts in life. We think of sexual lust as the major, but monetary lust is just as prevalent. Monetary lust often is the prelude to power and other kinds of lusts. What can be better for a great life than just possessing wealth.

For the one who chases the dollar excessively, often it does not matter how this is achieved. If you want to live well and have things and you want power and influence, you get money...it is the shortest way. That is the immorality of materialism.

1Tim. 6:10 For the love of money is a root of all kinds of evil, and by craving it, some have wandered away from the faith and pierced themselves with many pains.

Monetary reversionism causes a person to pierce themselves with pain. There are so many mental and overt problems from monetary lust. Many people misinterpret. People wrongly think of capitalism as evil. It is not capitalism that brings these problems. This is the sin nature of man. Capitalism is just an economic system which consists of free markets and opportunity. Such an approach individual freedom, personal incentive and personal creativity and it promotes economic improvement and prosperity for the greatest number of people. We live in the example. The greatest example of prosperity is the United States of America. Where capitalism flourishes, it lifts a nation to prosperity. Nothing will correct poverty. **“The poor you will have with you always. But you do not always have Me.”** You will have them, but you will not always have Me. This does not mean that we turn a deaf ear to the poor or ignore the poor. Deut. 15:7–8 and other passages in proverbs. We have had wars on poverty for years; but the evils of this world are solved by believing in Jesus Christ. The power of sin and death is broken in no other way than by the gospel.

Providing money for the poor is not the greatest compassion. The greatest compassion is giving the gospel to the poor; the war on poverty is just another welfare state. No welfare state in history survives history. Such wars never work. Humanists call this compassion; and that is a misused word in this regard.

To remove the blight of poverty, the social engineer offers up socialism. This system is based upon class warfare; take money from those who earned it and give it to those who did not. The system which has been devised does not do it. It is not compassionate. The theory is, the poor will be brought to a higher economic status. This never works under socialism. The high are brought down; and the poor get poorer; but their station is not raised. When communism invades a country, all freedom and economic prosperity is destroyed.

How Socialism Works

1. Rome did this. They had bread and circus. There was a mob in Rome. If they did not get fed and entertained, they rioted. They would tear the place to pieces. The Romans were afraid of that. So they continued to feed that system.
2. That appropriation occurs on ever-increasing taxes on those who are more affluent, which includes the middle class. The wealthy will never make enough to pay for the welfare state.
3. Then the money is given to the poor in terms of entitlements, which is supposed to bring everyone up to a similar economic status.
4. It is supposed to level the economic playing field.
5. Socialism attempts to leave no one behind in society. There will never be an utopian society.

6. Utopians do not understand the sin nature. They think that some superimposed system will solve life's problems. They think redistributing money is the key. Marxist socialism is an economic system.
7. Jesus could talk about socialism or capitalism in this passage and make the same points. There is only one way to break the power of the old sin nature. Believer in the Lord Jesus Christ; and store up treasure in that way. Socialism seems like a find thought, but it never works.
8. The higher the taxes which are levied, the greater is the loss of the middle class. The poor never rise up the middle class status; there are fewer rich, and the middle class falls down to the poor.
9. Instead of economic prosperity, there is dependency upon the government; and then there is enslavement. Enslavement to the government to supply the needs of those in this welfare system. Human nature gets lazy and indolent. Why should I work?
10. In this system, the drive to succeed in those who produce is replace by a lethargy which stagnates society. Every socialist nation that has every existed sees a stagnating society. Those in power remain above all and they are prospered.

Poverty and dependency increases in every socialist nation and it has increased in our own nation. The world is filled with economic failures where socialism is imposed. There is no group brought up to everyone else's standards. Wealth is the driving force to prosperity.

Socialism wants you to believe that wealth is evil and those who have money are evil. They have all the wealth and they hoard it. Most of the wealth of our country is invested in the economy of the country. Everyone is involved in a system like this.

There are incredible lies out there about socialism, or we will see our nation go the way of every socialism experiment than we have ever seen. We need to understand some things that are evident.

Capitalism

1. In capitalism, wealth is accumulated as a by-product of hard work, personal drive, risk and ability. Those who have wealth take risks. Have you ever invested in the stock market?
2. Capitalism is not driven or based on inherited wealth. That is what socialists want you to believe. The rich keep it and hoard is, so the government needs to take it away.
3. Capitalism is based on the investment of capitol.
4. All capitalism requires is equality of opportunity. That is the freedom to produce and prosper. Capitalism provides maximum freedom to do this.
5. Capitalism requires maximum freedom to operate correctly.
6. You cannot stifle freedom and the free markets. They try to strike a balance between a free economy and socialism; the more the poor get, the more they want. That is human nature.

7. Capitalism cannot generate equality of results. Always the sin nature. Do not store up for yourselves treasure on this earth. Socialism must impose its system of taxation and redistribution. They must do this. Socialism generates the loss of freedom and the loss of incentive to succeed. There is no compassion in economic enslavement and loss of freedom. They say there is compassion, but there isn't.
8. Capitalism is not a perfect system; there is man's nature and his greed. Hoarding treasures on this earth is a problem. A believer under these circumstances loses focus on the primary objective. The misuse of money; the misuse of wealth. The problems of monetary lust that goes with it. The love of money is the root of all kinds of evil. There is a problem with all economic systems.

Jesus does make this clear. It is harder for a rich man to enter into the Kingdom of Heaven. Such a person may have a focus on material things. The wealthy person may have a hard time seeing that he has any need of anything else. Keep your priorities straight.

As a believer in Jesus Christ, we have one primary objective, which is to take and hold the higher ground. In socialism, individual greed is replaced by corporate greed. Big government greed is still greed.

Capitalism is allowing the greatest economic freedom for the greatest number of people. When you lose the rule of law, capitalism becomes nothing but greed. Capitalism with some abuses is better than socialism with government control; but far better is the spiritual life. That is the greatest treasure on this earth, producing divine good on this earth. Where our focus and priorities lie is key.

Lesson #none	Luke 5: Life of Christ	10/17/2012 Wed
No Bible class; conference.		
Lesson #none	Matt. 6: Life of Christ	10/18/2012 Thurs
No Bible class; conference.		
Lesson #0339	Matt. 6: Life of Christ	10/21/2012 1Sunday

Matt. 6:19 "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal,

Matt. 6:20 but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.

It is not for us to set great treasure on this earth. Seeking and accumulating money in this life is one of the most prevalent human pursuits in this life. Some seek money to excess. Human viewpoint encourages a better life through money. It is related to power and

pleasure for those who possess it. It also encourages economic panaceas to answer the problems of the human race. Money cannot solve all problems; that is human viewpoint. This extends to the economic system of socialism. This is the redistribution of wealth so that everyone shares in the prosperity of the nation. Everyone has a little piece of the pie, and, in this way, we build this adoption society. The idea is, money smooths the ravages of the human heart and the sin nature. There is a beguiling deception in that thinking. Universal materialism is the solution to man's problems. Socialist, the utopian thinker, etc. always leaves out the human nature. We are always evolving to something greater.

Money leads to no permanent solutions and to no utopian society. "We are going to remake the society in the image of utopian thinking." This is the solution that some men think to be the best if man has no relationship with God.

We know, if we are related to God, that this is Satan's world and he cannot produce a utopian society. People think the United States is the most prosperous nation that the world has ever known. So why don't we share this with the rest of the world to help them rise from the dregs, just by giving them money. Jesus is saying, right here, that is not the case. In materialism, the one who chases money obsessively does not care how he or she acquires it; the ends justifies the means. This includes the government as well.

Social security is not a welfare program; that is our money. We have paid into it all our working life. It is our "savings account" although the government has already spent it.

The human viewpoint is, if you want the best life, then just get it by whatever means. That is the bankruptcy and the immorality of materialism.

1Tim. 6:10 **For the love of money is a root of all kinds of evil, and by craving it, some have wandered away from the faith and pierced themselves with many pains.**

The person whose thinking is all about money, he has become confused. He is just like the legalistic pharisees. Their thinking is just what Jesus is refuting. The pharisees have the attitude that, whom the Lord loves, He makes rich. You earn this by your good works. Money gained during one's lifetime becomes a measure of God's favor (to their thinking).

Money is not a blessing necessarily. Can it be a blessing? Of course it can. Earthly prosperity is fleeting. What the pharisees did not understand in their materialism, they hid their materialism in religion. They did not understand that wealth is just an indicator of God's grace, but not of their works or status as Jews. Israel did not deserve anything from God. The Jews were the least deserving and His grace was identified by giving them blessing, despite their negative volition.

Still, those who curse the Jew is cursed by God.

Wealth is all about God's grace. The pharisees had rejected Jesus Christ; their Messiah. They had rejected the highest expression of God's grace. How could they understand His grace in wealth. Don't worry about wealth in this life; accumulate wealth in heaven.

There are believers who have made money their God. They are suffering from the love of money and they believe that socialism is compassion. They ignore the spiritual solution, which is the only solution. Only the soul of man is where the solution takes place.

There is no renovation of thinking apart from Bible doctrine. Human viewpoint and divine viewpoint are mutually exclusive. Human viewpoint is apart from God's Word. This is the only way that an unbeliever can think, with human viewpoint. For the unbeliever, their thinking must be corrupted by the sin nature. The sin nature; the power of the sin nature is broken; and this is the only way that the power of these problems can be broken.

This nation is not made up of all Christians. But we as believers have an impact on this country. God controls the destiny of all nations as well as controlling the destiny of all believers. He blesses a nation through the believers whom He blesses.

Our forefathers understood that God was the key to living and to government.

Taking the constitution as being just a fluid doctrine to be molded to society's wishes or culture concerns. Then we are under tyranny. Do you think we will never lose freedom? You are wrong. The only solution is the believer.

There are many believers who do not understand this at all. They ignore the problem solving devices which our Lord pioneered. They have reversed their priorities from spiritual to material.

There are many reasons we are here; but our primary focus is to live the spiritual life and to glorify God. Nothing else should be first. A nod to God on Sunday is not enough.

Bobby looks back and he realizes that it has gone by quickly. We have only so many days in this life. There is a time to be born and a time to die; and God controls that timing. There will not be one second less or more. We have only so many days to live. We must redeem the time as believers. There is only so much time to store up treasure in heaven.

It is truth and it is absolute and it is our instruction in truth.

Accumulating material wealth in itself is not wrong. Some people have the knack; some inherit; some invest. The problem is the obsession with money; the love of money is the root of all kinds of evil. To focus on the pleasures and distractions is the problem.

The wealthiest people on this earth have great bank accounts in heaven. We are to store it up; not on earth, but in heaven. This does not preclude having wealth on this earth.

The United States has become a nation of materialists. We have left behind divine establishment and the doctrines of God's Word for believers in Jesus Christ. Everywhere you look, money is a driving force. Churches use high-pressure tactics in order to raise money. They use guilt and approbation in order to squeeze money out of others.

A prayer by Billy Graham spoken many years ago: Dear Heavenly Father, we come before you today to ask your forgiveness and to seek your direction and guidance. We know what Your Word says. Woe to those who call evil, good. We have lost our spiritual equilibrium and we have reversed our values. We have exploited the poor and...we have shot abortionists and called it justifiable. We have abused power and called it politics. We have coveting our neighbor's possessions and we call it...we have polluted the air with pornography and have called it freedom of expression.

Biblical values have been replaced by redistribution as the solution to all man's problems. We have seen all the problems that Billy Graham has spoken of. We have lost our savor as salt; we have lost our impact as believers on the nation. Materialism never satisfies the needs of the human race.

Jesus will talk about moths and rust next hour.

Matt. 6:19 "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal,

Matt. 6:20 but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.

1Tim. 6:10 For the love of money is a root of all kinds of evil, and by craving it, some have wandered away from the faith and pierced themselves with many pains.

Lesson #0340 Matt. 6:19–21 1Cor. 3:11–15 Life of Christ 10/21/2012 2Sun

The perspective on wealth is completely misunderstood. There is nothing else for those who lack Jesus Christ. All that is left to them is materialism.

Matt. 6:19 "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal,

Materialism never satisfies the needs of the human race. We are told in v. 19 why we should focus on treasures in heave as over against treasures on this earth.

So, what about these moths and rust? This is an analogy. Moths attack cloth; they attack and eat cloth. Clothes are made out of cloth; and fine clothing is the trapping of material wealth. A lot of money means you can purchase a lot of clothing, and a little insect can destroy your clothing. Your outfits can be destroyed by some rotten little insect. That represents no security in the finer things that money can buy. There is no security in what money can buy. There is no security in that. No security in the house or car that we own. Moths can destroy it. Easy come, easy go.

Then there is rust. This is also an analogy. Metal is much more substantial than cloth, but simple corrosion can destroy it. A little iron and oxygen and the material can literally disintegrate. The most durable to be easily eroded.

Then there is the human factor. Even a metal safe can be broken into by thieves. We want to put money in a bank or in a mattress; and thieves can steal it. A documentary on professional athletes who are now flat broke. They were unable to hold onto their money. Many of them just spent all that money. Fraud, loss, etc. Fraud is rampant today. Many people have been relieved of their savings by Ponzi schemes. One of them occurred right across the street. Someone got greedy and took it. There are frivolous lawsuits which are schemes to acquire wealth from those who have it. Redistributing wealth through the courts.

The best thief of all is the government. They can steal so well; they can take it from all sides. They take it from someone who is productive and they give it to someone who is not. We do support our government through taxes; and even this can be theft of our own personal wealth.

There is not enough money from the wealthy to even cover a fraction of our debt. It is simply a way to power. Where is the security to material things?

Matt. 6:19 "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal,

The key is treasure in heaven. Our portfolio in heaven is not accessible to us here on earth. We cannot pull out our balance sheet and look at our assets. What is produced is divine good. These accumulate as rewards in heaven. That is what is being stored up. We will all come before the Judgment Seat of Christ after the rapture of the church, and we will stand before the Lord Jesus Christ. He will judge each one of us. He will judge divine good and that is the treasure that is stored up in heaven. When we get to heaven, our bank account will be revealed; we will see what our portfolio of assets looks like.

We have this described from time to time.

1Cor. 3:11–15 ...because no one can lay any other foundation than what has been laid--that is, Jesus Christ. If anyone builds on the foundation with gold, silver, costly stones, wood, hay, or straw, each one's work will become obvious, for the day will disclose it, because it will be revealed by fire; the fire will test the quality of each one's work. If anyone's work that he has built survives, he will receive a reward. If anyone's work is burned up, it will be lost, but he will be saved; yet it will be like an escape through fire.

There will be a great fire, and all of our human good will be burned up. A contrast to the perishable nature of wealth on earth.

Matt. 6:20 but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.

Then Jesus explains the system of values and their eternal result.

Matt. 6:21 For where your treasure is, there your heart will be also.

Where Your Treasure Is

1. The things that you most highly value are the things upon which you focus.
2. Those things are what you embrace as the center of your life.
3. That is what occupies your heart. Occupation with Christ or pleasure or money or whatever. That is where your heart is. Heart is a double-entendre in this verse. It encompasses the earthly and spiritual realms. The heart refers to the immaterial part of man. What the focus of your life is, is your thinking; and that is what you spend your life on. This is where your heart resides.
4. In the spiritual realm, the heart is the right lobe of the soul. It can be the human spirit. This is where doctrine is metabolized and that is where the believer's scale of values is and where they come into line with God's values and thinking. Where your heart it is; where doctrine is; where grace is. Is your heart on the material or on the heavenlies?

Where do our values reside? Are we ambitious? Do we want to climb to the highest human stations of life? Do we go after pleasure, which is sheer personal indulgence. If material wealth is your focus, then there is no treasure to be had. There is just chasing the details of life. They are so secondary to the important things of life.

There is no misery like affluence, or poverty or like middle-class. If you as a believer have no doctrine in your soul, then no matter what your earthly possessions are, you are unhappy. You are always in a peak or in a valley. Bible doctrine and grace orientation come first. Up or down, flush or broke, we are fine.

There is nothing wrong with money or possessions or a great hobby in life, unless these are our priorities. Grace orientation is stored in the right lobe. Are you focused on living your life in the light of eternity?

"I sit in Berachah a few nights a week; I must have the right priorities." Looks over your own priorities. When you are out of fellowship, then you need to get back into fellowship, and line your values up with God's once again.

Jesus is not saying that earthly treasure is without value. As a believer in Jesus Christ, you must have a priority. To be an advancing believer, your values must be centered on doctrine. Then wealth is a secondary detail which does not control and it does not corrupt. Money corrupts if you have no scale of values connected to doctrine. The love of doctrine is the root of all kinds of evil. The love of the Lord and Bible doctrine is the root of all kinds of divine good.

2Cor. 10:4b-5 . It is ideas that we demolish, every presumptuous notion that is set up against the knowledge of God, and we bring every thought into captivity and obedience to Christ.

We destroy human viewpoint in our thinking; and we focus on God and the Word of God; and that is where our priorities are. We are producing divine good which has eternal and imperishable value. Humanism is a form of speculation and philosophies which may

contain a few nice-sounding things, but these things are not of God, because Bible doctrine does not take precedent. Those human values are often manifested by materialism.

Upon what do you dwell or focus? What do you do after church? Do you forget about doctrine?

We spend most of our time in the workplace. That is where doctrine should take precedence. Our focus ought to be on Jesus Christ. You cannot separate your spiritual life from where you spend most of your spiritual life.

You can evaluate easily what your focus in life is.

Matt. 6:19–21 "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also.

The theme of darkness and light occurs many times in Scripture. Jesus will mention it right here, in the next two verses. The comparison teaches us heavenly versus earthly treasure.

Lesson #0341 Matt. 6:20, 22–23 1Peter2:21 Life of Christ 10/24/2012 Wed

The prayer the Bobby mentioned was not Billy Graham's but Wright, and it was related to the Kansas legislature, which caused a lot of Democrats to walk out.

Bobby's question: "Where is the real wealth for the believer in Jesus Christ?" This wealth is not on this earth. This is a treasure beyond measure for all eternity. This is how we lay up treasures. The doctrine of divine good as defined by wealth. Divine good as wealth.

Matt. 6:20 but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.

Divine Good as Wealth

This is because this is our wealth and what we lay up for treasure.

1. Divine good is the believer's practical objective in life that accrues our treasure in heaven. It is the objective that we accomplish.
2. There is a prerequisite for divine good; and that is a believer filled with the Holy Spirit.
3. Any deed while filled with the Spirit as a part of the execution of the spiritual life, that deed which we have accomplished, that deed glorifies God. Then this deed qualifies as divine good and it is rewardable in heaven.
4. Producing divine good reflects the status and the process of the Christian life. This is the whole scope of the Christian life.

5. There is the necessity for metabolizing doctrine for spiritual advance, which requires staying in fellowship. That is a critical aspect to the Christian life.
6. Only in that mode or in that status, filled with the Holy Spirit, and in the mode of spiritual advance, is Christian service accomplished. Some people think that Christian service is the Christian way of life, but Christian service is the result of spiritual maturity.
7. The unbeliever cannot glorify God. 1Cor. 6:20 „,for you were bought at a price; therefore glorify God in your body. We are all in debt because Jesus paid for our sins. We are in debt to God and we cannot repay it. The price is redemption from the slave market of sin. This is our obligation. This is the end product and it produces divine good.
8. Peter further defines the connection between divine good and glorifying God in Gentiles here refers to unbelievers. What the believer does in this life by way of excellent behavior glorifies God before the day of visitation, which is when Christ returns for the church.

Bobby Explains 1Peter 2:12

1Peter 2:12 **Conduct yourselves honorably among the Gentiles, so that in a case where they speak against you as those who do evil, they may, by observing your good works, glorify God in a day of visitation.**

1. Excellent behavior is witnessing, evangelism, and the general actions of your life before unbelievers.
2. You cannot separate your spiritual life for every other aspect of your life. You cannot separate your spiritual life from your work, for instance. It is your excellent behavior that reflects the spiritual life.
3. That witnessing, the actions of your life, qualifies as Christians service (while filled with the Spirit). You need to know what is appropriate and what is not. You need the wisdom to know what is too far. We need to think like God thinks, and that is inculcated into our souls through Bible doctrine.
4. We live the spiritual life that reflects excellent behavior. That is the difference between us and the legalistic believer. You don't run around and gossip about others. When you are this way, you stand out and you are a leader. This is if you reflect the excellent behavior.
5. Divine good is reflected in excellent behavior. Even if those people reject you, as it says, they slander you as evil doers, when we live the spiritual life, and serving the Lord by witnessing with that life. So even if you are not successful in presenting the gospel, you are laying up treasure. Whenever you witness, you are laying up treasure. What is the connection between divine good and wealth? Spiritual advance, Christian service, glorifying God and equals laying up treasure in heaven.

Have you ever been challenged for your Christianity? Christ was resurrected? No one was resurrected. Getting into a big argument is not circumspect. When a person comes after you like that, they want to see what you are made of and if they can rattle you.

1Peter 2:12 **Conduct yourselves honorably among the Gentiles, so that in a case where they speak against you as those who do evil, they may, by observing your good works, glorify God in a day of visitation.**

In spite of all the antagonism, those good deeds may be a witness. We produce divine good which glorifies God in this life. If you want all the crowns, the Gazebo in the Garden, etc., this all comes as a part of the rewards. Did he say body of light?

Matt. 6:20 **but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.**

When a believer produces divine good, then the Lord calls that light. Darkness, earthly treasure, human good. These are the opposing values of earthly and heavenly treasure.

The next two verses:

Matt. 6:22 **"The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light,**

Matt. 6:23 **but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!**

The verb *to be*; here it is called an equative verb. Two things which are equal. Lamp is the nominative case and the subject of the sentence. *Eye* is a predicate nominative.

What Does That Tell Us about this Phrase?

1. The predicate nominative noun is approximately the same as the subject.
2. These are equated in the phrase, even though they only have a distance connection; a lamp and an eye. They are said to be the same in this sentence; so they still describe each other.
3. That means that, in this phrase, the lamp is the eye.
4. Both terms, lamp and eye, are metaphorical; they are figurative terms. They do not refer to a literal lamp and a literal eye. That makes it more fun.
5. The two nouns are equated, but each word stands for something else. This is not a literal eye or lamp.
6. What do they both stand for? They both stand for light; that is the metaphor.
7. Lamp is a metaphor for light; the lamp gives off light.
8. The eye needs light in order to function. It is light that is what is being referred to by both of these. Jesus uses this grammar on purpose.
9. These two words are loosely connected by what they have in common: light.

Now Bobby will explain how the eye and the lamp are connected in the physical realm. The eye takes in light from the surrounding environment. The eye regulates the intensity of the light. That intense light is focused through an intensity of lenses. These lenses focus an image. There are electrical signals that are sent to the brain and the brain

identifies the image that it sees. There are these complex neuro transmitters moving this information to the brain.

What about the Metaphorical Connection?

The equating of eye and lamp in terms of light.

1. The eye is equated to the lamp in terms of both being light.
2. Light that emits from an object and light that enters into an object.
3. The eye takes in light.
4. The lamp shines forth light.
5. These terms are metaphorically connected as part of a person. And eye and lamp connected to this person.
6. The eye is what is inside that person. What is this person thinking based upon what they see?
7. The lamp is the light that shines outward; it can be seen by others. This is the divine good done by the believer in fellowship.

The Image of the Eye

1. The physical eye takes in light and forms an image in the brain.
2. That is the inner light of the believer's life.
3. In this phrase, the eye stands for the light in the inner life. The inner life is the soul.
4. The believer's inner light is Bible doctrine.

The Image of the Lamp

1. The
2. The light enters through the eye and goes into the mind, into the soul.
3. Then that light converts to thought. Doctrine converts to actions and speech.
4. Then the light from the eye, from the soul, is reflected outwardly, as a light emanating from a lamp.
5. The inner light of metabolizing doctrine reflects in executing the spiritual life and glorifying God in our bodies.
6. The lamp represents the bodily action that shines forth from the inner person. Light goes in through the eye.

darkness tomorrow.

Lesson #0342

Matt. 6:22–23 Life of Christ

10/25/2012 Thurs

Matt. 6:22 "The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light,

Matt. 6:23 but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

There is a lot of metaphor and figurative language in these two verses. Bobby is going to take another run at them.

Eye and *lamp* are two nominatives held together with the verb *to be*. This equative verb. They are being approximately equated. Even though there is just a distant connection, they describe the same idea. Jesus will make a connection between these words; and He is building an analogy here. What came before, are His instructions on earthly and heavenly wealth.

If your eye is healthy, you can see reality just for what it is; if it is not; then you cannot see; your life is filled with darkness.

Both of these words are used to build the analogy here. There is an amazing analogy here; and if we understand this, then we understand the spiritual life.

A lamp in real life has very little to do with an eye. But there is a distant connection. We have to understand how they connect literally. You need illumination from a lamp to see in the dark. You see in the dark from the illumination of a lamp.

When these words are put together in the metaphorical sense, we are looking at something other than a literal lamp and a literal eye. The light must come from a source for the eye to see it, identify it and to be able to discern it.

The Eye and the Lamp

“You write and I will get it right this evening.”

1. The eye is the organ that introduces light into the inner person.
2. The lamp is the light that shines out from the person.
3. What shines out from the source of the lamp illuminates the darkness. That is what lamps do. We might think of a lamp as just flipping on a light. Oil lamps were used at this time.
4. Metaphorically, the source of the light of the lamp is the inner light taken in from the eye.
5. Then metaphorically the lamp represents the light that shines outward, so the eye can see in the dark. This is what Bobby missed last night in the analogy.
6. The illumination of the lamp is Bible doctrine, which is presence in the soul of the believer. Doctrine illuminates the lamp.
7. Therefore, the eye sees the world through the illuminate viewpoint of doctrine.
8. The lamp represents the illumination of doctrine from the source of the inner person.
9. So the eye sees the world around him through the illumination of the lamp. This is divine viewpoint that shines from the soul.
10. Thus, what is understood through the eyes of divine viewpoint is then acted upon in executing the spiritual life of the believer.

This is a complex analogy.

The Light of Doctrine in the Soul

1. The physical eye of a person operates only with light.
2. In the analogy, the light must come from the inner illumination. The enlightenment of the soul of the believer.
3. The believer's inner light is metabolized Bible doctrine. This is the mind of Christ resident in the soul. Doctrine is light.
4. That is the light that both lamp and eye represent.

The Lamp of the Body

1. The lamp of the body is the outward projection of light that illuminates the darkness so that the eye of the soul can identify.
2. What the eyes see is the light of Bible doctrine, which illuminates the world of darkness.
3. What the eye takes in by way of light of Bible doctrine in the soul is the source of divine viewpoint. The lamp of the body.
4. The inner light of doctrine in the soul is reflected outwardly as divine viewpoint.
5. The light of doctrine comes in through the metaphorical eye into the right lobe of the soul.
6. The lamp of the body is that outward reflection of the inward illumination of the soul.
7. So the eye of the soul sees divine viewpoint through the lamp of the body that shines forth in the darkness. The darkness is the cosmic system of the world; it is human viewpoint. The light of divine viewpoint shining out to a world of darkness.
8. The lamp cuts through human viewpoint with divine viewpoint.
9. The lamp of the body is illumination from the eye. They are connected. The lamp of the body is the eye. The eye is the inner person that is illuminated.
10. The lamp is for the eye to see through the world of darkness. This way, a person can respond with divine viewpoint.
11. That means that the eye sees the world from what the doctrinal lamp illuminates.
12. Then the person who sees the light responds with the bodily action reflected from a soul with doctrine. What comes from the eye is illuminated by the lamp of the body; therefore the person sees and the body acts as a reflection of what is in the soul.
13. The light from within projects the truth into the darkness. And then it animates the outward actions of the believer.
14. The lamp of the body is the eye that sees the world with divine viewpoint from the light that the lamp projects.
15. Therefore, the light of doctrine in the mentality of the soul shines forth as a lamp that illuminates our surroundings with divine viewpoint. This is how we think and see divine viewpoint in the midst of human viewpoint. It is light.
16. The figurative lamp of Bible doctrine shines forth and is observed by the figurative eye.
17. Then the believer responds to what he perceives as divine viewpoint.

Sometimes the Eye Is Called the Window of the Soul.

1. The light goes into the soul through the eye is that which is then reflected outwardly. It is reflected in the thinking the speech and the actions of the believer.
2. Lamp is the metaphor for that projection of light from the soul of the person.
3. Then the person responds by living in the light of the spiritual life in a world of darkness.

Bobby is now drawing a picture of an eye. There is the optic nerve and it is coming into the brain so that the brain thinks about the image and draws conclusion about the image. This is all the grace apparatus for perception. This light is heading into our soul, into the right lobe of the soul. That is what happens with the grace apparatus for perception. This is the very basis for the Christian life. We are now metabolizing the light.

Then this light emanates from the soul and it goes outward. It is not just contained in the soul but it goes somewhere.

Jesus is describing operation Z here. This illumination in the darkness with divine viewpoint means that we are living the spiritual life and this light cuts through the darkness of cosmic thinking. That is just what we are doing here, being illuminated in our souls.

It is what allows us to think about eternal things rather than temporal things.

We Then Have 4 Results

1. The filling of the Holy Spirit provides light; gap does not work without the Holy Spirit, which teaches doctrine to our souls. He transfers this doctrine to our human spirit, and then it is transferred to the left lobe, believe it, and then it is transferred to the right lobe. This is the power to absorb the light into the soul.
2. What develops? Inner beauty develops, based upon divine viewpoint. Divine viewpoint renovates our thinking. This is something that the unbeliever cannot equal. The unbeliever cannot metabolize doctrine.
3. The light of doctrine develops inner happiness and stability, based upon faith. Then it emits the faith rest drill to live the spiritual life with a relaxed mental attitude. By faith we have doctrine, and by faith we utilize that doctrine. The lamp is the faith rest drill by which we live in a dark world. The life of spiritual maturity shines based on the light of grace and doctrinal orientation of the soul.

This is how we get spiritual wealth; it is based upon a functioning eye. The eye absorbs the light of doctrine into the soul. The eye is clear; the lens is working great here; it is not cloudy.

The Bad Eye

1. No production of divine good exists apart from light. Without light, there is reversionism and carnality.

2. There is nothing in the soul that shines out and animates the body with the mind of Christ. From the mind comes the light; from the light comes an animation from the body.
3. The bad eye is the one that cannot see clearly the light of God's Word. There are a lot of distortions of God's Word coming into the eyes of believers in this country. The other big problem is, our eyes are cloudy because we are out of fellowship. The bad eye cannot clearly see the Word of God.
4. Since the Word of God represents the light of the soul; the bad eye precludes taking light into the soul.
5. There is nothing but darkness when the eye does not function properly.
6. When the eye is bad, as the verse says, then the whole body will be filled with darkness. There are a lot of believers who are filled with darkness. Not just unbelievers. When the soul of the believer is a bad eye, the soul is filled with darkness. Without the light of doctrine, then the soul is blacked out.
7. No image can be formed; the eye is diseased; it is not healthy.
8. Darkness in the soul is produced by the malfunction of grace apparatus for perception through willful rejection of Bible doctrine.

Matt. 6:22 "The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light,

Matt. 6:23 but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

Lesson #0343 Matt. 6:23 Eph. 4:17–18 Life of Christ 10/28/2012 1Sun

More important than voting is advancing to spiritual maturity. That is the purpose of Berachah Church. Bobby is going to cover the spiritual life.

Bobby is not knocking money, but Matt. 6:22–23 and what came before give us a different perspective.

Matt. 6:23 but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

If that light in you is darkness, how great is that darkness! That means that the person is completely in the dark. The eye, the lamp, light and darkness are all connected in this passage.

A Brief Overview of the Analogy

this is the analogy that our Lord uses to make His point, and complete in v. 24. This is critical for understanding everything that we do in this life. Wealth is simply an example.

1. Attaining earthly wealth is not to be compared to heavenly wealth.
2. Wherever your focus is, that is what is most critical to you.

3. The heavenly wealth is the wealth that our Lord commends to us. So, what is heavenly wealth?
 - a. Heavenly wealth is stored up through the production of divine good. They are intimately connected.
 - b. Divine good is only performed by the believer in fellowship. Those filled with the Holy Spirit hear Bible doctrine and can metabolize that Bible doctrine. If you metabolize doctrine, you are advancing in the spiritual life.
 - c. As an advancing believer, you produce good deeds, which is divine good.
 - d. It is this production that glorifies God and it glorifies God in our bodies (meaning that this glorified God in this life). This is how we build up the treasure in heaven.
4. This treasure is produced in this life. Right now is when this occurs. This is the treasure that we are awarded in the future.
5. This divine good is called gold, silver and precious stones in 1Cor. 3.
6. Those valuables, the imperishable items, are the eternal treasure which will be distributed to believers for their production of divine good.

So, how do we connect these 4 things, the eye, the lamp, light and darkness. The eye can only function with a light source; and the same for the lamp. The eye takes in surrounding light in order to comprehend an image. Then the eye sends through a complex system of neural system of impulses to the brain in order to perceive the things you see. But, without light, then the eye has nothing to process; it cannot see.

If you have been in a cave where there is a complete absence of light. You cannot make out anything; closest that you can get to blindness. The brain cannot identify any object. The absence of light is the absence of vision.

A lamp radiates light and it projects light and it illuminates the darkness all around. This is a clear and obvious literal connection. But this is not how Jesus uses these 4 items in this passage.

Each of these things are metaphors, a figure of speech; where they stand for something else. They are literal things; but what they stand for is not literal.

So light stands for Bible doctrine, throughout Scripture. In v. 23, it also becomes something else as well. Then there is the eye—what does it stand for? The eye takes in the light of Bible doctrine. That light, which is absorbed by the eye, illuminates the soul. That is metabolized doctrine, the mind of Christ. That renovates the thinking with divine viewpoint.

The third item is the lamp. It projects the metabolized doctrine. That emanates from the soul and illuminates the world of darkness. That is what we are surrounded by. Darkness is the human viewpoint which is opposed to divine viewpoint. Darkness versus light.

Bobby came up with an illustration on Thursday, hoping that it will make sense. The eye, metaphorical. Light must enter into the eye in order for us to see. Metaphorically, this light

is Bible doctrine. Where does it come from? The pages of the Word of God. The eyes of our soul hears and see the doctrine and it is drawn in. There is the optical nerve that transmits the electrical signals, that which the eye sees.

In the spiritual analogy, this represents the grace apparatus for perception. The eye sends signals that illuminate the soul. With that Holy Spirit, we are able to understand spiritual things. We are viewing spiritual things. The Holy Spirit makes this real. It is pneumatikos. We have positive volition toward this academic knowledge; and the Holy Spirit transfers it into the right lobe, where it is metabolized. The raw light comes in and goes through this process and comes out as metabolized doctrine.

That is only half of the analogy. But what about the lamp and darkness?

From the right lobe, we have a projection of doctrine; that is the lamp. What comes into the soul projects outward as the lamp and illuminates the darkness of this world. We see it from the light in our souls. This lamp illuminates the darkness with divine viewpoint. When this all works.

This is a complex analogy, but it is an analogy for the entire spiritual life. From raw doctrine to divine viewpoint in life that illuminates all of the darkness around you.

But what about the bad eye? In that case, your whole body is filled with darkness.

This is not the doctrine that is light. This is light that is darkness; this is the cosmic system; sometimes it is called the doctrine of demons. This is anything but light. There is no grace apparatus for perception under these circumstances. There is no projection of doctrine. No divine viewpoint going through this system. It is all human viewpoint. Human viewpoint in this sense is light and it does not light up the world. There is nothing but the darkness of the world all around you; and you provide no light to those around you. Your lamp projects nothing but darkness. So all you can see is darkness.

The Bad Eye

1. The bad eye means no production of divine good. No eternal treasure can be laid up to a soul filled with darkness. No eternal treasure can be laid up. The soul is filled with darkness. There are a lot of believers who have souls filled with nothing but darkness.
2. There is no glorifying God from a soul filled with darkness. It cannot happen.
3. There is nothing in the soul to shine forth. There is no illumination from that lamp.
4. There is nothing to animate the body with the mind of Christ. You cannot glorify God; there is nothing to animate the body; nothing to animate the spiritual life.
5. Nothing to animate the light to illuminate the darkness of Satan's world. This is all the human wisdom that this world has to offer, and it is all human viewpoint which does not illuminate.
6. It is the bad eye which cannot see clearly see the light of God's Word; the truth. There is no doctrine in the soul where the bad eye is present.

7. **When the eye is bad, the entire soul is filled with darkness. The whole body is darkened; it is blacked out. It is all dark.**

The absence of light means darkness. Willful rejection of the light of Bible doctrine. You refuse to look; you refuse to take in the light; and that is the complete breakdown of the gap system.

Rejection of Bible doctrine explains your life for many years. You forgot the source of light; you neglected doctrine. You even rejected it. There is a vacuum in your soul, that cannot be filled with anything but darkness. Your soul vacuum sucks in darkness. This can happen in 20 years. This can happen over an hour or a month; there will be and can be darkness in your soul.

Matiotês. This is the scar tissue which forms on the soul. The soul will suck in all of this false doctrine. Any kind of misinformation are political darkness, socialism, changing-the-world through compassion darkness, enslaving people to the state. Theological liberalism; all sorts of liberality.

Eph. 4:17–18 **This I say therefore, and testify (affirm) in the Lord, that you no longer walk as the nations also walk, in the vanity (futility) (depravity) of their mind (thinking). They are darkened (blinded) (obscured) in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart.**

Darkness is always misery. All kinds of subjective thinking; and you blame God for all of your trouble. You could have made a good decision instead of the one that took you into a wall. This is the life that we are given. It can handle anything.

Your soul therefore projects like a black light; and yields all sorts of human viewpoint thinking.

Matt. 6:23 **but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!**

Lesson #0344 Matt. 6:23 –24 Eph. 4:17–18 Life of Christ 10/28/2012 2Sun

Matt. 6:23 **but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!**

When you have drawn that darkness into your soul; the deeper you are into darkness and the less you are able to recognize the light of truth, especially as it is applied to everything in your life. If you cannot recognize divine viewpoint in your own soul, how can you utilize it when it comes your own life. It distorts your life because your soul sucks in darkness and your whole body had become dark. You were out of fellowship and in reversionism. That is an individual problem.

This darkness not only affects us, but it affects the nation. As goes the believer in the nation, so goes the nation. Utopian thinking; the compassion that is not really compassion. Anything that has to do with the outside world. You are unable to discern the difference between light and dark. When human viewpoint is mixed with divine viewpoint, it becomes human viewpoint. This is why we must take in the light.

All of those believers who think, "Blessed are the peacemakers" and support peace treaties between various groups, like the Palestinians and the Israelis. They are implacable enemies and this will not change.

Bobby once judged a beauty pageant. 3 minutes to ask a question. Almost inevitably every question brought them around to world peace. They, like everyone else, were filled with the darkness of relativism.

There are all sorts of socialistic schemes to develop the welfare state and to redistribute wealth, which is a fixation on money. It is an economic theory which claims to solve the problems of the world by means of equalizing the economy. If that thinking has to be imposed (it will not be accepted); and it must be regulated. Socialism must be imposed. That is tyranny. Yet people think that is compassion. That is dark thinking; it is anti-freedom and anti-divine establishment. This is not being governed by laws. It is the darkness which has penetrated the souls of many Christians who do not recognize the difference.

In Berachah, we have no excuse to be ignorant. Money becomes the solution to the woes of mankind. The spiritual life and individual problem solving devices, those are the solutions in our soul. When these are not known, the believer's body is filled with darkness. Their soul is blacked out from all light. The whole person is controlled by darkness. This is the believer who is steeped in carnality. He grieves the Holy Spirit. This is the unbeliever who has no light. They only have human viewpoint. The believer with the bad eye only sees darkness; only human viewpoint. Do you see the light or are you groping in the dark? Most of the stuff that we see in this world are human viewpoint. They are perpetrating darkness and human viewpoint. Anything that is apart from Bible doctrine, apart from the light, is dark. Satan's cosmic system is dark. The believer is steeped in carnality. Such a person imitates the religious, self righteous immoral type unbeliever.

Eph 4:17–18 So, I tell you this, and insist [on it] by [the authority of] the Lord: Do not continue to live with worthless thoughts as [unconverted] Gentiles do. Their understanding [of spiritual things] is darkened and excluded from the [spiritual] life that God gives, because of the ignorance in their minds and the stubbornness in their hearts.

No doctrine in and no doctrine out. Excluded from the life of God. This means that we have forfeited out spiritual life. Monetary lust is included here; greediness; earthly treasure is cited here.

Feminine_noun : mataiotês (ματαιότης) [pronounced *mat-ah-yot'-ace*], which means, 1) what is devoid of truth and appropriateness; 2) perverseness, depravity; 3) frailty, want of vigour. Thayer Definition only. Strong's #3153.

Satan's Cosmic System and Light

1. No matter how beautiful or handsome you are on the outside, if there is no inner light, then the ugliness of reversionism can be the only result. An ugly soul. This includes monetary reversionism. With blackout of the soul, no light will shine forth from the soul. No matter what you look like, your soul filled with light projects. The light in v. 23b is a metaphor for human enlightenment; human viewpoint; wisdom of the world. However, it is false wisdom because it is the darkness of the cosmic system.
2. This is nothing more than the propaganda of Satan's cosmic system. His system is darkness.
3. We need the absolute light in our soul or we cannot illuminate around us. 2Cor. 11:13 **Satan disguises himself as an angel of light**. He can use light as a disguise; and he can use the doctrines of demons to draw you into his system.
4. You need to be able to recognize that which is not true. You will hear so many things that sound so wise and sound so good; and there is nothing but human viewpoint. Can you discern the difference. Not only does your life, but the life of your nation depends upon it

Matt. 6:23 **but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!**

Jesus closes out with a comparison between earthly and heavenly wealth.

Matt. 6:24 **"No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.**

You cannot serve light and dark; human viewpoint and divine viewpoint. They are mutually exclusive. No one can serve two masters. You cannot serve God and money at the same time. Remember all that came before: treasure, light, darkness.

Mammon is materialism. Mammon is a transliteration from the Aramaic. Money is a god; it is an object of false devotion; an object of devotion here on earth. This is light versus darkness; you cannot serve both. You cannot split your heart between two treasures. Where is your treasure. The god of money and materialism or the God of heaven. You can have one and still be focused on the other. That is the point. Which one do you serve? Where is your heart? Where is your right lobe? What do you project into the world? The believer can have no light in his soul if it is filled with darkness.

Where is your focus? You will hold to human viewpoint or to divine viewpoint. The believer with doctrine will hold to the truth. We are bombarded like never before in human history.

We have it on the internet, from other people, from school, from television and movies. This is the worst. It comes from all directions and you are bombarded with darkness.

It is impossible to serve two masters; you can serve materialism or you can serve God; you cannot serve both.

Matt. 6:24 "No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.

Lesson #0345 The Doctrine of Money Mt 6 Life of Christ 10/31/2012 Wed

We have completed the section on monetary wealth.

Summary on Our Lord's Teaching on Wealth

1. Our Lord's teaching on wealth was not to oppose earthly wealth or to denounce those who are wealthy; and our Lord did not look to glorify poverty. He set the priorities on treasure in heaven.
2. He also reveals legalism of the pharisees and used the illustration of the pharisees' false attitude toward money.
3. They believed that they were wealthy because God bestowed wealth upon them; that they had earned God favor.
4. In effect, money was their god. They served mammon. You cannot serve materialism and God. They found favor in themselves and in their own self-righteousness.
5. So in exposing the religious legalism of the pharisee and their greed, Christ was warning His disciples of the great pitfall of monetary lust for the believer. It is so easy to get distracted.

Bobby wants to cover the complete doctrine of money tonite. It is important.

The Doctrine of Money

1. Making and accumulating money is a legitimate activity in life for a believer. There is nothing illegitimate about making money.
 - a. If the Lord is first in your life, if He is your priority, then you can enjoy and have capacity for wealth in life. You can use wealth in His service. Some have gained wealth simply to support a variety of Christian activity.
 - b. Money can be a great light illuminating God's grace and His blessing toward a believer. It is to illuminate God's grace, not the accomplishments of the individual.
2. There is a danger of money for the believer.
 - a. What really has intrinsic value? Is it materialism? Mammon? Gold and silver certainly have intrinsic value. For the believer, the real commodity is the spiritual life.

- b. A danger is focusing on the pleasure and distractions which money can offer because it removes the believer from the plan of God for his life. Pleasure can come from the possession of money and it can be an incredible distraction.
- c. Money can take precedence in a believer's scale of values, preempting divine viewpoint. When your scale of values is off, then your eye is bad.
- d. When God is not first, the believer will be miserable; with or without money.
3. Monetary lust can inhibit the believer from living the spiritual life. **For the love of money is the root of all kinds of evil.** All other lusts can be put into this phrase? Monetary lust is right in there with sexual lust.
4. As we have seen in our previous passage, there is a danger in legalism when it comes to money.
 - a. We studied the pharisees giving alms to the poor. This was performed for public praise and for self-gratification and self-exaltation.
 - b. Many Christians give money today to gain approbation, of man or God.
 - c. This is legalism. This is using money to bribe God for favor. It is God's grace that matters. We cannot earn God's grace.
 - d. Never give money with the wrong attitude. The plate being passed represents God's grace. Nobody asks you for any money. 2Cor. 9:7 A man that Bobby respects involved in the seminary that Bobby went to. He asked about giving in Berachah, but he had a problem here. He was a fund raiser for the seminary and he could not apply grace giving; he could not grasp not asking for money. **Every man accordingly as he purposes in his heart, let him give, not grudgingly or of necessity. God loves a grace oriented believer.**
 - e. Giving grudgingly obscures the grace of God. Passing the plate in Berachah Church never obscures the grace of God.
 - f. Giving grudgingly puts emphasis on the necessity to give, rather than freely giving from grace orientation.
 - g. Giving grudgingly places priority on money. The key is your attitude; the key is being filled with the Spirit; the key is that the church is supported.
 - h. Money lust can obscure logistical grace in favor of human wealth as a type of security.
5. One of the dangers of money for some believers is the lack of humility.
 - a. Possessing money or wealth can engender an attitude of superiority. I must be special because I have made so much money. What talent I have.
 - b. The pharisees saw money as being God's favor. We are religious; we have God's favor because we keep the Law; we are leaders and people look up to us. They were proud to make money for the synagogues as well.
 - c. The pharisees thought that God favored them, because they were righteous and because they were Jews. They mistook the righteousness of the spiritual life for their own self-righteousness.

- d. There are times when God must relieve us of our money. This is so that we can realize our dependency. And also so that we can realize our insignificance without Him.
 - e. In that loss of wealth is a reorientation to grace. This has so much greater value than any earthly wealth. Do not store up earthly treasure; store up heavenly treasure.
6. What are some illusions about money from human viewpoint?
- a. Money means happiness; that is an illusion. Money cannot buy happiness, but it is a lot better than being poor. It is a falsehood for the believer. Making and possessing money is not a guarantee of any happiness at all. Some of the most miserable people have money. Someone else has a bigger house or a better car or whatever. You should be content with what you have; you do not need money in order to be content. This only comes from a relationship with God; it does not come from earthly wealth. The alternative to monetary lust is advancing spiritually. That is sharing the happiness of God, which is a problem solving device. For the believer there is great happiness and great stability. You have a stability in the soul which does not leave you when you are facing death. If you have money, what does that buy you at death? There are no pockets in a shroud. Sharing God's happiness is our attitude. As you gain spiritual maturity, then you can say as well as the Apostle Paul, what is wealth? Nothing. John 15:11 **These things I have spoken to you that My joy may be in you and that your joy may be made full.** Happiness is sharing and thinking the doctrine of Christ. This is not about materialism. God's happiness is enduring. James 1:2 says this. It sets up a tremendous capacity for life.
 - b. Money means security. So many people equate money with security in life. It can bring some security; and it is here today and gone tomorrow. The only real and lasting security is the grace of God and eternal security. Whether you are in adversity or prosperity, your only true security is brought about by the doctrine resident in your soul. Even poverty.
 - c. Money can buy anything is another illusion. It can buy lots of good stuff; lots of presents. It cannot buy love, security, peace or happiness. Often rich people are just poor people with money. There is no difference at all.
7. The problem with money as a god. Money is a useful servant. We all need money; but it is a cruel master. Money is an absolute necessity for the economy in today's world. It is wrong to place money as the highest goal in life.
8. There is also a danger with money for the unbeliever.
- a. Money can hinder the unbeliever from considering the claims of Jesus Christ, and that is a tragedy.
 - b. The wealthy unbeliever often places his security and happiness and dependence upon money. This is an unstable security. People are concerned about losing their job; about paying for stuff; about what money can buy or not buy.

- c. The fact is, the wealthy unbeliever has a hard time seeing himself as needing anything outside of his wealth.
 - d. Wealth can easily lead to self-satisfaction and to complacency.
 - e. The wealthy unbeliever has a hard time seeing the bankruptcy of his own life. His life has no real meaning other than to make money.
 - f. He is blinded to his own condition and to the real riches of God's grace.
 - g. The rich are less likely to see God as their salvation; they see their deliverance in materialism. They make money their god.
 - h. Money is a dangerous endowment. Luke 12 Jesus pities a rich man more than a poor man. He was a pathetic person and occupied with pleasures, with food and with drink, and that is all that he talked about. Jesus calls this man a fool. **So is the man who lays up treasure for himself and is not rich toward God.**
9. The poor have a problem as well.

We should not confuse money with work; or confuse intelligent financial planning with money lust.

Lesson #0346 Doctrine of Money and Logistical Grace Mt 6 11/1/2012 Thurs

Berachah Church is famous for Bible doctrine and good manners.

Jesus has given us some insight into wealth and into money. We are to store up heavenly wealth. We are performers of divine good through the filling of the Holy Spirit and the advance of the spiritual life.

The Doctrine of Money

1. It is legitimate to make money in the temporal life. This point has never been made. It is not wrong to invest, save or spend money. Money is a useful servant. The Christian life is the priority; and laying up treasure in heaven. Money can consume you.
2. There is a danger of money for the believer in Jesus Christ. Focusing on the pleasure and distractions that money can offer removes the believer from the plan of God for his life. Money ought not to be the driving issue of your life. Money can take the top of your scale of values. Money, as the priority of the believer, is human viewpoint; it is cosmic system doctrine. As it is filtered through the bad eye, it comes into the soul as humanism or materialism; anything but the spiritual life is your priority. When there is no light in your soul, there is no projection of doctrine from your soul. When there is no lamp to illuminate one's life. What goes in as materialism goes out as materialism. Monetary lust can hinder the believer from living the Christian way of life. **The love of money is the root of all kinds of evil.** You are no different from the unbeliever if you stay involved in the cosmic system.
3. There is also the danger of legalism for the believer with regards to money. This is where believers give money. They give money to the church, to missions, to the

needy; they give with the motivation of gaining favor from God. It is a trade-off. But God cannot be bribed for blessing. You cannot bribe God for the grace blessing that He has already given you. You already understand the grace of God. Your giving is an appreciation and gratitude. You cannot gain God's favor through doing some activity. God approves of those who give simply to reflect His grace. You never give a dime without the correct motivation. The intention is to further the gospel. You want to see the gospel disseminated. You want to see doctrine taught from the pulpit.

4. A pitfall for the believer who acquires money is to lose the grace attitude of humility; that is the attitude of grace orientation. Grace orientation is the attitude; humility is the action of grace orientation. Our culture furthers that ideal. The wealthy are seen that way. We departed from the royalty of England; and our royalty in the United States is wealth.
5. Illusions:
 - a. Money is happiness or brings happiness. Making or possessing money is no guarantee of happiness. The chase for money can be very empty and very unsatisfying. For some is, money is the highest fulfillment in life. People find that materialism does not produce any of the things that they believe that it will. What could I do without money? They become obsessed with further increasing their wealth. No one's expectations are met by materialism. They still have the problem of the sin nature which nags all of us. Hitting the lottery is not the solution. Contentment and joy for every circumstance in life. The believer can share the very happiness of God. The happiness which God has; and he can enjoy this as he grows toward maturity.
 - b. The second illusion is that security is found in money. Trust funds can be broken; 401k plans can be broken in an instant.
 - c. The 3rd illusion is that money can buy anything. It cannot buy love, peace, stability, security or inner happiness. That is the bankruptcy of materialism.
6. There is a danger of money for the unbeliever. Wealth can hinder the unbeliever from considering the claims of the gospel of the Lord Jesus Christ. The wealthy unbeliever has a hard time seeing a need for anything outside of himself. Why do I need Jesus? He was poor and I am rich.
7. The poor are in bad shape in certain ways as well. The poor can focus on materialism just as much as the wealthy. They think that money will solve all of their problems, and it does not. Those who receive welfare checks are not happy people; they are miserable people. They have no self-esteem and they lack a reason to exist. That climb out of poverty and into wealth blocks a person's view of himself in relationship to Jesus Christ. He can reject the spiritual solution as the solution to all of life's problems. The poor have an advantage over the wealthy: the rich men have a hard time seeing the gospel; the poor perceive the meaning of God's grace much more easily. An empty pocket book is a stimulus for the meaning of life. The true purpose and the true meaning of life is the offer of grace through Christ alone.
8. The unbeliever needs to see 4 specific things about money:
 - a. Money can keep the unbeliever from seeking salvation. It is more difficult for the wealthy to see their need for Jesus Christ. They saw money as evidence

for God's blessing. They thought that God had everything to do with the money that they had.

- b. Money is an unnecessary commodity in the spiritual life. Salvation has been paid in full. It does not require money. 1Peter 1:18–19 **...knowing that not with corruptible things, silver or gold, were you redeemed from your worthless way of life handed down from your fathers, but with precious blood of Christ, as a lamb without blemish and without spot,...** No amount of money can buy salvation. Mark 8:36 **For what shall it profit a man if he gain the whole world, yet forfeit his soul?** What does it matter if you are a billionaire and you forfeit your own soul. Mark 8:37 **Or what shall a man give as an exchange for his soul?** Where does your worth lie as a human being? Does your worth lie in the plan of God for your life. When you think that it is monetary wealth; when your value is personal possessions, you are in a state of spiritual numbness.
- c. There are no pockets in a shroud. You cannot take it with you. **“Naked I came into this world and naked I will leave.” We have not brought anything into this world; and we will not take anything with us.**
- d. Money has not credit with God at the last judgment. You cannot present your bankbook. All that there is, is imputed righteousness. This makes you acceptable to Him. Prov. 11:4 **Riches do not profit in the day of wrath; but righteousness delivers us from death.**

These are the priorities. Money is wrong when it becomes your master and your god.

The next section in the sermon on the mount. With God's logistical grace looking out for you, maintaining and preserving you, why would you maintain a moment's anxiety in this life?

Faith rest is the mode of your life. Logistical grace is the key. Logistics are the thing that an army needs to move along. Logistical grace is defined as divine planning, divine support and divine provision and divine blessing for the execution of the plan of God; for the fulfillment of God's will and purpose and for us to live the spiritual life. Everything that we need to live and survive is provided for us. This includes 3 factors: life support; physical life support. This explains how we continue to live moment by moment. The air that we breathe. The ecological system of this planet is maintained by Jesus Christ. This includes the provision of angels who watch over us; they protect believers from harm and they serve believers. Matt. 10:18 Heb. 1:14 there is no work that we can accomplish to keep ourselves alive. Doesn't medical science keep us alive a little longer? You do not understand Who brings you into the world and Who takes you out.

We have very few days in this life, even if we live 90 or 100 years. That is nothing in comparison to eternity. God provides this time for us for a reason. Each day, God has given us. This is so that we can accomplish His plan. We are given a certain number of days as believers in Jesus Christ.

The second factor of divine provision is blessing. Blessing is provided for all believers. This is whether we are in fellowship or out of fellowship. We receive blessing. This highlights the status of being in Christ. Regardless of where we are in our spiritual lives, logistical grace does not stop and it never fails. The 3rd factor is the greatest provision; the availability of Bible doctrine for any believer who is positive and desires to grow. That is spiritual logistics. The Scripture has been preserved over the centuries. Every attempt has been made to destroy it. Every attempt has been made to wipe the Jewish race from the earth. The Jews survive and God's Word survives; and God provides men to teach His Word. However, too often, men do not want doctrine. Where there is positive volition, doctrine will be provided.

The faith rest attitude. Logistical grace is a rationale of the faith rest drill. Together, these are a learned skill. It is a spiritual skill. It is manifested as consistent dependency upon the Lord. Jesus is the purveyor of logistical grace. Isa. 41:10 **Do not fear, for I am with you; do not gaze about** [do not anxiously look around you], **for I am your God; I will make you strong; yea, I will help you; yes, I will uphold you with the right hand of My righteousness.** We have no reason to fear; God is with us. This is faith rest. This is the attitude that we need to maintain. This is logistical grace. God upholds us; so what should we fear?

When fear enters into your soul, what do you do? How can I run? How can I escape? If that is your first thought, you are focusing on human viewpoint. **What time I am afraid, I will trust in You. If God be for us, who can be against us?** What is there to fear?

Logistical grace and the faith rest life is the section that we are about to cover. Jesus will use analogies that we can all understand. He speaks of birds, and flowers and grass; and He speaks of an obvious need of mankind; and He speaks of clothing. If God takes care of the needs of these little things, then we need not be anxious about anything.

Lesson #0347

Matt. 6:25–26 Life of Christ

11/4/2012 1Sunday

Logistical grace is our general subject.

Jesus addresses one of the most basic doctrines for our life; and addressed a problem that we often deal with: fear, anxiety and worry. Jesus becomes the Absolute Psychologist for us. Psychologists will have sorts of exercises and ways to deal with our personal anxieties; but our Lord's is simple and effective. The key is, logistical grace. That is the solution to our problems: a doctrine.

We can use logistical grace and the faith rest drill in order to recall our Lord's promises. Why would we ever allow fear to intrude upon our consciousness? If God has promised us logistical grace, how can we then fear?

Logistics is a military term for supply. This is how combat troops are supplied. Food, clothing and bullets. It is the supplying of everything that they need to complete their mission. We are in the same situation; we also are soldiers in a great battle.

We have provision for our spiritual combat. The plan of God does not include anxiety on our part. God's plan does not include sin. Fear is a mental attitude sin; therefore, it is not a part of God's plan.

However, every believer has moments of anxiety and we are no different as believers. There is no greater fear than that of death. Or, for some, public speaking. You may be afraid of getting on a freeway and going to work. You may fear all sorts of things. Fear does intrude upon our lives.

2Tim. 1:7 **For God did not give a spirit of fear or cowardice to us, but of power and of love and of self-control.**

God does not want us to spend time thinking about our fears. Think logistical grace coupled with the faith rest drill, and you can relax in the face of your greatest fear. We have all lived with some fear that brings us nothing but anxiety. This intrudes on our sleep. At 2 am, our fear is right there staring at us.

Jesus tells us that this does not need to be our lifestyle.

Logistical Grace Includes Several Things:

1. Life support; the necessities that we need for life. The very air that we breath is provided for us by God. CO₂ and N are kept in balance so that we can survive. Heb. 1:3 **...who is the radiance of his glory and the representation of his essence, sustaining all things by the word of his power. When he had made purification for sins, he sat down at the right hand of the Majesty on high,...** This is a fabulous, fantastic concept of the Shekinah Glory; this is God revealed to us on earth. His perfection is revealed to us. He is the radiance of His glory and the exact representation of His nature or essence. Jesus Christ is the God-man. The environmentalists are wrong in thinking that man can destroy the planet. We can damage it but we cannot destroy it. We will not face rising seas. The battlefields of WWI were destroyed; the ground looked like the moon. Crops are growing and trees are back. The earth recovers because God has provided these means.
2. Blessing is provided for all believers, in or out of fellowship. There is even blessing for reversionists, which is discipline. This is blessing. When you receive blessing when out of fellowship, you know that is logistical grace.
3. The availability of Bible doctrine for any believer who is positive to it and who desires to grow. If you want Bible doctrine, then you can find it. Any believer who desires it will find it. Vv. 25–34 Jesus uses analogies to make His teaching clear. A great teacher can take things that we understand and sets them in parallel with spiritual truth. Jesus will speak of flowers and grass growing in the field. In these analogies, our Lord provides for nature's needs and human needs. If God takes care of plants and animals, then He can certainly take care of us. This covers this passage pretty much.

We will see how Jesus comes to that conclusion and then see how He takes care of us. We need to believe this. We need to have faith in the logistical grace of God. This is so that we can overcome and not live in the shadows of our fears and anxieties.

Isa. 41:10 Do not fear, for I am with you; do not gaze about [do not anxiously look around you], for I am your God; I will make you strong; yea, I will help you; yes, I will uphold you with the right hand of My righteousness.

Do not look all around, worried for what is going to happen to you. "I am your God." Memorize this verse for every difficult circumstance.

Jesus explains:

Matt. 6:25 "Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing?"

Here is the natural explanation. They don't grow anything; they do not store anything; and yet, they survive. And He concludes, "Aren't you more valuable than birds?"

Matt. 6:26 Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?

God loves the human race; He has died for us; but we, as family, have God's personal love. What would He withhold from us?

We begin with a prepositional phrase; *διὰ τοῦτο*, = *for this reason*. We are not to be anxious about our lives. What we should wear, eat or drink. Why does Jesus use these simple illustrations? Why not apply this to something serious in our lives. These are all aspects of life that man is most concerned about; man's personal welfare; they are the very basics of our life. Food and clothing. We don't think about this too much in our society, unless we are particularly poverty stricken. Underneath is all, we do pay close attention. This is a provision that we need. This should not be a consideration for the believer.

Subsistence then was more difficult than it is today in the United States. Anxiety is not the means of supply. It does not matter how much we worry. We all have basic needs in life and anxiety will not provide any of these needs for us.

Then Jesus tells us why we need not be concerned about these basics. Isn't your life about more than food? Is there not more than just a physical search for food and clothing? The lower animals is concerned about food and procreation all of the time. They are on a constant search for survival. They do the same thing over and over; they are not thinking ahead. They are looking to survive; basic logistics.

We are more than a mere physical being; there is more to our lives than subsistence or materialism. This is disputed by evolutionists or humanists. They see man as only a higher

form of lower animals. They are seen as no more or less important than man. Finding a spider 8 ft down stops some progress. We are nothing special; just higher forms of evolution.

Humans Versus Animals

1. Human beings have more than simply sustenance. We think in the abstract; which animals cannot do.
2. Humans have an ontological concept of a Higher Being; we have an innate understanding or knowledge of Someone above our own life.
3. The believer is concerned with the physical and with the spiritual things of God.
4. The absolute truth of God, I think.

Life is more than simple subsistence; there is more than food and shelter for the believer. There is the immaterial; the soul. If the physical, or the material was the totality of life, then we would be concerned only with food, shelter and clothing.

Man is made in the image of God; and that is never said of any creature made by God. Further, the believer has a human spirit given to him at salvation; we have a spirit given to us; it is the foundation of a spiritual life. That is how we can learn Bible doctrine. The Holy Spirit teaches the human spirit Bible doctrine. Bobby just produces it. Part of logistical grace is the provision of Bible doctrine for our spiritual life. We do not just seek the material aspects of life; we seek the nourishment of the spiritual life. The extent of God's gifts to man places us somewhere far above animal life.

Matt. 6:25 "Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing?"

Now Jesus will use birds to explain this.

Matt. 6:26 Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?"

Lesson #0348 1Peter 5:7 Matt. 6:25–27 Life of Christ 11/4/2012 2Sun

Do not bring your kids into the auditorium if they aren't ready for it.

Our Lord has certainly put the human race above the rest of the animal kingdom. Jesus uses the animal kingdom to explain logistical grace. He wants us to overcome fear, worry and anxiety.

People then had seen all of the attacks of the pharisees and had listened to what Jesus taught to them. The people knew what Jesus faced; they are worried about their future; they don't know where they are going.

Jesus: "I know what you are fearing and what you will be anxious about in the future." His disciples would have fear and anxiety and pressures in their lives. 11 of the Apostles would die violent deaths at the hand of their government.

Matt. 6:25 "Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing?"

Then Jesus uses the example of birds. We are worth much more than a bird or a spotted owl. We have an immaterial soul. We have self consciousness. We can think; we have a mentality; we have a conscience.

We were created in the image of God.

Matt. 6:26 Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?"

Birds have a day to day existence; they eat whatever they can gather in the moment. After eating, he keeps on searching for more food.

There are those who live in abject poverty and exist from day to day; and birds do not know where their next meal is coming from.

The disciples would be in very difficult circumstances and do a lot of traveling; so they needed to know that God was going to look after them.

Humans plan and reap a harvest and they do store food in barns. We obtain food in a much more complex way than the animal kingdom. Birds don't shop for foods at the HEB. Squirrels do gather nuts and store them, but they do not grow them or produce them. We are different. Birds eat seed or fruit or other animals, but they do not produce them. God provides the food necessary for these animals. The surroundings, the environment of all the creatures depend upon the ecological system that God has set up. There is no earth-mother out there. There is no pantheon approach, that God and the world are one. The idea that the earth produced everything is the basis for evolution.

Birds do not provide for themselves; God set up an ecological system to take care of them. This is a personal thing that God takes care of. God the Father feeds them. God provides in His ecological system for all of the other animals.

God, Logistical Grace, Mankind and Animals

1. God values the human being more than the birds of the animal kingdom or any other animals. "Are you not worth more than they?"
2. God is the One to take care of the birds; they cannot reap or sow or store in barns. It is the food chain.

3. If this is true, that God feeds them, how much more will He do for us, whom He values far more. Fundamental premise of logistical grace. With greater force; for greater reason. We are more important than birds and God takes care of the birds.
4. Just as God provides logistical grace for the birds, He will do infinitely more for us as believers. This is what God will do for those made in His image. God has set up a system for birds to live. When you see a bird eating, nesting, procreating; they are taken care of; and God infinitely more takes care of us.
5. We are beyond the mere physical animal kingdom that God so carefully and graciously feeds and takes care of. We are way beyond that circumstance. Gen. 1:27–28 **And God created the man in His own image; in the image of God He created him. He created them male and female. And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth, and subdue it, and rule over the fish of the seas, and over birds of the heavens, and over all beasts creeping on the earth.** PETA wanted to erect some crosses or a memorial on a highway where a bunch of fish died by perhaps a traffic accident? Only in California. In human beings, we had breathed into us a soul; a breath of life. Nethshema. This is unique among all creation. If God takes care of birds by feeding them, how much more will God care for us, in whom He breathed in His very breath. We are in His image; how much more does God care for us?

Matt. 6:26 Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?

Therefore, the conclusion is obvious. If God takes care of birds, then He takes care of us; and therefore, we should not be anxious about our lives. We have never been without logistical grace from God. God never forgets us for one moment. We are always in His thoughts. He logistical grace never fails. We as a believer will not die until God is ready to take us out. God will keep us alive logistically until the moment is required for us to be removed.

We are not to worry about the logistics in life; we are not to worry about anything. It is a sin to worry and this keeps us out of fellowship and that is the means of relaxing in adversity. We can be out of fellowship and worried; depending on our own resources; or we live our life according to divine grace.

God has provided the means by which we can overcome that way of living.

The futility of worry.

Cubit here is used to compare a very short distance to a long distance. The long distance is a complete lifespan and a cubit is a small portion of that lifespan.

Matt. 6:27 But who of you by being anxious is able to add one cubit onto his stature?

No matter how much we worry, that will add nothing to our lives; not even a second. Worry and fear do not. Anxiety does not. Worry adds nothing but misery to your life. You do not expand your lifetime; you do not expand your lifespan.

There is an absolute quality to this statement. On one side, is it anxiety and on the other side is the spiritual life.

If God takes care of a bird, then He takes care of us.

Sometimes logic does not overcome our emotions. There is more to this than logic; this is a spiritual issue; this is an issue of faith. We must believe it and then have patience to allow God to unfold His logistical grace in our lives. When this happens, we develop a relaxed mental attitude.

Looks like there might be some weirdness in this verse, the cubit and the span of life.

Matt. 6:27 **And which of you by being anxious can add a single hour to his span of life?**

Please don't say, "I can't help it." You can help worrying.

The alternative to worry is to depend upon God's logistical grace.

There are those doctrinal promises to claim. Doctrinal conclusions to draw to combat worry and these are all based upon faith. The battle in our soul is between worrying about our meager resources and problems and the unlimited divine resources of God.

1Peter 5:7 **"casting all your anxiety onto Him," because it matters to Him concerning you.** LXX-Psalm 54:23; MT-Psalm 55:22

We can stop God's plan in our life by worry. Think of a current trouble and how minuscule that it is in our life. Look above it and look ahead of it. We gain a short versus a long-term perspective. What cubit will be add with our narrow perspective. Look at the big picture. The little problem that we are dealing with now is nothing compared to the big picture. We have this big picture perspective.

Philip. 1:21 **For to me to live is Christ, and to die is gain.**

There is nothing to fear in the light of eternity and in the light of logistical grace. We are to make this a rationale in our souls, so that we can conclude that we can trust this so that we do not have to worry.

This is a process that you will learn; a process that you will utilize. Sometimes, you can simply smile and say, "I wonder how God will work this one out?"

Matt. 6:27 **And which of you by being anxious can add a single hour to his span of life?**

Day after the election. Some woke up thinking that they awakened to the Millennium; and others awoke to think that the Tribulation has begun. Many more Americans look forward to getting back to what they perceive as normal. They are oblivious to anything outside of themselves. So many have no relationship to God; and they expect to be taken care of by an overseeing big government. They expect to get their fair share of the prosperity pie. So many have bought into Satan's economic systems; and they are ignorant of all divine truth.

Hosea was a great prophet who prophesied during a time of prosperity. He saw the downward spiral; the degradation of a people.

Hosea 4:6 [My people are destroyed for lack of knowledge; because you have rejected Me, I have rejected you from being priest to Me. Since you have forgotten the Law of your God, I will forget your sons, even I.](#)

The degeneracy and decay of a nation. Jeremiah mourned for his nation as well. That is what Lamentations is all about. His heart was broken for his nation. He saw the national tragedy of Jerusalem falling to Chaldea and they went into captivity.

The southern kingdom had chosen to reject God and to reject His Word. Lamentations is the suffering of a client nation.

Lam 5:2 [Our inheritance has been turned to aliens, our houses to foreigners.](#)

Lam 5:3 We are orphans. There is no father; our mothers are like widows.

Lam. 5:4 [We have drunk our water for silver; our wood comes for a price.](#)

Lam. 5:5 [We are pursued; we grow weary; rest is not given to us.](#)

Lam. 5:6 [We have given the hand to the Egyptians, to the Assyrian, in order to be satisfied with bread.](#)

That is a weak nation.

Lam. 5:7 [Our fathers have sinned, and are not; we have borne their iniquities.](#)

One degenerate generation begins another. We have seen this in that last 50 years or so.

Lam. 5:8 [Slaves rule over us; there is no rescuer from their hand.](#)

Freedom is gone and there is no military left to defend it.

Lam. 5:9 [We bring in our bread with our souls, from the face of the sword of the wilderness.](#)

Economic disaster. These are things that we could watch happen and some of these things are happening right now. We have gone hat in hand to Egypt, Iran, China, and elsewhere hoping that our national debt will be covered.

Lam. 5:10 Our skin is burned black like an oven, because of the fever heat of famine.

What we really owe is \$200 trillion with all of our obligations. Greece, Spain, etc. will fall like dominoes and we will follow. This has nothing to do with one leader; this has been a century of ridiculous spending. That kind of debt means a loss of economic power; and that means a loss of our influence throughout the world.

A reduced military power.

This is the same Jeremiah who writes: This I recall to mind, therefore I have confidence, they are renewed every morning; great is Your faithfulness. The Lord is my portion; therefore I have confidence in Him. The Lord is good to those who wait for Him. If God is for us, who can be against us?

This is where we are. The disciples are all there listening to the Sermon on the Mount. They would face such deadly opposition. The Judaism of the pharisees hated Christ just as much as Islam does today.

Did you wake up this morning anxious, scared?

Bobby is proud of those he spoke to. People are not afraid and they are not fooled.

Email. God has a plan; God has a plan for us; God has a plan and it is perfect. What God does not remove, we are to endure. We are able to relax in our thinking and share in His happiness. We can change our thinking. 4 more years are what? Nothing compared to eternity. 4 more years to bring the only true message of hope and chance. 4 more years of blessing.

Jer. 17:7–8 Blessed is the man who trusts in Jehovah, and Jehovah is his refuge. For he shall be like a tree planted by the waters. It sends out its roots by the stream, and it will not fear when the heat comes; but its foliage will be green; and it is not anxious in the year of drought, nor will it cease from yielding fruit.

If God be for us, who can be against us?

Matt. 6:25 "Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing?"

Don't fret; we have logistical grace. Even under the fifth cycle of discipline, this does not go away. In A.D. 70, Jerusalem was destroyed, leveled.

Matt. 6:26 Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?

Worry is completely unnecessary in your life, even for a short moment. A relaxed mental attitude from faith rest is the only way for us to think and to live. Otherwise anxiety will rule us for the coming years.

Matt. 6:27 **And which of you by being anxious can add a single hour to his span of life?**

Bobby is going to give us some application.

Application

1. We do not live even a second longer by worrying. God's plan for us has a time span; a certain number of days, hours and seconds. Worry or fear will not extend that.
2. God's plan for us includes every moment of our life. Not one second is excluded. We are in God's thinking constantly. Our part is to stay in it.
3. To fret about any problem will not help. It does not solve anything or extend our life. We must think in terms of eternity.
4. Worry will make our lives less worth living. It will keep us out of fellowship. Doctrine cannot pierce that fear and worry; and this results in personal misery.
5. We are not enjoying life to the fullest if anxiety is our fallback position. This is the MO for so many Christians.
6. We do not enjoy what God has provided if we are filled with worry. We do not have our eyes on anyone but yourself. Our eyes are not on the Lord and you cannot enjoy any of His great blessings.
7. Worry and capacity for life are mutually exclusive. Jesus pioneered that spiritual life. He had the most difficult conditions under which to test drive that life.

Anxiety is not helpful.

More Application

1. Worry is counterproductive to the spiritual life. If you are advancing, you will recover quickly. You will get divine viewpoint.
2. Basic logistics is the Lord's responsibility. Stop worrying cannot just happen overnight. This takes consistency in the Word of God.
3. You make a doctrinal application and then you believe it.
4. If God provides the big thing, the salvation of our souls while we were His enemies, then...
5. How much more will He do for us now that we are family?
6. God provides the resources of the spiritual life. The problem solving devices to handle all adversity. And to handle prosperity as well.
7. What is our part in this? We must know the promises of God. We have to trust these promises of God. Believe them and know that they are true.
8. As long as we are alive, we are in God's plan. We are to fulfill that plan. If we are alive, then God is going to take care of us.

God is responsible for the details like food and clothing. This does not mean that we will have lots of money to fulfill His plan.

The most important factor for humanity is not comfort, wealth, security; it is the saving of the soul; it is the fulfillment of the future. God is faithful; He is in charge. He sustains you; He takes care of you. He keeps soul and body together.

God's provision is always based upon grace.

Isa 30:18 [And so Jehovah waits to be gracious to you. And for this He is exalted to have mercy on you; for Jehovah is a God of justice. Blessed are all who wait for Him.](#)

God cannot wait to be gracious to us. He knows what is going on in our lives. The Lord is a God of justice. You think you are getting a raw deal and liars and deceivers are getting away with everything. God is just to all of us.

We should not be in the way of God's justice. [How blessed are all those who wait for Him.](#)

God permissive will; He allows us our decisions. This is self-induced misery. He also turns cursing into blessing. There is a lot of hopelessness in the world today. People just knew that if they got this or that person into office, everything would be fine. It isn't fine; and no person is going to change that. There is only one Person for us to have confidence in. Jesus longs to be gracious to us. We have got to turn to the spiritual life and the resultant spiritual attitude.

We have no idea about the next 4 years. We all have an opportunity to utilize the spiritual life that we have all been given. Bobby thought this while watching election returns last night. Life is unfolding before our very eyes and do we have the attitude to deal with it?

Lesson #0350

Acts 16:23–40 Life of Christ

11/8/2012 Thurs

Last night was all about faith rest and logistical grace. We are in a national crisis which may turn into a national disaster. The debt seems to be overwhelming; our military seems to be reduced; the firestorm in the Middle East as the Muslim Brother hood gets a foothold in many nations there.

We need to face the upcoming crises with faith rest and logistical grace. We have no right to be anxious or fearful about those things which are coming. There will possibly be things that come which might even be shocking in the United States. What opportunities do we have; and to utilize Bible doctrine and to grow. Don't worry; watch and learn and see what the Lord has for us in the coming years.

God has provided promises and doctrines for us that we need and that we need to initiate the faith rest drill. We need to learn to relax under conditions that would cause great anxiety in most. There will be some anxiety; and there will be some fear, fear of the future and fear of circumstances. We will have it but we must recover from it quickly. We need

to remember logistical grace. It has been said that the definition of a coward is one who allows fear to influence all that he does. We have the means to deal with fear. Plus we can have an impact on all those around us and on our nation. We must learn to relax under all conditions. We must be able to apply our training with military precision; it should be an automatic response.

Do not be anxious for your life. Which of us by being anxious can add a single cubit to our lifespan. Have you ever in our entire life in worrying about something, has this done anything about the problem? Has it ever solved the problem? Has your worrying all night done anything? We also have the mechanics in not worrying.

Fear and anxiety are detrimental to the Christian life. Furthermore, we will not enjoy life when we entertain fear. We cannot share the happiness of God with fear and anxiety. We cannot enjoy what God provides if we are controlled by worry and anxiety.

Nobody wants to be around someone who is fearful all the time. Do not forget the logistical grace of God; all we have to do is believe it and trust it. When we begin to worry, a great thing to do is to pray. This can bring divine action on our behalf. Ask for the strength and the deliverance; and then relaxing and letting the Lord take care of it. Worry solves nothing.

It starts with us personally. Anxiety is not a part of the Christian life. If we can apply faith rest based upon a logistical grace rationale, that is how we solve our anxiety problems.

No one lived under more tremendous pressure than the Apostle Paul. Fear could have intruded on him daily. Paul spend a lot of time as a prisoner. What an injustice it is to find yourself in prison simply for proclaiming the gospel. You don't know what is going to happen to you in a place like that. Paul turned what could have been an anxious a fearful situation to his own advantage.

One example is in Acts 16. Paul and Silas, an acolyte, are here. He is one of the great men of the early church. They are in a town called Philippi and they had been arrested on some trumped-up charges when all they had done is proclaim the gospel. Paul offended some people by speaking the gospel.

Here, in our country, free speech occurs until someone is offended; and often they go to court so that it will not happen in this or that place (a public place, a workplace or in Afghanistan).

There are orders to military personnel not to speak the gospel to the Muslims there.

Acts 16:23 **And laying on them many stripes, they threw them into prison, charging the jailer to keep them securely,**

Acts 16:24 **who, receiving such a charge, threw them into the inner prison, and locked their feet in the stocks.**

Paul and Silas were put into the lowest section of a prison; it was dark and dank and it smelled horrible. Then their feet were fastened into stocks. This is how dangerous Paul and Silas were thought to be.

Acts 16:25 **And having prayed, toward midnight Paul and Silas praised God in a hymn. And the prisoners listened to them.**

Paul and Silas were praying and singing hymns of praise to God. And the prisoners were listening to them, in one of the worst places every. They had a relaxed mental attitude and their thinking was clear. They did not get self-centered. They both knew that everything which occurred to them was for a reason. It is a part of God's plan. We would do well to remember this in the coming days. Whatever happens in the future, God's plan is still in effect. There is something that He still wants to do. No matter what happens in our country, God still has a plan.

They were in the worst circumstances and they had relaxed mental attitudes. As long as God's plan continued, they were taken care of.

Singing is a sign of joy in your soul; it is a demonstration of their confidence in God's plan. Everyone else there was listening. God brought about deliverance. God gets us to the right place at the right time. There was injustice, but God placed Paul and Silas there into this prison. No situation is hopeless with God's logistical grace behind us.

God delivers Paul and Silas and by means of a natural disaster. God uses disasters for His purposes. God used Hurricane Sandy. It had an effect.

Acts 16:26 **And suddenly there was a great earthquake, so that the foundations of the jail were shaken. And immediately all the doors were opened, and all of the bonds were loosened.**

While they are singing, there comes a great earthquake. The stocks flew open. Everyone was freed. A divinely orchestrated prison break.

Nothing is an accident in God's plan. This was not just a prison break. You must ask yourself, what is God doing in this situation? Logistical grace is always designed to further God's plan while sustaining the believer. They did not have to wait very long to see why they were imprisoned.

Acts 16:27 **And having been awakened, and seeing that the doors of the prison had been opened, having drawn a sword, the jailer was about to do away with himself, supposing the prisoners to have escaped.**

Paul and Silas should be afraid and they are not. The jailer who is in charge is afraid. He runs to the cell where Paul and Silas were. The jailer's life was at stake. He could be executed for losing prisoners. You cannot be a jailer and have a prison break. That meant capital punishment for you.

Acts 16:28 But Paul called out with a loud voice, saying, Do no harm to yourself! For we are all here.

Paul speaks the gospel and he knew what his purpose in life was; and he was going to do this whether in stocks or in the beautiful city of Ephesus. In adversity or prosperity, it is all the same.

Acts 16:29 And asking for lights, he rushed in. And becoming trembly, he fell before Paul and Silas.

Acts 16:30 And leading them outside, he said, Sirs, what must I do that I may be saved?

The jailer speaks to Paul with respect. The jailer wants physical deliverance and Paul gives him spiritual deliverance. The power of the gospel in the worst of circumstances.

Acts 16:31 And they said, Believe on the Lord Jesus Christ, and you will be saved, you and your household.

Acts 16:32 And they spoke the Word of the Lord to him, and to all those in his house.

Acts 16:33 And taking them in that hour of the night, he washed from their stripes. And he and all those belonging to him were baptized at once.

Acts 16:34 And bringing them up to the house, he set a table before them, and exulted whole-housely, believing God.

Acts 16:35 And day having come, the magistrates sent the floggers, saying, let those men go.

One guy who started the Michigan conference was a sheriff who lived over the jail. The ones who beat Paul and Silas up; sent men to call for Paul and Silas's release. These men and the jailer were delivered by God.

Acts 16:36 And the jailer announced these words to Paul, The magistrates have sent that you be let go. Now, then, going out, proceed in peace.

Paul provides calm and salvation in such a disorienting situation.

God provides logistical grace so that we can live the faith rest life. Do not worry about the physical aspects of life. You do not need to worry about that.

Acts 16:37 But Paul said to them, Having beaten us publicly, being Romans and uncondemned men, they threw us into prison. And now do they throw us out secretly? No, indeed! But coming themselves, let them bring us out.

Acts 16:38 And the floggers reported these words to the magistrates. And hearing that they were Romans, they were afraid.

Acts 16:39 And coming, they begged them. And bringing them out, they asked them to go out of the city.

Acts 16:40 And going out from the prison, they went into the house of Lydia. And seeing the brothers, they exhorted them, and went out.

Some Closing Points

1. Anxiety is tantamount to unbelief. A lack of faith rest; not believing in the promises of God.
2. You can count on this fact, as long as you worry, you are out of the plan of God. You have failed to faith rest. You have failed to believe in the present promises of God.
3. God is not meeting your needs outside of His plan. We are the ones outside of the plan. How can God meet our needs if we make no attempt to accomplish His plan. We have to go with logistical grace.
4. When you place your problems in His hands, He handles them. Just as he takes care of the birds.
5. Worry is nothing but self-centeredness. Rather we should be centered on the logistical grace of God.
6. Rom. 8:31 **What shall we say then to these things? If God be for us, who can be against us?**
7. A corollary to this: if God provides logistical grace, we do not need to worry about those who are against us. The power of Rome could not beat down two men, Paul and Silas. Paul knew this promise and he applied it.

There was one who was put into prison unjustly for 18 months; and it was a federal prison; and he carried these promises with him. He was treated almost not like a prisoner; he never went to the bad parts of the prison; and he could conduct a Bible class; and he now has a great prison ministry.

We will take this country from crisis and disaster to recovery.

Lesson #0351

Matt. 6:25–27 Life of Christ

11/11/2012 1Sunday

Communion Sunday:

Non-meritorious faith. His death propitiated God and it reconciled us to God. Christ claimed, **"I am the way, the truth and the life; no man comes to the Father but by Me."**

When a person believes in Jesus Christ, then the Holy Spirit puts him into union with Christ and he shares the assets of Christ. **God saved us by the washing of the renewal of the Holy Spirit.** Regeneration is the reception of spiritual life. The formation of a new man; a new life. A person becomes a Christian not by natural generation but by supernatural generation. The Holy Spirit acts as a human spirit when we hear the gospel makes it understandable and relevant to us.

When we believe, the Holy Spirit creates within us a human spirit. What Adam lost at the fall, he regains at the new birth. It is the human spirit that is renewed by the Holy Spirit. As a regenerate human being, we share our Lord's life.

John 1:12–13 But as many as received Him, to them He gave authority to become children of God, to the ones believing into His name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but were born of God.

We have the means to live in a new way, as the Christian way of life. The substitutionary death of Jesus Christ.

Jesus explained to Nicodemus the necessity of a spiritual birth. "Truly, truly, I say to you, If one is not generated from above, he is not able to see the kingdom of God."

Religion is man attempting to follow some code of ethics in order to gain God's approval.

The pharisee in the Temple credited himself with religious characteristics which were far above those praying with him, including the tax collector next to him.

Two men went up into the temple to pray, the one a Pharisee, and the other a tax collector. The Pharisee was standing, praying these things to himself: God, I thank You that I am not as the rest of men, rapacious, unrighteous, adulterers, or even as this tax collector. I fast twice on the sabbath; I tithe all things, as many as I get. And standing at a distance, the tax collector would not even lift up his eyes to Heaven, but smote on his breast, saying, God, be merciful to me, the sinner! I say to you, This one went down to his house having been justified, rather than that one. For everyone exalting himself will be humbled. And the one humbling himself will be exalted. (Luke 18:10–14).

Nicodemus was extremely religious; he was born physically alive but spiritually dead. He had no human spirit. His good works would not save him; these good works did not give him life. But since Nicodemus came to Jesus by night, Jesus contrasted human life at the first birth with spiritual birth after faith.

Jesus was speaking to a pharisee who knew the Scriptures. Nicodemus was a highly respected, educated man, a spiritual teacher of others. That having been generated out of the flesh is flesh, and that having been generated out of the Spirit is spirit. Do not wonder because I said to you, You must be generated from above. The Spirit breathes where He desires, and you hear His voice; but you do not know from where He comes, and where He goes; so is everyone having been generated from the Spirit. Nicodemus answered and said to Him, How are these things able to occur? Jesus answered and said to him, You are the teacher of Israel, and you do not know these things? (John 3:6–10).

Nicodemus is a lost sinner and he needed someone to solve the problem of his own righteousness. Nicodemus needed to choose between his own righteousness and the

righteousness of Jesus Christ. Anyone can turn over a new leaf and return himself from his evil ways, but this does not give him eternal life.

Receiving a human spirit does not mean that your sin nature has been removed. Nothing has change insofar as your sin nature permeating your entire body. We are the same old sinful person that we were before our regeneration. But we definitely have something that is new. We have an immutable and secure inheritance. We have the life pioneered by our Lord Jesus Christ. Our regeneration grants to us all the resources necessary to the Christian life.

The communion is a test to determine if we have enough doctrine to be occupied with our Savior. The new birth gives us the means to inculcate doctrine in our souls.

Jesus is teaching the disciples about logistical grace; the supply which is provided to believers in combat. Jesus is telling His disciples how to use the faith rest drill when it comes to anxiety, fear and worry. This can overcome anxiety in the soul of any believer in Jesus Christ. The spiritual aspects of life are far more important than the physical.

Matt. 6:25 "Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing?"

After Tuesday, many of us suffered anxiety. All of the problems of anxiety are dealt with through the correct mental attitude.

Then Jesus gives 3 illustrations. Farming analogy. The birds do not sow, reap, gather into barns. "Aren't you worth more than they?" This is the preeminence of the human race.

11 of the 12 Apostles would be martyred for Jesus Christ in very brutal ways. Worry adds nothing to your life except stress.

Matt. 6:26 Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?"

Can you add a single cubit to your life's span? Our lives will run its course. We will depart this life not one second before or one second after that God takes us home. It will not add a single thing to our life to worry. Therefore, we will use the faith rest drill in our lives; we will use Bible doctrine to think things through. The physical aspects of life are taken care of by logistical grace. Therefore, we need to get on with the real purpose in our life.

When we put our anxieties in the Lord's hands, He solves the problems that we have.

Matt. 6:27 And which of you by being anxious can add a single hour to his span of life?"

A very pro-military church. Various men of Berachah would stand when their song was played. There were many who stood without uniforms. These are those who have stood watch over our nation's freedom.

The greatest thing that we can do is prayer. Their sacrifice is not in vain; and it never has been and never will be.

We are going to see a video this am to celebrate Veteran's Day. A person who receive the Medal of Honor in the Pacific for throwing a smoldering bomb out the window of the plane he was in and the plane was able to recover at 300 ft.

The second illustration given by our Lord Jesus Christ.

Matt. 6:28 **And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin,...**

God's grace is well represented here. The lily just grows, but it cannot carry its seeds off to be planted; it requires water and rain. Very beautiful; but they have nothing to do with any of this; it is not their effort which results in this great beauty. Lilies do nothing in order to have a beautiful exterior. The growth and beauty of a lily is a metaphor for being clothed based upon God's logistical grace. The lily provides an incredible contrast.

Points on the Lily Illustration

1. Nothing in this world can touch God's natural clothing by way of beauty with regards to the lily. Flowers by themselves are beautiful. Each has its own beauty. Many people don't even look at flowers and think of them in that way, but they come in so many sizes, colors.
2. Without any work of its own, God has made the flower magnificent. A perfect illustration of God's grace.
3. Likewise, nothing can touch the advantage for man of God's logistical grace activities. We cannot provide for ourselves any better than God can for us. No one can provide for themselves like God does.
4. There is nothing that man can do to equal God's provision of logistical grace.

Matt. 6:28 **And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin,...**

Even Solomon did not look as good as the lily. He was clothed by a great deal of effort; and the lily just is.

Matt. 6:29 **...yet I tell you, even Solomon in all his glory was not arrayed like one of these.**

Solomon and the Beauty of the Lily

1. The lily is much more beautiful than Solomon in his finest garb.

2. There is no labor required on the part of the lily. Whatever we buy over at the Galleria, there is nothing that we can do which is as attractive as the lily.
3. Solomon's splendor is dependent upon human hands spinning cloth and sewing the garments.
4. It can never equal the clothing provided by God. Solomon was the most opulent king of Israel. Solomon is the perfect example.
5. God's logistical grace exceeds anything that man can do for himself. When you think that you have made it, remember whatever God provides us, it is perfect, timely and exactly what we need.
6. The splendor of the lily reflects the splendor and glory of God's grace; nice clothing reflects man's effort.
7. We can never, by our own efforts, attain preeminence over what God can do.
8. God provides the lily's clothing; but He provides greater logistical care for us than He ever provides for the lily.
9. If God can provide the majesty of the lily's clothing, then He can provide far more for us. What God provides for us is always in our best interest. Bobby reels off a bunch of makers of designer clothing: Jimmy Chu's, Prada, Overalls from God is better than the best designer clothes. This would be from the grace of God and exactly what we need.

God Providing Logistical Grace for us

1. God's logistical grace, always provides for us in just the right way.
2. He fulfills our exact needs. He knows exactly what our needs are in relation to what our mission is.
3. God may not fulfill our needs in the way that we want them filled. He may not provide all that we want. It is for a purpose. It is always for a purpose; fulfilling the plan of God. Our mission in life is to fulfill the plan of God for our life. Can we not have fun? Of course not. There is time for recreation. Bobby needs to teach Eccles. 3; there is a time for recreation and embracing. We have to consider the plan of God no matter what.
4. God provides enough to enable us to execute the plan that He has for us individually and we do have an individual plan for us. God will provide logistically exactly what we need.
5. That is what logistical grace is about. Not comfort or wealth, necessarily, but operational needs for executing the Christian life and His plan for us. If God can clothe the lily, then He can take care of us.

We may pray that God give us a new car, a job, a new house or whatever. "You promised to take care of me, so show me the money; give me my free stuff."

We need not fear about the future. We will not be envious of the details of life that others have and that others don't. We will not be class conscious. God will continue to take care of us, and the opulence in eternity will be dramatic.

The greatest part of our logistics comes from our last breath.

The greater our need; when we are in greatest need, His logistical grace will become even more evident to us. It is fantastic to see His grace work in those difficult times.

There have been times when Rick has been called to evangelize in a school, but a day or two before he is to leave, he does not have enough money for food or lodging or whatever. When he is about to cancel the trip, a check comes in the mailbox. On more than one occasion. God has not made Rick rich, but He has provided Rick what he needs.

Great history of missions; the great logistical grace that occurs in the middle of nowhere for people who seem to have nothing. So, why do you worry? What is the point? What is the reason for your worry? It adds nothing more than stress to your life. Whatever the circumstances, God's logistical grace will come through.

We will not fear. We will stand back and enjoy the ride. God's logistical grace will not fail us.

Matt. 6:29 *...yet I tell you, even Solomon in all his glory was not arrayed like one of these.*

Lesson #0353

Matt. 6:25–30 Life of Christ

11/14/2012 Wed

Armondo Garcia is our missionary for Nicaragua and Costa Rica.

Part of the client nation function is sending out missionaries. Matt. 6:25–34 Jesus explains the concept of logistical grace to his disciples. He uses logistical grace as a rationale; a reason why not to worry about anything. Something that we need in a time when we worry about the economy, terrorism and whatever else.

The disciples see the opposition that the pharisees have against the Lord; and this would be turned on them as well. Jesus assures them that God would take care of their needs in every circumstance.

Matt. 6:25 *"Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing?"*

Jesus tells the disciples not to be worried about the basic needs of life, about what we will eat or wear. When you do not have very much, food and clothing and shelter are very important. These things are still important to us. We appear to have an abundance of these things right now. We are in the center of the clothing world in Houston? But there may come a time when these things are critical to us.

Then Jesus gives 3 illustrations. Bobby must think up illustrations from time to time. The first illustration is birds. They illustrate God's provision for food; God nourishes the birds. If God feeds the birds (and He does) and the disciples are worth more than the birds); then

we conclude that God will take care of their dining needs. This is a fortiori logic. It only stands to reason, if God provides for birds, then He will provide for us.

Matt. 6:26 **Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?**

Matt. 6:27 **And which of you by being anxious can add a single hour to his span of life?**

Then Jesus speaks of lilies to illustrate. Why do you worry about clothing. Learn that without an effort on their own, the lily is magnificently beautiful. The flower itself is gorgeous; the color; the scent; the way it is formed. God created the lily. He made the clothes. The splendor of the lily is magnificent. This is a metaphor for how God takes care of the outward covering of the believers.

Matt. 6:28 **And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin,**

Again, a fortiori reasoning. Clothing is a detail of life; it is protection and cover for the body. God's logistical promises include food and clothing.

God's Provisions for Our Needs

1. Food and clothing are logistical details that the Father always provides for His children.
2. God's logistical grace always provides for us in just the right way; in just the way that we need it and at the right moment. Jesus knows every need that we have.
3. God fulfills our exact needs at the right moment, just as He in His omniscience knows.
4. Maybe God does not fill our needs in the way that we want them filled; we might have a list of what we want and when we want it. But that is not the way that it works. God does not necessarily provide for our needs in exactly the way that we want. He provides exactly what is necessary.
5. The purpose for God fulfilling our needs allows us to execute the plan that he has for us. Beans, bullets and transportation is what is provided for the soldier in combat; and we as believers get exactly what we need in order to fulfill our mission. It is not for wealth or indulgence or any of those other needs. Exactly what we need at exactly the right time for the purpose of what God has for us.

God's provisions are flawless; we get exactly what we need. We do not need to fear the future; be anxious for nothing. What God supplies is exactly what we need. God gives each one of us exactly what we need. Some of us get more things, by way of human viewpoint; but they are exactly what we need in order to carry out His plan. Woe to you if you do not use His provisions to fulfill His plan. God's logistics always work that way.

Once the logistical grace rationale is understood, then we can relax in the divine care and expectation. People too often are too upset over their basic needs. Lots of people have

been foreclosed on; and many in the northeast are living in shelters. You do not have to fear those circumstances. God's logistical grace will become more evident to us when we seem to need Him most.

Matt. 6:28 And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin,

Bobby gave us homework to read about foreign missionaries; and this may help us to better understand what God does and how He provides. Several in Africa: Mary Slessher and Robert Moffatt; and both received logistical grace just to stay alive in front of hostile people to whom they ministered. They had to boil water just to survive.

There were other missionaries that lived through incredible situations. Evangelizing cannibals who wanted to eat him. The Lord provided

Someone in Indonesia or Burma. Hudson Taylor in China; Cory Tenboom in the Nazis and she later visited over 60 countries to tell about this.

They faced all kinds of difficulties and God provided. God sent them to very remote and primitive places, and God provided for them everything that they needed to survive and thrive. There are millions of believers in China today because of Hudson Taylor.

If God can take care of those; can He not take care of me?

What we think we lack and don't seem to have and is not immediately forthcoming is for our good. We need to learn to be patient; we need to learn to wait on the Lord and to wait for logistical grace to materialize. That accelerates our spiritual growth. When we receive logistical grace, this not must provides for our needs but shows us what the Lord can do.

Joe Griffin went through the fires of necessity; he studied at Berachah and then went out as a pastor, but he did not live well when in Houston.

Make sure that we are not being disciplined. Even in testing, God provides enough logistical grace for us to get us back on track. He is still there; His faithfulness never ceases; His promises do not stop.

Logistical grace never passes us by or leaves us in the foxhole wanting. There is no more effective means of provision than logistical grace. Man's logistics run out; but God's never do.

Psalm 50:10 for every beast of the forest is Mine; the cattle on a thousand hills; In an agrarian economy, people are wealthy if they have a lot of livestock. God owns all the beasts of the field; and the cattle on 1000 hills are His. God has infinite resources for our supply.

God knows exactly what we need. We just stay in the plan and keep moving. That is how simple it is; and yet we make it so hard. We get so bogged down in our circumstances, that we fail to see what God has already done.

Sometimes we need to look back to see what God has already done for us. "Have a little faith, baby."

Prosperity is also God's logistical grace. Sometimes, that is for His plan for us. Rich or poor; dumb or genius.

Matt. 6:29 **yet I tell you, even Solomon in all his glory was not arrayed like one of these.**

The disciples often had problems in the area of faith rest. This is why God gave them the Sermon on the Mount. "Maybe a little teaching might generate some faith in your souls."

When a person does not have enough faith, he worries. The root of all anxiety is unbelief. Lack of trust. Lack of trust in things like logistical grace. When you are worried and anxious, then we have forgotten the doctrine of logistical grace. When you have anxiety, then you have questioned the care of God. That is a problem.

God's logistical grace is always there for us.

Matt. 6:30 **But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith?**

We do not look at the great glories of nature; but just the grasses of the field. That which we trample underfoot daily. Grass is so commonplace that it is a very humble plant. Most of us, this is a metaphor. We are mostly in this category. We are not exalted. We're the grass; we are the normal people.

The grass here is used to start a fire in a cooking oven.

Points on the Grass

1. Grass is a metaphor for us. The grass is here today and gone tomorrow. That is a lifespan. That is how it is for all of us.
2. But while the grass lives, it is just as cared for by God as the lily.
3. The grass will never have the splendor of a lily, but even in its commonness and great numbers, not a single blade is forgotten.
- 4.
5. The modest object of nature is just as cared for by God as a more conspicuous aspect of nature like a bird or a lily.
6. Do not think that God provides more logistics to one person as over against another. God provides what we need in each case.
7. Do not become envious of the logistical supply of other believers. We just have other logistics. These are tailored for us in God's plan. Many of us are anonymous

Christians, like the grass. However, we are not anonymous to God. No believer is anonymous to God.

In any case, we need to realize that, tomorrow, the grass is dead.

The Grass Is Dead

1. Like the grass, our lives are relatively short. We are a spec in a vast universe and then we are gone.
2. While we are here, we will flourish under logistical grace.
3. Every day is a day that the Lord has made; and every day logistical grace comes into play.
4. Every day that logistical grace comes into play, is a day to relax in the care of the Lord.

Armondo Garcia. Missionary to Costa Rica and Nicaragua.

We are alive to show Who God is. When this is what makes us alive, this is what makes us an ambassador. The Holy Spirit takes this information and makes it alive.

The missionary does not choose the gift. It is not a better gift. It is a noisy gift.

In the process of learning that God loves us, we start learning that reciprocal love. This gives us that courage to tell them; and that is the only reason that we are alive. God never tells us to have a nice day or good luck; we are here to give testimony to the power that we have.

Took about 30 years to decide that he knew enough to take it. When that happened, every detail had been provided.

We all are, in effect, missionaries. We do not belong to ourselves; we have been purchased by the cross. We are not from here; we are citizens from heaven.

We are information centers. He has a little congregation in Costa Rica. The belt of the car belt going on a cliff, and there was only one way to go and that was left. He saw a shop there and he saw; and this shop repairs autos. The owner looks in the back and he saw the old sin nature drawing. "What's that?" And Armondo explains it. And because of this, he has been teaching there 5x a week.

Armondo used to study in Berachah barracks. Max Klein was a guard and Armondo was a milkman; and they got together to study Greek. It's crazy. You're never going to speak it. Hundreds of pastors get information from Armondo. Information center from heaven is

what a church ought to be called. For us to communicate, we have to be happy. We have to know. This is why we have a text.

God to a country speaking the language of the country. Armondo is originally from Mexico; and they can hear his accent. They are drawn to listen to him.

God has a purpose; and we as missionaries and ambassadors have to communicate. He will give them 30 hours of doctrine.

When they arrived there; they cried and they developed a program of survival. They remain alive to become an information center.

Costa Rica, Nicaragua and Honduras have doctrine in those countries. We have to relax, and let the plan go.

The plan is perfect; it is beautiful.

A great problem is that spirituality is not understood. We are here at the pleasure of His Majesty, our God and Savior.

Lesson #0354

Matt. 6: Life of Christ

11/15/2012 Thurs

This is truly not the same country that we grew up in. It is truly a foreign thing. Bible doctrine is Bobby's life. When you inculcate and begin to think with Bible doctrine, the world seems very strange.

The Lord has confirmed the concept of logistical grace. We have studied the illustrations of the bird, the lily and the grass.

Now Jesus will present a conclusion from what has come before. This portion could not be more apropos today. It is as fitting today as it was when Jesus was speaking to His disciples.

The lack of anxiety with regards to the basic needs of life is what Jesus is speaking of. This is the faith rest attitude in the life of the believer. This means that we will have no anxiety. If our soul is in turmoil and anxiety is the way that we live, then we are weak in the faith rest drill. Now, this does not mean that we do not succumb to fear and anxiety under some circumstances; but anxiety rules the lives of many people. Many people are ruled by fear; they are concerned about the future.

The logistical grace rationale of the faith rest drill that brings about a relaxed mental attitude.

Jesus Promising Us Logistical Grace

1. In vv. 25–30 Christ has just conferred a promise of logistical grace upon us. This is Jesus saying, “You will be taken care of.”
2. So now He offers a rationale and a conclusion based on that promise of logistical grace.
3. In this little section, Jesus presents nothing less than the faith rest drill for the faith rest life. “How are we going to eat? How are we going to live?” So when there is concern about financial conditions or circumstances under which we live, the believer just needs to think what Christ’s promises mean. They are immutable and iron-clad.

With God, nothing is impossible. He says, “Don’t worry about the small stuff.” So if you begin to worry about the state of our nation; God has a plan. There will be times when we will think, “We are finished.” With the promise of logistical grace, no circumstance is hopeless.

God and Our Destiny and the Faith Rest Drill

1. God is always in control of our destiny. This doesn’t mean that we cannot make bad or good decisions; but God will always be moving us toward the conclusion of His plan for our life. His plan for us is our destiny. He will always direct us toward it.
2. God has us covered logistically. He has meals ready to eat.
3. This faith-reality quiets our fears; that is the purpose.
4. This faith-reality enables us to look past our fears; to look beyond them. When you are afraid, you have trouble seeing over the fence. This drill allows us to look past our fears. If you are afraid, you cannot think.
5. This drill stabilizes our soul and our emotions. When you exhibit emotionalism, that is what fear is. Fear is an emotional sin. Our emotions are going crazy when fear controls us. Our fears can overcome us. There is no faith and no trust in the plan of God.

The Bad News

1. The more you surrender to fear, the more you perpetuate fear.
2. The more you give in to fear, the greater your capacity for fear.
3. The greater this capacity for fear, the greater the power of fear in our life. It begins to take over.
4. When you control fear, then it has no power in your life. That is the objective of the faith rest drill. This is what Jesus is trying to get into the souls of His disciples.
5. The more you increase the power of fear in your life, the more you live under fear; it begins to crush you. When that happens, the greater becomes your failure to learn and to utilize Bible doctrine. You have no way to combat fear. You have no way to control the fear that comes upon you.
6. The more you live plagued with fear, the more you are intimidated by life. That is the opposite of 2Tim. 1:7 **God has not given us a lifestyle of fear, but of sound mind.**

7. Fear epitomizes human viewpoint. You cannot think with anything but human viewpoint. Fear is an emotional sin. When you are fearing and out of fellowship, how can you think with anything but human viewpoint?
8. Since fear is a component of the emotional complex of sins, it negates thinking, it negates applying doctrine, it negates any ability to function in a crisis. When fear stops you from functioning in a crisis, it is called cowardice. There can be no relaxed mental attitude in the face of fear. That same can be applied to all of us.

When you fall back on your old ways of dealing with fear and emotion, all that does is bring on more anxiety. You pile it on and you project that into the future and you see nothing but disaster. This is a pattern. The only way that you can stop that useless and damaging attitude, is to think of a promise when the emotions begin to arise. You know what presses your buttons; you know when anxiety grabs you by the throat. When it happens; do not react. Take a deep breath. Give yourself about 10 min.; have a word of prayer. Think of a rationale.

When the problem is logistics, there are so many passages that we can claim. It is amazing how the Word of God calms your emotions and redirects your thinking. The problem is, *how do you concentrate?* Sometimes, you cannot think; you babble; fear and anxiety does this to you.

Doctrinal Rationales and Thinking.

1. How do you concentrate? You use the promise of God in a doctrinal rationale. When you are afraid, look at this passage. You use the promise of God in a doctrinal rationale. This helps you to defeat your emotions and your fears.
2. What is a rationale? This is an underlying reason or justification why a promise is good.
3. Using a doctrinal rationale is a logical process; it is a mental process of moving from the raw doctrine to Biblical conclusions. You have a promise and that promise brings to mind something. Suddenly you begin to remember. We learn to trust in God because of logistical grace. That little problem at work will be handled.

The Logistical Grace Rationale

1. Logistical grace is a promise that guarantees that God will provide for your basic needs in life. We settled this from the mouth of the Lord Himself.
2. As long as we are on the earth, God will provide everything that we need and just when we need it.
3. Logistical grace is given so that we can fulfill our spiritual destiny on earth. That is the rationale.
4. You know this is true and you believe it in your own soul. Suppose that we call up Bobby and we are afraid and Bobby gives us great doctrinal advice and we know that it is true and we have heard it before. But it is coming from Bobby and not coming out of our own soul. It is no good if Bobby just talks about it. It must come from our own souls. There were courses in seminaries on pastoral counseling.

Doctrinal rationales lead to doctrinal conclusions. **If God be for us, who can be against us?** If this is God's promise, then he will do it for us. That is a logistical grace rationale.

Faith and Rationales

1. Couple the grace rationale with the faith to believe that it is true; and our fears will abate. Your fears will subside.
2. That faith is developed and it is operative as we mature in doctrine; and we begin to realize His grace and we orient to it. We know grace orientation; and this is logistical grace orientation.
3. Then our emotions will be under control rather than controlling us.
4. We will stop reacting to whatever it is that triggers emotional sins. Once you get use to using the faith rest drill, then fear does not grab you. The same old circumstances which continue to make us anxious, we start to stop it when it begins. We are just relaxed and we just do not realize that we are doing it. When you come up against that which triggers the emotions, then you don't pull the trigger.

You have concluded from a promise and a rationale that there is nothing to fear regarding the most basic needs of life. The point is, why worry. Matt. 6:27 **which of you by being anxious can add a single cubit to your lifespan?**

Casting all your cares upon Him because He cares for you. Logistical grace rationale.

Application of the Faith Rest Drill

1. When you move through the faith rest drill, you come to the point where you actually believe your conclusion, rather than just repeating it by rote.
2. You may always have or always accept the doctrinal conclusion as true; we know it is true; but as we advance, our faith becomes the reality of our soul. It is the reality and not some recitation of a promise.
3. The faith rest drill takes doctrine from academic to application, so that you find courage, rest and comfort in its truth. You know it is true and you depend upon it. Your resources do fail.
4. After using the 3 stages of faith rest, your mind is stabilized. God's promises do not change based upon our failures or our circumstances. It is always there and it is always available. You know the firm ground that you stand on is God's immutable promises, and you know how you fit into His plan.

We will see God take care of our problems and our needs.

Conclusions

1. God takes care of the flowers and the grass of the fields that exist for only a few moments of time.
2. How much more will God take care of His children during the span of their lives?

3. What is the result for us? Our confidence and our security are in Him. People seek security in so many ways, with money and relationships. There are all sorts of ways that people find security. Security in what the government provides for us. That is the biggest joke of all.
4. We have no anxiety with logistical grace flowing to us from God.

Christ will now contrast the attitudes of the believer and the unbeliever. It is an amazing contrast.

Lesson #0355

Matt. 6:32 Life of Christ

11/18/2012 1Sunday

Jesus assures the disciples that everything that they need for their lives and for their future ministry, God will provide. The concept is logistical grace. They needed to have no anxiety about food, drinking, clothing, shelter or economic needs. These are the things which most people are anxious about. Logistical grace will always be forthcoming from an every-faithful Father.

Jesus presented the faith rest drill to bring a believer through any adversity or to handle any need. No situation of physical deprivation is hopeless. We may have faced various catastrophes. Think of the persons who float in the ocean without food or provisions. This happened to Jonah and to the apostle Paul. Being out in the empty, open ocean, and not having any sort of relief; this would usually bring fear into the souls of most people. These are panic and claiming a promise will calm our fears. Then we make an application of a particular doctrine, such as logistical grace. So, there is Jonah floating on the ocean. A living submarine was provided; some sort of fish that God prepared. That is logistical grace.

Paul was on a ship sailing in the Mediterranean past the island of Malta, and there was a storm for several days. They dropped anchor that they thought was a safe place. They were going to have to abandon ship; so they decided to kill all of the prisoners. Paul was rescued by a centurion who had befriended him. Paul, under these circumstances, even though he knew he might be killed, calmed the fears of the sailors with him; and he has to be calm first. Paul applied a rationale: an underlying reason from doctrine. "If God wants me alive; if He wants me to survive, then God will give me what is necessary." God still provides rescue; He provides logistical grace.

They applied a rationale and they began to sing hymns, despite having their legs locked into stocks. It was God's plan for them to be delivered. We have no excuse for not applying a doctrinal rationale. Relax and enjoy the ride, even if it is not very comfortable. Relax and see where it goes. Even if there is disaster, it will be for our benefit. Stop watching tv for fear of what will happen to you. Watch it; enjoy it. Ask yourself, "I wonder why this or that is happening?"

Paul and Barnabas ended up in prison to learn logistical grace and to reach the jailer in their prison. God is always in control of every believer's destiny. He has us all covered logistically as long as we live. If God provides logistical grace, then how can we not relax? Why worry? You need perspective; God's plan gives us perspective.

When you move through the faith rest drill, you will come to a point where you believe the doctrinal conclusion. You must draw a conclusion; you must come to a reasonable rationale that is applicable. This is what we are striving for. That is what we are looking for.

With the faith rest drill, we can move on with our lives, regardless of the adverse circumstances. Relax and have the capacity to enjoy everything in our lives. Logistical problems are of little consequence in accomplishing the plan of God in our life. Logistics come from God's infinite wealth. He owns the cattle on a 1000 hills. It is all His; how can He not give it to us?

Matt. 6:32 For the Gentiles seek after all these things, and your heavenly Father knows that you need them all.

Gentiles as another word for unbelievers; those unrelated to God. The things here are the necessities of life. Food, clothing, drink. The main verb is *to see*. Epizêteô = *to search for, to seek for*. This does not mean that you are just looking throughout your house for this missing thing. The NASB adds in the word *eagerly*, which helps to explain this verb.

Verb: epizêteô (ἐπιζητέω) [pronounced *ep-EED-zay-TEH-oh*], which means, 1) *to enquire for, seek for, search for, seek diligently*; 2) *to wish for, crave*; 3) *to demand, clamour for*. Thayer Definition only. Strong's #1934.

They often become obsessed with their search. That is the hope of their search. Why do you think that people are dependent upon government handouts? It is their only logistics; it is the only thing they can depend upon.

God provides us exactly what we need. When you get logistics, you do not squander it. "I went through what You gave me and I am all out again." Logistical grace are for God's purposes and not for our own purposes.

Don't get legalistic about all of this. Regardless of the abundance that God gives you; it is not wrong to enjoy what God gives you or to enjoy the things which God gives you. Bobby saw weird attitudes when in seminary. They reveled in living in poverty. Money can also serve God in many ways. This does not mean that you give it all away. You can enjoy it; just keep your priorities straight. It is so easy to get things backwards and to fall into the trap of the gentiles.

The problem in this country is, everyone is out for themselves. Over 50% of our nation want to be taken care of; and they do not care about what it costs the nation. That is the wrong priority. Look out. Discipline will follow if you have that kind of attitude. God has a plan for you and He will bring you back to the point where there is no peace. Do you think that God put you on this earth to have a good time? Take whatever you can get and have a good time with it. Do you think that God wants you to diligently seek whatever it is that you want? Seek God's plan for your life and you will never lack the resources to fulfill that plan or mission. Treasure on earth is not your priority. There is not enough money or details of life to satisfy your or to give you what it is you want. There is never enough. There will never

be enough scratch for your itch. This is self-induced misery. When you are out of the plan of God, it is self-induced misery.

One way or another, God will take care of you. The discipline even is for our benefit.

Matt. 6:32 **For the Gentiles seek after all these things, and your heavenly Father knows that you need them all.**

Lesson #0356 Philip. 4:12–13 Matt. 6:32–34 Life of Christ 11/18/2012 2Sun

Matt. 6:32 **For the Gentiles seek after all these things, and your heavenly Father knows that you need them all.**

the second half of this verse are some of the greatest words that we can hear. The unbelievers strive for these details of life; but God knows exactly what we need. God knows that we need all of the details of life that are necessary for us.

God's Logistical Grace Provision

1. God knows exactly what we need and how much we need. There is no question. God is omniscient in eternity past. He knew what we need in eternity past. The fact that we are alive now is proof of this.
2. So we in this life meet a faith rest conclusion; that God is always faithful in providing for our needs.
3. Even though our condition may not be exactly satisfactory to us; it may not fit the description that it is what we have become accustomed to; but it is always sufficient for our needs at that moment in His plan. Many times, we know the direction that we go in, given what logistics God has provided. This is true for us and we may want God to give us more; but God gives us what we need; always. Using faith rest, our attitude fixes on His promises.

We may not be in a difficult circumstance; we may not be living under great adversity; but if we are in that position, chasing the proverbial dollar and the details of life. Remember God gives us exactly what we need. 2Cor. 9:8 **And God is able to make every grace overflow to you, so that in every way, always having everything you need, you may excel in every good work.** We may have an abundance, more than enough, for every good deed. There is enough and more than enough to produce what we need to produce in the spiritual life. We have everything over and above what we need. This often means that we have the ability to enjoy many of the luxuries in life. With logistical grace, we will have more than enough to serve and glorify God. Building up heavenly treasure is God's mission for us in this life.

We live our lives as unto the Lord. We do what is ever necessary; we have a job and a promotion; but why do we worry about that promotion or whatever...why? God will provide exactly what we need; always.

Along with the logistical grace rationale comes the doctrinal application.

Philip. 4:12–13 I know both how to have a little, and I know how to have a lot. In any and all circumstances I have learned the secret of being content--whether well-fed or hungry, whether in abundance or in need. I am able to do all things through Him who strengthens me.

One day prosperity; the next day, need. In each an every circumstance, I have learned the secret of being in need and going hungry. Paul knew how to be filled and how to suffer hunger.

We all suffer need every once and awhile. We may be a little hungry from time to time, but God still provides enough for us. What Paul learned was the faith rest drill. He knows how to live with humble means and in abundance. He concludes with a relaxed mental attitude during adversity or prosperity.

The gentile has no power that they can work with. The unbeliever worries about these things constantly. If you are out for all the pleasure that you can get; if you are out to get whatever you want but you don't have it; your mental attitude is anxious, angry, fearful; you chase anything that comes along. You are not relaxed. They are worried about life in general. **You can do all things through Christ, Who strengthens us.**

In comparison to other times and other places, our poverty is so much greater than it is in other places and in different times. God provides sufficiently, in great abundance, for those in the United States. Paul lived when there were no planes, trains, automobiles; no restaurants; no flushing toilets. We have so much. We seem to forget what we have that is so great. God has supplied this nation with everything that we need to fulfill that client nation mission.

Bobby has never asked us for anything. If God wants to shut this church down, He only needs to shut the faucet off. However, God does not tend to shut off the faucet anywhere where Bible doctrine is being taught. Try to find this in Russia or in some third world country. There are those who are teaching doctrine; and those who have every opportunity to do so, and they do not. With doctrine in our souls, we will be satisfied. We will enjoy satisfaction in our souls. You will count your blessings no matter how meager those blessings are. As God provides more, we will have the capacity to enjoy what He has provided for us. He waits to be gracious to us. We can still fulfill God's purpose, as long as we do not lose sight of God's provision.

David depended on God's logistical grace solely and completely. David has no money and few friends; and yet, he wrote wonderful things like Psalm 23. **The Lord is my Shepherd; I will not want.** We learn to live in the logistical grace that God provides. By using the faith rest drill, God's promises will sustain us.

Matt. 6:32 **For the Gentiles seek after all these things, and your heavenly Father knows that you need them all.**

Matt. 6:33 **But seek first the kingdom of God and his righteousness, and all these things will be added to you.**

Do not seek human logistics with a single-minded purpose. The unbeliever seeks what he can find under human power. It is all about him. God says, instead, your first priority is to go after His kingdom and His righteousness.

Our economy is growing so slowly that we could suffer great financial hardship. Our nation is on a steady decline. However, as we decline, people begin to understand that our security is not in the material things that has found in our country. Our opulence could go away overnight. Pray that if we lose these things, that the people come back to doctrine. This is why we are seeing adversity. Adversity is truly a blessing.

There is a lot in the Sermon on the Mount. He is speaking to us about our spiritual life. This exhortation is one to continue to advance toward the objective to advance toward His kingdom and His righteousness.

What We Need to do

1. Live your life in the light of God's promised kingdom. He will fulfill this at a future time; He will fulfill it for us. Live it in terms of what is coming. Drive on, no matter what the opposition. We have God's promises. Short time on earth and a long time in heaven.
2. We move forward to the experiential righteousness, which is the fulfilling of God's plan in our life. Seek His kingdom. The disciples would face an incredible amount of problems in the future. Logistical grace will come through for them just as it will come through for us. What do we have? The filling of the Holy Spirit; the grace apparatus for perception; we have the faith-rest technique, we have our place in the plan of God. When your spiritual life comes first, you will never be lacking what it takes to live it.

This is a promise that we should never forget.

Matt. 6:33 **But seek first the kingdom of God and his righteousness, and all these things will be added to you.**

The final conclusion comes in v. 34:

Matt. 6:34 **"Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.**

There will be adversity ahead. No question. There is no smooth sailing through life. Do not expect everything to be smooth sailing. Secondly, God promises solutions in times of rough weather. Do not let fear rain on your parade. This fear will escalate into the future. Concentrate on the faith rest drill today and let God handle each day. Live one day at a time. Do not project scenarios of disaster into the future. Tomorrow will take care of itself.

judgment based on whim or favoritism or bribes. No one is to be judged above the law.

2. When government rules based upon the ideologies of one person or by a small group of people or by a bureaucracy, then the rule of law is forfeited. This is occurring in our country today. People are imprisoned on whims or on perceived problems. That is the history of tyranny. Gestapo or government prisons for political prisoners; death camps.
3. Any Christian must be able to make a determination between good and evil. You must be able to discern truth from error. That includes doctrine. The difference between legalism and grace.
4. It is right and correct to decide on whether to intimately associate with another person. You must evaluate that person's character. You ought to do this before marriage. If you lack judgment, then you pay the consequences.
5. Employers have to judge employees; and you must judge, even if you make a mistake.
6. Parents must judge their children.

The pharisees judged all others and compared all others to themselves. Do others keep the law as we do? Are they as righteous as we are?

The pharisees superseded the Law with their own judgments. No one could live up to the pharisee standards. They gave themselves a pass; a free ride from judgment. You must judge yourself, always; evaluate yourself first. We are quick to judge everyone else first. You need to look at yourself.

The pharisees have become gods, judging others but not judging themselves. They usurped the prerogative of God Himself. You have everyone else's number but your own.

3 Points about Judging

1. By judging others, not in the legitimate way, the one doing the judging seeks to elevate himself while tearing down others.
2. In effect, you are judging yourself superior and the ones you are judging are inferior to you (in your own mind).
3. There is no compassion or mercy in those who are judgmental. If they will gossip and malign you and make up stuff even, there is no compassion or mercy in that soul. You let the Lord handle those others.

Have you been judged unsuitably by someone who doesn't know you or has made a judgment based on little or no information? A person who seeks to take you down a notch or assign to you motives that you do not have. We have all been the butt of unfair and abusive judgment and maligning.

A Biblical example of hypocritical judging of a person.

Jesus and the pharisees. The incident of a woman caught in adultery.

John 8:3–11 This manuscript is not a part of the original manuscript of John and it was probably a tradition that was added later. Many scholars believe that this incident was an historical one. It was written very shortly after the gospel of John was penned. It would certainly fit into this context.

John 8:3–11 Then the scribes and the Pharisees brought a woman caught in adultery, making her stand in the center. "Teacher," they said to Him, "this woman was caught in the act of committing adultery. In the law Moses commanded us to stone such women. So what do You say?" They asked this to trap Him, in order that they might have evidence to accuse Him. Jesus stooped down and started writing on the ground with His finger. When they persisted in questioning Him, He stood up and said to them, "The one without sin among you should be the first to throw a stone at her." Then He stooped down again and continued writing on the ground. When they heard this, they left one by one, starting with the older men. Only He was left, with the woman in the center. When Jesus stood up, He said to her, "Woman, where are they? Has no one condemned you?" "No one, Lord," she answered. "Neither do I condemn you," said Jesus. "Go, and from now on do not sin any more."]

This woman was apparently caught red-handed in the sin; but there is a lot of judging which is going on. The men want to do something that is sinful and to get Jesus' approval.

Lesson #0358

John 8:3–11 Life of Christ

11/25/2012 2Sunday

This is obviously a sin...perhaps not in today's standards. This is a great passage. It is not splitting hairs. It reveals a dichotomy between true judging and false judging.

The pharisees recognize that Jesus is a rabbi; but they think He is a misguided and perhaps dangerous rabbi. So they have already judged the Lord Jesus Christ in this way. This could be someone sarcastic. This woman was dragged from her house. Who was watching this house? Whatever it was, they caught this woman red-handed. It is a true fact that she is an adulteress. There is evidence; there are witnesses. The public exposure was cruel and unnecessary. This was a setup. They would use this woman in a cruel way to go after the Lord Jesus Christ. It would backfire. They would try to publically humiliate this woman. They were trying to judge her with ulterior motives.

They would expose their own judgmental thinking. She exposes self-righteousness in them. What she did is sin; and what they did is sin. One sin compounded upon another.

We must always first and foremost evaluate ourselves. We must judge our faults and our own sins; and then we must rebound. Judging others is a total detriment to our spiritual life. It was as if they never sinned in their entire lives. As if they were more deserving of God's favor than others. They were not interested in judging this woman's sins; they really weren't. They were comparing her unrighteousness to their righteousness.

The pharisees judge her, and she is reduced in the eyes of everyone; and they are elevated in the eyes of others. "Look how great I am and how unworthy she is."

They would expose Jesus as a complete fraud; that was their intention. This would make them seem superior to Jesus. They are using this woman in order to get this result.

John 8:3–4 Then the scribes and the Pharisees brought a woman caught in adultery, making her stand in the center. "Teacher," they said to Him, "this woman was caught in the act of committing adultery."

They figured that they knew exactly what Jesus would say. There is only one judgment that Jesus could make. They are waiting and expecting Jesus to be befuddled. But, as usual, they have distorted it. "What will you do with this terrible woman?" This was a trap; this was their ulterior motive. But they had no interest in justice. They were to be judges of the Mosaic Law and they distorted the Law for themselves for their own personal gain.

This is done today, where people use the Law and cite it for their own purposes. We are governed by pharisees, who distort the law for their own benefit.

The pharisees only apply half of the law here; they brought the woman only here. They leave the adulterer out of this. If they brought the man there, it might have been too close to home for them. We see this everywhere. Ignoring or distorting the law in order to push an agenda. It is done here to push one's own agenda and to gain more power. No regard to the letter or intent of the law. This is what the pharisees are doing. They wanted to keep Jewish society under their thumb.

John 8:5–11 In the law Moses commanded us to stone such women. So what do You say?" They asked this to trap Him, in order that they might have evidence to accuse Him. Jesus stooped down and started writing on the ground with His finger. When they persisted in questioning Him, He stood up and said to them, "The one without sin among you should be the first to throw a stone at her." Then He stooped down again and continued writing on the ground. When they heard this, they left one by one, starting with the older men. Only He was left, with the woman in the center. When Jesus stood up, He said to her, "Woman, where are they? Has no one condemned you?" "No one, Lord," she answered. "Neither do I condemn you," said Jesus. "Go, and from now on do not sin any more."]

Lev 20:10 If a man commits adultery with a married woman--if he commits adultery with his neighbor's wife--both the adulterer and the adulteress must be put to death.

Both the man and the woman are put to death. However, this was not the pharisees judgement. The Law was clear. Both would have been brought. They could have done their own judgment if it was strictly following the Law. There was no equality under their law; that is what legalism does; that is what judging does. The Law is supreme, not those who judge the law in their own way.

The legal confrontation can be explained here.

A Few Points on the Sexual Sins

1. Lev. 20 is a sex code. It is not a complete code covering all immoral behavior. There are a lot of things left out. It is primarily directed toward glaring sexual sins, like incest, homosexuality, adultery, bestiality. These degeneracies. Why are they named specifically? Why did this not include all problems? This was designed by God to prohibit specific prohibitions so that the Jews did not become like their neighbors. God prohibited these sins because they were destructive to society in general.
2. Many of these prohibitions were sexual sins within a family.
3. It becomes obvious as to how serious God views marriage and fidelity. Capital punishment is reserved for the most serious of offenses, which included adultery, homosexuality, incest and bestiality.
4. These are sins against marriage. Nothing is more vital to any people or nation than the safeguarding of marriage and family relationships. We have a great failure in the family in this way in our culture. The family is the bedrock of divine establishment. All of the law breakage destroys families. We are destabilized.
5. Lev. 20 is what is called case-law. These are not general principles, but individual acts. Maximum penalties are assigned to these cases. The actual penalty rarely takes this extreme capital form. What the actual penalty is pretty much unknown. There was possibly very little punishment that actually occurred. They overlooked their own infidelities, Bobby assumes.
6. The violations here are very serious and destructive to God's people and the nation. This is why we have capital punishment for these. These were, in effect, murder of the nation. They were degeneracy and they caused degeneracy. The pharisees wanted Jesus to say anything to contradict their faulty misinterpretation of the Mosaic Law.

"The Law judged this woman, according to them, and she should be stoned. Now what do you think, Jesus?" These pharisees had the arrogance to test the Lord to try to put Him down. Now, can they even execute people? Judgment is always cruel.

Jesus is the perfect God-man Who has never sinned. This is an evil irony. This is the evil of judging; that is what makes it so bad. Evil judging that which is supposed to be evil. Religion judging Christianity. This is what happens when legalism judges grace. It is phoney and hypocritical.

Jesus will grind them into the dirt and they will be exposed and exposed for their hypocrisy. In the way that these pharisees judge this woman, so they will be judged.

Lesson #0359

John 8:3–11 Lev. 20:10 Life of Christ

11/28/2012 Wed

Judging

1. Anytime that you find fault or sin in a person, it is not judging them. We have a tendency to say anything about a fault or an overt sin.

2. When a sin is a known or a verified fact, it is not sin to acknowledge it.
3. When you assign a sinful or evil motive to a person without knowing the facts or knowing the person, just by observation, that is judging.
4. Judging is never a lone, isolated sin.
5. Gossiping and maligning go right along with judging. You are relaying your judgment to others whether true or false.
6. Where gossiping and maligning and judging occur, there are also other mental attitude sins involved; self-righteousness and arrogance, not to mention envy, jealousy, animosity, and desire for approval. They all go right along with judging.

This will be our Lord's point. This was not a part of the original manuscript, but most scholars agree that this was a true historical incident. It is a good example of judging and its evil results.

So here come the most self righteous people who have ever lived. They have a woman in tow who was caught in adultery. They announce it to everyone.

John 8:3–4 **Then the scribes and the Pharisees brought a woman caught in adultery, making her stand in the center. "Teacher," they said to Him, "this woman was caught in the act of committing adultery.**

Lev 20:10 **If a man commits adultery with a married woman--if he commits adultery with his neighbor's wife--both the adulterer and the adulteress must be put to death.**

The man and the woman are surely to be put to death, but they brought only the woman to Jesus.

The Pharisees and the Adulteress

1. This omission of the man, who should be prosecuted and judged; but only the woman was dragged in and accused. Leaving out the man indicates that the pharisees had an ulterior motive.
2. The pharisees publically and humiliated this woman in front of a large crowd for the purpose of attacking Jesus. The woman was just a prop. They had already judged our Lord falsely.
3. Their legal posturing reeked of self-righteousness, which is the motive for judging Jesus Christ. They thought Him a false, phoney rabbi and they believed themselves to be far more righteous than Him.
4. In their eagerness to catch Jesus, they exposed their own self-righteousness. The disciples needed to be able to catch this.

The problem in judging; it always seems to expose self-righteousness. It backfires on those who judge. The pharisees condemn this woman's sin. They have no regard for their own failings or their own sins. They did not recognize the perfect of Jesus Christ. They judged that this woman ought to be executed.

Jesus Christ could, in fact, redeem her, and the pharisees as well. Yet, there they were judging Him, just as they judged this woman.

John 8:5 **In the law Moses commanded us to stone such women. So what do You say?"**

They were using the Law as a trap. They expected Him to answer the only way that they figured that He could. They wanted to know what He thought about executing this woman, and they did this testing Him. They had already judged Him and her in their own minds. Their hostile purpose was to expose Jesus as a false teacher. They wanted to expose Him as a phoney and a hypocrite. They were trying to make it clear that Jesus was not a real teacher of the Law as they believed themselves to be.

They had the arrogance to judge Jesus based on their own hypocritical standards and they judged the Lord of the Law.

Here Is What Is Going on

1. In the pharisees' arrogance, they set themselves up as paragons of arrogance. It was their judgment to execute the sentence.
2. They would judge Jesus as the true law keepers and religious leaders of Israel. They would judge the woman and then judge Christ.
3. They used this woman to find fault with their Messiah.
4. In finding fault, they set this trap to find fault with the Lord. This would elevate themselves in their own minds and in the eyes of the people, who saw Jesus as being a great teacher.
5. For the pharisees, it was a power struggle with the Lord Jesus Christ.
6. Where there is a power struggle, there you also find lying, maligning, false witness, judging; these things are the norm.

Government is not transparent to those being govern; so much is hidden, just like the darkness of the souls of the pharisees. Real policy and decisions are being made are not revealed until they are implemented. Too many would reject them. Too arrogant and too self righteous to care. People think that there will be compromise in this country and we will all be saved. Don't bet on it. It is all about power; it is not about anything else. When you hear lies and maligning and judging, then you know that it is for power; and it goes on all the time.

Such activity is being protected by the press, who are in cahoots with politicians. "If I can get control of the press, I can control this country," said Joseph Gerbles. Adolf Hitler began doing things that the people desired, and they did not care about his agenda.

The pharisees thought that they had found the perfect Catch 22 question. If Jesus said, "Stone her" he would be in violation of Roman law. If he said, "Do not stone her;" He would be violating Jewish law. The pharisees were looking to trip Jesus up; and they would use anything in order to do that.

John 8:6 They asked this to trap Him, in order that they might have evidence to accuse Him. Jesus stooped down and started writing on the ground with His finger.

Jesus knew where they were going. He did not take the bait. Jesus just ignored them and their questions. This must have infuriated these men, who were probably fuming. What was worse for them is, He was avoiding their trap by not answering.

Jesus violated no laws, but devastated them.

The Plot of the Pharisees

1. Not only did Jesus side-step their trap, but He snared them in their own trap. The pharisees were going to trap Him by the Law, and He trapped them.
2. They demanded judgment, putting Jesus to the test.
3. That means that they had judged her guilty already. They had already pronounced punishment. But this was a trap.
4. They had already violated Roman law, even though they did not recognize it.
5. In the judgment and the test, they had exposed their own lawbreaking and legalistic slant.
6. It was obvious that these pharisees did not care about justice in this situation.
7. They were the ones who were detected; they wanted to detect Christ, yet they showed themselves to be crooked violators of the Law and they were publically humiliated by Christ.

John 8:7 When they persisted in questioning Him, He stood up and said to them, "The one without sin among you should be the first to throw a stone at her."

Jesus had stripped them of their pretense and their self-righteousness. The pharisees needed to simply get out of there. So they sneaked out one-by-one.

Christ condemned them using their own motives.

The Pharisees Judged Themselves

1. The pharisees consistently attacked our Lord.
2. In this incident with the woman caught in adultery, they ended up judging themselves; they judged the woman; they came to judge Christ; but in the end, they judged themselves.
3. Jesus will judge them in eternity at the last judgment.
4. They were being judged in the same way that they judged. Ultimately, judging does not bring forth the judgment that they want.

When you attack their power and prestige, then you can expect the worst from them.

John 8:8–9 Then He stooped down again and continued writing on the ground. When they heard this, they left one by one, starting with the older men.

John 8:10–11 Only He was left, with the woman in the center. When Jesus stood up, He said to her, "Woman, where are they? Has no one condemned you?" "No one, Lord," she answered. "Neither do I condemn you," said Jesus. "Go, and from now on do not sin any more."]

Lesson #0360

Luke 5: Life of Christ

11/29/2012 Thurs

Matt. 7:2 For with the judgment you use, you will be judged, and with the measure you use, it will be measured to you.

Lev. 20:10 required that both the man and the woman be judged. However, only the woman was brought forward. Personal judging of others is never about justice; most of the time it is all about injustice. They wanted to use this woman to trap the Lord Jesus Christ. The very type of judging was being accomplished by the pharisees as they judged this woman and as they judged the Lord Jesus Christ.

The pharisees assigned certain motives to Jesus; and they believed Him to be phoney. There were many false messiahs over the years. Such a one threatened the power and authority of the pharisees religious structure. They pharisees had envy and resentment. 1000's were coming to hear Jesus; they were accepting Him as the Messiah.

They wanted to expose Jesus as a phoney. The pharisees were legalistic jackasses and they used this woman in order to get Jesus.

John 8:5 In the law Moses commanded us to stone such women. So what do You say?"

Jesus knew that this was all about a trap. They thought that they had Jesus in a vice grip. "That's the law, so let's go out and stone her;" but if Jesus agreed to that, Roman law prevents them from executing anyone. So Jesus had to violate either Jewish law or Roman law.

Jesus ignored them; He did not answer the question; He avoided their trap by not saying anything.

John 8:6 They asked this to trap Him, in order that they might have evidence to accuse Him. Jesus stooped down and started writing on the ground with His finger.

They kept pestering Him. Jesus turns the tables on these pharisees. There was something that these pharisees had done, and they all knew each other. So, Jesus snared them in their own judgmental trap.

John 8:7 When they persisted in questioning Him, He stood up and said to them, "The one without sin among you should be the first to throw a stone at her."

John 8:8–9 Then He stooped down again and continued writing on the ground. When they heard this, they left one by one, starting with the older men.

So, what does Jesus do in front of this crowd to deal with the woman. He reveals the difference between judgmental legalism and God's grace.

There was another issue here. The pharisees could not take responsibility for their own actions. They lived on their self-righteousness.

The pharisees lost an opportunity to judge themselves and to reconcile themselves with divine justice. They could have been reconciled to God by faith in Jesus Christ. One of them should have realized that, "I am a hypocrite. I have sinned just as this woman has. I need forgiveness as well.

Legalism rejects grace and truth; it rejects Jesus out of hypocrisy. That is the power of arrogance. Don't ever underestimate arrogance. It destroys the lives of those who reject Christ. Anyone who rejects Christ is arrogant. There are many forms of arrogance, but it is always there. There is no one greater than themselves. They cannot see grace through their arrogance.

John 8:10 **Only He was left, with the woman in the center. When Jesus stood up, He said to her, "Woman, where are they? Has no one condemned you?"**

The Lord and the Adulteress

1. The woman calls Jesus "Lord" meaning that she was a believer in the Lord. She looked at Him and said, "Lord." She understood that she was in need of the grace of God. A few seconds before, she was about to be stoned. She knew herself to be an adulteress. She showed a recognition for God's grace. When you recognize your need for something outside yourself, the next obvious step is to accept someone else.
2. Our Lord did not now condemn her for her sin of adultery. He did not say, "You filthy adulteress, what are you doing?" Instead of condemning her, He forgave her. Adultery does not condemn you. No sin condemns you. She was a believer and she would not be judged by the Lord then or in the future.
3. Ironically, she had infinitely more righteousness than the pharisees, even though she had been caught in adultery. As a believer, she had the righteousness of God. \
4. What can she do now? She can rebound and live the Christian life. Believers move on in the Christian life. Name your sin and move on. That was our Lord's admonition to her. Move on with the spiritual life, in other words.
5. Jesus sent her on with this warning: "From now on, sin now more." Adultery in itself is not the issue here. The greater sin is arrogance of the pharisees. No person has righteousness before God, unless they exercise faith in the Revealed Member of the Trinity.

John 8:11 **No one, Lord," she answered. "Neither do I condemn you," said Jesus. "Go, and from now on do not sin any more."]**

So, what exactly does Jesus mean?

Sin No More

1. Jesus did not say, "Never sin again." She and all believers has sin natures after salvation and we all sin; and she would sin again.
2. Jesus did not condone the sin.
3. Jesus did not overlook the sin. God cannot overlook sin.
4. Perfect righteousness cannot overlook sin.
5. Jesus commended the means to combat sin, which so easily besets all believers.
6. Jesus gave her the solution for all sin in her life. Heb 12:1–2 **Therefore since we also have such a large cloud of witnesses surrounding us, let us lay aside every weight and the sin that so easily ensnares us, and run with endurance the race that lies before us, keeping our eyes on Jesus, the source and perfecter of our faith, who for the joy that lay before Him endured a cross and despised the shame, and has sat down at the right hand of God's throne.** The race that we are running is our lifetime. We are in a race with death. We must run with patience. This is a distance run; it is not a sprint.
7. "Go your way and sin no more" was an admonition for this woman to advance in the spiritual life.
8. The sin that so easily besets her would control her life less and less. As you advance spiritually, your sins cuase you less trouble. They crop up less often.
9. Our Lord's command to this woman was to patiently progress in the spiritual life. You will not have perfect righteousness; but the sin nature will control you less and less as you advance.

This is the kind of judging that Jesus was speaking of in Matt. 7:1–2

Mat 7:1–2 **"Do not judge, so that you won't be judged. For with the judgment you use, you will be judged, and with the measure you use, it will be measured to you.**

Closing Points

1. The judgmental believer who maligns and gossips is unforgiving; and he testifies to his own arrogance and his own self-righteousness. In maligning another, you are not testifying to God's grace but to your own self-righteousness.
2. If a self righteous person demands perfection of others, his own imperfection is inspired by his own hypocrisy.
3. The self righteous believer will be disciplined for his arrogance self-righteousness.
4. Whatever sin you attach to another believer, you receive divine discipline for that sin. You do not want to assign sins and gossip and malign other believers. What you can measure out to others is nothing compared to what God will measure out to you.
5. Lack of mercy and grace orientation, for the believer who insists on unmitigated justice for other believers. When you judge others, you are promoting your own self-righteousness. You commend yourself while tearing others down. If there is criminality involved, that is not a subject for discussion; it is for investigation and prosecution by legal authorities.

6. In your gossip and bias, you poison the view of others toward that other person. You are trying to elevate yourself. In this way, you have tainted them. If that person is guilty of recurring sin, then Jesus handles this problem with discipline.

To the extent that you are judgmental and legalistic, you will not advance to maturity. Self-righteousness keeps you from grace orientation. If you do not understand grace orientation, the only other way that you can go is legalism.

Lesson #0360

Matt. 7:1–2 Life of Christ

12/2/2012 1Sunday

Bobby is struck by the humanism and materialism all around Berachah. There is this contrast.

Our subject has been judging; the sin of judging. When God calls something an abomination, then we need to pay attention to these things. Judging is one of the 7 worst sins. One of them is a false witness who utters lies. Uttering lies is a representative sampling of verbal sins. It is this pervasive sin that is the subject of Matt. 7:1–2

The judging always leads to slandering and maligning. Christians are not immune to this problem. One of the early problems in churches is judging, maligning and gossiping about other people.

A motive can be assigned to the one who does the judging. It is not a good motive. Their motive is self-promotion and self-aggrandizement. Self-righteousness and self-centeredness. Arrogance is the basic mental attitude sins from which all other sins are spawned.

This is a divider of people; this is one of the fastest ways to make enemies in this world. It is never just; it is always unjust. The judgmental person needs to be aware that judging others causes great repercussions. God uses punishment to deter your sin. It helps us recognize what sin is in our own life. If you are judging, you will be judged.

Matt. 7:1 "Do not judge, so that you won't be judged.

Do you want to inflict pain on others? Then it is coming right back on top of you.

Matt. 7:2 For with the judgment you use, you will be judged, and with the measure you use, it will be measured to you.

No one gets away with judging or with sin. No one gets away with judging other people. You may get away with it for a time, but you never get away with anything before God. God is always aware of your judging.

God protects His Own from the scourge of the tongue. Doubly-so for the pastor who gets maligned and judged. Bob was judged over and over, usually by people who did not know him.

In the past, if you were judged, you may have been involved in retaliation; spreading rumors and telling lies about them. The Lord says we need to relax about this and to let God deal with it. Misery and discipline are headed your way.

Those who wanted to stone the adulteress woman, would have deserved stoning themselves for the sins that they committed. They had refused to judge themselves in the face of their own self-righteousness.

The Lord's command not to judge others does not mean that you are blind to the faults of others. This is an exhortation to grace orientation; to graciousness toward others.

We must judge ourselves; not others; this is our #1 priority. That is the forerunner of rebound and spiritual advance. Judging can be a mental attitude sin as well as a verbal sin.

The principle is, do not judge the motives and the actions of other believers that we do not know.

The legalist is always prone to judge the grace oriented person. Gal. 4:29. If you are advancing spiritually, just know that this will happen. It is to be expected. Judging others can lead to retaliation on your part, and that means that you have the problem.

It can be painful if you have a best friend who judges and maligns you. But you need not go after that person. You do not need to return the favor. You will be blessed for that.

People get all fouled up as to what constitutes judging or not. There is true evaluation which is authorized by the Bible; and there is the sin of judging. We are not to be blind to the faults of others. There is a line to be drawn between sinful judging and legitimate evaluation.

Legitimate Judging

1. Pastors or those in church authority who have the duty to evaluate others under certain circumstances. 9 years ago, members of the nominating committee had to evaluate the qualifications of the pastoral candidates. That was their job. They then presented their candidate to us for a vote. Decisions involving church discipline are necessary from time to time. Church discipline is terribly misunderstood. There have been incidents of church discipline at Berachah. It is the realm of the leadership of Berachah to make such these decisions. However, there must be a separation from evil. Paul told the Corinthian church to separate from incest, a man in the congregation who was involved in incest. This is not a sinful sort of judging. This is to keep a congregation separated from evil. Sometimes we have to separate from that which is destructive to us. It is a decision that must be made. When a formal separation is necessary, which does happen from time to time. It has happened even during Bobby's tenure. This was never done through heresy or gossip. This is when a person in the congregation poses a physical or spiritual threat to others. This is entirely legitimate. If you are in a position of authority in some area of life, you may find yourself making this kind of a decision.

2. All believers must judge man-inspired systems. Humanism, socialism or anything else that is a part of the cosmic system. When you recognize it, you must avoid it. We, as citizens, can speak against evil. Speaking against evil means that we can become evil. Humanism is a great enemy of the spiritual life.
3. Bosses, supervisors, those in personnel have the right and the duty to evaluate the competence, work habits and job performance of those under them. In writing educational or employment recommendations, honest evaluation is necessary.

We do not set ourselves up as judges as if God, able to judge the thoughts and actions of others.

Illegitimate Judging

1. We must not judge the motives based upon actions which we have observed.
2. We have no right to judge or to evaluate that which is not conclusively confirmed in the life of another.
3. Confirmation cannot come through heresy and gossip.
4. Even when motives are confirmed, tread very lightly. Even if you evaluate someone correctly and that evaluation is not good, it can easily become judging. You have to be careful about judging someone publically.

Lesson #0362

Luke 5: Life of Christ

12/2/2012 2Sunday

In Berachah Church, evaluations had to be made about problem people and problem circumstances.

Making such evaluations are not made lightly in Berachah. Always, in any evaluation that we make, where problems present themselves, where we can take some personal action, tread lightly. Leave the justice of God to work in the lives of others.

Some people can be driven away from doctrine. That is not the purpose of this church. We can overlook some faults. We do not overlook them when they are dangerous to our physical life or spiritual life. Always leave room for the justice of God. God does not need our help when it comes to disciplining other believers.

How do you contain the illegitimate judging of others and how do you know when you have crossed the line? The Scripture cuts right through this. How do you contain this illegitimate judging. You do it by your own motivations. The Scripture judges the thoughts and intents of the heart. You must leave other people to the motives and actions of others.

What has Bobby taught so many times? Impersonal love. This does not impugn the motives or the actions of others. Don't take on self righteous censorship of the thoughts and intents of the hearts of other people. Particularly when those actions are in the past and not in the present. You cannot hold that past against them. That is a continuing bitterness and implacability against someone else. Allow them to grow spiritually without

your interceding without you becoming a stumbling block to them and to others. Forget the past; look to the present and to the future. There is nothing in the past that is important for you to judge.

Remember that we all have faults and we must personally handle our own faults. If you have the time to handle everyone else's problems, then you have too much time on your hands.

When Bobby is informed of criminal activity, then they are bound to inform the authorities.

Judge Yourself

1. You must always be a critic of your own thoughts and motives and actions, based upon the Word of God. It is based upon Bible doctrine in your soul.
2. You must evaluate yourself in order to rebound and to advance spiritually. Those who fail to evaluate themselves become very self righteous. When you don't see any problem, you are less inclined to rebound. You must learn, based upon the doctrine in your soul, to evaluate yourself.
3. That self-evaluation is what you must concentrate on for your own good. When you find yourself judging someone, turn to yourself and say, "I'm judging" or find the fault in yourself, rebound and move on. Forget about other people that you observe that you do not like. Make room for the justice of God. God handles it so much better.
4. Leave judging the intents and heart of others to God. Heb. 4:12
5. The greatest correction of fault and sin comes from one's own conscience, which is developed through Bible doctrine. Lack of integrity is a lack of conscience. It is self-righteousness. That conscience is directed by Bible doctrine and by divine discipline. So God lays a little discipline on you so that you apply that doctrine. Divine discipline always occurs when there is illegitimate judging. That is the impact of Matt. 7:1-2.

Divine Discipline on Your for Judging

1. When you take to judging others, you bring terrible discipline upon yourself. Discipline is a deterrent; that is what it is designed to be.
2. You will get divine discipline for the sins of intolerance, arrogance and the sins of the tongue. When you begin to hurt; it is not that you are unlucky; first think about, is this divine discipline. This is the impetus to evaluate yourself.
3. You take on the discipline of those whom God judges for your sins and reversionism. You get the discipline for the sins of those you are judging. The exact opposite of what you want to occur in judging occurs. They don't get it; you do.
4. You will perpetrate self-induced misery. In the judging, you are consumed with mental attitude sins, which translates to a miserable life. You cannot have those mental attitude sins in your soul and be happy. Those are miserable sins to foster. You are hurt much more with these sins. It is exactly the opposite. You will be consistently out of fellowship.

5. You get a triple-dip of pain. Self-induced misery, judgement for the sins of the other person, As a believer, you become very, very small.

The course of history has been changed many times because of the slights and judgments of others. In the military, there has been a failure to support or to help out. Battles and nations are lost for just that reason. If we could only see what is going on in Washington today. Just backbiting, backstabbing, jealousy, resentment. It is all there. If you are involved in that, you will suffer from your constant anger, implacability and hatred. Leave justice to God. How long can you hate a person and feel good? Every time you see that person, you relieve that hatred. If you compare your past with all the implacability, you will come up and kiss Bobby? But it is not Bobby; it is the Word of God. It is because of this judgmental pattern in some people's lives, they cannot renovate their thinking and see themselves in the grid of doctrine. They always get sidetracked by something else, like their own implacability. In their ignorance of doctrine, they do not even know why they suffer. They do not get it. They cannot evaluate themselves; because that requires doctrine in the soul. Renovate your thinking. You may lose your hatred of politicians or your hatred of the wealthy.

We are not in competition as believers with one another. Used to be a microphone set up in front of the church for Thanksgiving testimonies. Your old judgmental attitude is removed with the correct thinking. Uncorrected failures bring more failures and more discipline.

We will never deal with the amount of judgment and anger that the Apostles put up with. If they handled it using Bible doctrine, then we can handle it as well.

A Couple of Tips to Preclude Judging and Maligning

1. Recognize the cause of judging in your soul. Anger, resentment, jealousy, approbation lust; and those things in your soul lead you to judge, that makes the judgment wrong.
2. Symptoms of judging: backstabbing, judging, maligning.
3. Rebound those sins quickly.
4. Focus on the doctrine that you know. Focus on the doctrine of the terrible discipline that you will get for these sins. Leave the judging alone. Realize that you do not need to make yourself miserable.
5. You must always advance spiritually. That is the solution for all of these problems.
6. You must develop grace orientation. Humility is its by-product. This precludes self righteous arrogance. It precludes mental attitude sins and verbal sins that get you into deep trouble.
7. Develop virtue love; especially impersonal love. This is the way to live the spiritual life. It brings an attitude and a tolerance for others. Virtue love precludes finding other people offensive. Your standards, if based on mental attitude sins, are lower than those who you are judging. That is hypocrisy which breeds self-righteousness.

8. Continued spiritual advance is the solution to controlling all sin, including judging. The more you advance, the less sin controls your life. To sum it all up, advance in the spiritual life.

Lesson #0363

Luke 6:37–40 Life of Christ

12/5/2012 Wed

We are continuing our study of the mental and verbal sin of judging.

Luke 6:37 "Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven.

The judgmental person is always destructive to others and to himself. If he is judgmental about someone else, he will certainly be that way about you at sometime in the future. There is this anger and hatred toward the target of their judging. If you are going to judge, then you are going to be judged. The judgmental person never gets away with any of that.

All of that judging will be measured back on him in terms of discipline. So judging is not a good thing for anyone associated with it. So you must preclude judging and maligning from your own life. You can control yourself.

How do you deal with this when you have this as a weakness? All you have to do is run across someone that you do not like. You rebound quickly; you keep short accounts.

Recall that, if you judge, you will be judged; and there are no loopholes; you do not get off on a technicality. The rationale that Bobby gives us becomes a deterrent if you remember the pain of punishment. Punishment is a deterrent.

Capital punishment is necessary and taught throughout the Bible. It certainly stops the criminal who gets punished; he never does anything again. Capital punishment is a part of divine establishment.

Humility is the mental attitude to have. With spiritual advance comes one of the great problem solvers. Virtue love. However, there is an attitude of tolerance that comes with that. When you are a sensitive person, you will be offended by so many things. As you grow to spiritual maturity, you will lose that sensitivity. You will become less likely to be offended by everything that everyone says that you do not like.

When you develop spiritual skills, you learn to mind your own business and you leave things up to the Lord. In that way, you might avoid divine discipline. You also avoid the judging and maligning which returns to us as divine discipline. Let God do all of the correcting.

Bible doctrine is profitable for reproof, correction. You do not need to be the instructor in righteousness. You do not need to straighten anyone else out. Give, and it will be given to you.

Luke 6:37 "Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven.

Luke 6:38 Give, and it will be given to you; a good measure--pressed down, shaken together, and running over--will be poured into your lap. For with the measure you use, it will be measured back to you."

This is the positive aspect of this? Judging reflects an attitude of legalism every time. V. 38 represents the standard. If you judge, it comes back to you in kind; but if you give, then it returns to you in kind. When you give grace, you get back grace in return.

The illustration is a grain as a commodity being bought and sold. There was a certain way; a certain method that grain was purchased in a market place. There was a method by which it was measured out, which allowed the buyer to confirm what he is purchasing. The buyer knows exactly what he is getting.

The ancient method includes grain being poured out of a container. It is in a container that is poured out, and then it is shaken down in whatever container the buyer is using. It is pressed down to make certain that the buyer gets his proper amount. The excess ends up in your lap, which is probably an outer garment worn by the buyer which catches the grain. The garment itself becomes a container. There is a fold over the belt which could be a large pocket and that pocket could hold a specific amount of grain or whatever.

The buyer is assured that he is getting the proper amount. The seller is giving a little more grain than is required in order to satisfy his customer. He keeps good relations with his customer in this way. Honest Abe. He has given a good, full measure and then some.

A full measure will be returned to one who pours out liberally. The one who sells the grain is the giver and the one who gives, gives liberally. He is not stingy in the amount that he pours. That is the running over of the grain. One might call this a tip; giving over and above what is required in the sale. The liberal amount of grain poured out represents graciousness in others. This is the opposite of judging. It is graciousness with returned graciousness.

Explaining V. 38

Luke 6:38 Give, and it will be given to you; a good measure--pressed down, shaken together, and running over--will be poured into your lap. For with the measure you use, it will be measured back to you."

1. The one who does the liberal pouring is being gracious to the buyer.
2. The illustration represents giving graciously from one person to another; not judging them. This person is grace oriented.
3. In this analogy, someone who is in need is given something over and above to satisfy that need. Bob was the kind of man who would give over and above that which was necessary. He was the best tipper anywhere. He gave the gospel and

then related it to grace. When you are gracious and grace oriented, it comes back to you as grace.

4. Generous giving is returned in kind.
5. That is what it means by your standard of measure, it will be returned to you over and above. People want to be parsimonious and stingy to save what they have. Bobby has seen his own father the exact opposite.
6. Whatever you give to someone else, must be a manifestation of grace orientation. How many give to a charity in order to write it off? That is not grace oriented giving. There is a furor in Washington about taking away your tax deduction for giving.
7. It is the gracious attitude that will be rewarded. It is not the parsimonious attitude. Legalism, self-righteousness receives the full measure of recompense.

Luke 6:38 Give, and it will be given to you; a good measure--pressed down, shaken together, and running over--will be poured into your lap. For with the measure you use, it will be measured back to you."

Grace Oriented Life

1. The reward Bobby is talking about is an eternal reward; it is building up heavenly treasure.
2. What will be measured out to us as a reward in heaven, is commensurate with how we treat others in grace.
3. How we treat others in grace with the motivation of grace orientation, is none other than divine good. This is rewardable in heaven. Taking from others is legalism; giving to others is grace. You can talk to someone about grace orientation until you are blue in the face. Unless they see it, they often do not get it.

Grace orientation is a great way to live; it is a happy way to live. It is miserable to live in a state of judging others all the time, and gossiping about them. Grace orientation has all kinds of blessing which goes along with it.

Bobby is not talking about government payments; he is talking about gracious giving. No believer ever loses by being gracious. A believer loses grace when he is grudging and parsimonious.

Jesus will now give His disciples a parable to continue this line of grace and judging.

Luke 6:39–40 He also told them a parable: "Can the blind guide the blind? Won't they both fall into a pit? A disciple is not above his teacher, but everyone who is fully trained will be like his teacher.

Two parables to explain the pharisees. They were supposed to be teaching the Law; that was all they were supposed to do. Bobby's duty before the Lord was to teach doctrine. In this analogy, they are blind teachers who teach blind students. No student goes beyond his teacher.

Good instruction is necessary in order to grow spiritually. Their followers follow the blind instructor and they are groping about in the same way.

Judaism today is still a religion of legalism. They have no clue about their rituals. They just go through the motions. That is all that they do. They are groping in the dark of legalism.

Unfenced quarries where a person could stumble into and fall to their death. Bobby was near Tombstone, AZ. There are old silver mines all over there with barbed wire around them. But this was not done in Palestine; they did not even mark them. They fall into such a pit and die. Blindly falling into the pit of legalism. Neither one sees the pit of grace. When a teacher is blind with no knowledge, his students cannot progress beyond him. They are only as bright as the teacher who teaches them. This is what is wrong with many churches in America today; there is no light.

The party may be over in this country. It is because there are believers in Jesus Christ with no light. They have teachers with no light.

Lesson #0364

Matt. 6: Life of Christ

12/6/2012 Thurs

The pharisees produced legalistic followers and Jesus produced grace followers.

Luke 6:41 "Why do you look at the speck in your brother's eye, but don't notice the log in your own eye?"

βλεπω is looking at someone and noticing something which is insignificant. This is a metaphor for some sin or some perceived sin in the life of another believer. Καρφος = a piece of straw. This is whatever sin that is seen and judged. This may or may not actually be occurring. This may or may not be a sin; and it is the legalist who blows everything out of proportion. But it is just a speck; just a little splinter.

The Speck and the Log

1. The brother's speck of sin is not perpetuated as carnality or as reversionism.
2. But this little spec is insignificant in comparison to the one who is doing the judging.
3. The speck of sin is not a way of life for the one being judged. There is sin and there is sin. The perpetuated sin is the log in the other's eye.
4. This sin does not interrupt the brother's advance. Rebound brings everything back.
5. The one with the speck rebounds quickly and moves on, which is how a believer should handle any sin, whether big or small. Sin is sin in the sense that it takes us out of fellowship. This is a perpetuated sin. In comparison, the sin of the one doing the judging is a log.

The Judgmental Person

1. Log indicates a much greater problem.

2. The judging person has carnality to the point of reversionism.
3. The judgmental believer prolongs his carnality by his self-righteous judging.
4. Judging is a mental attitude sins that perpetuates itself. It has a life of its own. When you go down the road of judging other people, it is hard to get off that road. You are building yourself up; you can only build your own self-esteem by tearing others down.
5. When you go down that road of judging, that continues with a host of other sins.

One brother is being judged for a small splinter in his eye. The legalist continues to judge that splinter, perhaps even because it is bothersome to him. You must not go after somebody else's area of weakness.

Log and the Believer's Eye

1. In the judgment of this believer with a log in his eye; his legalism and his hypocrisy are in glaring evidence. They can be spotted from a mile away.
2. His persistent carnality, which is the log, is the consistent judging by someone else.
3. Consistent judging means consistent sins; consistent sins means consistently out of fellowship.
4. Such a person has a host of problems; a log in his eye. If you are advancing in the spiritual life; if you are filled with the Holy Spirit for a period of time, then some legalist will go after you.
5. The judging brother is a full-fledged hypocrite.
6. He cannot or will not evaluate his own big problem, which is his own log. Therefore, he will not rebound his own sin. He demands that others do not offend his sensibilities or arrogance. It does not matter if he has rebounded and they are moving ahead in the Christian life. You are responsible for yourself and not for everyone else. The one with the log sees himself as being very righteous.

The log does not refer to one great huge sin; it is not the degree of sin being talked about here. All sin is forgiven by rebound and the believer then continues to advance and a continuing problem is handled by spiritual advance. This refers to the longevity of the sin.

This brother is judging something very small; this is the way that self-righteousness operates. This person has recurring mental attitude sins manifested by sins of the tongue.

The Splinter and the Log

1. The legalist observes the splinter in someone else's eye. He always evaluates what is going on with others.
2. The legalist demands that the splinter be removed in order to satisfy his own self-righteousness. They must satisfy their own self-righteousness. No one can meet their phoney self righteous standard. They are a pain. They are miserable slugs.
3. Without recognizing or removing the log in his own eye, he corrects everyone else.

Our Lord is blasting the moral hypocrite.

Summary

1. The one who judges is always concerned about something small in the life of another believer.
2. Quite possibly he is condemning a single sin that may have already been rebounded. The self righteous person has no idea if a sin has been confessed for not. He does not care if that person has moved past that sin or not. Spiritual growth makes nothing but splinters in the believer's eye. The self righteous believer has no spiritual growth.
3. But that one sin is offensive to his self righteous thinking. Why can't believers leave other believers alone. Why cannot some believers just let others move forward on their own. It is self-righteousness that keeps them involved.
4. The judge demands that the brother adjust to his legalistic standards. This is called the church fruit inspector. He is ready to spray the sins, to kill them; and Jesus will address the fruit inspectors.
5. One with the log in the eye will do the punishing; not God. Move over, God, I will straighten this guy out.
6. The judge sets himself up as the arbiter for God; the middle man for God's justice, just like the pharisees. "We judge; therefore, you cannot question our judging."
7. At the same time as he is setting himself up, he utterly ignores any persistent over overwhelming sin in his own life.
8. This is a perpetual carnality which this judgmental person does not handle with rebound. So he nullifies his spiritual growth. He does not grow spiritually. He cannot grow spiritually. He is too busy taking care of everyone else.
9. The one with the log in his own eye cannot overcome his own evil legalism unless he judges himself. His self-righteousness will not allow this. It is too threatening. Arrogance is the basis for so many other sins. It is foundational to many sins in the pantheon of sins.
10. All of this is the occupational hazard of the legalist. He recognizes perfectly the faults and sins of others; but not in his own life.

Too Short

You know everything there is to know about self-righteousness if you are getting all of this down.

1. Instead of dealing with his own problem, the judgmental person seeks to divert attention from himself. He likes being self-righteousness. He judges others to cover himself.
2. The hypocrite judges another's life or failures. We are all subject to the self righteous judger and we all sin. The hypocrite judges another's life or failure while his own life is in complete disorder and he is an utter failure as a believer. Self righteous legalism is great personal failure.

Some Additional Principles

1. You must live your own life.
2. You are responsible only for your life; not for anyone else's. You encourage them to stay in the Word and that will solve their problems.
3. It is not your job to make other believers fit self righteous standards. Manipulation of husbands and wives pointing out faults on a regular basis.
4. To control other's lives, that means the judgmental person is conveniently overlooking their own shortcomings.
5. Every believer must learn to handle for himself the lusts and problems of his or her own sin nature.
6. Every believer must learn to adhere to the standards of God to experiential righteousness developed through living the spiritual life; not trying to conform to self-righteousness. You have no business trying to conform to someone else's self righteous standards. You pay attention to the Bible's standards only.
7. Those are the standards that preclude the log of perpetual carnality. God's standards and adhering to them avoid the log of perpetual carnality.
8. You are responsible for your standing before God; no one else. No self righteous legalist can do this for you. We all stand before God individually.
9. We must avoid the pattern of 1Tim. 5:13.

1Ti 5:13 **At the same time, they also learn to be idle, going from house to house; they are not only idle, but are also gossips and busybodies, saying things they shouldn't say.**

Idle is being without work; idle hands seek mischief. Idle like those who live off welfare. They come to depend upon government handouts to a point where they no longer want to work. These sorts of people demand support. This refers to idle women who have nothing to do but wander about from house to house and gossip and malign. They are gossips and busybodies, talking about the splinters.

Desperate Housewives is described here.

Matt. 7:3 **Why do you look at the speck in your brother's eye but don't notice the log in your own eye?**

Matt. 7:4 **Or how can you say to your brother, 'Let me take the speck out of your eye,' and look, there's a log in your eye?**

Matt. 7:5 **Hypocrite! First take the log out of your eye, and then you will see clearly to take the speck out of your brother's eye.**

Luke 6:42 **Or how can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself don't see the log in your eye? Hypocrite! First take the log out of your eye, and then you will see clearly to take out the speck in your brother's eye.**

Luke 6:43 "A good tree doesn't produce bad fruit; on the other hand, a bad tree doesn't produce good fruit.

Luke 6:44 For each tree is known by its own fruit. Figs aren't gathered from thornbushes, or grapes picked from a bramble bush.

Luke 6:45 A good man produces good out of the good storeroom of his heart. An evil man produces evil out of the evil storeroom, for his mouth speaks from the overflow of the heart.

Lesson #0365

Matt. 7:3–5 Life of Christ

12/9/2012 1Sunday

Matt. 7:3–5 Jesus uses a metaphor. One believer has a splinter and the other believer has the log in his eye. The splinter is a mere tiny piece of wood; the sin is small or insignificant. It is a splinter because this is not a sin that is perpetuated in the life of the believer. It does not affect his spiritual advance. The small sin remains small; not because sin in itself is not a problem; all sin violates the will of God and all sin takes us out of fellowship. This is a sin that is quickly rebounded and the believer keeps on advancing in the spiritual life.

Matt. 7:3 Why do you look at the speck in your brother's eye but don't notice the log in your own eye?

The judgmental believer has the log of sin in his life and he is offended and shocked and he becomes very self righteous about the splinter. He is incensed that another believer would ever commit such a sin. The legalistic judge is consistently out of fellowship; this is a pattern in his life; that is what the log is all about. He is unable to judge himself, but he finds it easy to judge anyone else. A believer who is always judging another cannot advance spiritually.

Jesus did not pull any punches when it comes to various sins. He could get down on people when they needed it. Jesus calls him a hypocrite, but then gives them the solution. Take the log out of your own eye so that you can help the brother remove his splinter.

It is easy not to see yourself as the Lord sees you. Every believer must live his own life before the Lord. When you live your life before God, you do not have time to make sure that everyone else is living up to your standards.

Judging others will never get the result that you hope to get. It drives others away in anger and disgust. The more doctrine that you, as a believer, inculcate, the more you are able to handle your own sins and your own failures. That is what reduces sin to the small splinter. This helps to keep you from committing the same sin over and over again.

We already saw an example of this where the pharisees brought the woman before Jesus to be judged; the adulteress. Rebound, isolate the sin, and move forward. We will have splinters in our eyes and we learn not to let them bring us down; we learn not to perpetuate the same sins in our lives. Look at your own circumstances; do not look at everyone else's circumstances. The person with the log in his or her eye is arrogant.

All too often, the legalist ignores his own self righteous modus operandi; and he seeks to impose his own deficient standards upon others. He becomes the arbiter of divine standards for others.

Many people hate churches because they are filled with fruit inspectors. We will see this problem in the future. The busybody who keeps watch over other believers and their behavior. How are they acting? The fruit inspector is quick to judge others; and he uses many ways to do this—sometimes confrontational, but most often talking behind your back. This is insidious; it is Christian manipulation. It brings fear to other believers who believe that they are not doing enough for God. People are concerned, and they wake up thinking, “Am I really a Christian? What will I do today to show that I am?” The ones being judged put on a facade of Christian behavior while doing something else entirely in private. This causes hypocrisy and legalism. Self-righteousness breeds more self-righteousness; breeds fear; and soon there is a congregation which minds everyone else’s business.

Would fruit inspectors pronounce themselves unsaved because they continue to judge others? That is part of the hypocrisy.

They are hypercritical and extremely nose. They have deep-seated approbation lust. They need to prove they are above everyone else. That is the legalistic mindset. He becomes a Christian bully, trying to impose his standards over anyone that they can manipulate and bully. Nosey and critical people are unhappy. Their mental attitude sins of judging, envy, hostility, jealousy; that is no way to be happy. An attempt to make your own life better by crushing others. Humorless and self-absorbed. Separate from those types of you will be their constant target.

If you are the target of some maligning person, do not seek to justify yourself or to malign them in return. You do not want to be in the same business, which only encourages them. They seek to control the life of others.

Do not try to dish out to the judges that which they dish out to you.

Matt. 7:3 Why do you look at the speck in your brother's eye but don't notice the log in your own eye?

Matt. 7:4 Or how can you say to your brother, 'Let me take the speck out of your eye,' and look, there's a log in your eye?

Matt. 7:5 Hypocrite! First take the log out of your eye, and then you will see clearly to take the speck out of your brother's eye.

Lesson #0366

Luke 6:42 Matt. 7:6 Life of Christ

12/9/2012 2Sunday

Luke 6:42 Or how can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself don't see the log in your eye? Hypocrite! First take the log out of your eye, and then you will see clearly to take out the speck in your brother's eye.

There has probably never been anyone who has escaped the judging of others. It is an occupational hazard of the human race. We all partake or we are targets at one time or another. There is nothing more aggravating than to find that we have sinned. Where we can handle it by ourselves; but there is often someone right there to judge us. Judging is never to anyone's best interest; it does not help the target or the one who judges. Nor does it gain the reaction it wants. Judging tears down; encouraging tears down. You kick the door open when you decide to judge someone.

There is a place for evaluating other people. There is a difference between judging and evaluating. Bobby has heard people who say, "My religion will not allow me to judge people" when on a jury. When there is evidence and facts presented.

First always comes rebounding. Name the sin you have committed or your mental attitude reaction. It takes you to the same place. When you are judged and get angry, then you will return the favor. Rebound immediately. Then take your eyes off of other people and on to Bible doctrine. All you do is focus on someone else and their sins. Isolate your desire to judge others. You do this by advancing spiritually. You move past the sins of others. Focus on your own life before the Lord. There is so much to that statement. It is not easy. Once you can do that, you can see clearly your own failures rather than the sins and failures of others. This is when you rebound and realize that you are way out of line. You become consumed with what people do and how they treat you. The judgmental person must realize the damage done through spiritual manipulation rather than renovation. The real test is how you handle attacks on your person. He ceases discouraging others. A believer becomes encouraging by other believers. Use the doctrine in your soul and give others wise counsel, who needs it, at the time that they need it. There is a spiritual gift of encouragement; but we all have a responsibility to be encouraging and not discouraging. Judging is always a discouragement. How is it that we can always see ourselves and that we can never see what others are doing right? Get your eyes off other people and grow. It is much better to not retaliate. Have you ever not struck back when struck? Bobby has struck back a few times.

Jesus certainly had the pharisees in mind when teaching this. Jesus recognized their hardened condition.

Do not cast your pearls before swine. Who are the most self righteous today?

Matt. 7:6 Don't give what is holy to dogs or toss your pearls before pigs, or they will trample them with their feet, turn, and tear you to pieces.

There is another group of the self righteous which is not in the area of religion and they seek to manipulate the lives of everyone. When someone tries to manipulate your life, they are arrogant and self righteous.

We are being ruled by self righteous people today. The environmentalists and they are arrogant in their desire to save the planet to get us to be involved in it. We must conform. Or the politicians. They consider themselves as elite and that they know what is best for

us. And they will often try to force a tyrannical ideology down your throat. They pass laws, not for our best interest, but to manipulate and to control. They are anti-freedom in their arrogance. There are arrogant, self righteous judges who try to engineer society from the bench. The court system becomes a manipulate tool; thinking themselves as knowing better for us than anyone else. The tyranny of law and the manipulation of society from the court.

There are regulations being composed to govern every aspect of our life. It will be imposed upon everyone except those who make the laws. They are so much smarter and better than we are that they should not subject themselves to the same laws. They are just modern-day pharisees, everywhere that you look.

God's grace was unacceptable to their legalism. Rejection of Christ for your own works-righteousness. Those who do not need Him. They think they will get there themselves. How much works does it take?

All the religious self righteous people out there working their way to heaven and looking down their nose upon us because we do not meet their standards.

Matt. 7:6 Don't give what is holy to dogs or toss your pearls before pigs, or they will trample them with their feet, turn, and tear you to pieces.

These dogs display the opposite of unconditional love. We know dogs to have unconditional love. Lock your wife and a dog in a trunk for an hour and who is glad to see you when you let them out?

The self righteous are dogs who will indiscriminately bite anyone who extends a hand toward them. These pharisees are not open to the concept of grace. They just bite. Such dogs like only their own self-righteousness; not grace. They get their self-esteem through self-righteousness.

Pearls in this context are divine truth. Without the grace apparatus for perception, they cannot understand them. They lack the appreciation of grace. They cannot think with grace orientation. The disciples need to know this desperately. The disciples would need to understand this as they would meet savage and angry men who will sneer at the truth. Sometimes, these legalists would become killers.

The second animal is the swine (pigs). The pigs will trample the pearls of truth under their feet and they will attack and tear you to pieces. It is a waste of time to put doctrine in front of those who are hostile. The doctrine of grace is utterly foreign to their thinking. Everything is all about themselves. Judgmental people are all about themselves. They are self-centered. They are not interested in God or the things of God.

There is a difference between divine viewpoint and the gospel of grace. No matter who the unbeliever is, you give them the gospel; which is the epitome of grace. The Holy Spirit will make this understandable to them. The Holy Spirit make it clear and it works on the soul

of the unbeliever, acting on the human spirit making the grace gospel clear, whether legalist or antinomian. God has provided salvation for the unbeliever in grace. People can understand this when the Holy Spirit makes it clear to them. There is nothing that you can do for it, for this salvation. They determine if they accept it or reject it.

Explaining logistical grace or other doctrines make no sense to the unbeliever. That is throwing pearls before swine. The gospel is the only inroad that can be made with the unbeliever. We must be ready to present to the gospel to any unbeliever who will listen.

Matt. 7:6 Don't give what is holy to dogs or toss your pearls before pigs, or they will trample them with their feet, turn, and tear you to pieces.

People who commit gross sins are still people for whom Christ died. Present the gospel to these; they need the gospel more than anything else. The moral and religious person has a more difficult time understanding the gospel and grace than the immoral person does. Present the gospel, whether they like you or not. There is nothing more important than salvation and eternal life.

The first step in witnessing is not retaliating. They see everyone else as not retaliating.

When we face grace, we get to leave the past behind. That is when the grace of God becomes so real in our thinking and in our lives.

Divine Establishment Thinking

1. Both antinomianism and legalism will seek to destroy the believer with Bible doctrine. Therefore, we should be prepared.
2. Therefore, such an unbeliever, your greatest antagonist, should be given the gospel; it is our obligation. They are not designed to hear Bible doctrine, which is for the believer. Those are pearls before swine.
3. Do you try to present doctrinal principles to unbelievers? This verse tells us that it is pointless; they do not get it. It makes no sense to them.
4. Present divine establishment is okay; but for the unbeliever, only the gospel is the true issue.
5. Be discerning of what you say to unbelievers. Can you live the principles of doctrine? Of course. But you do not present them to others.

Lesson #0367

Matt. 6: Life of Christ

12/12/2012 Wed

Bobby gets a lot of letters and mostly they are appreciative. A 78 year old woman who knew some Bible verses and was raised Lutheran. She found out later that her Lutheran husband was an unbeliever who hated doctrine. She heard Bob in 1968 on the radio. She even had to hide these from her husband, who would throw these things out. We live in momentous times in history. Whatever happens, doctrine will sustain us, just as it did for this woman.

We have now moved past the problem of judging. Matt. 7: where Jesus changes the scope of the Sermon on the Mount, and will speak to the believers living the spiritual life. Those who entered Jesus' earthly kingdom as a believer.

Jesus begins a number of very important subjects. He has rejected the pharisees way of praying. They liked to pray loudly, publically, . He will stress the need to be consistent and persistent in prayer. This is the second time He is teaching about prayer.

There are 3 verbs, and they are repeated and indicate that they ought to be done persistently. Whenever you ask, whenever you pray, you will receive an answer. This prayer is reality. We enter into the throne of God and we are speaking to God. We have the hot line to the Heavenly Father. He hears and He answers.

Matt. 7:7 "Keep asking, and it will be given to you. Keep searching, and you will find. Keep knocking, and the door will be opened to you.

Each verb represents a different aspect of petition. The disciples already know that Christ has given them previously about prayers, that they address their prayers to God the Father for something. Petition is asking in prayer for your own needs. We all have personal needs; we all have personal problems of one kind or another. Asking in prayer is a persistent, routine petitioning.

You are not self-centered when you ask for something you need or you ask for help in a problem; you ask for anything. These are personal things; they are for private prayers. Prayer meetings are designed for intercessory prayers. Petition is not for public consumption; nor is rebound.

When you ask, it shall be given to you. But you may complain that you have prayed many times for this or that and you did not get them. If Jesus mandates praying for believers, then clearly, God will respond. God answers prayers according to His will. We pray according to His will. That is the caveat. But this is a guarantee with this caveat. You routinely ask for something and God routinely answers you—every time for the duration of your life.

Draw near with confidence to the throne of grace. We have no reason not to be confident. God answers prayers because He guarantees it. Therefore, why not pray? What is holding you back? Why not request your needs? There is no downside to prayer. There is every good reason for doing so.

There are a lot of people you can talk to and even complain to; and many times, they can really do nothing about it; and many times, they don't even want to hear it. **With God, nothing is impossible.** Make these requests. God always gives you an answer, even when you make a ridiculous request. God hears. What kind of answer will be given to your requests? Even the wild ones.

God may give you exactly what you ask for. He always gives it within the parameters of His plan. He may say “no” to our request. Getting an answer does not mean that we get everything that we request. Bobby has been stunned how quickly God answers. Sometimes he is shocked. He prays to be able to communicate to them and to get through to us.

There are times when God flat out says “No, no” to our requests. When God says *no* to our specific request, something will be supplied that will be to our best interest. There will be something forthcoming that will help or will solve the problem. He knows what is best for us in every circumstance.

Never pray, “Why are You letting this happen to me?” Either ask for something or shut your mouth. God has your best interest in mind. Prayer always gets an answer, but with several cautions.

Cautions

1. Your petitions must address those particular circumstances for which there is no direct solution from Scripture. Prayer is not a problem solving device. You have the spiritual life to depend upon; and that comes from the Scripture. That is a problem solving device. Can you pray to ask for solutions? Yes; but do not pray for a substitute for growing in grace. But too many believers make prayer their entire spiritual life. You ask but then you also grow.
2. Do not petition for things outside of God’s will. We know what is outside of His will because we know Bible doctrine.
3. If there are solutions found in the Word of God, then you do not need to petition for these things. What do you know? Example: you are filled with the Holy Spirit for rebounding; so you do not pray to be filled with the Holy Spirit. They do not understand the clear teaching of the Word of God. You do not beg for the filling.
4. Do not make petitions with the wrong motivation. “Oh, God, bring me happiness” which often means, bring me material things. Happiness is being defined in a very narrow, humanistic sense. What makes the rest of the human race happy? You are praying for what other people want. Whether or not a believer is happy depends upon his capacity for happiness from doctrine. Happiness is not circumstance, so you cannot pray for better circumstances. Happiness comes from within; true happiness comes from what is in your soul. That is what real joy is. Many pray for happiness, but they are actually praying for circumstances. Prayer is not the solution under these circumstances. You learn to keep perspective when things are going well and when they are not going well. How many people focus on circumstances and on themselves; and they complain constantly because their circumstances are not very good. Will that make their circumstances go away or get better? Some people are only happy when their circumstances are good for a moment. How fast and how far can you run. John 15:11 **“I have spoken these things to you so that My joy may be in you and your joy may be complete.”** Jesus had inner peace in all circumstances. His joy is the happiness of God. He is man here and He promises here His joy. When you spiritual life take precedence over adverse circumstances,

you possess God's happiness as a constant companion. These things conquer any human unhappiness or problems. Inner happiness generates tremendous capacity for life. Your mental attitude remains stable. You are not praying, "Oh, God, help me now; I need You now." You can actually pray intelligently inside the parameters of God's plan with stability.

Matt. 7:8 For everyone who asks receives, and the one who searches finds, and to the one who knocks, the door will be opened.

Seeking is looking for divine guidance in your life. Not only do you petition for guidance in your life; but you must also recognize an open door toward which God directs you. You ask routinely and you seek His guidance. It is easier to recognize the guidance that God gives in His plan. Too bad so many people pray for guidance, but their request is often self-serving. "I will tell you what I want; then You guide me to it." Even in our stupidity, we are guided by God and sometimes kicked through the goal posts of life. Guidance will always be given to us. This is the exact direction that we need. We also have a part to play. We must take this direction as we come to understand the guidance. Finding guidance is the function of the spiritual life and prayer and God gives the guidance. Ask and you will find. That is the 2nd verb in the instruction that Jesus gives.

Ask, seek, knock.

Matt. 7:8 For everyone who asks receives, and the one who searches finds, and to the one who knocks, the door will be opened.

Lesson #0368

Matt. 7:8–11 Life of Christ

12/13/2012 Thurs

Prayer Requests

1. You may ask for things for yourself; but it cannot be from self-centeredness, greediness, etc. People often simply pray, "I want this" and it is their plan and not God's plan that takes precedence. All petitions must be made in humility and in patience. Whose plan is it? Yours or God's? God may not give you exactly what you ask for, but He will give us an answer. "You may want one thing, but here is what is a better solution for your need," might be God's response. It is not about self-centered arrogance; it is about a need to be fulfilled and He answers according to His plan and our best interest.
2. Requests should address those things for which there is no direct statement in Scripture. For instance, you do not ask God for the filling of the Holy Spirit; you rebound. You do not beg for the filling of the Holy Spirit. You might ask God for a calm attitude in adversity; but remember, you also have the faith rest drill, which, when applied, will calm you. There is a mechanic which is clearly taught in Scripture. You have the means for a relaxed mental attitude. You may ask for God to bring to mind a Bible promise and a doctrinal rationale to apply. The more mature that you are, the better will your prayers be. Petition is not every a substitute for faith rest or for grace and doctrinal orientation or virtue love or sharing the happiness of God or

occupation with Christ. You have mandates, instructions and mechanics in the plan of God; and prayer goes along with this.

3. Petition should always be made in tandem with the application of Bible doctrine. Prayer is not a substitute for learning and applying Bible doctrine. People get lazy. They do not want to take the time or the effort to learn the plan of God. That is too hard for them. They simply pray. Nothing wrong with prayer, but when it becomes a substitute for every aspect of the Christian life, then it is not the full scope of the Christian life. You have short-changed yourself. Prayer and doctrine together are an unbeatable combination. It is only a part of the spiritual equation for your life. We are also mandated to grow in grace and knowledge of our Lord and Savior, Jesus Christ.
4. You should not make requests outside of the known will of God. This is sort of a tough one because what if you do not know what the will of God is? You must begin to mature and learn some doctrine. God will answer our prayers when they are outside the plan of God. Sometimes, they are so obvious, that we ought to know better; but we all do it. Clearly, when you ask God for something, He answers. That is His guarantee. 1John 5:14 answers are not to be found when outside the will of God. However, do not be afraid to ask. We are mandated to petition for ourselves.

Matt. 7:8 For everyone who asks receives, and the one who searches finds, and to the one who knocks, the door will be opened.

This leads us to *seek*, the next word in this series. Ζητεω, and we are to pray for divine guidance. God has given us a gps, and He will answer our prayer for guidance. However, we do not need to pray for the inculcation of doctrine. That is another mandate in Scripture, which is based upon our positive volition.

The greatest guide that we have today is, what does the Bible tell us? That is the #1 guidance. However, that does not mean that we don't petition for specific guidance from Him. There is the tandem, learning Bible doctrine and praying for guidance. We are mandated to keep on praying for guidance. Part of our prayer should be, not just for the guidance, but the ability to recognize His guidance. That is where patience and humility comes in. Sometimes, we just have to wait because His guidance will become forthcoming.

Bobby took a rather circuitous route to the pastorate at Berachah. He finally understood at a later age this direction. It is never at an end. God's plan rolls on and it can change. All the while, God was answered, which was a process from one aspect of life to another. The old kick me through the goal posts of life.

In humility and patience, you must evaluate the will of God. When seeking the will of God, you will find it. Seek and you will find. The right guidance will be forthcoming, even if you have to wait for awhile.

Many of us think it would be nice to know up front what was coming; but that is a part of God's plan. Asking for guidance is always a legitimate petition. Direction in God's plan also comes from doctrine and maturity.

Kpww means *to knock*; which suggests intense prayer or entreaty. We must be persistent because we do run into crises in this life. Acts 12:12–15 believers prayed for Peter to get released and God set him free. That surprised them.

Knocking is an appropriate way to describe intense prayer. There is great urgency in this prayer. In that urgency, the Lord answers and sometimes He may relieve the circumstances under which we are residing. He leaves us in the difficult circumstance for our own good. We ask for relief and He does it. That is divine guidance.

2Cor. 12:7–9 **Therefore, so that I would not exalt myself, a thorn in the flesh was given to me, a messenger of Satan to torment me so I would not exalt myself. Concerning this, I pleaded with the Lord three times to take it away from me. But He said to me, "My grace is sufficient for you, for power is perfected in weakness." Therefore, I will most gladly boast all the more about my weaknesses, so that Christ's power may reside in me.**

Satan sent a messenger so that Paul did not exalt himself. Paul entreated the Lord 3 times that it might depart from him. However, removing this pressure was not a part of God's plan. **"My grace is sufficient for you."** God's power in us is perfected in weakness. God's plan is for Paul to perfect His power in Paul's weakness. God's power is to be in Paul's spiritual life so that he could quickly advance spiritually and to continue to run his race. It was given to perfect or to mature Paul. It was suffering for blessing. Suffering can be for blessing.

No one really likes to suffer; it is undesirable. However, that is never the case in the plan of God. It is an entirely different way to look at plan of God. We like having no adversity in our lives; however, that is not God's plan for our life. We are mandated to grow up. If God accelerates that spiritual life through a little adversity, so be it.

We may be relieved of one adversity in our life, but that is not enough. There is going to be more. But there is only one spiritual life that handles all adversity. We must learn to perfect its use so that we can continue in the plan and will of God. How much better to be prepared for anything as opposed to removing the pressure of one thing. That is Paul's rationale for endurance. But Paul counted it all blessing. That is what made Paul a great man. He learned dependence upon the power of God in weakness.

Prayer is a powerful weapon that gets results. But petition with applying Bible doctrine from the soul, that is the ultimate in the Christian life. Sometimes, God opens other doors. Sometimes God does both.

Praying for relief of suffering can come in a lot of different packages. When you are in crisis, it can be relieved, it may not be relieved, but it is always for your benefit.

When we pray to God, we are in the throne room of God; and that is the power of prayer. We become the winners of all time.

Matt. 7:8 For everyone who asks receives, and the one who searches finds, and to the one who knocks, the door will be opened.

God is not arbitrary or silly in his answers. We might give a goofy answer or we play around with them somewhat. But God never expresses a perverse sense of humor. He never treats any of our petitions lightly.

Bobby was a classics major at UT. The gods were just like human beings but only worse. They always played with human beings for entertainment. They ruined lives, which they totally enjoyed doing. This is how the Greeks and Romans saw the gods, the forces higher than they. Praying to these gods may not get you the result that you want.

However, God always entertains our petitions. That is His grace.

Matt. 7:9–11 What man among you, if his son asks him for bread, will give him a stone? Or if he asks for a fish, will give him a snake? If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask Him!

We have sin natures, but we know how to give good gifts to those we love. God does not give us a rock or a snake when we pray to Him.

Lesson #0369

Matt. 6: Life of Christ

12/16/2012 1Sunday

The first Christmas was an amazing event and all that surrounded Him by way of prophecy. His entire life would be the forerunner of the spiritual life in the Church Age. He is the Person we should know everything about. He is the One we should worship as He is our Savior.

You may have children and you are happy to supply those expectations and to watch the eyes light up as you give them. You love that child and you do the best to fulfill his or her requests. Maybe you will not give them exactly what they want; but you find something that they might like as well, hoping that they will appreciate that thing. You might not get them something that is not age-appropriate, too dangerous, or whatever; but you substitute something else. You are not going to leave them without any gift. It is the season to give and you answer the call and gladly. You want to answer their needs and expectations. These requests are petitions which are made directly to you. We are the provider and we will answer those requests by what they give. If you do not give those gifts to the child.

There is an analogy between these petitions from children and the petitions which we make to God in prayer. We ask constantly for personal needs and desires. But God is not Santa; He may give us what we ask for or answer with a comparable gift. In some way, God answers our petitions. The guarantee is found in Matt. 7:7–8

Matt. 7:7 "Keep asking, and it will be given to you. Keep searching, and you will find. Keep knocking, and the door will be opened to you.

Matt. 7:8 For everyone who asks receives, and the one who searches finds, and to the one who knocks, the door will be opened.

Jesus uses this same approach. If your son asks you for bread, will the father give him a stone? If you, being evil, know how to give good gifts, how much more will your Heavenly Father give good gifts to those who ask Him?

Matt. 7:9–11 What man among you, if his son asks him for bread, will give him a stone? Or if he asks for a fish, will give him a snake? If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask Him!

Vv. 9–10 are rhetorical questions; not something that really need to be answered. A father must provide for his children; but not rocks and snakes. The snakes in that area were poisonous, so a faithful father would not put his children in danger. When you petition to God the Father, and we are mandated to do so. You will not be mocked and you will receive an answer to your request based upon God's grace.

David says Psalm 37:5 I have been young and now I am old; but I have not seen the Lord's children begging bread.

1. A good father, even with a sin nature, knows how to give good gifts.
2. How much more does our heavenly father give when He is gracious.

Matt. 7:11 If you then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask Him!

Oida is a perfect tense used as a present tense and this is a 1st class condition. If you know this....

The gifts are the staples of life; this is needed for their logistics. This father who knows how to give good gifts that sustain and support his children, he is evil. Good gifts from an evil man. He is a man with a sin nature, as we all have. On Christmas we know how to give good gifts. And if we, with a sin nature, can figure out what gifts to give our children; then God can do far more from His grace. We all have the nature within us, and yet we still provide good gifts for our own children.

The apodosis for v. 11 being with posomallon which means *how much more*. This is a comparative word group in the Greek. We were given great gifts by our parents on Christmas; and you see the comparison here. What a perfect comparison. We all know the weaknesses of our parents; and we all remember when our parents did not function at their best. God is not like that. God knows how to give good gifts when we ask for them.

If we, with sin natures, know how to give good gifts, then how much more can the Heavenly Father give to us, as He is perfect. The disciples are facing all sorts of problems and they are trying to gain knowledge of Jesus; and they are getting nothing but resistance from the

pharisees and others. And Jesus tells them to ask, seek and knock. There is no difference today.

Summary of First Christmas Message

1. Man gives to his son based upon who and what he is.
2. Man is imperfect. But he is still able to give graciously and thoughtfully.
3. God gives based upon Who and What He is. He gives from His essence and perfect character. That is the basis upon what he receives.
4. God is perfect, His character is perfect; and He always gives what is completely needed perfectly. We will get a response.
5. It is reassuring to know that, as an earthly father provides for His children, so God will provide for His children. Parents can be perverse; they can be angry, ungracious; whatever mental attitude sins you can think of, can be provided for. God the Father provides, no matter what.
6. God the Father always provides what which is good and perfect for our support. It is what is necessary and what is best for us; guaranteed, every time that we pray. Lifetime warranty on this guarantee.
7. Even when we do not deserve an answer or a gift, we still ask for it. However, we must be in fellowship to be heard. The answer that is received by us will be the plan and will of God. It will be God's plan; not according to ours. The good gift is given inside of His plan.

Lesson #0370

Matt. 6: Life of Christ

12/16/2012 2Sunday

We will study probably the most well-known verse of the gospels and the Sermon on the Mount. Time when people begin to think about doing good during this time period. Some think that this is the gospel or how to be saved, but that is not the case.

Matt. 7:12 Therefore, whatever you want others to do for you, do also the same for them--this is the Law and the Prophets.

This golden rule lays out a standard of righteousness that we cannot maintain. This attitude cannot be maintained. This is a standard of law and it is very similar to the Ten Commandments. These things are not attainable by man who has a sin nature. When we are on, we are able to obey a few commandments and even the golden rule; but when we are off, that is not the case.

“Well, I did that yesterday; I was magnanimous.” But this verse shows us just how far we fall from God's standards. Even the most righteous person that you have ever met still falls short from this standard. If this was salvation, then salvation would be by works and unattainable. Salvation is never by works; that is outside of God's plan. This verse is not in the context of salvation. This is a sermon to believers. Salvation is only by grace; we cannot earn it or deserve it.

However, the religious types cling to this verse and they base their religious thinking upon this verse. But that is religion. This has become a religious creed and even a secular creed. As a code of ethics of an unbeliever; as a code of ethics, this is strong. Even secular types recognize its importance.

A politician comes on like he will treat you just like a member of his own family. Is that why Congress exempts itself from all of the laws it passes? That is deception; it is not ethical or righteous. If Congress believed in this, then they would follow the laws they passed. They are exempted from Obamacare.

This is the attitude for relief efforts; and this is admirable for ethics and morality.

Everyone feels the need to repeat this verse. They want this verse obeyed by others to themselves. This involves great hypocrisy. An incredibly self-centered attitude. Some imagine that they keep the golden rule; and they are modern-day pharisees. Pharisees followed this standard (in their own minds). However, they cannot even remotely follow this rule.

This rule cannot be consistently practiced by natural man in this world. We consistently fall short of this rule. This is a rule that all men fall short of. Man's fallen nature is naturally self-centered. "I me I" comes first.

The attitude is not there; the attitude always comes before the action. The believer through grace orientation through humility and virtue love can develop to the highest extent a selfless gracious attitude. Only believers filled with the Spirit can fulfill the golden rule. The sin nature is still egocentric. Believers cannot always keep this rule. So many people think in egocentric terms. However, that is not the golden rule. The only way that anyone can follow this is to grow to spiritual maturity. In many cases, people use this text, believers and unbelievers alike, although they do not really understand it. And they cannot develop the true humility to follow this law of life for believers. This becomes nothing more than a Sunday facade to be shown off (like Christmas day).

The real meaning as spoken by Christ to the disciples is something entirely different than most people can imagine.

What Is That?

1. The golden rule presents a picture, a portrait of the character of the Lord Jesus Christ. He is speaking of Himself. He is the flawless expression of this principle, just as He is the flawless expression of the Mosaic Law. Those in His presence saw the epitome of the golden rule.
2. Therefore, the golden rule represents how the Christian should think with the mind of Christ. This is how He thought. So, as believers growing, this is how we should think.

3. So this verse is the epitome of the renovated thinking of the believer. If our thinking is renovated, then we have learned to think in this way. Grace orientation and virtue love. Only the renovated mind of the believer can think in this way.
4. That is what the golden rule is all about. The thinking related to self and others. How you treat others. Grace orientation and virtue love emphasizes how you treat others in grace orientation and virtue love. So many people look at the golden rule and it is completely one-sided.
5. Before the principle can be applied and practiced consistently by a believers to whom it is addressed, not an unbeliever, it requires our change of thinking. No one can think like this automatically. No one thinks in this way consistently without renovated thinking. Renovated thinking belongs in the minds of the mature believer.

The prayers spoken of, this is the concept of what Jesus is speaking. Treat others in the way that you want to be treated.

Luke 6:31 **Just as you want others to do for you, do the same for them.** Is the way this is expressed in Luke.

This is the way that Jesus thought. He did not think first about Himself. The greatest demonstration of the golden rule; and people did Jesus the worst possible circumstances; and yet He treated others in absolute grace.

Can you do this? Someone sues you; treats you in a perverse way; how do you react? Do you apply the golden rule here?

Jesus gives an amazing summary of Christian character of the result of the inculcation of Bible doctrine and this is a critical verse for us; it is a picture of the effects of Bible doctrine on our souls. There is a necessity for impersonal love. It is critical to the Christian way of life. You will not always be treated in the way that you want to be treated. Impersonal love toward them is how we treat others. There is no other way by which we may understand this rule. This is the way that the grace oriented person thinks and the virtue love behind his actions.

Virtue love covered in great detail in 1Corinthians. God loved us impersonally going to the cross; and He loves us personally as believers. He gives every good gift; unequivocally loves us. When we begin to learn about Him. As we grow in reciprocal love, virtue love is developed in us. We must reciprocate that love. As we understand God's love and begin to reciprocate it, our own thinking begins to develop in the area of love. Toward those with whom you are intimate. It is much easier to act on personal love.

The motto of some is, "I will do it to you before you do it to me. Virtue love is the epitome of the golden rule. They are almost interchangeable. Virtue love is in our souls and the golden rule is how it is demonstrated. This reveals the thinking and actions of a believer who is apply virtue love to others. No other way can this rule be accomplished. You treat them as you want to be treated; grace orientation. They do not deserve anything if they

treat you badly. This is the season of grace and the season of giving good gifts and wanting good gifts in return. Egocentricity when you expect to be treated in a specific way.

With the renovated thinking of virtue love, developed in your soul, then you recognize how you should live and how you should function in relation to others. Everyone including the jerks at work and all those people on television and everyone that rubs you the wrong way or makes you downright mad.

As you open your presents and you get what you did not want and what you did not ask for, and you have a place in your closet where you can toss it and not see any more.

Matt. 7:12 Therefore, whatever you want others to do for you, do also the same for them--this is the Law and the Prophets.

Lesson #0371 Matt. 7:12 Luke 6:31 Life of Christ 12/19/2012 Wed

Matt. 7:12 Therefore, whatever you want others to do for you, do also the same for them--this is the Law and the Prophets.

Luke 6:31 And as you wish that others would do to you, do so to them.

This rule cannot be followed by one who is self-absorbed and self-centered. The Christmas cheer and all the way this is applied, until people get into traffic. Good intentions do not result in good actions. That is just the sin nature.

Sometimes we simply treat others in such a way to hope to be treated in the same way back. You want to be treated in deference. You just know you are superior to them. The greatest insults and the greatest injuries are the ones done to me personally. We have all been the recipients of bat treatment when we wanted to be treated in a different way.

The summary of most people's outlook is, me-first, everybody else second. Sometimes this rule is fulfilled momentarily. When under fire, it is a selfless act. These are rare acts, of there would be millions of medal of honor recipients. This is not the norm for human relationships and it does not happen among people like the pharisees.

We all want to be treated by the golden rule, but who can subordinate their interest to others? Jesus did what He did so that we could escape the slavery of sin.

Heb. 12:2 He endured the cross, despising the shame. All that Jesus did demonstrated the golden rule; He treated us in grace when we deserve none of it. Christ thought in terms of the golden rule, constantly and always.

The golden rule is expressed to the greatest extent possibly by the believer who is growing to spiritual maturity. That is where the golden rule shines. It is an incredible experience when the growing believer acts and speaks according to the golden rule. When you are the recipient to grace orientation and virtue love, the expression of the golden rule, it is a natural

thing to return that grace orientation. It becomes reciprocal. God's love is made known to us, so we reciprocate that love. It is a wonderful way for us to see. When you treat others in the way that you want to be treated, it is much more likely that you will be treated in the way that you want to be treated. But this requires growing to spiritual maturity. We must begin to execute the spiritual life. Only as maturing believers can we apply virtue love and grace orientation.

The Function of the Golden Rule

1. Living the golden rule demonstrates grace oriented thinking and virtue love in the believer as applied to others. It is a simple formula. We take in doctrine. We begin to take in doctrine and we become grace oriented. This is something that the rest of the world cannot do. We develop virtue love.
2. The golden rule is motivated by the renovation of our thinking. In other words, becoming grace oriented believers with virtue love in our souls. That is the golden rule.
3. It is the demonstration of the spiritual life in relation to other people.

This is just another way to evaluate yourself with regards to virtue love status. This summarizes the teaching of the Mosaic Law and the prophets. The pharisee do not see the essence of the law and the prophets. They have no clue as to grace orientation.

This is found in the Old Testament; it is what the law and the prophets demanded of the believer then. Second major commandment of the Law, Lev. 19:18b **You will love your neighbor as you love yourself.** That is the Old Testament version of the golden rule.

There is impersonal love which means you are treating people based on the merit of how they are treating you. It does not matter what they have done or how they are treating you.

There is personal love toward those who are your intimates. This is what husbands are mandated to do; and what wives are mandated to do. Respect and love; it must be reciprocated or the relationship falls apart. That is how critical this whole thing is.

All that we have previously studied is summarized by this one verse. It is all wrapped up in this one statement; demonstrated in our life and our soul. It is demonstrated through living the golden rule.

The rule is our guide, even in our imperfection and a measurement of our maturity in the spiritual life. It is encouraging to us if we understand it. We may think of others before we think of ourselves; and that is the golden rule. When you are able to apply impersonal love. The measure of your maturity; the major way the virtue love is demonstrated.

Do you apply it? Do you live it? The entire human race would be much better off if they could live by this maxim. Marital relationships could be enhanced; friendships would strengthen. If these principles were applied, even wars could be avoided. But people do not have the capacity to.

The hypocrisy of the government; “We are looking out for the people” and they are doing exactly the opposite.

The Maturing Believer and the Golden Rule

1. It is the believer who is advancing to maturity; one whose thinking has been renovated. You cannot fulfill this principle apart from renovated thinking.
2. It is the believer who is becoming grace oriented and living the doctrine of virtue love. It is firmly implanted in their soul.
3. The golden rule is the epitome of grace orientation and virtue love. It is the realm of the mature believer. The mature believer is the one who makes the greatest application of grace orientation and virtue love. As you grow, you begin to demonstrate these things more and more. As you grow, you stay in fellowship longer; you do not as easily fall into your old habits of the past.
4. Living the golden rule is the opposite of the self-centered life.
5. The golden rule applied demonstrates certain qualities in the believer; in us.
 - a. The inculcation of the mind of Christ. Jesus is the epitome of the golden rule.
 - b. Living the spiritual life is the mind of Christ.
 - c. The production of experiential righteousness by the believer who is maturing.
 - d. Living by this rule demonstrates true experiential righteousness as it applies to others. We live the spiritual life and we live it in many ways. It must also extend to those with whom we associate. We interact with other people constantly. This is our life in relation to others.

God’s righteousness is imputed to us at salvation. It is just given to us. That meets the standard of God. Then there is the experiential righteousness. The progressive growth of the spiritual life. The believer can consistently apply this principle to his life.

Our Motivation for Performing the Golden Rule

1. Do unto others as Christ as done for us. That is our motivation to treat others with virtue love. This encompasses the outward manifestation of virtue love toward others.
2. What is that? He has always treated us in grace and unfailing love. So we are motivated to do the same thing as we mature. This is the mind of Christ.
3. One manifestation of that motivation is to forgive as Christ forgave. That is an expression of impersonal love. People do things to us that are appalling; they are mean; they are rotten. Just like we want to others to forgive us for our gaffs and anger and . Col. 3:13 **bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive.** There is no qualification here; that jerk who is suing you or the one who is the biggest pain in your life. Whoever has a complaint against anyone. The better you know someone the better you can complain about them.
4. A believer does not treat others based on their merit, but on the basis of his own character developed through divine viewpoint thinking.

5. The golden rule is accomplished by those who develop the mind of Christ as their criteria for life. That is what we must develop; this is the way we think; it is not something that we do occasionally. You cannot do this unless you can think this way; your thinking has to be consistent.
6. The golden rule cannot be done or lived apart from the filling of the Holy Spirit. The power to grow and the power to change your thinking is the power of the Holy Spirit. The golden rule cannot be lived without it.

“The more we learn from You, the more we can live according to these pronouncements.

Matt. 7:12 **Therefore, whatever you want others to do for you, do also the same for them--this is the Law and the Prophets.**

When you are living the golden rule you are living the Christian life. Your biggest headache in life is often other people and here is the solution.

Now Jesus goes into the not-so-gracious legalism. Matt. 7:13–14 comes next.

Lesson #0372

Matt. 6: Life of Christ

12/20/2012 Thurs

Bobby promises us that we will be here on Saturday. The earth will be destroyed by the Lord at the end of the Millennium. Until then, no meteors and comets or environmental disasters will destroy the earth.

We have just seen what grace orientation looks like in practice. That is the golden rule, which is grace orientation and virtue love in action. However, we have the opposite in legalism.

Matt. 7:13–14 **"Enter through the narrow gate. For the gate is wide and the road is broad that leads to destruction, and there are many who go through it. How narrow is the gate and difficult the road that leads to life, and few find it.**

Enter by the narrow gate can mean almost anything when taken out of context. The pharisees do unto others however they want to do, not according to the golden rule.

The way of access to the Kingdom of God. In the dispensation of the Hypostatic Union. This is when our Lord is here among us. In this dispensation, Jesus offers the kingdom to Israel. John the Baptizer announced Jesus as the King, making this a legitimate offer to Israel. The unique spiritual life of the Church Age. What is that narrow way? It is grace. The is the narrow way. There are two opposite ways to be accepted by God, into His family and into His Presence. The pharisees said law-keeping was needed. Our Lord said, “The king is here, I am here.” Jesus has come to provide salvation by grace. Those who accept Christ are provided with the righteousness of God. No matter how good you are, you can never attain the righteous standards of God. This is the narrow way; the way of grace. It is a narrow gate.

A narrow gate does not mean you have to squeeze through it with great difficulty. This is a gate that can be entered into in only one way. The broad way is religion; the method of the pharisees; works-righteousness to be acceptable to God. Jesus says that way leads to destruction. They are excluded from the Kingdom of God. There is no future in the eternal Kingdom of God. It is a life of legalism; rather than grace orientation.

When you hear that phrase, all pathways lead to God, that is the broad way. The entry is faith alone in Christ alone. It can only be in one way. The disciples and all men must hear our Lord's words. They must hear the gospel and accept Him as Savior for eternal life. A specific and dogmatic expression.

People who live in relativism hate dogmatism. People in relative truth find all sorts of things which are good and truthful, which may not have been good and truthful yesterday. Whatever truth you find to be good and right is the broad way.

Doctrine is dogma; it is the narrow way; the only way to live the Christian way of life. But Christians all over the world have so many other ways to approach God. The only way to God is what Jesus calls the narrow way; that is the only way to attain the righteousness that is acceptable to God.

No matter what you do, no matter how nice you are, none of this matters without grace. The only way to enter into God's kingdom is via His righteousness. The pharisee way is the broad way and it is the no-way.

Then the believer can live the Christian life. The golden rule cannot be executed by anyone unless these are believers who attain righteousness through faith in Christ.

"Few are those who find it."

The Narrow Way Versus the Broad Way

1. Men seek all sorts of ways to get to God. Religion exemplifies the broad gate.
2. Men seek all sorts of way to try to please God; to know God; and to gain a relationship with Him. They do this apart from His grace-based entry into His plan. How can you know God if you start with yourself? You must know what His Word says about this. People have a hard time understanding 3 things about God that relates to us. They think they understand God's love because they think it is like human love. But they always separate that love from justice and righteousness. They never get the full picture of how God deals with us. His Son gives us the opportunity to know God.
3. The broad gate is when men say, "There are many pathways to God." Islam, Buddhism, Shintoism, etc. are seen as some of the many pathways to God. In the end, it is what we do for God. Narrow is what God does for us.
4. In essence, all of those religions and in all of the cults and in all of the human philosophies are ways to reject Jesus Christ. Therefore, they are the broad way. Every one of them rejects Jesus as our only Savior.

5. These other religions all depend upon human good.
6. The broad way opens a number of doors, none of which are acceptable in the eyes of God.
7. The broad gate does not lead to redemption from human depravity or to eternal life. It leads to judgment.
8. None of these ways of the broad gate change the relative righteousness of man to admissible righteousness before God. That righteousness is God's righteousness in us.
9. Only God's grace is sufficient for changing man to a harmonious righteousness that God accepts, which is the narrow entrance into a relationship with Him.

So grace is the narrow path that people reject because it is just too easy. They want to feel as if they have earned God's favor and not the grace of God. Their preference is to earn whatever they get from God. This is how religion thinks. Their preference is to earn merit. That separates religion from Christianity.

This narrow gate is defined by, "I am the Way, the Truth and the Life; no man comes to the Father but through Me." We enter the Christian life only through the narrow gate; and we can only function in the Christian life through the grace system.

There is no Christian life unless we depend upon the grace of God and the assets that He has provided for us. The Christian life is also a narrow way. It becomes nothing more than a nice, do-good, merit-based way of life. Human good, the broad gate, is never acceptable as the Christian way of life. The Christian life must be characterized by grace.

Jesus pioneered the Christian life which is what we have been given in the Church Age.

The Broad Gate of Human Good

1. Human good is identified in the Bible in many ways. It is called dead works. Heb. 6:1 if it is human good, then the works are dead. Only divine good is good for God.
2. Human good will not save mankind. Titus 3:5
3. Human good is not ever acceptable to God. This causes a lot of problems for some people. "My 30 years of works means nothing to God?" Only divine good produced by a believer in fellowship has any merit with God.
4. Human good is judged; Eccles. 12:14 and for believers, there is judgement of human good before the Bama Seat of Christ. 1Cor. 3:12-16 what remains of the fire is divine good, gold, precious stones and silver.
5. Human good is the basis for the indictment and the condemnation of believers at the final judgment. Rev. 20:12-15 Being burned in eternity is a horrible thing to endure. This is not just a metaphor for separation from God.

"There is no hell; it is just something that Christians dreamed up to scare us." Jesus will say, "Depart from me, for the fire prepared for the devil and his angels." There were many

other judgments in Scripture; the example of the nephaliim. “The end of all flesh has come before Me,” said God. But Jesus allowed Noah and his family to live because he entered through the narrow gate.

Lev. 26:30–35 I will destroy your high places, and cut down your incense altars, and cast your dead bodies upon the bodies of your idols; and my soul will abhor you. I will lay your cities waste, and will bring your sanctuaries to desolation, and I will not take delight in the sweet fragrance of your offerings. I will bring the land into desolation; and your enemies that dwell therein will be astonished at it. I will scatter you among the nations, and I will draw out the sword after you: and your land will be a desolation, and your cities shall be a waste. Then the land will enjoy its sabbaths as long as it lies desolate and you are in your enemies' land. Even then the land will rest and enjoy its sabbaths. As long as it lies desolate it shall have rest, even the rest which it didn't have in your sabbaths, when you lived on it.

God did not even spare judgment on Israel when they forgot Him and His Word. My people are destroyed for lack of knowledge.

He did not spare His Own Son from judgement, but delivered Him up for us all. God judged His Own Son; how do you think we will be spared? Never think that God's justice and righteousness can be separated from His love.

God's love was expressed by sending His Son to provide our salvation. Those who reject that love of God which is in Christ will not be spared.

Matt. 7:13 "Enter through the narrow gate. For the gate is wide and the road is broad that leads to destruction, and there are many who go through it.

Matt. 7:14 How narrow is the gate and difficult the road that leads to life, and few find it.

Jesus takes up the subject of false teachers. Bobby will be on this one for awhile. How will we know false teachers? By their fruit. There were lots of false messiahs who showed up in Israel. However, the pharisees are representative of religion.

Lesson #0373

Matt. 6: Life of Christ

12/23/2012 1Sunday

We are going back to Matt. 1 for our message today.

Matt. 1:16 And Jacob fathered Joseph, the husband to be of Mary, of whom Jesus was born, who is called Christ.

This verse begins the first advent of our Lord. In context, this is the culmination of the genealogy of the Lord Jesus Christ. Matthew was a direct descendant of David, the great King of Israel. Through this royal line would come the Messiah.

Joseph was not Jesus' biological father. So, how could Jesus be a son of David? Jesus was legally an heir to David. As the legal heir, He was the first in line for the royal family. This also tells us that the Lord came into the world through Mary, and she was a direct blood descendant and she was descended through Nathan of David. There was the royal bloodline of Mary and the legal line from Joseph.

Matt. 1:16 **And Jacob fathered Joseph, the husband to be of Mary, of whom Jesus was born, who is called Christ.**

This royal son was born in an obscure village on the end of Jerusalem. There was nothing majestic about His birth. Such a thing should have been celebrated throughout the land, but there was a bright star in the heaven, and there was rejoicing by angels and shepherds. This was no obscure birth in some lowly stable. This was no humiliating scene of impoverished royalty. His birth was unique among all births in human history. It should never be regarded by Christians as anything less. It is not just a nice story for children nor is this some creed. We need a picture in our souls as to what this means. The miraculous birth of the Lord Jesus Christ is the fulfillment of Old Testament prophecy. To doubt its importance is to doubt the Word of God. It is the divine intruding upon history.

The denial of the virgin birth paves the way for humanism, pantheism and atheism. The mere appearance of a nativity scene in a public place sends atheists straight to court. It strikes fear into their souls. They handle the birth of Jesus through the courts.

The virgin birth does indict the bogus nature of all other religions. There is much more bound up in the virgin birth than appears on the surface.

800 years before our Lord's birth, Isaiah prophesied:

Isa 7:14 **So, the Lord Himself shall give you a sign. Behold, the virgin will conceive and shall bring forth a son, and they shall call His name Immanuel [which means, *God with us*].**

This was not the only thing that Isaiah said.

Isa 9:6 **For to us a Child is born, to us a Son is given; and the government shall be on His shoulder; and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.**

This is a prophecy of Jesus the Messiah. *God with us* is the uniquely-born Lord. The eternal government of Israel will rest on His shoulders.

The prophecy of this child Who rested in a manger, in a barnyard feeding trough. He is the God-man, destined to rule forever. The Davidic Covenant; and the Savior Whom all the world needs.

Matt. 1:21 **And she shall bear a son, and you shall call His name JESUS: for He shall save His people from their sins.**

Jesus appeared on the stage of history as an act of God alone. He did not come from conception as we know it. This is a miracle wrought by God. As strange as that seems, there is precedence for this type of action. This is not the first time the miraculous has accompanied a birth. The man and the woman were both created by God; with no mother or father.

And there was Isaac, conceived by Abraham and Sarah, but these were too old to produce children because of their age. It was God's ability, normal to Him, but miraculous to us, that brought Isaac into this world.

This miraculous birth is not impossible to conceive of. Why do men deny God the right to work miracles? To deny miracles is to deny God Himself. This denies all that God is and how far above us that He is.

The miracles of Jesus is way more than humanity; and to deny the virgin birth and the miracles is to deny Who He is. Yet even Christians deny this.

Could we even comprehend as to what it means for God to create the universe. There are many speculative theories on the beginning of the universe. But the miraculous does not stay within the bounds of natural law or by human theory. These miracles are the work of God Himself. The miraculous is only one aspect of His birth. There are other reasons why this humble birth of Jesus is so astounding to us.

This is a manifestation, an unveiling or a revelation. A use of unveiling is often used for statues or memorials; it takes a great deal of time to build the statue and there are speeches and pomp and circumstance and then the statue is unveiled. Such is the unveiling of our Messiah in that feeding trough.

The most incredible sight was not the glorification of God or the stars, but the manifestation of Jesus Christ in the flesh.

Heb. 1:2–3a **has in these last days spoken to us by His Son, whom He has appointed heir of all things, by whom also He made the worlds, who being the shining splendor of His glory, and the express image of His essence, and upholding all things by the word of His power, through Himself.**

This verse describes that baby in the manger; He is the Son of God; He has the glory and that essential nature of God, the Agent of Creation. Jesus Christ did not strip Himself of His deity; but He was fully human. He confined His Deity to a few pounds of flesh in that feeding trough. That newborn was God, God Incarnate, so that men could behold God laying in that manger. They saw a baby; they saw Him grow to manhood. They watched him all the way to the cross, and then to the resurrection.

Eternal Counselor, King of Kings, in that one tiny little child, so that we might have eternal life. He became poor so that we might become rich. Don't you think it is humbling and

poverty for God to lay in these few pounds of flesh in the feeding trough? He took upon this poverty so that we might live with Him.

His birth is as a mark. This central event is a mark because this is a mark of the faithfulness of God. It was predicted as far back as the fall of man. Christianity existed since man fell. The proto-evangel: Gen. 3:16; the Old Testament prophecies of the Messiah found over and over and over again. All of the Biblical prophecy predicts; and human history produces. God never goes back on His Word. Jesus Christ was the greatest picture of God's faithfulness that there ever was.

There is prophecy still to be fulfilled; His return at the rapture of the church, His destruction finally at the end of the Tribulation and then the destruction of the earth in the end of the Millennium.

That is not the only astounding thing that we can see. There is a tremendous mystery wrapped up in the birth of Christ. Jesus preexisted His Own birth. What man can be said to preexist His Own birth. We come into existence with our first breath.

John 8: **Truly, truly, I say to you, before Abraham, I am.**

The duplication of the verb, *I am I am* is *Y^ehowah*. He had no beginning and He had no end. That is a mystery that we will never fully understand. That baby was eternal God in the form of man; omnipresent while being localized in a few pounds of flesh. Everything about Him was contrary to the natural and the normal.

He lived a life beyond understanding. There was no room for improvement in Him; we have room for improvement all of His life. Sin never touched the Lord Jesus Christ. He was never corrupted by his flesh; and He never went to the soil at His death.

He rejected the philosophical thinking of His day; and He asserted over and over again that, salvation belongs to those who believe in Him.

The very death of our Lord was contrary to the normal. He was the complete master every moment on the cross. It was Jesus who dismissed His Own life at just the right time.

John 10:18 **no one has taken My life away from Me; I have laid it down of My Own initiative; I have the authority to lay it down and to pick it up again.**

We do not get to determine the time that we die. But Jesus did. His mission was completed. He was here at a certain time from His birth to His death.

Jesus came to die; and He was wrapped in grave clothes; that was His mission.

John 10:10 **the thief comes to steal and to destroy; I come that you might have life and more abundantly.**

Matt. 7:15

Jesus is named the Prince of Peace, but nearly always misunderstood. Jesus reconciled man to God on the cross. We now have peace with God; the enmity between us and God is now gone. But that is not the only meaning Prince of Peace. After He has destroyed all of the enemies of Israel, then He will reign over 1000 years of peace. He will be residing and presiding over it.

Now we move on to the magnificence of the absolute truth of Who Jesus was, to something which is astounding again the Bobby. Through all that Jesus is, the sign given to us; and through all of His life and ministry, the miracles He performed and the doctrines that He gave, He had tremendous opposition. He is in the flesh in front of all of these people.

Matt. 7:15 "Beware of false prophets who come to you in sheep's clothing but inwardly are ravaging [or, ravenous] wolves.

There was a group who were utterly opposed to our Lord. These are the ones who opposed Him then and would oppose Him in the future when He is on the throne of Israel.

In opposition to Christ and they appear to communicate the truth to the people of God. They are wolves come to devour the people. Who exemplified religion? The pharisees. These were the very people who faced our Lord on a daily basis, who followed Him and hounded Him, and eventually crucified Him. The Jews were not Christ killers and antisemitism has been prevalent in the Christian church for a long time. As believers, we want to preserve Israel; we want to preserve the nation of Israel; that is a part of the theology of the Bible. Yet, it has been distorted.

Jesus came to die. Who wanted to kill Jesus at His birth? The pharisees claimed to be God's representatives, they appointed themselves as teachers of the Law and the keepers of the Temple. But these were blind teachers who could not lead their people to truth. They could not find the light; they had no truth in their souls. They could not recognize Jesus, even though He was right in front of them.

Never be shocked by negative volition. Those who faced Him on a daily basis also rejected Him. The pharisees taught the wide way of religion. All they could do is preach against the grace of God in Christ.

Jesus is Who He claims to be or He was the greatest liar of all time. All religion could do is distort what truth is. Religion indicates that there is no truth. Religion is the pathway to God, how can we know God without religion? But religion is gaining the favor of God through works and effort.

They taught the letter of the Law, but they never taught the truth of the Law. You the way that you want people to treat you, so you treat them. The golden rule was the epitome of

grace. You treat others based on your character not upon their merit. Did God send His Son to this earth because we deserve it? The law and the prophets all point to God's grace. The golden rule versus the broad way. The pharisees did not teach the graciousness of their own law. Does every neighbor that you have deserve your love?

Religion always opposes grace. All religion opposes grace; regardless of what form it takes. When they taught the Law, they did not teach the true reality of their rituals. The Law represented God's righteousness. They understood that the Law was the epitome of righteousness. They thought that they could keep the law and satisfy the righteous requirements of the Law. That is works salvation. No man can keep the Law in its entirety. No man on his own can satisfy the righteous requirements of God. The Law showed every man his unrighteousness and his helplessness. Righteousness must come from outside of us. All of the ritual sacrifices prescribed by the Law man's lack of righteousness and man's inability to meet God's standards. Every lamb sacrificed represented Jesus Christ. This is also what the Law pointed to.

The pharisees taught that law-keeping was the only way into the kingdom. It was their religion that blinded them and their adherents. They deceived the Jews with their self righteous demands. They required human good as the path to righteousness before God.

Isaiah knew about these types. [Their righteous legalism was nothing more than filthy rags](#), is what Isaiah proclaimed. Human good is not the ticket into the kingdom.

There are many false teachers standing in pulpits today, and people are dropping money into pots of the salvation army, because they think that is their way to God. There is nothing wrong with charity, but it does not get you into the Kingdom of God.

When you hear false teaching from the pulpit, it is evil. Bob and many who understand the grace of God and to proclaim that gains enemies. Such a one will always gain enemies. This world does not understand grace at all.

The greatest falsehoods today don't come out of government, in order to deceive them of what will happen; but the greatest falsehood is the teaching of anti-grace.

The Animal Planet specials; and when a wolf pack makes a kill, they spread blood all over; and that is what they do to survive. And these ravenous wolves do the exact same thing from the pulpit.

Here we have Who Christ is and who His opposition was; and the pharisees were great intellectuals. Who opposing Jesus today? Those who are intellectuals; they see themselves as being the last word on everything; who see themselves as able to answer all of the important questions and they see the believer as a poor deluded soul who depends upon outmoded ideas from the past.

They appear to represent God, but they are, in truth, the enemy of God. They lead Israel down the broad highway of judgment, and there is Israel. There are the Jews intact. In

A.D. 33 they crucified Him, and the Romans came in the leveled Jerusalem. God will discipline the Jews when it is called for; that is not our job today.

Matt. 7:15 "Beware of false prophets who come to you in sheep's clothing but inwardly are ravaging [or, ravenous] wolves.

How can the believer determine the identify of these false prophets when they are so crafty in their message, when they can bend it and lie in such a convincing way? How can believers protect themselves from the wolves? Luke 7:16–

This brings fruit inspections to us. This is the question that is alive and well today in the churches of America. Are you a Christian? Was your Christian real or not? Well, it is all about whether you are doing what we think you should be doing. That is pure manipulation. We know that is wrong because that is pure legalism.

Lesson #0375

Matt. 6: Life of Christ

12/26/2012 Wed

In California

Matt. 7:16 You'll recognize them by their fruit. Are grapes gathered from thornbushes or figs from thistles?

Matt. 7:17 In the same way, every good tree produces good fruit, but a bad tree produces bad fruit.

Matt. 7:18 A good tree can't produce bad fruit; neither can a bad tree produce good fruit.

Matt. 7:19 Every tree that doesn't produce good fruit is cut down and thrown into the fire.

Matt. 7:20 So you'll recognize them by their fruit.

Lesson #0376

Matt. 6: Life of Christ

12/27/2012 Thurs

In California

Luke 6:43 "A good tree doesn't produce bad fruit; on the other hand, a bad tree doesn't produce good fruit.

Luke 6:44 For each tree is known by its own fruit. Figs aren't gathered from thornbushes, or grapes picked from a bramble bush.

Luke 6:45 A good man produces good out of the good storeroom of his heart. An evil man produces evil out of the evil storeroom, for his mouth speaks from the overflow of the heart.

Luke 6:43 "A good tree doesn't produce bad fruit; on the other hand, a bad tree doesn't produce good fruit.

Luke 6:44 For each tree is known by its own fruit. Figs aren't gathered from thornbushes, or grapes picked from a bramble bush.

Luke 6:45 A good man produces good out of the good storeroom of his heart. An evil man produces evil out of the evil storeroom, for his mouth speaks from the overflow of the heart.

Glorifying God is revealing aspects of His perfect essence to angels and to people. Glorifying Jesus Christ is revealing the 2nd Person of the Trinity as our Perfect Savior.

The concept of the arc of life, from youth through old age. Parallels to the spiritual birth.

Matt. 7:13 "Enter through the narrow gate. For the gate is wide and the road is broad that leads to destruction, and there are many who go through it.

Matt. 7:14 How narrow is the gate and difficult the road that leads to life, and few find it.

Matt. 7:15 "Beware of false prophets who come to you in sheep's clothing but inwardly are ravaging wolves.

Matt. 7:16 You'll recognize them by their fruit. Are grapes gathered from thornbushes or figs from thistles?

Matt. 7:17 In the same way, every good tree produces good fruit, but a bad tree produces bad fruit.

Matt. 7:18 A good tree can't produce bad fruit; neither can a bad tree produce good fruit.

Matt. 7:19 Every tree that doesn't produce good fruit is cut down and thrown into the fire.

Matt. 7:20 So you'll recognize them by their fruit.

Matt. 7:21 "Not everyone who says to Me, 'Lord, Lord!' will enter the kingdom of heaven, but only the one who does the will of My Father in heaven.

Matt. 7:22 On that day many will say to Me, 'Lord, Lord, didn't we prophesy in Your name, drive out demons in Your name, and do many miracles in Your name?'

Matt. 7:23 Then I will announce to them, 'I never knew you! Depart from Me, you lawbreakers!'

Matt. 7:24 "Therefore, everyone who hears these words of Mine and acts on them will be like a sensible man who built his house on the rock.

to become upset; angry mother bears. This implies that there was an attempt to protect their cubs. This is what mother bears do.

God had used wild animals to kill or deter young adherents to the worship of Baal. Elisha had preached how God took up Elijah; and these people were skeptical; they did not believe it. They doubted this.

2Peter 3:4 **where is the promise of His coming? For every since the fathers fells asleep, all continues just as it was from the beginning of creation.** Nothing supernatural is occurring today. Why should we think that God will do anything miraculous? How is that even believable?

Jesus died that man might have eternal life and an eternal future; which includes a promise that He will return. Jesus promised in John 14:3 And if I go and prepare a place for you, then I will come again to receive you again to myself as well. This can only happen because of the work of Christ on the cross.

This is mocked at a price; and that price is judgment.

Like Elijah, some believers will not taste death. Elijah's living translation to heaven is strikingly similar to Paul's description of the church being translated into heaven as well.

The bears are a type of those who laugh at a prophecy of a future judgement; of a judgment that will come in the end times.

Noah removed himself from the rest of the population. This was before the flood came and took them all away. **So shall the coming of the Son of Man be.** There will be catastrophic judgments along the lines of the flood in worldwide destruction.

Rev. 4:1–21:5 is all about the wrath and judgment against unbelievers. The meek and the mild Jesus will bring judgment. **In righteousness He judges and He wages war...He is clothed in a robe dipped in blood and He is called the Word of God.**

The Lord Jesus Christ is coming back for us. We will never suffer such judgments.

Salt usually makes water worse; but this was restorative. Only God can make men righteous and deliver Him from death. From judgment comes blessing. Only the work of the Lord Jesus Christ makes this possible.

This is the passage we have been studying.

2Ki 2:19 Then the men of the city said to Elisha, "Even though our lord can see that the city's location is good, the water is bad and the land unfruitful."

2Ki 2:20 He replied, "Bring me a new bowl and put salt in it." After they had brought him one,

2Ki 2:21 Elisha went out to the spring of water, threw salt in it, and said, "This is what the LORD says: 'I have healed this water. No longer will death or unfruitfulness result from it.'"

2Ki 2:22 Therefore, the water remains healthy to this very day according to the word that Elisha spoke.

2Ki 2:23 From there Elisha went up to Bethel. As he was walking up the path, some small boys came out of the city and harassed him, chanting, "Go up, baldy! Go up, baldy!"

2Ki 2:24 He turned around, looked at them, and cursed them in the name of the LORD. Then two female bears came out of the woods and mauled 42 of the youths.

Our lives take many twists and turns; and it is either good or bad decisions on our part and good or bad timing. Bad decisions are out of God's plan or out of synch with His plan. You can make some good decisions, but at the wrong time. Your life's progression in the plan of God.

Some of the circumstances of our lives seem to be out of our control. We have no decision to make; it seems to be made for us. The direction for our lives may not be the way it is intended to go.

We seem to be caught in the time and the place of our circumstances. Our timing is off.

We may also have our own plans on our own time schedule. That is quite normal; but there are also other factors which figure into this, including reasonable decisions at the wrong time. You can never discount the element of timing in decision making.

It is New Year's Eve.

God's Timing

1. There is a right time to make a decision.
2. There is a time to wait; a time to be patient in the Christian life. It requires much patience.
3. There is wrong timing which means, wrong decisions. You get all twisted up with bad decisions and bad timing.
4. There is a right time to act and a right time to abstain from acting. Correct timing is one of the trickiest areas in life. People look back on their lives and say, "Why didn't I do that back then? Or, why didn't I wait?"

Marriage comes to mind when it comes to good or bad timing; or the decision to change jobs, or when to start a family. Then there are times when things just fall into place without any thought or any decision making on our part. Sometimes, it is just being at the right place at the right time.. Luck has nothing to do with it. It is always God's timing. The solution to uncontrollable circumstances.

Let's consider time in our life. We are all waiting for midnight; but there is a lot more to time than midnight.

The key to good timing is patience and wisdom. Sometimes we have to wait out circumstances with patience and endurance. It is not luck but the plan of God which is key. The believer always has the assurance that God's plan is perfect.

What seems insurmountable to you is easy for God. God knows what He is doing and He knows exactly when to do it. The real option is perseverance and the application of Bible doctrine.

How many of you can say, "My life turned out exactly as I planned it." If you are a believer, you can say, "My life has turned out exactly as it should." In the plan of God, in His timing, our life turns out exactly as it should.

God's Timing and Our Lives

1. Uncontrollable circumstances in our lives are often God's way of directing us. What seems like a twist to us is a straight line for God.
2. When we cannot alter situations, God can and He does.
3. In His plan, unmanageable circumstances lead to the place and the time of His choosing for our best interest. Bobby did not understand why things happened the way that they did. Some of his greatest disappointments turned out good. Our lives continue to move in His plan.
4. What becomes clear to us is the progression of God's perfect plan. Progression is always based upon timing. There is a timing in our lives. Bob loved this service. Every New Years is about time. Bobby traced Bob's life from one place to the next. God's plan was perfectly timed all the way even in the final 7 years.
5. As believers, we must rely on God's plan and especially on His timing for the unfolding of that plan. We get so impatient; we want it now.
6. There are so many factors that we have no knowledge of. But God knows where He wants to take us in His plan.
7. We must be aware of timing in God's plan. God's timing is perfect. Our part is simply to mature and wait for His plan to unfold. However, we are abstinent and we are impatient.

Abraham is a prototype for bad timing. The great man of God; what a beautiful example of bad timing. God promised Abraham at age 75 that he and Sarah would have a son. All they had to do was to be patient and wait upon God. A greater plan would come together at the right time. The years passed and nothing happened; and there were other complications. After a certain point, Sarah could not have children. Sarah was concerned: "We are getting too old." Even when it seems like it is too late.

Sarah finally decided to take matters into her own hands. She knew about the promise and decided that maybe God wanted her to make it all happen. Admittedly, that is a hard one. We are required to make decisions in life. We do not just sit on our thumbs. Decisions

outside of the plan of God as found in Bible doctrine is always wrong. If you have no doctrine, how can you know what is right and wrong? Too often we lose patience and we get God's plan mixed up with our plan. That is the case with Sarah under these circumstances. She ignored God's Word and she ignored His promises. Sarah was ignorant or she willfully ignored God's plan. So she did something obviously out of God's will; she offered her husband a surrogate to impregnate. Not a medical procedure that we are talking about here.

In God's timing, Sarah would be a mother for Abraham's child. But she began to emote. This is similar to Adam being led by Eve. Abraham liked Sarah's plan. Hagar must have really been hot. What guy would resist having sex with a beautiful gal when his wife says it is okay? A smart man. A man who stays within the confines of God's standards. With doctrine, it is not hard to understand what God's immediate plan is.

Abraham retired to his tent with Hagar. Sarah must have regretted this decision the second they went off to a tent.

When you remove yourself from God's Word and God's timing. There will be problems and discipline. Ishmael was a nightmare and the father of the Arab nations.

Gen. 17:1–2 ["I am God almighty; walk before Me and be blameless."](#) Get back with My plan and do what you are supposed to. ["And I will establish you..."](#)

God was so gracious and understanding to restate His promise. Sometimes, He does that with us. God does this in not-so-subtle ways to gain our attention.

Abraham waiting several decades for the fulfillment of God's promises.

We are an impatient bunch of people. We live in an age in instant gratification; instant self-indulgence. We are used to things happening in rapid succession, when and where we want it to happen. And we get frustrated when it happens outside of our own timetable.

The believer must stop watching his own clock. We need to cease thinking that we can push all the right buttons at the right time. You cannot control the plan of God for yourself. God's hands move; ours don't.

God does not direct us when to get out of bed in the morning. But He does open doors for us to make decisions to walk through.

A Summary So Far

1. One result of renovating our minds with doctrine is the patience to orient to God's timing. We become patient; we realize that God has a plan.
2. Patience is a fruit of the Spirit.
3. That maturity recognizes God's plan and His timing. Our execution of that plan requires patience in that plan.

4. Patience requires circumspection and prudence.
5. Patience is not precipitous it is not impetuous; it is not a rush to judgment or actions. Bobby can sometimes be impetuous. Think in the plan of God.
6. With patience and wisdom we will recognize open and closed doors and we will make life decisions. We are just waling along in life renovating our thinking; and a door opens or a door closes. The Christian life demands patience. It is one day at a time. We do not need to worry about what will occur way out there in time. We just need to live each day. God will take care of tomorrow. This places us in the plan of God and ready for Him to accomplish His purpose for us. That purpose is renewed daily.

Also the subject for the next two Bible classes.

The yearly prediction. 2013 will be a very grim year. Our economy is poised for a recession or a depression. Our national debt is spiraling out of control. The political class unable to act. And the people are more enslaved to government programs and welfare. And there is little knowledge of doctrine in the land. There is scoffing and rejection of Biblical Christianity everywhere you look.

But there is hope. Bobby thinks of Abraham at the gates of Sodom. Sodom lived up to it infamous name. Abraham speaking with God humbly asked God to spare that city. "I will spare Sodom if there are 50 righteous men in the city." Abraham talked God down to 10 righteous men.

In this narrative; Abraham wants this city to survive. The Lord would spare the degenerate city if there were only 10 advancing believers in that city. That is all He required. How many believers today are growing spiritually and living in the United States today? How many does it take for the Lord to spare us. Gen. 18 it does not require not many. Bobby believes that we will be spared as a nation because there are mature believers in our land. Bobby believes that we will survive for a generation or two. But we may face great discipline.

Bobby is looking at those few. Just those in the room of Berachah might be enough. We will survive, but it depends upon us. So we cannot afford to neglect Bible doctrine or our spiritual growth even for a day. This is critical for all of us.

Lesson #0002

God's Timing

1/1/2013 Wed

Reese passed away.

God's timing is the divine sequencing of events in order to fulfill God's purpose for our lives. We must understand that we must be patient in God's plan and we must orient to His timing.

Introductory Points to God's Timing

1. We cannot execute the plan of God unless we acknowledge that God has a right time for everything; hence we will utilize faith rest. This means we can relax in the progress of our lives.
2. It is a matter of being in synch with God's plan.
3. Getting out of synch is a matter of being out of fellowship; out of the will of God. Being dissatisfied with present circumstances, whatever the might be.
4. Once a believer is out of synch, there is no calibration that can put it all back together for us. There is no way to have tranquility of soul without God's timing.
5. Human timing may be related to a lucky break, to happenstance; but God's timing is always connected to Bible doctrine. How many people depend upon luck or think what happens to them is coincidence.
6. There is no peace when you are out pushing your own agenda on your own schedule. You are constantly in turmoil, pushing, shoving.
7. You make decisions being mindful of the doors that God opens at just the right time. You are never too old for God to open a door. We may think the hourglass has about run out, but we are still alive.
8. Be flexible; directions change as we move along in life. In His timing, directions in life will change. As you grow toward maturity, you will be aware that God has a series of moments that move you forward in His plan. It is not a broad stroke, but a minute-by-minute, day-by-day.

So how does God open and close doors?

God's Opening and Closing of Doors

1. God presents a circumstance before us or an event that requires a thought process and a decision.
2. We must think and act from the objectivity of Bible doctrine and from the strength of our spiritual life. That is when we make good decisions.
3. In that moment of time when you make a decision, which fork in the road to take. When you come to a fork in the road, take it. God has designated one for us. And we will know. We will see the open door with doctrine in our soul.
4. With doctrine being applied, you have confidence that, once you make a decision, it is God's right time for the continuance of His plan for our life.
5. If not, if you make a mistake, if you don't quite catch it, God will redirect us by opening another door and closing one behind you. You will be redirected. We have all made wrong, bad decisions. He redirects us constantly.
6. Either way, with a good or bad decision, in His time, we will turn a page in our life and then we keep moving. It may not be a direction that we do not want to go. His plan continues with directions in life based upon His timing. We may meet our husband or wife at just the right time for both of us, and we will make a good decision. We may have a job offer and make a decision at the right time; or we may face some adversity which jolts us into synchronization with His watch instead of ours.

Timing is everything in God's plan. There is a way that God directs history and how He does it personally. We will get a general look.

Ecclesiastes 3:1–8 is the passage that we will be studying.

Eccles. 3:1 **There is an occasion for everything, and a time for every activity under heaven:**

Ecclesiastes 3:1

- 1.
2. God's hand is in every event. He controls the progress of this world.
3. Things happen in His timing which further His plan. But God does not determine our decisions; we make those. Until the day that we die, the entire unfolding of God's plan for us. Our national environment. If you are wrapped up in politics to the exclusion of trusting the Lord, there will be a time for your discipline.

This is called wisdom literature.

Every day is a gracious gift from God. We should have respect for every day that we receive, and there are only so many days. There aren't that many. We do not know when we are going to check out.

God's plan is progressing every day.

How Do We Regard Each Day?

1. Every day is a progression of God's good time for a specific purpose in His plan for us. Every single day. There are no holidays in this plan.
2. We possess time in order to glorify God and to live the spiritual life that He has designed for us. That is why we get every day. Each day is one step in that process.
3. Eph. 5:16 **redeem the time for His purposes.** God has a plan for our lives.
4. Time apart from His plan is wasted time. There is some downtime; we get to vacation and we can relax. There is a time for every event under heaven.

Eccles. 3:1 **There is an occasion for everything, and a time for every activity under heaven:**

Eccles. 3:2 **a time to give birth and a time to die; a time to plant and a time to uproot;**

Within a framework of His timing, there are categories of activities and life choices, and each category is antithetical to the other. God has ordained when anyone will be born and when one will die. Every day is one that He has provided. We have a right time to be born; that is His plan. That is His business. He imputes that soul-life to us.

People often complain about the timing and circumstances to which we are born. They don't like their station in life or their parents and they blame their early life for their later life. They blame others for their own bad decisions. If you have any complains about the circumstances of your birth, then your understanding of God's plan is minimal. If you look back and resent early environment or parents or whatever, then you are out-of-synch with God's plan. Our birth is an event under heaven. It is our opening gambit and we have come onto the scene at just exactly the right time. Our early experiences form us and form our early thinking. At the same time, God will use those experiences to form us for His future purposes. They may be bad or terrible circumstances, but believing in Christ and growing in maturity will always change cursing into blessing. Renovated thinking cleanses the past. However, there is a question to answer.

How Could Terrible Early Circumstances Be Advantageous to Anyone?

1. When you are positive toward doctrine, you will latch onto it more fiercely, recognizing its importance.
2. Likewise, based on your experience, you can serve Him in that arena.
3. Whatever your background, God can use us and use it for His purposes.

Our time to die is just at the right time. Not one minute before and not one minute after. We always seem to get concerned about death and when and how we are going to die. We could die in a sudden catastrophe, in an automobile accident, in bed at an old age. None of us know. This is why people are afraid of death. It is the fear of the unknown. People get morbid about it; the fear of the unknown. It is in God's hands and a part of His plan.

What about suicide. Christians do commit suicide. But suicide is just a sin and a sin that takes us out of God's plan early. We have destroyed God's plan for the rest of our lives. We are to live on God's timetable. We are to live in a way or a time that is God's plan. God is never wrong, but suicide is. We have no reason to end our life before His time. Without doctrine, you cannot understand divine viewpoint. You will get caught up in your circumstances.

We know that God is not going to take us sooner or later than His plan. So why worry about it. So you can come to death with a relaxed mental attitude, anticipating the moment that God takes you home. You must put the time and the manner in His hands. Death is the beginning of eternal life for the believer. Time is no longer an issue. There will be no increments of time? Until then, life is lived for Christ and what follows is eternal life.

We are given Bible doctrine and eternal life. Might as well enjoy time while we are here.

Hebrew poetry has lines, and there is a parallelism; but there is no rhyming or iambic pentameter. But there is parallelism. The first line is parallel to the second. They can be synonymous, or opposites, or one builds on the other. Poetry is even easier to understand, and this is why God uses it.

A time to plant matches with a time to give birth; a time to uproot is synonymous with a time to die. In time, a plant is uprooted with the intention of there being another plant put in its place.

When we leave this earth, we leave it for the next generation to take over.

There is a time to start earning a living; there is a time to pursue an occupation. All the events of our life.

God said to Adam, "By the sweat of your face, you will eat bread." We never retire from God's plan. People work with the view toward retirement. Why look forward all of your life to retirement? You do not watch the sunset and go fishing for the rest of your life. We are commanded to work and earn our own living. God's plan is not for us to live by means of the government. We do not live on a welfare check. In God's timing and in God's way, He will open doors to His way. We will have a job, a vocation or a business. It may not be exactly the job that you want, but you will have one.

A time for the believer to relate his occupation, his job, to his full-time Christian service. This is an opportunity for us to fulfill our Christian service. We do not check it at the door.

Most of our life is spent at work. You cannot put your spiritual life on hold. It is a crucial time to serve the Lord where we spend most of our lives. During periods of time at work we are given opportunities to witness, to apply doctrine, to glorify God. This is where you so often come into contact with unbelievers. You have an obnoxious boss or an obnoxious co-worker.

Eccles. 3:2 a time to give birth and a time to die; a time to plant and a time to uproot;

Eccles. 3:3 a time to kill and a time to heal; a time to tear down and a time to build;

There is a time to kill and a time to heal. *To kill, to slay, to kill violently, killing in war.* This is part of the events of human history. You may kill in self-defense or as capital punishment. There is a time for it. Do not go out and protest against capital punishment; it is legitimate.

Sergeant York was a conscientious objector who eventually won the medal of honor. He finally got it (I guess this is a movie).

The scars of war must give way to a healing process. Many of our greatest medical advances have developed out of war. Many who would have died are restored by these techniques. For those who are injured and remain, God's plan has not ceased. You do not step out of God's plan if you lose a limb or all 4.

There is a different process also when returning from war. It takes time to adjust from being a soldier to being a civilian. Renovated thinking clears the past.

A time to tear down and a time to build up. These provide parameters for destruction and for restoration.

Tear down can be a natural disaster or it can be done intentionally. God allows a time for a destruction of a city or even to the people of a city. It can also mean to demolish a nation as well. However, that nation can become corrupt and degenerate. No longer is it a nation that adheres to divine establishment or to doctrine. Then it is time for divine demolishing.

Is it God's time to discipline our nation? We are in a status of degeneracy. Would this bring us back to greatness or to a new client nation in the world?

Bobby predicts that we have a few generations left.

Qal infinitive construct of banah, which is found in Genesis when God made the woman. The rebuilding means there is hope for our own nation.

Eccles. 3:3 [a time to kill and a time to heal; a time to tear down and a time to build;](#)

Eccles. 3:4 [a time to weep and a time to laugh; a time to mourn and a time to dance;](#)

There is a time to weep and a time to laugh; mourn; dance. There is a very specific type of weeping or mourning. This is to weep or mourn for those who have died. There is time given to us to grieve for those who have departed, for those whom we love. At some point you must pick up and carry on. There cannot be perpetual weeping. That is morbid and outside of the plan of God.

What breaks the cycle of grief? You replace the grief with the fragrance of memory for those you have lost. Everyone who loses a fellow believer has the assurance of what is coming.

Snap out of mourning and move on to the next allowance of time. We have only so many days on earth. Do not spend that time in sorrow.

There is a time to laugh and a time to dance. There is happiness and social life. The dance here is social dancing at a party and an expression of happiness in social life. King David was one of the great dancers and singers of all time. He sang just out of the sheer joy of being alive and being in God's plan. He was in tremendous adversity and yet he was out there dancing. This is an expression of joy of God's grace.

Some have social life to forget. It is a time of true joy. You can dance and laugh and have a great social life because it is a reflection of our relaxed mental attitude. It is living each day for the Lord in His timing and His plan.

Eccles. 3:4 [a time to weep and a time to laugh; a time to mourn and a time to dance;](#)

Eccles. 3:5 a time to throw stones and a time to gather stones; a time to embrace and a time to avoid embracing;

To cause to throw stones is a part of war and serving one's country. This can also refer to the execution of criminals. They would throw stones until the criminal was dead.

Gathering stones is the opposite of this; this is gathering stones in order to plow a field or to construct a wall or a home.

Our society is sex-obsessed and this is about sex.

A Time for Sex

1. Contrary to popular culture, conjugal acts have limitations. Pastor in a mega-church in San Antonio told his married members to have sex every day for 30 days.
2. Obsession with sex is destructive.
3. Any person whose entire life is wrapped up in sexuality is abnormal. The current cultural norm is wrong in this area.
4. Over-emphasizing sex means a loss of capacity for other things in life. This can be obsession with anything in life. It is a complete lack of capacity for other things.
5. When the person emphasizes the body, he has no basis for real friendships with the opposite sex. There is no time to get acquainted.
6. There is a time for sex; there is a time to express soul rapport and recreation inside the confines of marriage; and it is a wonderful part of life. But it must occur in its own time. Since God invented sex, there should be time allotted for it. There are a lot of people who are very legalistic about this subject.
7. The time to refrain from embracing means a time to give your soul an opportunity for other things that are also wonderful in life. When you obsess on something, you miss other things. This is true in almost any area in life. Sex is a good illustration.

Eccles. 3:5 a time to throw stones and a time to gather stones; a time to embrace and a time to avoid embracing;

Eccles. 3:6 a time to search and a time to count as lost; a time to keep and a time to throw away;

A time to search is being aggressive in pursuit of a normal objective, whether it is business or the military; to be aggressive, to achieve an objective. There is another side to this. There is a time to lose and this is the Piel infinitive construct and it means *to give up*. No one wants to give up when they want something bad enough, but sometimes we simply go after things that are simply wrong for us. A common problem. A time to give up as lost those things or people for the sake of living in peace and not have a tortured soul.

There is also a time to keep and guard; the things you have accumulated in life, to hold onto them. There is also a time to divest yourself of these things. This pushes the scale of values out of balance. These things can hinder your spiritual growth, so that has to be

taken consideration. There is also a time to divest; a time to let go. This is based upon your wise evaluation and application to your circumstances. You cannot know God's timing unless you can wisely evaluate your circumstances. You can keep your priority on doctrine. There is room for both. As long as it does not supercede your spiritual growth.

Eccles. 3:6 a time to search and a time to count as lost; a time to keep and a time to throw away;

Eccles. 3:7 a time to tear and a time to sew; a time to be silent and a time to speak;

This is one of the great practical principles of life. Most people think about tearing something apart and also sewing it back together. Think of it as friendships in life or relationships in life.

Applying this Verse to Friendships

1. It is inevitable for a believer who is growing spiritually that some relationships in life must be terminated.
2. You will have to forget about some friends; those you have great rapport with in some areas.
3. You see when these people become a distraction to your spiritual life, you can no longer afford to associate with them. It simply means do not intimately associate with them. Some will wield influence over you; particularly true of romantic relationships.
4. Many believers spiritual advance has been halted dead in its tracks by the bad influence of conflicting values. Human viewpoint. Is insidious. It is such a normal way of thinking in this world that it is easy to lose sight. So there is a time to tear apart.

There is also time to mend; there is a wrong time to cut off people; and some people might be a good influence just when you are losing sight of something. You are getting stubborn and your immaturity takes over. It is just not what you want to hear. They did not capitulate to your desire. You have now reacted. Because of that. Instead of mending, instead of sewing together, you get to miss a great source of wisdom. Great advice can come from those who know you and can offer you great doctrinal advice.

So often, children, whether 40 or 15 resent good advice from parents. That is a time when you must put it together. Who knows you best in life and knows your weaknesses better than anyone else. Your parents have watched you from the moment they took you home. They know you. If they have some doctrine, do not resent their advice.

Parents, be sure that you don't put yourself over your adult children. Once you react to that, you cut people off.

Some people are hypersensitive do not want to hear criticism. Sometimes you have to walk very lightly in your advice. It takes humility on your part to receive advice. It takes humility to admit that maybe you have been wrong.

If you want to just manipulate others, that is not mending. You do not seek to control and to manipulate. Great relationships are lost just in that way. That is where you must be very careful. It is so easy to tear apart. You must be wise and you must be mature and sensitive in certain areas; but you must also be firm when necessary. That takes wisdom.

A time to be silent and a time to speak. You must listen to what others say; some just like to talk. A friend of Bobby's a professional athlete, and they ask his opinion and suddenly give him their opinion. If you talk all of the time, clearly the Bible says, there will be foolishness in your words. Prov. 17:28 even a fool can be thought wise when he keeps his mouth closed.

Why Is Being Quiet Good?

1. You cannot learn while you are talking. It is always time to learn.
2. Job 33:33 **keep silent and I will teach you wisdom.**
3. When you listen, you learn in the realm of doctrine and you learn in the realm of human associations.
4. Find out what other people think; learn about other people. Do this so that you don't see things in people that don't exist; qualities that they do not have. Like integrity. If you don't listen and watch, how can you tell if a person has integrity or not. Many a person has been lost because they never bothered to listen before.
5. When you listen, you can deal wisely in association with people.
6. You can discern who to stay away from. Who is wise and who is foolish. That is a must if you are going to associate with people.
7. When you speak, you must do so with wisdom.

There are a lot of good talkers and those who can babble on and on; but only those who can concentrate on what they are saying.

Eccles. 3:7 **a time to tear and a time to sew; a time to be silent and a time to speak;**

Those are the general issues of timing in life.

Eccles. 3:8 **a time to love and a time to hate; a time for war and a time for peace.**

Guess we are not covering v. 8?

Now we want to go to the specific timing in the life of the believer. Bad timing is inextricably linked to narcissism and self-centeredness. They are out of synch with the plan of God because they are thinking only of their own plan. He has his own place because it is in his own mind, and he thinks that it is better than God's plan.

Good timing in the Christian life is simply an issue of doing the will of God instead of doing our own will. Humility, teachability, the believer develops the patience to wait in the progress of his life. The plan of God is a progression throughout your life.

One of the great issues in the progress in life; getting ahead in life. A promotion to a higher station in life, getting a higher rank in the military, or wherever. There is nothing wrong with any of those ambitions, except when it can become a battle better arrogance and impatience. The arrogance of self-promotion based on one's own timing. Self-indulgence; a bigger salary a bigger home great prestige, all for the purpose of furthering your own plan to the exclusion of God's plan. Whose plan are you pushing? Whose will are you following? It boils down to self promotion versus divine promotion.

You can work; you can become competent; you can gain promotion in that way. But the timing aspect of God's plan is to let God promote you at the right time of His choosing. Let's say you have worked your tail off and you are the best in the office, and someone else is promoted over you. The plan of God marches on and we are in it. What God wants will come to fruition. For the believer, if God does not promote you then you are not promoted.

If it is your plan, then it is self-serving; not Christian service and not divine good.

What is the right time for promotion? This must further God's plan. God has a plan for our life and the progression of that plan has to do with His timing and we are a cog of a much greater plan than we realize. His timing comes together for the greater picture of His plan.

We wait for the plan of God to unfold, including promotion. We wait for the plan of God; God decides that. No one illustrates the principle of God's timing and destiny any more than one particular man in the Old Testament. His name is Joseph, the grandson of Abraham. God's timing sometimes includes disaster. We may not like that. There must be patience and wisdom applied in order to watch God's plan work.

So much of God's plan appears to be a disaster. This is the era of the patriarchs and Joseph's life preserved them and preserved all of Israel.

Jacob promotes his youngest son Joseph, and his father put a coat of many colors on him. That was to let his brothers know that he was in charge. But he was too young and not ready. This was a huge promotion but that is not what God's plan was all about.

Joseph experienced an enforced separation from his father. It was God's will for him to be separated from his father. He needed to be moved along in God's timing.

His brothers hated him and were ready to kill him. They wanted to figure out how to kill him. Judah said they should not kill him. "Let's sell him and we will get the money for it." This was a disaster for Joseph. Joseph's greatness was going to be based on Bible doctrine in the circumstances of his slavery. As a slave, he was subject completely to God's timing.

In all of this, Joseph had to learn patience in God's plan for him. So, how did this work for him? We are going to see the progression of Joseph's life. His brothers sell him to some Ishmaelites and then they sold him to the Midianites. The Midianites left for Egypt and Joseph would never see his homeland ever again. But this was not a disaster as it would

appear in human terms. This was also not happenstance. There are no accidents and no luck in God's plan. Joseph would never guess that this would be in Egypt.

In Egypt the Midianites sold him again to Potipher, an important man to pharaoh. It seems like another disaster. But it is just one more well-timed event. These were not pleasant, but it was God's plan and His timing.

He became the prime minister of Egypt, at just the right time. If Joseph not been in Egypt, Israel would not have survived. He became the instrument of saving his family. They wanted to kill him; they sold him into slavery; and he saved them.

Joseph had many changes of circumstance. But God never left him in a lurch.

Joseph even as a slave in the house of Potipher, he became Potipher's most trusted household servant. However, in Gen. 39, Potipher's wife decides to seduce him. Joseph refuses and she claims rape; and Potipher throws him into prison for something that he did not do. It was not God's time for his promotion. This all fit into the timing that God had for Joseph's life. This is a progression; lessons learned. However, he prospered even in prison.

Joseph had skills. The jailer liked Joseph so much that he had complete charge of all the prisoners and he ended up running the entire jail. Wherever he ended up, God showed him grace no matter the circumstances. He had to learn that God's plan sometimes involved patience and difficulties. We must always accept the difficulties in our life and learn from them.

Joseph, it is amazing. He has passed the people test of hatred, jealousy; the prosperity test, the temptation test; the injustice test; and each of these incidents was just one more step in God's training of Joseph for his future. Passing these tests is not the finish line. Every day, there is a new day and His plan for us progresses. Just passing those tests do not make Joseph complete. There still needs to be some training and some refining.

So, more injustice is on the way; and Joseph himself is the cause of this injustice. The world is filled with acts of injustice. People will hate you simply because you are a believer in Jesus Christ. They will repeat any lie about you and repeat anything that is derogatory about you.

What Joseph must Learn About God's Timing

1. You are not to defend yourself. Those who want to believe the worst of you, will do so, no matter how well you defend yourself.
2. You never become great in the Christian life by defending yourself.
3. Self-vindication is all about your timing and not God's.
4. Self-vindication is failure to faith rest; failure to be patient. Failure to wait on God's timing.

Only God's plan and timing is what we need to wait on. This is part of having a personal sense of destiny in God's plan.

Joseph is still in prison and he is growing impatient. He is now working on His plan and his timing. But he fails to wait on the Lord. He sees a chance to get out of prison. He meets a high nobleman, and that man has a dream, and Joseph interprets the dream. This is a correct interpretation, but Joseph asks the man a favor. "Remember me." Joseph puts his faith in this man. "Do me a kindness and get me out of this place." He put his trust in the memory of this man. God knows exactly where Joseph is and God did not forget at any point where Joseph is.

Better to take refuge in the Lord than to trust in man (or in presidents, Congressmen, Senators, etc.). When we put our trust in man, we have gotten away from God's timing. Joseph required two more years to understand God's timing. He had 80 more years because his training was finally over.

Summary

1. God's timing is best; it does not depend upon fickle man.
2. Favors from man are unstable and unreliable, no matter how powerful he is. Just ask John Boehner tonite.
3. God's timing depends upon God's power; not upon man's favors. In whom do you place your trust?
4. We must learn to wait on God's timing through the consistent application of doctrine and the humility of patience.
5. God does not use believers who depend upon man. Instead, they get discipline. God uses those who wait on Him.

Isa. 40:31 [they that wait upon the Lord shall renew their strength; they shall mount up the; they shall run and not be weary.](#) Our life will unfold in God's good time. It is a continuous progression of God's timing and grace timing.

Joseph lived with God's timing and his life counted big-time in the plan of God.

Lesson #0377

Matt. 7:16 Life of Christ

1/1/2013 1Sunday

It seems to be appropriate that we address something occurring in churches today. The subject is complex and it involves the sorting out of many theologies. Satan always attacks in very basic areas of Christianity in order to throw believers off track.

Could this be covenant theology?

Matt. 7:16 [You'll recognize them by their fruit. Are grapes gathered from thornbushes or figs from thistles?](#)

Believers growing in grace will, in fact, be led astray by the doctrine of false teachers.

This particular verse, this understanding of fruit, is one of the more divisive and debated of verses today among evangelical churches. This passage differentiates between two different viewpoints of salvation by faith. What makes a person a believer in Christ.

What Are the Differences and the Questions?

1. Both groups are believers. But, where is it that these two groups differ? They differ as to what fruit actual refers to. It is the production. They differ on the impetus of faith; where does this faith come from?
2. One group believes that faith is guaranteed if they are elected in eternity past for salvation. They will express faith at some point, because God so appointed them. Or the other side believes that faith is a choice.
3. Is fruit the outer manifestation of the Christian life or the result of the Christian life?
4. Does faith in Christ guarantee that all believers will become experientially righteous? Is it possible for one to be a believer and to produce no fruit in his Christian life. That is where this entire controversy boils down to.
5. Does the production of good deeds determine whether or not the person is saved? If that is true, then there is a possibility of a person who professes to be a believer in Christ, whose faith is false. His faith is a sham.

Bobby saw in a blog article, which was quoted in a magazine. 16August of 2012 Matthew Weymeyer. There is no third category of individuals who have been saved who continue in the same carnality that they were when unbelievers. A person may have the free gift of eternal life, and then he will not fail. He says there is no such thing as continuous carnality or reversionism in the life of a believer.

Another pastor who Bobby must name, John MacArthur, who is a big proponent of Lordship salvation. "I have never taught that some pre-salvation works are necessary to or a part of salvation." And that is true. But he adds, "But I do believe without apology that real salvation cannot and will not fail to produce works of righteousness in the life of a true believer." You don't have to have works to be saved, but you must have works to prove that you are saved. "There are no saving works in the saving act, but God's work of salvation includes a change of intent; a change of will; a change of desire and attitude that inevitably produces the fruit of the spirit. Saving faith will produce a transformation of thinking and works...you are not born again unless you can prove it by your works." They front-load salvation and then back-load the works which are required. Do you see how subtle that is and yet how damaging it is? That idea is called lordship salvation commonly known as faith+. The good works prove that your salvation is real.

True salvation means regeneration will be accompanied with good works.

On the free grace side is much simpler, and that is the position of Berachah Church. John 3:16 faith alone in Christ alone results in eternal life. Regardless of what happens for the rest of that person's life, they are saved. That is grace without accompanying works.

A syllogism of those two viewpoints to clarify the difference. Bobby is paraphrasing by Bob Wilkin from *Grace in Focus*. He is one of the foremost proponents of the grace salvation.

The major premise is, transformation (including fruit production) is guaranteed to all who truly believe in Christ. The minor premise, there is found no clear proof in a believer of a truly transformed life. A person without works means that person does not have the faith; no regeneration took place.

The other side of the coin; the free grace syllogism. All who believe in Christ have eternal life. Nothing else. Faith alone in Christ alone. Minor premise is, I have believed in Jesus Christ alone. Therefore, we will always possess eternal life, whether or not we produce the fruit that is expected.

If someone is convinced of lordship salvation, that fruits are guaranteed, then that believer will believe his eternal assurance of salvation is dependent upon his works. That is really a form of works-salvation. "Am I fruity enough?"

if you believe in Christ, but believe in lordship salvation, then you can only quell your concerns by producing good fruit. You will not consider Bible doctrine the #1 priority in your life and growing spiritually.

Actual growth depends upon a believer's interest in Bible doctrine. Then he will produce the fruits fitting of salvation. Without Bible doctrine, the believer will not grow or produce fruit. Non-production of this fruit does not mean that a person's faith was false.

Our volition might go hot and cold. Saving faith makes spiritual growth possible, but not inevitable. When you believe in Christ, then fruit production is possible, but not guaranteed.

The false doctrine of the perseverance of the saints. After the moment of faith in Christ, they will live lives acceptable to the fruit inspectors. Those who teach lordship salvation are ravenous wolves destroying the faith of their congregations.

There is the problem of, *how much do I need to produce?*

The fruit inspector always has to figure, how big a crop is necessary. "If you are a Christian, you will produce a large enough of a crop to show that you are truly a Christian."

Fruit inspectors become bullies. Then they get into all of these various criteria. Are you doing things that are not very Christ-like? Do you smoke and drink? An endless loop of uncertainty. These believers promote strife and uncertainty who are proponents of this false doctrine.

The very foundation of the Christian life is doctrine. They do not want to concentrate on what the mechanics of the spiritual life are; and what good deeds and good works really mean. One is a result. Good works are a result of our spiritual growth, not vice versa.

They are the by-product of our spiritual growth. Do not doubt your salvation if you have once believed in Jesus Christ.

Matt. 7:16 You'll recognize them by their fruit. Are grapes gathered from thornbushes or figs from thistles?

Lesson #0378

Matt. 6: Life of Christ

1/1/2013 2Sunday

Bobby has covered the false doctrine of bearing fruit, as opposed to free grace; grace that is sufficient in faith alone in Christ alone. Bobby does not like to present false doctrine to us, but it is important to reveal this insidious false doctrine. It clouds the issue of salvation.

Matt. 7:16 You'll recognize them by their fruit. Are grapes gathered from thornbushes or figs from thistles?

This is not the only problem that it causes. There are other aspects to our spiritual life. If you are involved in this faith+ attitude. Believers who reject salvation by grace become fruit inspectors. They opt for legalistic standards for fruit production. You can always recognize the fruit inspector; grace orientation is suspect to their thinking. They do not execute a grace oriented way of life. This is promoted by the entire doctrine of perseverance of the saints; limited atonement. All of these doctrines are skewed by this viewpoint.

A person who expresses faith in Christ in one moment in time, they are fully saved. That is our eternal future; that is how far grace extends. Salvation is not buoyed by works.

Believers who are involved in faith+ have a problem with rebound. Rebound is necessary to continue our spiritual advance. So that sin has less and less control over our life. Our area of weakness must be dealt with. Some of these legalists do not use rebound. They cannot produce fruit; they cannot produce divine good; only human good. Rebound is the means to stay in fellowship. Sin to a greater or lesser extent is not the determining factor of our salvation.

Our production is divine good. However, whatever human good that we do is no different than the human good that an unbeliever produces. What is the fruit production? How does it prove anything if the unbeliever can do it?

The legalist cannot produce divine good. In his hypocrisy and the mental attitude sins present in the legalist. Mental attitude sins are inherent in the legalist. They are constantly judging and maligning. They are filled with mental attitude sins. Therefore, they cannot produce divine good. Good works, divine good are the byproducts of the spiritual life. Without a spiritual life, the legalist is striving to produce fruit. The very people demanding fruit and good works from others are the ones who are incapable of producing fruit of divine good. That is irony. Yet they judge others by their fruit. The pharisees were masters of that sort of judging and legalism.

If the believer's spiritual life is stagnant, divine good is not produced. But the lack of good works reveals that you are out of fellowship and/or immature; it does not mean that you never believed in Jesus Christ. To the legalist, good works are the means of the spiritual life, not the result of the spiritual life.

The fruit inspector always leaves out rebound and the filling of the Holy Spirit as a means of the production of divine good. How many people believe that Christianity is nothing but good works? For many, good works are the criteria for the Christian life. The legalist does not produce divine good; but if they have believed, then they are saved despite the lack of production in their lives.

Their Christianity is so often so superficial.

Legalistic Fruit Inspectors

1. These are believers, these who are legalistic, but they strive for outward production. They minimize the inner renovation of Bible doctrine for spiritual growth and for fruit production. There will be fruit present in the life of the believer who is growing; but it is real fruit, not some superficial human good.
2. The superficial believer never understands fully grace orientation. It is how you think, not what you produce.
3. These are the believers who will judge other believers who fail to meet their legalistic standards of fruit production. You do not need to worry about anyone else and you do not need to judge anyone else.
4. The superficial legalist will judge those who do not produce fruit to be unbelievers. You are shamed and manipulated into producing works that please them. Endless circle of fear, rededication, and striving for works. Little spiritual growth as a result. Then churches raise up apios, which refers to believers.
5. Believers are labeled unregenerate because they have not produced the good works that should happen if they were truly believers. We do get off-track, but the grace of God provides for that. We do not need to be manipulated.

Some theologies believe that you can be saved and then lose it for not accomplishing enough good works. This is how some believers get other believers to lead a respectable life.

Do, how can a murderer or an adulterer enter into the Kingdom of Heaven? The Bible says in no uncertain terms that those who do all the things that we believe disqualify us, don't.

Ways to Refer to Believers Who Have Gone Astray

1. Prov. 15:9 wicked. Plenty of Christians who think that adultery is the end of life.
2. An unstable soul. The guilt, anguish, anger, all those mental attitude sins that make a person's life miserable.
3. 1Tim. 1:19 a believer suffers shipwreck.
4. Gal. 5:4 falling or drifting off course.

5. Enemies of the cross in Philip. 3?
6. 2Peter 2:7–8 a tortured soul.
7. Many other terms to describe the believer in Scripture; and comes from the book of *Reversionism*.

The idea that we can be judged for our works and think that...

1Sam. 16:7 God looks on the inner man. God does not see as man sees. Man looks at the outward appearance. You cannot judge someone's salvation based upon their external appearance. Only God truly knows who has express faith alone in Christ alone.

When you are concerned about this or that person, it is just that one spark of faith that results in faith in Christ. Once they believe, they are eternally secure. The fruit inspector wants to take that job away from the Lord. They look at the lack of fruit and they judge. They are manipulative. They want to shoe horn a person into Christianity. In fact, many of these fruit inspectors are not even concerned whether a person is actually saved.

When we worry about a person is saved, with give them the gospel. We don't try to argue them into good works. When you bring works into the equation, then you confuse others.

Matt. 7:16 **You'll recognize them by their fruit. Are grapes gathered from thornbushes or figs from thistles?**

We will now look at how we recognize a false teacher; not a false believer. That is the context of this verse. It is their false doctrine. We evaluate a person's teaching; not a person's life. We should evaluate the teaching of a believer. Doctrinal teaching is how we grow, so we must be able to distinguish.

Lesson #0379

Matt. 6: Life of Christ

1/9/2013 Wed

Believers need to understand this particular subject.

Matt. 7:16 **You'll recognize them by their fruit. Are grapes gathered from thornbushes or figs from thistles?**

Luke 6:43 is a part of the synoptic gospels. These authors wrote at different times under different circumstances, and their gospels agree dramatically. However, I think that Luke probably used the existing gospels of Mark and Matthew.

Luke 6:43 **"A good tree doesn't produce bad fruit; on the other hand, a bad tree doesn't produce good fruit.**

Luke 6:44 **For each tree is known by its own fruit. Figs aren't gathered from thornbushes, or grapes picked from a bramble bush.**

Continuing with the Matthew passage.

Matt. 7:17 **In the same way, every good tree produces good fruit, but a bad tree produces bad fruit.**

Matt. 7:18 **A good tree can't produce bad fruit; neither can a bad tree produce good fruit.**

Summary of this Good Fruit/bad Fruit Passage

1. The tree in Matt. 7:16 Luke 6:43 represents people who are to be identified by their fruit. The bad trees are the false teachers, which would include the pharisees in this context.
2. If they are a good tree, then those teachers will teach correct doctrine and spiritual growth. They will produce good fruit, which is good doctrine.
3. If they are a bad tree, in this context, meaning false teachers, they produce bad fruit because they teach false doctrine.
4. In this context, the false teachers are unbelievers, but not because they produce bad fruit; they produce bad fruit because they teach the bad doctrine of legalism. We can universally apply this to those who teach false doctrine. If they teach false doctrine, then the teaching they do is false.
5. It is the fruit of false doctrine that always indicates a bad tree; a false prophet.
6. This is also true of preachers and teachers today who are believers and are teaching wrong doctrine. There are literally thousands of preachers who teach false doctrine. The lordship or faith+ crowd who teach the perseverance of the saints, even though most of them are believers.

Tree and Fruit Production

1. In this case, fruit stands for what is said, what is spoken; not with what is done by way of outward works. Producing good fruit is teaching correct doctrine.
2. If they were a good tree teaching true doctrine, then their tree would bear good fruit.
3. A bad tree produces the bad fruit of false doctrine.

This defines what a bad teacher is. The true test of a bad or good tree is what is in that person's soul.

Luke 6:45 **A good man produces good out of the good storeroom of his heart. An evil man produces evil out of the evil storeroom, for his mouth speaks from the overflow of the heart.**

When you hear someone speak, they reveal it by what they say, whether they are a good or bad tree. True doctrine does not come out of a mind that thinks heresy. The pharisees are not good trees; they are false teachers of false doctrine. They are counterfeit. This can be true of believers who are legalistic as well.

2Cor. 11:13–15 **For such people are false apostles, deceitful workers, disguising themselves as apostles of Christ. And no wonder! For Satan himself is disguised as an angel of light. So**

it is no great thing if his servants also disguise themselves as servants of righteousness. Their destiny will be according to their works.

False teachers are revealed what comes from their mouths. 1Tim. 4:1 calls these the doctrines of demons. This is also like teaching that you can view the fruits of an individual and determine whether or not he is a good or a bad tree.

False teachers teach the doctrine of demons. A false gospel is the greatest deception of all.

Luke 6:45 is not talking about Christians who never produce good fruit.

Maybe someone commits a sin that you do not like or it shocks you; it is an occupational hazard of believers. All you can know is what it takes to be a believer. That is all it takes for them to be believers. If they have expressed faith alone in Christ alone, then they are believers.

Bad fruit is the indicator of a bad teacher. This passage does not address the individual status. So fruit inspecting to prove a person to be a valid Christian is not ever valid.

Matt. 7:18 **A good tree can't produce bad fruit; neither can a bad tree produce good fruit.**

This is absolutely true; and the analogy is true as well.

Outside of this analogy, in the realm of real trees, some good trees produce bad fruit; a freeze, not enough rain, too much rain. Fruit crops can be ruined by a number of outside forces.

Bobby is going to use his own analogy, bad fruit does not always mean that it came from a bad tree. In this analogy, a good tree is a believers; but it may produce bad fruit, carnality or legalism.

Good Tree/bad Fruit

1. Bad trees that teach false doctrine which produces bad fruit.
2. Bad trees that produce bad fruit are not professing Christians.
3. The bad trees are men who openly announce themselves as prophets who teach false doctrine.
4. This context is not about professing believers who are judged to be unbelievers due to their lack of good works or carnal activity. You can be intimidated or manipulated by some who look at you and judge your life. That is legalism and this is exactly what legalism is all about.
5. Professing Christians can produce evil or human good; which is bad fruit. But they are still good trees; they are still saved.
6. Unbelievers can produce the same human good. However, those good deeds are bad fruit from bad trees, when it is human good from an unbeliever. A believer in

fellowship can do exactly the same thing, and he is producing divine good, which cannot be performed by the unbeliever. It can be the same act.

7. This is about false teachers, bad trees, false doctrine, bad fruit. Bearing fruit is a test of truth, not of salvation.

In this theological controversy that is alive and well today, the existence of good or bad fruit is never a clear indicator of the condition of salvation. A believer can live just exactly like the unbeliever, and still be saved.

A good tree can produce bad fruit in terms of a believer producing human good or sin or evil. If you understand this true doctrine, then you can never be a fruit inspector. The doctrine of eternal security; once saved, always saved.

Doctrine of Eternal Security

1. Immutability is one aspect of God's essence. He cannot change His thinking or His Word; He cannot go back on a promise. If God changed just one thing, He is not God. Heb. 13:8 Mal.
 - 1) Once God gives eternal life, it cannot be removed or withdrawn. This is a refutation of those who think that you can lose your salvation.
 - 2) Eternal life is given at faith alone in Christ alone. John 3:16
 - 3) Regeneration or the new birth is provided at faith in Christ. John 3:3
 - 4) Both regeneration and eternal life are promises secured by the immutability of God unquestionably. If we don't do good works, God's promises do not change.
 - 5) Immutability means secure throughout all of our lives. A liberating understanding. That one moment of faith secures us for all eternity.
 - 6) Even if we say, "We no longer believe; we have changed our minds;" God still remains faithful. 2Tim. 2:12-13
2. At the moment of faith alone in Christ alone, we are placed into Christ via the baptism of the Spirit. Gal. 3:26-27
 - 1) There can be no condemnation in union with Christ. Rom. 8:1
 - 2) Christ was judged and He died for our sins. Then He was resurrected to a new life and a new body. First fruits of resurrection.
 - 3) In union with Christ, we share everything that He is and everything that He has as a member of his family.
 - 4) That union guarantees that we share His eternal life. That grace endowment that cannot be taken away. This is the uninn of Christ assurance.
3. Eternal security is guaranteed by the sealing ministry of the Holy Spirit. This is another statement of Scripture.
 - 1) The moment we believe in Christ, the book of Life is opened and He impresses His seal along side of our name. Sealed. When a king put his seal on a decree, it was law and irrevocable.
 - 2) Every person who expresses faith in Christ alone is saved.

- 3) The Holy Spirit seal at the moment of faith is a guarantee that that person's name remains in the book of Life forever. 2Cor. 1:22 Eph. 1:13 2Tim. 2:19
4. We are regenerated; born again into the royal family of God. We can never be removed. John 1:12 family membership is permanent. Bobby is a member of the Thieme family. He cannot be removed no matter what he does, changing his name, etc. When a Jewish person believes in Christ, their family cuts them off; but they remain genetically in that family. Neither can an immutable God retract the family relationship that He establishes at salvation.
5. The head of the body; and He can never say to any member of His body, His arm, leg, toe, that He does not need him. We are a part of God's plan and we cannot sever ourselves from it.
6. The one Bobby loves; the believer is held in God's hand, and He will never let go.

Bobby repeats the pencil story. A military story, as he was fond of telling. A battalion commander and a company commander, who was a real hell-raiser, always in a bar in some fight always getting into trouble.

His battalion commander called him into his office. Commander told the captain to sit down. The colonel gave the captain the gospel. It does not matter how bad or how good you are. Doesn't matter how drunk you are or how many women you chase. "But, colonel, I could never adhere to all these principles." Then he holds a pencil and quotes "Neither shall anyone pluck them out of my hand.

The captain becomes a believer; and he has been in combat for a number of days and he has become a colonel. They are taken out for some recuperation. He sees a jeep coming in the distance. He sees that this is a general, but his old colonel. As they pass, the general slows down and asks him, "Sir, God still holds the pencil."

Matt. 7:19 **Every tree that doesn't produce good fruit is cut down and thrown into the fire.**

Lesson #0380

Matt. 6: Life of Christ

1/10/2013 Thurs

Gary Horton tonite; he gets into public schools.

Matt. 7:17 **In the same way, every good tree produces good fruit, but a bad tree produces bad fruit.**

Matt. 7:18 **A good tree can't produce bad fruit; neither can a bad tree produce good fruit.**

This is not by being a fruit inspector. The bad fruit is the unbeliever and stunted believer learning at the feet of bad teachers (bad trees). It is easy to go to most churches and they teach Lordship salvation. False teachers have falsehood in their souls; and they are identified by the false doctrine that comes out of their mouths. Just as true an application is, a false teacher does not need to be an unbeliever. A believing pastor can be a bad tree producing bad fruit.

Any believer can bear fruit that the unbeliever can bear. A good tree can be involved in carnality. They can be self righteous hypocrites. Bad fruit does not tell us whether the teacher is saved or unsaved. The fruit inspectors, if you don't produce fruit, then you are an unbeliever, some of them say. Good works must be the indicator of whether your faith is true or false. There is no such thing as a false faith. Producing fruit does not mean that you are a believer or not; same is true if the fruit is bad. Usually, it is their immorality that sets other believers who judge them to be unbelievers. They get this by "inspecting your fruit." You are not producing what they think you ought to produce.

True fruit bearing is the result of staying in fellowship and growing.

The Doctrine of Eternal Security Continued

1. God is immutable. As immutable, once He gives eternal life, He cannot remove it. It cannot be taken away regardless. Heb. 13:8
 - a. Salvation is secured by faith. John is the gospel of belief and he makes it clear how one is saved.
 - b. The fruit of the spiritual life has nothing to do with the security of immutable salvation by faith.
 - c. Regeneration or the new birth is provided at faith in Christ. John 3:3
 - d. Both regeneration and eternal life are promises secured by the immutability of God unquestionably. If we don't do good works, God's promises do not change.
 - e. Immutability means secure throughout all of our lives. A liberating understanding. That one moment of faith secures us for all eternity.
 - f. Even if we say, "We no longer believe; we have changed our minds;" God still remains faithful. 2Tim. 2:12-13
2. At the moment of faith alone in Christ alone, we are placed into Christ via the baptism of the Spirit. Gal. 3:26-27
 - a. There can be no condemnation in union with Christ. Rom. 8:1
 - b. Christ was judged and He died for our sins. Then He was resurrected to a new life and a new body. First fruits of resurrection.
 - c. In union with Christ, we share everything that He is and everything that He has as a member of his family.
 - d. That union guarantees that we share His eternal life. That grace endowment that cannot be taken away. This is the union of Christ assurance. Jesus cannot lose His eternal life, and we cannot either. The baptism of the Spirit does not guarantee that we will be outwardly transformed. It is no guarantee what will happen after salvation.
3. Eternal security is guaranteed by the sealing ministry of the Holy Spirit. This is another statement of Scripture. The Holy Spirit put His stamp of approval on the salvation we have.
 - a. The moment we believe in Christ, the book of Life is opened and He impresses His seal along side of our name. Sealed. When a king put his seal on a decree, it was law and irrevocable.

- b. Every person who expresses faith in Christ alone is saved.
- c. The Holy Spirit seal at the moment of faith is a guarantee that that person's name remains in the book of Life forever. 2Cor. 1:22 Eph. 1:13 2Tim. 2:19
- 4. At the moment of faith, we are regenerated; born again into the royal family of God. We can never be removed. John 1:12 family membership is permanent. Bobby is a member of the Thieme family. He cannot be removed no matter what he does, changing his name, etc. When a Jewish person believes in Christ, their family cuts them off; but they remain genetically in that family. Neither can an immutable God retract the family relationship that He establishes at salvation.
- 5. The head of the body; and He can never say to any member of His body, His arm, leg, toe, that He does not need him. We are a part of God's plan and we cannot sever ourselves from it. Col. 1:18 1Cor. 12
- 6. The one Bobby loves; the believer is held in God's hand, and He will never let go. John 10:28 Once you are in His hand, He does not let go of you. No one can take you out.
- 7. As our Lord, God has made a sovereign decision to keep us as His subjects forever. We are subjects of the King. He decided in eternity past that we are His subjects forever. 2Peter 3:9 Jude 24 sad to wake up and wonder if you have pleased God enough.
- 8. There is the a fortiori logic to this. If God did the most for us when we were His enemies, then He will do much more for us when we are family members. What did God do for us? God has imputed His perfect righteousness to us at salvation. We are justified.
- 9. The Greek tense approach: Acts 16:31 Believe on the Lord Jesus Christ and you will be saved. *Believe* is in the aorist tense, a gnomic aorist, a point in time, once for all time; a timeless belief; it does not have to be redone or proven. By grace are you saved through faith. *Saved* is in the perfect tense.
- 10. Every believer has an inheritance, which is incorruptible and unchanging. God has given this to us forever. Eph. 1:11 1Peter 1:4–5

This is one of those rationales that applied helps us to relax. We do not earn or deserve a single bit of it. Yet half of the world is scared because they do not understand God's grace.

Beware of judging people to be unbelievers by their carnal actions or to be believers because they are nice people with good works. Fruit inspectors cannot judge whether faith is real or false. They judge wrongly. \

Perseverance of the saints means that a person must pursue righteousness all of their lives to show their internal righteousness.

An example of how the false teachers work. There are televangelist and there are pentecostals who claim to heal in Jesus' name. These are false fruits perpetrated by false teachers. Bad doctrine is being taught because those gifts are no longer a part of the Church Age. Yet people are being judged as being saved or not and spiritual or not based

upon speaking in tongues. They produce bad fruit. But many of them have believed in Jesus Christ and they are believers. False teaching about the spiritual life does not disqualify them to be members of the family of God. They are never in fellowship and they do not understand the spiritual life and they are wolves in sheep's clothing, making huge profits. Many live lavish lifestyles. They may be involved in all kinds of immorality. They are still believers involved in eternal security. They lead hundreds if not thousands of Christians away from true doctrine.

A continuation of the trees and fruit.

Gary Horton missionary to public schools

Promotion of his grandson. It was a gift; God is the perfect giver and He is the perfect taker. You must know God based upon Who He is. Don't ask; just trust Him. Eph. 2:8-9 we are created for the purpose of good works. God makes rhyme and reason of our lives. The dark threads poem. You must keep trusting. His sovereign grace He was knitting.

Eternal security is unheard of in Christianity; they teach probation instead of salvation. They never enjoy the reality of knowing that we are children of God. Moses could not take that generation into the land because he added works to salvation. He got emotional, and hard to blame him when you know about the dead heads that he had to lead. When you add works, you neutralize the gospel. The message is faith alone in Christ alone. Salvation comes from enough faith in Christ. His death was the greatest disaster in history and God took that to make it the most important historical act.

Most people cannot tell you what the colors of the flag stood for. Went to Afghanistan as a comedy tour. "If you are ready to die, then you are in the wrong place at the wrong time doing the wrong thing."

Poem of the red, white and blue.

Our kids look up to people who lead them to their downfall. A plumber who made a house call. He got to the right neighborhood but wrong house. Parrot can only say, "Who is it?" Do not ever balk when it comes to repetition.

Mr. T starter kit. Piece of the Titanic around his neck; the unsinkable ship sank. They were trying to beat a speed record. Rivets made from an inferior metal.

He also has a piece of the Berlin wall, some people had enough courage to believe that it should never have come down. He has many dog tags. Rock from Omaha Beach a girl saw with her grandfather.

He has guessed that he has been in 7000 schools, but he has been using that number for 20 years. The coin, the greatest with the John 3:16. Principal did not want to him to pass

out the coins because it has Scripture on it. He was there to give the student body good news. After he spoke, the principal said, "We needed this." More than 90% people who show up for church can tell you the most important thing is. Our hand is out, but not our heart. We believe the government can fix our problems. "If it ain't broke, fix it until it is." Only one Man can solve your problems. He shows them his Christmas tree, which is the cross. You get this straight; this is the gift that keeps on giving. Simple faith in this Man, "I am the resurrection and the life and those who trust Me will never die." Kids are desperate for hope today. He is getting a greater response now than ever before.

Kids want a cause; they want to believe they want absolute truth in this world. They want to know what is real. The firefighter picked up the doll. Until you know the truth, the lies that this society tells will destroy you faster than you...

Gary has offered that, if they have a better message, he would exchange with them.

Predominantly a black school, kids came up and said, "She just don't have no Jesus."

Self-confidence is an illusion; red is confidence in God. White is purity and righteousness. This is his grandson Shane who knew this. Gary is as motivated now as he ever has been. He is starting to look his age now. Every day, we have so much to rejoice over.

Lesson #0381

Matt. 6: Life of Christ

1/13/2013 1Sunday

Matt. 7:19 **Every tree that doesn't produce good fruit is cut down and thrown into the fire.**

This is clearly an analogy, because cutting down old trees is not that big of a deal.

Matt. 7:20 **So you'll recognize them by their fruit.**

V. 20 is pretty much a conclusion: **you will know them by their fruits.**

A quick reminder of the context: the bad tree refers to false prophets who are unbelievers, who have rejected Jesus Christ. The fruit that they bear refers to the false teaching and the false prophets. The false teaching is exemplified by the pharisees, and they oppose Him because of grace. All false teachers are the epitome of legalistic, arrogant self-centered legalism. A person with this resume is not someone that you need to follow or listen to.

The Lordship salvation, faith+works group. Anyone in their mind who produces good works is showing that their faith is real, that they are truly Christians. That would mean that there is a certain kind of faith that does not save you; or a faith which is just not strong enough. Faith could be phoney. You may have expressed faith, but it was really phoney. Not a faith based in reality. They think they must see some fruit in order to understand that you are really saved.

However, our salvation is based solely upon faith alone in Christ alone. There is no such thing as a faith that does not save. No matter what happens to you, no matter what kind of life you lead, you are eternally saved, by that one expression of faith. One moment, and do not ever question based upon your guilt or your lousy life that is out of line with the Bible.

We must think with the spiritual life; we must think with the grace of God; we must think with the mind of Christ. When we continue to grow, we will produce fruit. The fruit inspectors make a jump from faith to works, which leaves out a great deal of stuff in between.

The question Bobby always gets is, what about Adolf Hitler, could he have been a believer? Although he said some nice things about Christianity, but he was a nordic pagan. However, in theory, all he had to do was express faith in Christ for one moment and he was saved.

Matt. 7:19 **Every tree that doesn't produce good fruit is cut down and thrown into the fire.**

V. 19 refers to a bad tree because it produces bad fruit. Bad teachers produce the bad tree of false doctrine, even though it may appear that they are doing all kinds of good works.

Unbelieving false teachers are rejected and judged. They are being cut down and thrown into the fire, and this occurs at the last judgment. Rev. 20:11 they will stand in front of Jesus Christ and be cast into the Lake of Fire. We will be there, but under much different circumstances.

Matt. 21:45 **Now, He will say to those on His left, "Depart from Me, accursed ones. for the fire that has been prepared for the devil and his angels."** The Lake of Fire is a place of eternal suffering and pain; and why would someone's entire life bring them to such a place. This should give us an idea of what our Lord did on our behalf. This is not just a metaphor for separation from our Lord forever.

For God has not destined us for wrath. The false teacher is destined for wrath because he has rejected our Lord.

Why is the rejection of Christ so great? Jesus paid this price. He endured hell far more than we can imagine or experience, as He endured it for all.

Jesus does not desire for us to be condemned. However, we can never overlook his righteousness and justice. He has given us the greatest love in the cross. He cannot put His righteousness and justice aside. He cannot just bring people into heaven out of sentimentality; that would compromise His righteousness and justice.

The entire Sermon on the Mount is all about grace.

Matt. 7:20 **So you'll recognize them by their fruit.**

Their fruit will indicate their salvation status. These are the false teachers. When they are in front of the great white throne is when they are judged. They are judged because they

have not believed in the Lord Jesus Christ. They depended upon their good fruit instead. Therefore, they will reside in the Lake of Fire. They are depending upon their fruit, and yet they are bad trees. It is the bad tree part that gets them.

Not everyone who says to Me and says, "Lord, Lord" will enter into the Kingdom of Heaven. But He who does the will of My Father of He Who is in heaven.

Bobby goes over the next few verses. It is not just a phoney faith; it is about having no faith. Such men and such women may call Jesus, "Lord." Anyone can call *God, Lord*; without believing in Jesus. They can do miraculous deeds. This is not the will of God in heaven. The will of God begins with faith in Christ from the beginning.

These false prophets thought that they were doing true works before the True God, and yet they did not believe in the Lord.

Matt. 7:21 "Not everyone who says to Me, 'Lord, Lord!' will enter the kingdom of heaven, but only the one who does the will of My Father in heaven.

Even if these men do tremendous works, that is not God's will. They have no relationship with Christ. This is the exact opposite of proving your faith through your fruits.

Matt. 7:22 On that day many will say to Me, 'Lord, Lord, didn't we prophesy in Your name, drive out demons in Your name, and do many miracles in Your name?'

This disputes the idea that we can look over a person's works and determine his salvation. It is not about those who profess faith; it is about those who profess works as the key to the kingdom. It is legalism versus grace.

Can you imagine being able to perform a miracle, and yet be cast out of heaven. There are all kinds of tongue services, healing services, or casting out of demons; still, there is no salvation if that person has not believed in Jesus Christ. Even the grandest of works are rotten fruit before the Lord. The chickens come home to roost on the judgement day.

Matt. 7:23 Then I will announce to them, 'I never knew you! Depart from Me, you lawbreakers!'

Lesson #0382

Matt. 7: Life of Christ

1/13/2013 2Sunday

If you are an unbeliever, you cannot do the will of God. Bobby trusts that fruit inspectors of Berachah Church will move on to another church. Bobby cannot believe that people want to stick their nose into other people's lives. Don't you have enough to do with your own life? Just make sure that your fruit production and your fruit inspection is about your own fruit. Living the spiritual life and serving and glorifying the Lord. You cannot take responsibility for anyone else.

Luke 6:44–49 and Matt. 7:24–

Jesus is speaking to the disciples here. Bobby wonders about the mindset of Judas. He was also speaking to a wider audience, those who are called disciples; and whoever else was there listening.

Jesus took illustrations and principles and these principles become clear.

Luke 6:46 "Why do you call Me 'Lord, Lord,' and don't do the things I say?"

Luke 6:47 I will show you what someone is like who comes to Me, hears My words, and acts on them:

Luke 6:48 He is like a man building a house, who dug deep and laid the foundation on the rock. When the flood came, the river crashed against that house and couldn't shake it, because it was well built.

Luke 6:49 But the one who hears and does not act is like a man who built a house on the ground without a foundation. The river crashed against it, and immediately it collapsed. And the destruction of that house was great!"

False teachers were acting to prophesy at this time, but Jesus did not know them.

You can call Him *Lord*. They call God *Lord* and they may even call Jesus *Lord*; they can still use the language. They refuse to follow Him by believing His Words or acting upon them. The pharisees called upon God. They did all of the sacrifices in the Temple, yet they were the most legalistic people who ever lived.

The listeners were responsible for what they heard and they had to make a choice. They could build a house upon rock or upon sand. When you build the foundation, they both look to be solid foundations in good weather. It is the foundation that determines the ability of a structure to withstand the elements; to withstand all that comes against it.

We can understand this situation when there is a path of a hurricane. The torrents of rain and the howling wind. They batter and engulf a house. Some houses survive the onslaught and some are utterly destroyed. How well the house is built is how well they can withstand the elements. They can be wise or foolish in what they build.

Two applications of a strong and a weak foundation. The spiritual status of the ones hearing Christ's words. For unbelievers like the pharisees, the choice is very simple. For or against Christ. Accept Christ as Savior; accept positive volition to His call. Faith alone in Christ alone. All based solely on the grace of God and not upon works. Only Christ can bring salvation.

Jesus is making it clear that there is no other foundation upon which we can build. Christ is the Rock; He is our true foundation. Rock is the greek word *πετρα*. This is the foundation from which the believer cannot be moved. It is solid. The doctrine of eternal security. This refers to Christ.

Matt. 16:18 **And I also say to you that you are Peter [= Πέτρος], and on this rock [= πέτρα] I will build My church, and the forces of Hades will not overpower it.**

Different words used here. One is the masculine and the other is the feminine gender. Πέτρος is a chip off the greater rock, or a chip of the πέτρα. The Rock is Christ, not Peter.

The church is based upon faith alone in Christ alone. The church is also built by the firm foundation of Bible doctrine. The believer who is founded on rock is secure. We could add this to the doctrine of eternal security. We are either build upon a rock or upon sand; once the foundation is laid, then the foundation does not change.

When water washes over sand, it changes the sand. Build a sand castle and it is destroyed by the water. There is always shifting human viewpoint; relativism. Now and again they can muster divine establishment, but there is always this relative aspect to their foundation. The rock stays exactly the same, no longer how large that wave is. The point is, rock is a suitable foundation; sand is not.

The Correct Foundation

1. The wise man accepts the grace of God in salvation. He hears and he acts. He hears the gospel and he believes in Christ.
2. The fool builds on a foundation of his own works without Christ. He does not hear the gospel, so that he can only act on his own works. We can use black gumbo in Houston for an unstable foundation. And there will be cracks; some of them great chasms and some not so much.
3. The sand foundation collapses into great ruin with any wind or water or anything that washes over the life of this person. They are eternally condemned. Those are unbelievers. As the believer, the application is building upon a foundation of Bible doctrine. You can call Jesus Lord, when you accept Him in salvation; but if you do not act upon God's Word, you are building your life upon a false foundation. If you are a fruit inspector, your foundation is built upon sand.

When you are saved, you have begun to build upon the rock. When you are saved, you have built upon the rock. But, if you do not grow spiritually, your spiritual life is upon sand. When you metabolize Bible doctrine, you are building upon that rock and expanding your life upon a rock foundation.

The wise believer whose life withstands all sands. You can probably tell if your life is built upon sand or upon rock. This is a wise person whose house, spiritual life, is solid. Bobby hopes that our lives are solid upon Bible doctrine. It is so simple; so easy to remember.

Jesus has covered this concept in two short verses. How you live your life and what happens to you in this life is based upon how we build our own house.

Mat 16:19 I will give you the keys of the kingdom of heaven, and whatever you bind on earth is already bound in heaven, and whatever you loose on earth is already loosed in heaven."

Luke 6:46 "Why do you call Me 'Lord, Lord,' and don't do the things I say?"

Luke 6:47 I will show you what someone is like who comes to Me, hears My words, and acts on them:

Luke 6:48 He is like a man building a house, who dug deep and laid the foundation on the rock. When the flood came, the river crashed against that house and couldn't shake it, because it was well built.

Luke 6:49 But the one who hears and does not act is like a man who built a house on the ground without a foundation. The river crashed against it, and immediately it collapsed. And the destruction of that house was great!"

we will end sermon next time.

Lesson #0383 Matt. 7:28–8:1, 5–7 Luke 7:1–7 Life of Christ 1/16/2013 Wed

Bobby gets a lot of letters and he reads all of them. People are appreciative of Bible doctrine in their lives. Bobby is going to read a letter. The effectiveness of Bible doctrine in the life of this person.

Mother grew up in Japan as an unbeliever but became a supergrace believer. He drifted into the paths of the sin nature, spending money and going out to dinners. Stricken with a painful, difficult condition. She had surgery that only 3 neurosurgeons perform at this time. The recovery is long, painful and uncertain. She had slipped into the black hole of reversionism and she has no doubt that God blessed her with divine discipline to reset her priorities in life. Everything was lost to her, and she was without hope and near suicide. God led her back to His Word.

Her husband was raised a Catholic and he has finally begun to watch DVD's with her. She knew that one reason for her condition is to increase the spiritual life of both of them.

When doctrine is paramount, problems are solved, even if circumstances do not change. This is a way to remember how much doctrine means.

Matt. 7:28 When Jesus had finished this sermon, the crowds were astonished at His teaching,

Matt. 7:29 because He was teaching them like one who had authority, and not like their scribes.

Mat 8:1 When He came down from the mountain, large crowds followed Him.

The people were overwhelmed; overpowered. They were astounded that anyone could speak those words with kind of authority. Jesus placed Himself over the traditions of the pharisees. The pharisees had the power of life and death over them and could ostracize them. But Jesus put Himself above them. He showed them what the Mosaic Law really

meant. The pharisees have been incorrectly interpreting the Law for centuries, and Jesus, in an hour or so, destroyed their incorrect teaching. That was a powerful sermon, wiping out religious Judaism in one fell swoop. What a far cry it was from legalism and the self-righteousness that the pharisees had been teaching.

This was so different than they had heard all of their lives; they had heard just all of this legalism, and when they began to catch on to grace. We have begun to understand what grace means and what grace orientation is all about.

Grace for a believer is pure oxygen.

From this sermon, these people understand the kingdom and what Jesus is offering to them. They understand what this kingdom means. They also know what awaits them in heaven by the grace of God.

This was a watershed moment in the life of Christ. The Sermon on the Mount was a declaration of war against the pharisees and against legalism. Jesus rejected their doctrine and their practices and their whole legalistic way of life. The pharisees became His mortal enemies. If you are grace oriented, you will get opposition. Christians cannot stand grace.

Matt. 7:28 **When Jesus had finished this sermon, the crowds were astonished at His teaching,**

Matt. 7:29 **because He was teaching them like one who had authority, and not like their scribes.**

Mat 8:1 **When He came down from the mountain, large crowds followed Him.**

Great multitudes followed Him. Then he went to Capernaum; He went back into town. This was His headquarters during His Galilean ministry.

Jesus will now affirm His Messiahship with miracles. The people had heard the Sermon on the Mount, but He needed to nail it down. The time was coming when the pharisees and the people would reject Him and He would be taken to the cross. They needed to know that when He is crucified, this was not the end, but the beginning.

The kingdom was here on earth, when He began to teach, but they rejected Him. The crucifixion discouraged many of them.

Jesus will face a centurion. Luke 7:3 Matt. 8:6

And when the centurion heard about Jesus, he sent some Jewish elders asking Him to come, to save the life of his slave.

The slave was very sick, paralyzed at home, suffering great pain. There are some discrepancies between the Matthew and Luke accounts. Luke 7:3 says it is elders; but Matt. 8:6 says that is the centurion himself.

Matthew liked an over viewed, the broad scope of the Lord's ministry. Luke was a physician and an historian and he loved the details.

The centurion makes his request through some elders who represented the centurion. Matthew just mentions the centurion. These men did this just as moved by the Holy Spirit. These surrogates were very important Jews.

Matt. 8:5 **When He entered Capernaum, a centurion came to Him, pleading with Him,**

The centurion approached the Lord through the intermediary of these elders. They earnestly entreated Him to come.

Matt. 8:6 **"Lord, my servant is lying at home paralyzed, in terrible agony!"**

Luke 7:1 **When He had concluded all His sayings in the hearing of the people, He entered Capernaum.**

Luke 7:2 **A centurion's slave, who was highly valued by him, was sick and about to die.**

Luke 7:3 **When the centurion heard about Jesus, he sent some Jewish elders to Him, requesting Him to come and save the life of his slave.**

What Do We Know about the Centurion?

1. The centurion was a gentile and he served Herod Antipas, who put John the Baptizer into prison.
2. He commanded 100 men.
3. He was captain of the Roman garrison in Capernaum, which would have been an important position. He was the man in charge of the city.
4. This man carried a lot of authority in this town. He was the authority in this town.
5. He was a friend and a benefactor of the Jews in Capernaum. He liked the Jews and he got along with them.
6. It is obvious that the Jewish elders thought very highly of him. There was a lot of peace in that town. The authorities got along with the Jews there. These Jews wanted to help the centurion in his crisis.
7. The centurion was a very kindhearted man. He was concerned for his slave. Slaves were not usually treated with so much deference by their masters.
8. He was very public minded. He took his job in Capernaum seriously. He cultivated friendships with the Jewish leadership in that city.
9. He had been instrumental in building the Jewish synagogue in Capernaum. There are well-preserved remains of this synagogue in Capernaum. This was a fairly ornate synagogue. This is a monument that remains to the lasting effects of the work of Jesus Christ.
10. The centurion was probably not a convert to Judaism. He was not legalistic.

Luke 7:4 When they reached Jesus, they pleaded with Him earnestly, saying, "He is worthy for You to grant this,

This centurion and these Jewish elders apparently believe Jesus could perform this healing. The Lord had spent time in Capernaum and He had performed some miracles in the city. The centurion was aware of the power that Jesus had.

Maybe, maybe not that this centurion was a believer. He was still exceptional and he was unique. This was positive volition toward the Person of Jesus Christ. He was seeking the Lord Jesus Christ because he knew that Jesus could do this. This centurion represents all of us as gentiles. He represents positive volition toward the Lord Jesus Christ. A man with authority recognizes the authority of Jesus, which is far greater than his own. The Lord Jesus Christ commits to restoring the slave to health.

Matt. 8:7 "I will come and heal him," He told him.

1. It was no problem for Jesus to heal this man. There was no therapy and no wheelchairs and no one could do anything about paralysis.
2. Jesus would reveal instant power over the ravages against the human body.

When Jesus was not far from the house, the centurion sent friends saying, "You don't need to come; I am not worthy." He recognized something about the Lord Jesus Christ.

Luke 7:5 because he loves our nation and has built us a synagogue."

This was a soldier that recognized the authority of his peers.

Luke 7:6 Jesus went with them, and when He was not far from the house, the centurion sent friends to tell Him, "Lord, don't trouble Yourself, since I am not worthy to have You come under my roof.

The centurion understood Jesus' power over nature and over man.

Luke 7:7 That is why I didn't even consider myself worthy to come to You. But say the word, and my servant will be cured.

"You don't need to come in, for I am not worthy." There is nothing that we can do for our salvation. We are not worthy of having Him enter this body of ours, but Christ in us, the hope of glory. He comes into this garbage can and He heals us.

We can be saved even with Jesus in the 3rd heaven. This is a picture of salvation.

what they heard at the Sermon on the Mount; so much information suddenly; and it must have taken them a great deal of time understanding all that Jesus had taught.

Jesus begins to move back toward His headquarters in Capernaum. It was a beautiful city on the Sea of Galilee. There was a man there who we have been studying, a centurion, who is probably why Jesus is here.

He continues this ministry of preaching and teaching. He would also perform some of the most incredible miracles of His ministry, and these would all take place around Galilee.

The miracles began almost immediately on His entry into Capernaum.

Luke 7:3 **When the centurion heard about Jesus, he sent some Jewish elders to Him, requesting Him to come and save the life of his slave.**

The Lord is stopped by some very important Jewish elders and they were high up in the city fathers. The company commander usually has a little less than the full complement of men. He was the commander of the Roman garrison in Capernaum. These elders come to the Lord Jesus Christ, and they bring a question to Jesus. They ask for a servant to be healed. The centurion would be a gentile; these are Jewish elders approaching our Lord; and usually, these groups do not like one another. Rabbis don't enter into the homes of gentiles, which would make them unclean. Usually these groups despise one another. Furthermore, this is done on behalf of a servant. However, this was less unusual in Capernaum.

Luke 7:4 **When they reached Jesus, they pleaded with Him earnestly, saying, "He is worthy for You to grant this,**

Luke 7:5 **because he loves our nation and has built us a synagogue."**

When they had come to Jesus, they earnestly entreated Him saying, "He is worthy for You to grant this to him." This is what these Jews told Jesus. Most thought of the Romans as oppressors, but these Jews say that this man is worthy. "He loves our nation.

This Roman soldier was capable of maintaining the peace in Capernaum, and there was peace among the Jews and gentiles there. This centurion was a benefactor of the city, a man who loved the city and the Jews. He was a kind man and a sympathetic man.

This man did not just care about the Jews, but he cared about his slaves. The Romans were constantly taking men as slaves in war. When Jesus heard this request, He immediately responded. He had no reservations about entering the house of a gentile, and He had not hate for them.

Matt. 8:6 **"Lord, my servant is lying at home paralyzed, in terrible agony!"**

Matt. 8:7 **"I will come and heal him," He told him.**

The real reason that Jesus took this case is, He wanted to reveal something else, one that would shock the Jewish world right down to their toes.

Luke 7:6 Jesus went with them, and when He was not far from the house, the centurion sent friends to tell Him, "Lord, don't trouble Yourself, since I am not worthy to have You come under my roof.

Matt. 8:8 "Lord," the centurion replied, "I am not worthy to have You come under my roof. But only say the word, and my servant will be cured.

This is much different than Pontius Pilate, who says, "I have control over Your life." This man did not see himself as worthy of having the Lord in his house. He was the most powerful man in Capernaum, and yet, he understood that Jesus could heal his servant. He knows that Jesus does not even have to come into the house.

Luke 7:7 That is why I didn't even consider myself worthy to come to You. But say the word, and my servant will be cured.

The centurion understood the authority and the power of Jesus Christ. He understood Who Jesus was; he understood Who this Rabbi was. He had great faith in Jesus, in the very essence and Person of Jesus Christ. This positive volition was strong and this would translate into faith in Christ.

Matt. 8:8 "Lord," the centurion replied, "I am not worthy to have You come under my roof. But only say the word, and my servant will be cured.

Authority goes along with a position of leadership.

Matt. 8:9 For I too am a man under authority, having soldiers under my command. I say to this one, 'Go!' and he goes; and to another, 'Come!' and he comes; and to my slave, 'Do this!' and he does it."

He issued a command and his commands would be obeyed. He could relay a command and he knew that this command would be followed. "You don't have to issue this command in my house; I know that Your words will be obeyed." He understood the authority of Jesus Christ. He understood the power of Jesus' word.

The Centurion and His Thinking about Jesus

1. In Luke 7:7 he understood our Lord's authority.
2. He knew that Jesus could wield authority as even he could not. He was well acquainted with command. Commanding troops is a heady responsibility and it is a thrill. They jump when you tell them to jump.
3. Jesus authority was well beyond any human authority that this man knew.
4. The centurion believed that Jesus had absolute power and authority.

5. He understood this authority so much that he did not even have to approach his servant and lay his hand on him. Jesus normally touched those to heal them; He had always been in the vicinity, face to face, and this man understood that there was no need for that. These facts the centurion knew to be true.

He had possibly seen Jesus perform miracles and he understood Jesus' power. No one could just tell paralysis to leave, but Jesus could. He believed in Christ's sovereign power and he knew that Jesus could take care of any sickness and any illness. This means that he understood that Jesus was sovereign over all things. Jesus could heal the ravages of the body and the ravages of the soul. That power was real to the centurion.

The Centurion's Faith

1. This centurion exercised saving faith in Jesus.
2. He apparently reached this conclusion prior to sending these Jewish elders out to meet Jesus. He had already expressed this faith. This is why he sent the Jewish elders.
3. The Lord was gracious to come and to heal the servant. He showed grace to this man and by grace are you saved through faith. Jesus already knew the faith that this man had. He responded by coming to him and healing the slave. This is exactly what He does when we exercise faith in Him.
4. He was gracious to come and heal all mankind just as he healed the paralyzed slave.
5. This is a great picture of the fact that Christ heals us in our great malady. Our sinful and our lost condition.
6. Salvation simply depends upon the power of His Word and our faith in Him. The gospel is the power unto salvation; that is His Word to us. The centurion believed and we do as well. We only need believe the gospel.

Then the centurion responded. There were people who were following Jesus at this point, and He points out these things. These Jews heard it all and they saw it all. And Jesus is saying, "Shame on you; this gentile understands what is going on than you do."

Matt. 8:10 **Hearing this, Jesus was amazed and said to those following Him, "I assure you: I have not found anyone in Israel with so great a faith!"**

The Meaning of Jesus and this Gentile Centurion

1. First, this was an acknowledgment of the centurion's faith in Christ. It happened for him the same way that it does for us. We hear the gospel and we believe.
2. There was something else as well; this was a stinging indictment of the religious Jews. Jesus demonstrated the indictments that He had made during the Sermon on the Mount. These Jews pushed works and relative righteousness, and this centurion understood what was going on.

3. The pharisees expected that the gentiles would be shamed by the sight of Jews in the perfect kingdom of the Messiah. The Jews thought that the gentiles would be shamed, but it is unbelievers who would be shamed. They thought Messiah would be the great liberator of the Jews, but this gentile showed more faith than they revealed. The Jews could not wait for the gentiles to be looking in from the outside of the kingdom.
4. Jesus reveals that the believing gentiles and the regenerate Jews would be part of the kingdom. That is what reverberates to us today.

This centurion when he heard this, it must have astounded him. He knew about the kingdom and he certainly knew about the Messiah. John the Baptizer said, "This is the Kingdom of Heaven." This centurion would be a part of this kingdom. This had not been heard before. This was the first time that Jesus spoke of the gentiles being included in the Kingdom of God.

The Jews wanted every gentile to be barred from the kingdom, because in their self-righteous arrogance, they knew themselves to be superior; they were God's chosen people. They had gone wrong in their own arrogance.

This exclusive attitude that they had and their treatment of the Lord Jesus Christ as His ministry moved along had been the source of antisemitism throughout history. There have been Catholics and Protestants both that have been antisemitic.

Many of the Protestant ministers said nothing when the Jews were being rounded up and harmed in Germany. Jews should never be persecuted simply for being Jews. We are all in the same boat. We should always offer them the gospel as we would anyone else.

Cory Timboom an old movie called *The Hiding Place*; a woman who was very strong in the Lord, and she ended up in one of the worst concentration camps. God took care of her and she fulfilled this principle. The Jews are still God's covenant people, even in the Church Age and even in their rejection of Christ. The regenerate Jews will be regathered in the end times. However, we will be a part of this. The faith generated by this one gentile centurion was a demonstration of the key of the kingdom to Jews and gentiles. What a revelation was lost by this one incident. This was a great message after the Sermon on the Mount. The Jews found out that just being Jewish was not enough. They thought that being sons of Abraham that would guarantee them a place in the kingdom; but the hereditary connection was not enough.

Jesus is not done yet.

Mat 8:11 I tell you that many will come from east and west, and recline at the table with Abraham, Isaac, and Jacob in the kingdom of heaven.

Mat 8:12 But the sons of the kingdom will be thrown into the outer darkness. In that place there will be weeping and gnashing of teeth."

Mat 8:13 Then Jesus told the centurion, "Go. As you have believed, let it be done for you." And his servant was cured that very moment.

Communion Sunday

“After a little while, the world will behold Me no more. You will behold Me, because I live, you will live.” Death is at every man’s door and most men avoid thinking about it. Death is no respecter of persons. No matter how man speculates or rationalizes about death, it is a reality for all of us. “You will die in your sins if you do not believe that I am the Savior.”

Paul calls it the sting of death. In Hades, he lifted up his eyes, being in torment, and in that place, this man called out, “Father Abraham, have mercy on me. Have Lazarus send a little water.” Those who commit the evil will be resurrected to judgment. “Depart from Me, accursed ones, into the eternal fire prepared for the devil and his angels.” Their worm does not die and the fire is not quenched.

The undying worm indicates that the destruction of the grave will never cease. The bodies that went into the grave will live in flames forever. Heb. 10:31 **it is a terrifying thing to fall into the hands of the Living God.**

There is a bright side of death, that bring exileration and anticipation for believers facing death. “Today, you will be with Me in paradise.” Jesus calls death *sleep* because this is temporary and a rejuvenating process.

We will be changed into an incorruptible body forever. Rev. 20:13 **and the sea gave up the dead that were in it, and they were judged, every one of them.**

Death grows brighter and brighter for those who are in Christ. Paul was torn between his service in life and the glories of death. He was pulled in both directions. **Having the desire to depart and to be with Christ, and that is very much better.**

How do we defeat the sting of death?

Jesus demonstrated His power over death with Lazarus, who had been dead for 4 days and his body stunk at that point. But Jesus called, “Lazarus, come forth.” And Lazarus responded, to show that Jesus has the power over death.

Sin is a great barrier between God and man. God accept Jesus as our substitute for our sins by means of the cross.

At the consummation of the ages, He has been commanded to put away sin by the sacrifice of Himself.

We all commit sins in our lives. Jesus defeated both sides of sins. Our body of sin, the sin nature, might be done away with, that we no longer be slaves to sin. Our sin nature no longer has any bearing on our salvation. While the sin nature is dead by the virtue of Christ's crucifixion. All of us have been forgiven.

No one is compelled to avail himself of the One Mediator between God and man. But salvation is effective for all those who choose faith in Jesus. When we receive Christ as Savior, we are justified, because His wrath has been met.

Satan is a living presence who is set against us, but Christ is set against him. **Jesus also partook of the same flesh and blood, that through death, He might render powerless him who has the power of death.**

The darkness of death is epitomized by the grave; but the empty grave of our Lord represents His victory over death. **It was impossible for Him to be held by death's power.**

"O death, where is your victory...where is your sting?" Whatever power death appears to have, it is at best temporary for the believer.

The Lord of paradise guides us through the gates of death into the Kingdom of Heaven. Paul had no fear in his soul when he wrote, **I am already being poured out as a drink offering and I have fought the good fight, and the Lord will reward me in that day.**

The pathway of the believer shines brighter and brighter each day until he completes the course.

Matt. 8:5–10 Jesus healed a sick person in absentia; He was not present when the healing took place. There were many lepers and paralyzed people in Palestine. Why didn't Jesus go throughout Palestine and heal all of them? The purpose here was not to heal the servant, but there was always a point of doctrine that was being taught. In this miracle, Jesus showed His power and He also showed His power of His Word.

There was something more that this incident revealed to us. It reverberates to us as well. The Roman centurion was a gentile, and this is why Jesus healed his servant. Jewish religious leaders hated the gentiles and they would have little or nothing to do with them. They would not enter into their homes. The Jews constantly plotted against the Romans. Jerusalem was a hotbed of trouble whereas Capernaum was not.

The Jews did not fully grasp that Jesus was the savior of all souls, those of Jews and gentiles. The religious leaders were so arrogant and they believed themselves to be chosen by God over all gentiles. This miracle put an end to that false picture. He performed this miracle at the request of a gentile; and Jesus will then recognize this man's great faith.

Matt. 8:10 **Hearing this, Jesus was amazed and said to those following Him, "I assure you: I have not found anyone in Israel with so great a faith!"**

This gentile accepted the Jewish Savior, and this enlightened Jesus' Jewish disciples. There had to be more than this hereditary connection to Abraham. Gentiles were included in all of this.

Lesson #0386

Matt. 8: Life of Christ

1/20/2013 2Sunday

The Jews believed that they were a promised people, to partake in the Kingdom of God because they are Jews.

Matt. 8:11 **I tell you that many will come from east and west, and recline at the table with Abraham, Isaac, and Jacob in the kingdom of heaven.**

That was the promise. Analinô envisions a great banquet in the kingdom, reclining at table, as many cultures did. The honored guests would recline around the table with the Messiah and with Abraham, Isaac and Jacob. There would be more than mere hereditary believers. Jesus is opening up the gates of the kingdom to everyone who believes in Jesus Christ. This is a promise to Jews and gentiles alike; and regeneration is required.

What Does this Miracle Mean?

1. This was a shattering revelation to the Jews, who believe that God's promise to the kingdom was for the sons of Abraham alone. They did not like hearing this at all. The Lord Jesus Christ, who had just healed at the request from a Roman, and then He said, "He has a greater faith than anyone in Israel." This stunned His disciples and the people there. A watershed moment.
2. The gentiles would be ανακλινω. They would be there right along with the Jews.
3. This means that Jesus extends the message of salvation to include the gentiles. The gentiles have as much opportunity for salvation as anyone else. Every man will have this opportunity.
4. The gentiles would receive the blessing of the kingdom at the great banquet. They would be honored guests.
5. Those with Jesus would not be exclusively Jews.
6. The Lord Jesus Christ spoke here a radical new kingdom doctrine. This is why He took this case. This was the perfect way to do it. The Jews knew this centurion and they liked him. In fact, several Jewish elders came to Jesus to make this request. This centurion had built a synagogue. "This man will be there in eternity with you." Now some liked this and some did not.
7. This is a doctrine that the pharisees violently opposed. In their arrogance, they presumed superiority. That was their legalism; that was their law keeping. These are the Jews in their legalism who will not be at the banquet. The alternative to the banquet.

8. This gentile inclusion in the kingdom goes right along with the revelation of the narrow way of Christ. There is an indication of religious apostate pharisees who bear a bad fruit of the kingdom. These religious pharisees taught legalism and they will be excluded from the kingdom and they will be excluded from the kingdom.
9. Anyone who takes the narrow way of Christ is included in the way of heaven.

Matt. 8:11 I tell you that many will come from east and west, and recline at the table with Abraham, Isaac, and Jacob in the kingdom of heaven.

For those who do not take this narrow way, there is a grim picture, as revealed in v. 12:

Matt. 8:12 But the sons of the kingdom will be thrown into the outer darkness. In that place there will be weeping and gnashing of teeth."

This is not the first time that Israel has heard this judgement. Lev. 6:30 Hosea. Those who believe the gospel will be saved and the others will go into the outer darkness. They will depart from God.

The Jews are the *sons of the kingdom* are the Jews, and they would be cast out into the outer darkness. There will be weeping and gnashing of teeth.

The centurion would be there, but the sons of the kingdom would be cast out. That is the dark side of death. Εκβαλλω is the word found here, *to drive out, to expel, to drive someone out into something*. This is a verb of forcible separation in the future.

Το σκοτας το εξοτηρον. This is where they would be placed. Judgment is implied here. The kingdom of darkness versus the kingdom of light. No banquet for the former. What good will their ancestry do, if they have been cast out.

Jer. 31:34 *there is a new covenant, where the Law is written upon their hearts*. They are forcibly removed forever. God handles the Jews and their future.

There are those who say that we are spiritual Israel and that there is no future for Israel; but Jews are addressed right here. Sons of Abraham will be cast out (those who have not believed).

They will either attend the banquet or they will attend the judgment. God holds the future of the Jews in His hands. No one else needs to take on the judgment of the Jews. Antisemitism is evil.

Satan would love to eradicate all Jews, and God could not fulfill His promises to Abraham. But the racial Jew will never be wiped out and the regenerate Jew will never be wiped out.

The word is Gehenna, the worldly place, the place of future judgment, the alternative to the place of privilege to the banquet.

This passage has been taken and distorted to say that Jews will not be in the kingdom, and they are absolutely wrong.

We do not have flames here, but we have what happens to people in this place, weeping and gnashing of teeth. Hopeless nightmare and a place of deep regret and uncontrollable weeping. The regret that they did not believe in Christ.

Matt. 8:12 **But the sons of the kingdom will be thrown into the outer darkness. In that place there will be weeping and gnashing of teeth."**

Lev. 26:44 **Yet in spite of this, while they are in the land of their enemies, I will not reject or abhor them so as to destroy them and break My covenant with them, since I am the LORD their God.**

They are spread out and scattered because they rejected God. However God says, "I will not abhor or reject them." He made a covenant with Abraham, et al.

Concluding Points

1. God is speaking to the faithful Israel, those who have believed. Jer. 23:41–45
2. The kingdom is still in the future for Israel. That is the Millennium. There will be very difficult times for the Jews, but they will go into the Millennium.
3. Their kingdom would be instituted at the 2nd Advent. After the battle of Armageddon and there will be believing Jews and Gentiles who will go into the Millennium.
4. The nation will be regathered and judged with the unbelieving cut off and perishing. Zech. 13:8
5. Many Jews would recognize Jesus as Messiah. Rev. 1:7
6. Some Jews would have the kingdom. Zech. 13:9

Lev 26:45 **For their sake I will remember the covenant with their fathers, whom I brought out of the land of Egypt in the sight of the nations to be their God; I am the LORD."**

Lev 26:46 **These are the statutes, ordinances, and laws the LORD established between Himself and the Israelites through Moses on Mount Sinai.**

Matt. 8:13 **Then Jesus told the centurion, "Go. As you have believed, let it be done for you." And his servant was cured that very moment.**

Luke 7:10 **When those who had been sent returned to the house, they found the slave in good health.**

No matter what the distance, Jesus could heal with only His words. Where is His Word found? In the pages of Scripture and there is just as much power there. We have more power in our souls with God than any nuclear weapon.

The next miracle will be even more spectacular.

Jesus raises several people from the dead. I think 3? And this is one of them, different from Lazarus.

This is the longest stretch in one general area for Jesus, in the Galilee area. He leaves Capernaum, which sets the stage for one of His most stunning and revealing miracles.

He would have the chance to present His power over the greatest enemy of mankind; the power over death.

Luke 7:11 **Soon afterward he went to a town called Nain, and his disciples and a great crowd went with him.**

Nain is southeast of Galilee. Easiest way is to get on a boat and sail due south from Capernaum to Nain. There are disciples and a great crowd with Him. We would expect for all that occurred, that following Jesus would have been a constant entertainment. This would allow the believer to be face to face with the Lord; and there could have been those who were just entertained. There was also a trail of pharisees wherever the Lord went.

Luke 7:11 **Soon afterward he went to a town called Nain, and his disciples and a great crowd went with him.**

After seeing this miracles, these men will still try to refute the miracles that they have seen.

The Lord approached the gate of the city, and there was a dead man being carried out. This is an only son followed by his mother, a widow.

25 miles away from Capernaum. The towns are quite close to one another. Nain is at the foot of Mount Tabor. Bobby went to a seminary at the foot of Mount Tabor.

Archeologists have found this city. Today the city is called Nian; and today it is a miserable Muslim village of about 1600 people with mud shacks. This new city is much worse than the old one. The older city was a larger town. It was a walled town in the days of our Lord; and it would have had a gate back in that time. Archeologists have found this along with the cemetery near the gate (where the gate was). Nian means *charming, lovely*. It is situated over a beautiful valley; the valley of Esdrelon. Across the way is the city of Megiddo. This is where one of the greatest battles of human history will be fought and Jesus will destroy the armies which gather here.

At some point in the future, Jesus will return and slaughter all of these armies gathered to destroy Israel. This area was connected to many important historical sites.

Elisha was near to here when he raised a child from the dead. So there is an obvious parallel with Elisha 900 years ago. The people who lived here knew the history of Elisha. They knew about this. Therefore, what they saw Jesus do would have even more impact.

These pharisees knew about this. They would know about this miracle. Yet, it did not change any of their minds.

Jesus said to the Centurion, "I have seen more faith in you than in all Israel."

Luke 7:12 *As he drew near to the gate of the town, behold, a man who had died was being carried out, the only son of his mother, and she was a widow, and a considerable crowd from the town was with her.*

This grieving widow has lost everything. With so many people here, she was likely a prominent and well-known person. This included wailing, mourning women who would scream and yell to demonstrate grief. Professional mourners. They are mourning as the funeral proceeds.

Luke uses a certain verb, a perfect participle of the verb *thrêskô*. He was the man who had died. The perfect tense indicates a permanent state of being. They often had a wake for 3 days, to make certain that the person was dead. The wake was over.

The dead son was being carried on a pallet of wood. On top of this wood was a wicker coffin and inside was the young man; and the lid was open. The body would have been wrapped completely in linen. The face was left open.

Often, the bodies would be put into a cubbyhole cave. All of this depicts death in a very real way. No question about what is going on here.

The Lord notices a particular sadness in this woman. Very difficult for her to raise her only son. People depended upon family when they become old. There was no consolation for her. Her only kin was dead. His death left a very empty spot in her soul and in her house.

The coffin is going one way and the Lord is going the other. As they cross each other, the Lord tells her not to weep. He is a complete stranger to her.

We may think of Jesus as being above emotion; He does not need to cry or to sympathize, but Jesus is fully human with non-sinful emotions. This would be an emotional moment.

What Is this Compassion?

Our government calls enslaving people with entitlements as compassionate.

1. His love and grace will be extended toward this woman. Only He can demonstrate this.
2. There was a real tenderness and understanding in the Lord's words. The word that Bobby hears at memorial services, "I am so sorry." There is no compassion in that word; it is just something that people say. But this is not true with out Lord. He said something of great comfort.
3. He did not cry with her; He simply spoke with her.

4. True compassion is not emotionalism. Jesus did not sob with her or put His arm around her and cry with her. Emotionalism exacerbates raw emotion. We may genuinely feel grief and we may grieve with tears. But Jesus needed to exhibit true compassion.
5. True compassion is sensitivity to the feelings, interests and well-being of others.
6. True compassion is a deep sympathy or sorrow for another's misfortune.
7. It is accompanied by a desire to remove the pain and to remove the cause of the pain. What is that?
8. Compassion extends a gracious attitude toward others; it is an expression of grace orientation. He is not blubbering out of control. It is true compassion. It is not unmanly to be compassionate. Toughness is not lack of compassion. A lack of compassion only demonstrates self-centeredness. True compassion is just as much a masculine quality as it is a feminine quality. It is also a leadership distinctive. You must be able to understand the feelings of those you lead and understand their griefs and try to alleviate their sadness. There is a whole retinue of disciples who follow Him (Jesus). These apostles are going to have to understand this. They must deal with people for the rest of their lives with people who are not hurting.

True compassion gives us the ability to comfort others who are in pain. There will be a reunion in heaven. Death is not the end; it is the beginning of eternal life; but it can be the beginning of eternal condemnation. Nothing comforts like hearing the Word of God. There will only be a few years and there will be a reunion. We will just cross over the river and rest under the shade of the tree.

There is the promise of resurrection and the reunion and there will be eternity in heaven. This is where we all will go and have hope in.

The Lord Jesus Christ and His Compassion

1. Jesus was a much beloved Son; the only Son of God the Father. Luke 3:22 just as the son in this coffin was an only son.
2. As Messiah and Savior, Jesus was very familiar with grief.
3. It says in Isa. 53:4 that Jesus is a man of sorrows; He knew them.
4. What does this mean? The Lord Jesus Christ knew all the grief that this world could inflict.
5. Jesus would come into contact with every sin of every person who had ever lived and be judged for them. There could be no more compassion than this.
6. Christ would be separate from His father; just as this son is separated from his mother.
7. Like the widow's son, He was destined to die. He would be carried to a similar cave-tomb.
8. However, grief would turn to joy when Jesus would return to life in 3 days. Compassion is a part of His message. This is what the cross reveals to us.

Luke 7:13 **And when the Lord saw her, he had compassion on her and said to her, "Do not weep."**

“Do not weep” catches everyone’s attention.

Lesson #0388

Matt. 8: Life of Christ

1/24/2013 Thurs

in California

Luke 7:14 Then he came up and touched the bier, and the bearers stood still. And he said, "Young man, I say to you, arise."

Luke 7:15 And the dead man sat up and began to speak, and Jesus gave him to his mother.

Lesson #0389

Matt. 8: Life of Christ

1/27/2013 1Sunday

in California

Lesson #0390

Matt. 8: Life of Christ

1/27/2013 2Sunday

in California

Luke 7:11 Soon afterward he went to a town called Nain, and his disciples and a great crowd went with him.

Luke 7:12 As he drew near to the gate of the town, behold, a man who had died was being carried out, the only son of his mother, and she was a widow, and a considerable crowd from the town was with her.

Luke 7:13 And when the Lord saw her, he had compassion on her and said to her, "Do not weep."

Luke 7:14 Then he came up and touched the bier, and the bearers stood still. And he said, "Young man, I say to you, arise."

Luke 7:15 And the dead man sat up and began to speak, and Jesus gave him to his mother.

Luke 7:16 Fear seized them all, and they glorified God, saying, "A great prophet has arisen among us!" and "God has visited his people!"

Luke 7:17 And this report about him spread through the whole of Judea and all the surrounding country.

Matt. 8:5 When He entered Capernaum, a centurion came to Him, pleading with Him,

Matt. 8:6 "Lord, my servant is lying at home paralyzed, in terrible agony!"

Matt. 8:7 "I will come and heal him," He told him.

Matt. 8:8 "Lord," the centurion replied, "I am not worthy to have You come under my roof. But only say the word, and my servant will be cured.

Matt. 8:9 For I too am a man under authority, having soldiers under my command. I say to this one, 'Go!' and he goes; and to another, 'Come!' and he comes; and to my slave, 'Do this!' and he does it."

Matt. 8:10 Hearing this, Jesus was amazed and said to those following Him, "I assure you: I have not found anyone in Israel with so great a faith!

Matt. 8:11 I tell you that many will come from east and west, and recline at the table with Abraham, Isaac, and Jacob in the kingdom of heaven.

Matt. 8:12 But the sons of the kingdom will be thrown into the outer darkness. In that place there will be weeping and gnashing of teeth.”

Matt. 8:13 Then Jesus told the centurion, "Go. As you have believed, let it be done for you." And his servant was cured that very moment.

Luke 7:1 When He had concluded all His sayings in the hearing of the people, He entered Capernaum.

Luke 7:2 A centurion's slave, who was highly valued by him, was sick and about to die.

Luke 7:3 When the centurion heard about Jesus, he sent some Jewish elders to Him, requesting Him to come and save the life of his slave.

Luke 7:4 When they reached Jesus, they pleaded with Him earnestly, saying, "He is worthy for You to grant this,

Luke 7:5 because he loves our nation and has built us a synagogue."

Luke 7:6 Jesus went with them, and when He was not far from the house, the centurion sent friends to tell Him, "Lord, don't trouble Yourself, since I am not worthy to have You come under my roof.

Luke 7:7 That is why I didn't even consider myself worthy to come to You. But say the word, and my servant will be cured.

Luke 7:8 For I too am a man placed under authority, having soldiers under my command. I say to this one, 'Go!' and he goes; and to another, 'Come!' and he comes; and to my slave, 'Do this!' and he does it."

Luke 7:9 Jesus heard this and was amazed at him, and turning to the crowd following Him, He said, "I tell you, I have not found so great a faith even in Israel!"

Lesson #0391

Luke 7: Life of Christ

1/30/2013 Wed

Back from California. Small wedding and 2 garbage bags of stuff collected. Bobby wants every thing cleaned up.

Luke 7:16 Fear took hold of all, and they glorified God, saying, "A great prophet has arisen among us!" and, "God has visited his people!"

Luke 7:17 This report went out concerning him in the whole of Judea, and in all the surrounding region.

The people remembered their Old Testament and that Elijah and Elisha had done this as well. Jesus is not just a prophet; He is the Messiah. He did the things that the Messiah would do when He came to this earth. There is an identity error going on here.

John the Baptizer plays a part in this. John is confused and he is despondent because Herod Antipas put him into prison. He sees himself as the one who ought to preach and announce and he does not know why he is facing these circumstances. He questions whether or not he has lost the favor of God. Has he been pronouncing a false messiah? Jesus, his cousin, is the True Messiah. Why has not his heralding had the desired effect? So John is having a crisis, and he sends two messengers to see if he has made a mistake. They ask Jesus, "Are you the true Messiah?"

Luke 7:18 The disciples of John told him about all these things.

Luke 7:19 John, calling to himself two of his disciples, sent them to Jesus, saying, "Are you the one who is coming, or should we look for another?"

Luke 7:20–23 When the men had come to him, they said, "John the Baptizer has sent us to you, saying, 'Are you he who comes, or should we look for another?'" In that hour he cured many of diseases and plagues and evil spirits; and to many who were blind he gave sight. Jesus answered them, "Go and tell John the things which you have seen and heard: that the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good news preached to them. Blessed is he who is not offended by me."

Jesus and John, Generally Speaking

1. Jesus identifies John.
2. Then Jesus commends John as the greatest of prophets. Jesus acknowledged John as the herald of the Messiah; and he did this using Old Testament prophecy.
3. Jesus will now identify Himself in connection with John. John had announced Jesus as the King. He also announced that with Jesus, the Kingdom of God had come. The greatest of prophets making this announcement.
4. So John was identified as a greater prophet than all of the other prophets of the Old Testament. John announced Jesus not to be a prophet but to be the Messiah.
5. Their conclusion must be, after this is discussed and taught, that Jesus was more than the greatest prophet; He is the Messiah.

Matt. 11:7–9 *As these went their way, Jesus began to say to the multitudes concerning John, "What did you go out into the wilderness to see? A reed shaken by the wind? But what did you go out to see? A man in soft clothing? Behold, those who wear soft clothing are in king's houses. But why did you go out? To see a prophet? Yes, I tell you, and much more than a prophet.*

There were huge crowds that went out to see John. "Did you go to see a reed shaken by the wind?" John wore unfinished camel-haired fabric. John was not a fashion plait. He ate locusts and honey. John lived out with the snakes and the scorpions. You would go to the palace to see someone dressed up. You went out to see a prophet. John was a prophet unlike others who had come before Him.

Matt. 11:10–11 *For this is he, of whom it is written, 'Behold, I send my messenger before your face, who will prepare your way before you.' Most assuredly I tell you, among those who are born of women there has not arisen anyone greater than John the Baptizer; yet he who is least in the Kingdom of Heaven is greater than he.*

Jesus gives high praise to John. But anyone in the Kingdom of God is greater than he; as anyone in heaven is greater than anyone here on earth.

The people went out to the desert to see a prophet and to see what he had to say. He was more than a prophet; he was the herald. Israel had been looking to the fulfillment of this for centuries.

The hearers had to admit to themselves that they did not go out to the wilderness just to see a weird guy. But John was more than a prophet, as he had the message of the Messiah.

The hearers were to consider their motives for going to the desert in the first place.

John was not blown this way or that. John had a strong character; an extremely strong character. He was confident and knew his stuff.

Some went out to make fun of John; he was dynamic and a fearless messenger of the truth. He did not pay attention to those who had something negative to say about him or his message. We should not be side-tracked by every wind of doctrine, by everything that comes along. We must be focused on growing spiritually. We face some of the same problems that Israel faced. Great legalism; great rejection of Jesus. Israel would be leveled. It has never been more important for us to grow spiritually.

We need to be impervious to the sarcasm and negative volition of others. We need to maintain our dedication to the Word of God. Christianity today does blow with the wind. It has become faddish and trendy today.

Some are afraid to stand for doctrine; that does not draw a crowd. They need people in order to attract money. Some things they won't teach. Don't ever teach Rom. 1.

Or they won't want to talk about Satan, or hell or the sin nature. So they try to make the mandates of the Bible less foreboding. We need to know this because it is motivation for our witnessing. When we know about the Lake of Fire, then we begin to understand the justice of God. We cannot meet His standards, and therefore, we must depend upon His righteousness. Our God is a God of love, but also of justice.

Some pastors do not teach the Lake of Fire and those in their congregation are uncertain about their destination. They look at good deeds as being the basis of Christianity. Confusion is everywhere today. Pastors today want to be relevant today. So, they eschew anything that is confrontational. They want to be accepted by the world at large. Some even say that there are other pathways to God besides Christ, which is pure heresy. Satan does mind this. He knows that relevancy brings syncretism. Satan fears God's Word the most and believers who live His Word. The tactical victory of the believer in the Angelic Conflict terrifies him. He knows that his ultimate end is coming closer and closer. They present how Christians can advance by means of the power of positive thinking.

They are concerned with the churches growing in size. Those handbooks for Christian living, which are filled with good works. You can do all kinds of good works without ever having to reveal that you are a Christian.

Works are not the means of the Christian life; they are a result. Too many focus on them as the Christian life; they miss the boat.

Some will promote activism or political activism. Most churches are lacking the in-depth teaching of Berachah. How is a 20 minute message going to get any believer grown up. It is consistency.

They want God in church, but they do not want Him outside of church. They resort to human viewpoint because they do not have divine viewpoint in their souls. So pastors give them pabulum doctrine instead. These Christians are unprepared for the assault of Satanism. They are not prepared for anything.

Beautiful clothes do not make the man or his message.

You cannot judge pastors superficially by what they wear or where they live or by their personality. Maybe you should find someone that you can listen to, who does not irritate you when you are listening.

John the Baptizer spoke divine truth in the power of the Holy Spirit, then that is a message worth hearing.

Lesson #0392

Mal. 3:1–2 Life of Christ

1/31/2013 Thurs

John's ministry is that of heralding the King. He will cite Old Testament prophecy to back up His contention about John.

Mal 3:1 "Behold, I send my messenger, and he will prepare the way before me; and the Lord, whom you seek, will suddenly come to his temple; and the messenger of the covenant, whom you desire, behold, he comes!" says Yahweh of hosts.

This is a prophet who will prepare the way for the Lord.

Mal 3:2 "But who can endure the day of his coming? And who will stand when he appears? For he is like a refiner's fire, and like launderer's soap;

There is also Isa. 40:3

Isa. 40:3 The voice of one who cries, Prepare you in the wilderness the way of Yahweh; make level in the desert a highway for our God.

He is not named here in this prophecy. But Jesus is making certain that we understand that this prophecy is applicable to John.

No prophet who has come to Israel has been as great as John. That is high-praise for him. They warned Israel of coming destruction. They warned Israel time after time. The northern and southern kingdoms were both warned. John was a part of that long list of Old Testament prophets, the last in the long line of prophets.

So, Why Is John the Greatest?

1. All the previous prophets looked forward to the Messiah. They all looked for the coming of the Messiah, but He did not in their lifetimes.
2. It was Jesus Who gave John the highest position of all the prophets.
3. John was the greatest of them all because He got to announce the imminent coming of the Kingdom. He got to present the Messiah to Israel.
- 4.
5. John was the last great prophet and the forerunner of the Messiah when on earth.
6. In John's time, they reject the Man Himself. Matt. 11:12

What about the Violence?

1. John the Baptizer had been announcing prior to this. The violence refers to the time between John's announcement of the kingdom and Jesus showing up. About a year.
2. Especially here the violent men were the religious leaders of Israel who rejected Christ. The religious leaders led the people in everything. What they said was the way that it was. The religious leaders in the New Testament represented the nation, and in rejecting Jesus meant danger and ever disaster for the nation. These are the violent men.
3. They aggressively opposed the kingdom because they opposed Christ. They opposed the King. They expected a political savior.
4. They rejected the Messiah to the point of doing violence to His person. And they would ultimately seek and carry out His execution. They made sure that the king would not sit on the throne in the first advent.
5. They assured the postponement of the kingdom by executing the King.
6. Because of this rejection, Jesus emphasizes another prophet. Jesus mentions Elijah. Jesus raised from the dead as Elijah did.

Matt. 11:14 **If you are willing to receive it, this is Elijah, who is to come.**

John the Baptizer and Elijah

1. John is made equivalent to Elijah. They are both forerunners of the Messiah.
2. To listen to John's message is the same as listening to Elijah's message of the Messiah. They are both heralds.
3. So John the Baptizer at the 1st advent had become the prophesied Elijah. He spoke as Elijah.
4. However, when you have a prophet, it is fulfilled, so John did not replace Elijah as the herald; he is equated with him.
5. Elijah would herald the Lord at the future time after John.
6. This fact that John was the herald along the order of Elijah, this whole thing was confirmed by an angel. So now we have a confirmation from heaven. **"He will go as a forerunner before Him."**
7. John would have the same message and the same empowerment. More than the inducement of the Holy Spirit.
- 8.
9. God's Word through the prophets still has a fulfillment to come; a far fulfillment. There is the 1st and the 2nd advents. John is the Elijah of the 1st advent; Elijah is the forerunner in the 2nd advent. They will both happen. There is often two fulfillments for many of the prophecies in Scripture.
10. When John is on earth, Elijah had been dead for 900 years.
11. John is the fulfillment of Mal. 3:1, but not the far fulfillment of Mal. 4:1, 5

Mal 4:5 Behold, I will send you Elijah the prophet before the great and terrible day of Yahweh comes.

The Right Herald

1. These are clear prophecies about John and our Lord.
2. John was the first messenger of the Messiah.
3. Had the Jews accepted John's message and placed Jesus on the throne as the king, then would there be one fulfillment of these prophecies. John would have fulfilled the Elijah prophecy.
4. If the nation of Israel had accepted John's message regarding Christ as the king, which they did not, then Christ would have been placed on the throne of Israel.
5. If they accepted John's prophecy, there would have been no great and terrible day of the Lord, which is the future Tribulation before the millennial kingdom is instituted at the 2nd advent.
6. Malachi's prophecy would have been fulfilled if the 1st advent had been the 2nd advent, as would Daniel's prophecy of the Tribulation. All prophecy must come to past.
7. Mal. 4:5–6 was a prophecy that Israel would not accept the Messiah when He came.
8. The heralding prophecy would be fulfilled in the future.

Another Set of Points

1. This passage in Matt. 11 is about the rejection of John whose message is equated with Elijah's message. This passage anticipates the rejection of John and it is being equated with the rejection of Christ in the 1st advent.
2. So Elijah would have to be the future herald of a great and terrible day of the Lord.
- 3.
- 4.
5. According to the prophecy, if the kingdom would have come in the 1st advent, Elijah would not be the herald.
6. Elijah is still to come. John is the interim prophet.
7. John is the near-fulfillment.

Parallel ministries. The kingdom was postponed.

To complete the prophecy of Mal. 4:6, Jesus states that Elijah is still to come. He is still coming and he would restore all things.

3 Points

1. Matt. 17:11b is an eschatological reference. Jesus is telling His disciples that He would be rejected.
2. John offers the kingdom and it was rejected.
3. Elijah the he

We need to take a look at Elijah. What does he do in the Tribulation?

Isa. 40:4 Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain:

Isa. 40:5 and the glory of Yahweh shall be revealed, and all flesh shall see it together; for the mouth of Yahweh has spoken it.

Isa. 40:6 The voice of one saying, Cry. One said, What shall I cry? All flesh is grass, and all the glory of it is as the flower of the field.

Lesson #0393

Matt. 8: Life of Christ

2/3/2013 1Sunday

Israel would have to accept their Messiah and Savior in order for the kingdom to become theirs. Jesus will offer the kingdom, but the people of Israel will, as a whole, reject it.

He will show Himself to be the Messiah. Two messengers come to the Lord Jesus Christ and they arrive; and John is the acknowledged herald of the Messiah. But now, John the Baptizer is locked up by Herod Antipas. He does not understand why he, as the herald of the Messiah, is in prison. This doubt is a crisis of his faith. John asks for confirmation. Is Jesus the true Messiah. Jesus confirms this by performing many miracles.

John is the designated forerunner of the King and the kingdom. Now they must understand that Jesus is the Messiah. That is His objective. The crowd needed more. They have seen miracles and it was not enough. People are not converted because of miracles. The only way that someone can believe in Jesus Christ, that they recognize that they need something beyond themselves. No miracles will convince someone who is not going to be convinced. Israel, as a nation, had rejected Jesus, despite witnessing all of these miracles.

Jesus now offers evidence to this crowd by appealing to something that the Jews would understand: Old Testament prophecy. They are interested in prophecy as many people are today.

God speaks through the prophet Malachi. Jesus would clear the way for the King.

Mal 3:1 "Behold, I send my messenger, and he will prepare the way before me; and the Lord, whom you seek, will suddenly come to his temple; and the messenger of the covenant, whom you desire, behold, he comes!" says Yahweh of hosts.

Now to Isaiah.

Isa. 40:3 The voice of one who cries [a voice is calling], Prepare you in the wilderness the way of Yahweh; make level in the desert a highway for our God.

They are speaking about the same messenger and these prophets use the same words. These are the very words which Jesus uses concerning John the Baptizer.

Matt. 11:10 For this is he, of whom it is written, 'Behold, I send my messenger before your face, who will prepare your way before you.'

this describes John perfectly.

Matt. 11:11 Most assuredly I tell you, among those who are born of women there has not arisen anyone greater than John the Baptizer; yet he who is least in the Kingdom of Heaven is greater than he.

John baptized Jesus to identify Him as the Savior and the dove came as a recognition of His Messiah-ship. These all occur several thousands years before Jesus.

Mal 4:5 Behold, I will send you Elijah the prophet before the great and terrible day of Yahweh comes.

Mal 4:6 He will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse."

Elijah is on their radar.

Matt. 11:14 If you are willing to receive it, this [John] is Elijah, who is to come.

Jesus Christ has not just announced one forerunner, but two of them. There are two of them, according to Old Testament prophecy. Then Jesus associates both of these prophets with each other. John is that one. John is Elijah, *if* they are willing accept it.

An angel spoke to the father of John the Baptizer:

Luke 1:17 He will go before him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

They are linked; John will operate in the spirit and power of Elijah. John would speak the heralding message as the Messiah; just as Elijah would speak this same message.

This has a bearing on our own future. Jesus announces these two forerunners.

Does John completely fulfill the prophecy as a herald?

There is a principle that we must always remember. All Biblical prophecy must come to a literal fulfillment. No spiritualizing of a prophecy. Many people spiritualize Israel as the church; we are called *spiritual Israel*. This is wrong. God's prophecy was directed toward the nation of Israel. We are not Israel; we are not the nation of Israel. John did not replace Elijah in the Malachi prophecy. John's mission failed. He heralding Christ, but Israel did not accept her Messiah; she crucified Him.

So John and Elijah would both herald the king, but at different times.

There is often a near fulfillment and a far fulfillment of a prophecy.

Age of Israel began when Moses took the children of Israel out of Egypt and they became a nation. The first generation spend 40 years in the desert, seeing tremendous miracles, but they rejected the power of God's Word.

John was the herald of the first advent, but Israel rejected him. The age when Jesus became man and spend 33 years on this earth and He was crucified, resurrected and He has ascended into heaven.

We are the church and our age has begun. There is the exit-resurrection; the rapture of the church.

The worst time in the history of man, the Tribulation. At the end of the Tribulation, after 7 years, there will be the 2nd advent; and Jesus returns. This is the promised return. When He returns, He destroys the armies about to crush Israel and Israel is saved by the Lord. Then we have the kingdom, the time when the kingdom is instituted. At that time, Elijah will be the herald of our Lord's coming. Then will come the 1000 year reign; that is Israel's kingdom, ending with the Gog and Magog revolution.

Elijah and John play a critical part as witnesses. Elijah is in the future picture because Israel rejected her Lord. The church is not the Kingdom of God at this time. Israel still has a future. So, there was another herald, Elijah, and he will be the herald of the true kingdom of God.

Matt 17:11 **Jesus answered them, "Elijah indeed comes first, and will restore all things,**

Jesus knows that He will be rejected and crucified. He knows He will be resurrected and ascend into heaven at a future time.

John is Elijah, if the message and Person of Jesus accepted by the people of Israel. We will never see John; he has passed. But we will see Elijah and after we are raptured, we will stand before Jesus at the Bama Seat and be evaluated regarding our spiritual life.

This state will lead us to the eternal state. We will also return with the Lord in resurrection bodies.

What do we know about the future of Elijah. Some of us are fascinated by the future. Who will I marry and what will I do? How will I end up?

The Day of the Lord is a prophecy of the future. It is called the Great and Terrible Day of the Lord. This is a period of time; a grouping of days. Jesus will kill thousands if not millions of people. The blood will run as high as the horse's bridle and we will witness this. This is the salvation of the nation Israel, the bringing in of nation Israel.

There will be a purification of this earth of all Satanic forces. Perfect environment . No more governments that takes rights and trample them. We will witness this.

Lesson #0394

Matt. 8: Life of Christ

2/3/2013 2Sunday

As believers, we ought to have the greatest capacity for parties. There is no prohibition of fun for the rest of our life.

Many of Berachah are squeamish, like blood in combat. No one in their right mind wants to see all of that blood, but it is clear that will happen at the 2nd advent. God has made a promise to His people Israel. We cannot understand the horror of those who will oppose Israel. Nazi Germany is nothing like the dictator of the Revived Roman Empire. There is a reason for all of this. This is God's justice in action. This will give us an idea of what God's justice really means. God will send those who do not believe in Him to hell.

Eschatology and Elijah and John the Baptizer is what we are studying.

Before the Great and Terrible Day of the Lord, Elijah will return to minister to Israel at the beginning. He will be back on earth. He is just one of two eschatological witnesses. Moses is the other one.

Rev. 11 does not name them. Elijah is put together with John as the herald of the 2nd advent, which is preceded by the Tribulation. He has to be involved to some degree. There is this similarity in 1Kings and somewhere else.

There is the transfiguration of Jesus, where the disciples saw Jesus glorified with Moses and Elijah, who witness to our Lord. Therefore, most theologians take Moses and Elijah as the witnesses in the Tribulation. They will bear testimony for God in Jerusalem during the first 3½ years in Jerusalem. They will be preaching in Jerusalem. They will convert the 144,000 Jews in Israel. Jehovah Witnesses think that they are the 144,000. Most of them are not Jews and they are not in the dispensation of the Tribulation. When they come to your door, don't believe it. These will be worldwide witnesses of the gospel during the Tribulation. Every believer in the world at the time of the Tribulation has died or raptured. These 2 men will witness and convert the 144,000 and they will become the evangelists throughout the world.

The regathered of Israel are the ones that Jesus comes to rescue. The book of *Armageddon* describes all of these people in the Tribulation.

John the Baptizer was a great witness to the Messiah before the 2nd advent. Many gentiles also believed. Jesus made it clear to the Roman centurion that he had a great faith, grater than any person in Israel.

Israel is a particular race singled out as God's people. Many gentiles accept Christ in the time of the hypostatic union, as will many in the Church Age and the Tribulation.

There will be many killed at the midpoint of the Tribulation. These two witnesses will be martyred. Therefore, the final 3½ years are the Great Tribulation.

The judgment of the Great Tribulation precedes the blessing of the kingdom instituted at the 2nd advent. This was true of John's ministry as well. It became an indictment of the Jews.

John and the future Elijah both engage. Another parallel. They are equated at many points. John is empowered just as Elijah, but both of them are involved in announcing the kingdom. The Kingdom of Heaven is at hand.

Israel was destroyed A.D. 70. Only since 1948 has there been a nation Israel. Today, they have a false religion.

Putting it All Together

1. John's question allowed Jesus to explain who John is as a forerunner of the Messiah. If John was the forerunning and he announced the King, then Jesus must be the Messiah.
2. John, like Elijah, was the forerunner of the kingdom. Our Lord makes this clear by His citing of Old Testament prophecy. Both of them are equated as prophets of the Messiah.
3. If John, like Elijah, was the herald of the kingdom, then John correctly identified Jesus Christ as the King. John said, "The kingdom has arrived" and he baptized the Lord.
4. To this multitude, to whom Jesus is speaking about John, they should identify him as the Messiah. A young man has been raised from the dead. All kinds of healing of the blind and the lame; and they have seen it all. There is Old Testament prophecy fulfilled before them. Some do believe, but most do not.
5. So revelation about John and Elijah; this is how important John's question is. This is the identification and the proof of Who Jesus is. It was time for them all to believe, but they do not. The pharisees who knew the Scripture better than anyone else were still unable to identify Jesus Christ. They also saw the miracles and rejected them and the Lord.
6. The answer included Christ pointing out the fulfillment of Old Testament prophecy. This prophecy is being fulfilled by John and is being fulfilled by Elijah.

A postscript is given: our Lord says, "He who is least in the Kingdom is greater than John."

Being a great prophet like John is not as good as being the least person in the Kingdom of God.

Mat 11:11 Most assuredly I tell you, among those who are born of women there has not arisen anyone greater than John the Baptizer; yet he who is least in the Kingdom of Heaven is greater than he.

The New Covenant promises that the people of the kingdom will have the Law written upon their hearts.

Heb. 8 talks about the New Covenant and repeats what Jer. 31 says.

This should give us some idea as to who we are in Christ. We are greater than John because of the spiritual life which we have and the spiritual capacity that we can develop. We have it.

We move in Mark 3:20, a crucial turning point between the nation, the pharisees and Jesus and all those who follow Him. Jesus has given them everything that they need to recognize Him as the Messiah, and they still say *no*. They will ask for signs and He will say, "No more signs; you've seen enough."

Jesus goes back to the city of Capernaum. Jesus was crush by crowds; they could not even have a meal.

Mark 3:20 **The multitude came together again, so that they could not so much as eat bread.**

Jesus had become quite famous. Everyone had heard of His miracles. Everyone wanted to see Him. They had many different reasons; many different motivations. Some wanted to learn everything that they could about their Savior. They knew that He was the King. But there were others who simply wanted to be healed. They just wanted to be touched and healed. Some just wanted to talk to Him and have a conversation. To some, He was sort of a rock star. Then there was the group who wanted to harass him and to discredit Him. His friends expressed great concern about His circumstances.

Mark 3:21 **When his friends heard it, they went out to seize him: for they said, "He is insane."**

His friends were concerned that He might be losing His mind. He was greater than any rock star. Jesus had no time to Himself; He could not even eat.

At this point that Jesus accepted an invitation for dinner from the strangest person; Simon, a pharisee. This is where it gets quite interesting. This will tell us why the Kingdom was not instituted. This was one of the most interesting dinner parties in history. It tells us why the Kingdom was postponed.

Lesson #0395

Matt. 8: Life of Christ

2/6/2013 Wed

Bobby appreciates us, honey.

Mark is the shorted of the gospels and abbreviated in many ways, but it does have a viewpoint.

Mark 3:20 **The multitude came together again, so that they could not so much as eat bread.**

Jesus returns after His second tour of this district and the multitude gathered again. This time His fame is greater than it was before. They gather to such an extent that they cannot even eat a meal.

Mark 3:21 **When his friends heard it, they went out to seize him: for they said, "He is insane."**

His friends came to take charge, to help. They were assuming that, because of all of these pressures, that He could not handle it. We will assume that they are trying to be helpful, who see a problem and try to help. But what this really does is set the stage for what is about to come. This is a turning point between Jesus Christ and the pharisees and the rejection, which is not taking its toll. Jesus was the greatest celebrity of Capernaum and they were proud of that.

After while of going without food, you run down; and your thinking becomes fuzzy and you cannot communicate. However, they may not have realized that Jesus spend 40 days in the desert. Under pressure, they were afraid that He would crack. Maybe a private restful period time off.

Jesus accepted an invitation for dinner. Luke 7:36–50

At this point, we do not know about this pharisee, and what his motivations are. So why would Jesus spend anytime with this man? So many of the pharisees were negative.

Luke 7:36 **One of the Pharisees invited him to eat with him. He entered into the Pharisee's house, and sat at the table.**

Nothing that Jesus did was just happenstance or random. Jesus would show firsthand the difference between grace and religious legalism. There was a comparison between two attitudes between God and mankind.

This pharisee represented the thinking of most of the pharisees. He was extremely self righteous, cold, and no doubt quite conceited. He believed himself to be far above the common sinners of the street. He was not a good and gracious host either. He looked down on those whom he saw as inferior. Legalists are very generous with themselves but not with others.

This man was clueless about what Jesus was about to present.

So they are eating and a woman enters into the city; and this woman was a sinner.

Luke 7:37 **Behold, a woman in the city who was a sinner, when she knew that he was reclining in the Pharisee's house, she brought an alabaster jar of ointment.**

3 major characters here at this dinner: Jesus, Simon the pharisee and the women. She is called the sinner in the city; and she was known by her reputation. She was known by her appearance. Simon knew of her immediately. She was undoubtedly a lady of the night.

As a prostitute, she was considered unclean and unwelcome. It is quite amazing that Simon knew her.

Those in the house saw this woman as scum, but Simon was in the company of Jesus. This woman understood Who Jesus was. She knew that she was anathema to Simon. He must have wondered, "Didn't this woman know her place? What is she doing, barging into my house?"

What Is Happening Here?

1. Undoubtedly the woman knew that Jesus was friends with tax gatherers and sinners. She knew that Jesus had eaten with prostitutes and tax gatherers. She knew that He had friends in that realm.
2. She heard His message and in that message, she found hope in her life of degradation and hopelessness.
3. She had also heard what is record in Matt. 11:28 **come to Me all who are weary and heavy laden and I will give you rest.** This woman needed rest from what she lived.
4. This means that she was positive toward the message and Person of Jesus Christ. She recognized that this message is what she had been looking for all of her life. Many people recognized the importance of Bible doctrine the instant that they heard it. This woman recognized truth immediately.
5. This woman was overwhelmed like only a woman who expresses deep emotion can be. This was directed to someone as low as her. She had no illusions. It has always been that way. The gospel message reaches that person. This woman recognized that.
6. She was so positive that she had to take this opportunity. She knew that Jesus was in this house. The Man Whose message she heard; she saw Him from a distance.
7. She wanted to express her gratitude for His very being and for His message and what it meant to her. Bobby gets letters expressing gratitude. She understood grace and she wanted to show gratitude for it. And we are so unworthy of it. This woman represents us. She represents how short we fall of God and His righteousness. We can only meet God on His terms. This woman knew that she would be treated badly by the pharisees; that harsh words would come her way. But this opposition did not make any difference to her.
8. She also had confidence that when she entered this room, even though the pharisee would mock her, throw her out or worse, she was confident that Jesus would show compassion toward her.

She got it; she understood Who Jesus was. And she returned God's grace with graciousness. She reveals grace orientation. She has a gracious attitude and a gracious action. The pharisees had failed to do this.

She demonstrated her humility and she stood behind Jesus. Jesus was probably reclining while eating, so she could be behind Jesus while He is speaking and still wash His feet.

This woman embarrassed Simon with her own humility.

Luke 7:38 **Standing behind at his feet weeping, she began to wet his feet with her tears, and she wiped them with the hair of her head, kissed his feet, and anointed them with the ointment.**

The pharisee sees this and he thinks to himself, "If this man were really a prophet, He's know what kind of woman this is." Simon knows this woman. This pharisee has a scornful attitude toward this woman. This woman ought to be kissing my feet, he might be thinking.

The arrogance of this man is unbelievable. So he doubts the gift of Jesus; and he believes that Jesus would not allow Himself to be contaminated by this woman. As a true prophet, Jesus should have known who this woman was and shunned her.

Who Jesus associates with is the difference between legalism and grace. Simon rejected the woman and he rejected Jesus Christ.

Luke 7:39 **Now when the Pharisee who had invited him saw it, he said to himself, "This man, if he were a prophet, would have perceived who and what kind of woman this is who touches him, that she is a sinner."**

We are going to get into more and more parables.

Jesus is no more

Luke 7:40 **Jesus answered him, "Simon, I have something to tell you." He said, "Teacher, say on."**

It would be pointless to speak directly to the pharisees.

Parables

1. A parable is a short story that illustrates a principle of Bible doctrine. It illustrates His mind and His thinking.
2. This may be a true story or based on a true story or a story with all the appearances of truth, although it may be fiction. It is the principle that matters.
3. The Hebrew word is mashshal.
4. The root meaning of this word is *to represent*. This is a story that represents the truth. There are many historical narratives in the Old Testament which represent the truth.
5. The Greek word is παραβολη.
6. This means placing beside for the purpose of comparing. Jesus would place this pharisee and this woman side-by-side to compare them.
7. So the parable teaches truth with great clarity by using common human experience.

Here is the parable. One owed a lot and the other did not owe very much.

Luke 7:41 **"A certain lender had two debtors. The one owed five hundred denarii, and the other fifty.**

Neither one could pay the debt and the moneylender graciously forgave the debt. Who will be happiest with being forgiven.

There are 3 actors in the pharisee's home and 3 in the parable.

Explaining the Parable

1. The moneylender knew that both debtors could not repay the debt. Even the small one could not be repaid.
2. He forgave both their debt, even though He took a big loss on the 500 denary and a loss on the 50 denary as well.
3. This moneylender did not need to forgive either one; he could send them to debtors prison. They were finished. There was none of this filing chapter 13.
4. This act of generosity was unwarranted and undeserved but it demonstrated grace.

Our Relationship to this Parable.

1. Jesus forgave our debt of sin on the cross. It does not matter how great our sins are, even if we created only one sin in our entire life.
2. We do not deserve to have our sins forgiven and our debt expunged. That is God's grace.
3. Jesus saves us from the bankruptcy and ruin of eternal condemnation.

Many of us would love to have whatever debt forgiven; and this is even a bigger debt that cannot be repaid. No matter how many installments.

Luke 7:42 *When they couldn't pay, he forgave them both. Which of them therefore will love him most?"*

Luke 7:43 *Simon answered, "He, I suppose, to whom he forgave the most." He said to him, "You have judged correctly."*

Lesson #0396

Matt. 8: Life of Christ

2/7/2013 Thurs

We have seen that our Lord was invited to a dinner at the home of Simon the pharisee. Simon was not his friend and this man would have loved to embarrass Jesus. He offers nothing to Jesus by way of hospitality and he is going to show his friends what a phoney this Jesus is.

A woman comes in off the street, and she is a sinner (a prostitute). She understood more than anyone else in that room the concept of grace and forgiveness. She understood that Jesus was unique. He was friends with others like her. She had heard His message and seen His miracles. Some have speculated that this was Mary Magdalene. Mary was one of the few who never left Him when He was on the cross. This was undoubtedly a very important woman in the life of Christ and this is our introduction to her.

In our Lord's gracious invitation to her, there was an overwhelming pull to her. She knew that He was the One, the Savior of all who came to Him. She could see Him and come into close contact with Him.

She even went into this house of this self righteous pharisee, who would call her to task. But she had great courage and tremendous positive volition.

We do not know how she got into the house; but she probably just walked right in.

At that time, feet got quite dirty and there was chamber pots thrown into the street and the people wore only sandals.

Luke 7:38 **Standing behind at his feet weeping, she began to wet his feet with her tears, and she wiped them with the hair of her head, kissed his feet, and anointed them with the ointment.**

Simon was exactly the opposite. He bowed to no man. He was arrogant. This was the prevailing attitude among the religious leaders in Palestine. He looked down at this women with nothing but scorn and great skepticism.

Luke 7:39 **Now when the Pharisee who had invited him saw it, he said to himself, "This man, if he were a prophet, would have perceived who and what kind of woman this is who touches him, that she is a sinner."**

Simon doubts that Jesus is a prophet; He does not appear to realize just who this woman is. This woman was considered unclean as a member of the oldest profession.

This was the turning point with Jesus and the religious types of Israel. Jesus would try to explain this to them.

Jesus used a story to compare this woman to the pharisees, and the pharisees do not come out looking very good in the comparison.

Luke 7:40 **Jesus answered him, "Simon, I have something to tell you." He said, "Teacher, say on."**

Luke 7:41 **"A certain lender had two debtors. The one owed five hundred denarii, and the other fifty.**

Luke 7:42 **When they couldn't pay, he forgave them both. Which of them therefore will love him most?"**

Luke 7:43 **Simon answered, "He, I suppose, to whom he forgave the most." He said to him, "You have judged correctly."**

The pharisee and the prostitute are both debtors to God, and God forgave them both. The one in the greatest debt to Him was the one who was the most grateful.

Legalism would have demanded repayment; even though neither debtor had the money to pay back their debt. Jesus forgave our debt and He did this on the cross. We could never repay the debt that we owe to God, just as is true of these two debtors. Jesus forgave the debt, even though no one deserved it.

“Which of the two debtors will love him more?” He asks Simon.

And Simon got the right answer. Now they move on to double jeopardy. Simon has just judged Himself.

Luke 7:44 Turning to the woman, he said to Simon, "Do you see this woman? I entered into your house, and you gave me no water for my feet, but she has wet my feet with her tears, and wiped them with the hair of her head.

Simon certainly saw this woman, and he had been fixated on her for a long time. Simon gave Jesus no water for His feet. That is terrible hospitality.

Luke 7:45 You gave me no kiss, but she, since the time I came in, has not ceased to kiss my feet.

There was no civil greeting.

Luke 7:46 You didn't anoint my head with oil, but she has anointed my feet with ointment.

There was no oil, no perfume, no deodorant.

Luke 7:47 Therefore I tell you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little."

The pharisee did not see himself as being in that much debt.

An Explanation of What Has Just Occurred

1. In this parable, the money-lender had forgiven the largest debtor of all.
2. The woman illustrated this great debtor. She was the one who owed the great debt. Everyone knew that she was a sinner.
3. The debt the sins of this woman were obvious and frequent. She was an overt sinner.
4. She knew that she was unworthy of forgiveness; and Christ was aware of her status. She owed a lot. She was a long way from the righteousness of God.
5. The truth being illustrated is that Jesus announced the forgiveness of all her debt; He forgave her all her sins.
6. She was no longer in debt to God; Christ forgave her, her sins. To have the Messiah of Israel tell her that her sins were forgiven; that had great meaning.
7. She responded to the grace of the One Who had forgiven her sins with great love and honor and belief. Anointing His feet was her response.

The Pharisee's Response

1. The pharisee was the lesser debtor. That is what everyone thought, including himself. He was righteous. So Jesus set them up in that way.
2. He had his debt forgiven by the moneylender as well.
3. How did he respond? Jesus revealed their different responses. The woman's actions of love compared to the pharisees actions of contempt and recrimination.
4. Self-righteousness and self-centeredness excludes gratitude. If you are dating someone like this, cease and desist. That will go nowhere.
5. There is no real gratitude for forgiveness, which is what the woman had and the pharisee did not. There is no recognition of need. This pharisee had no real gratitude; he did not even see himself as being indebted. "What debt do I have?" Hospitality in the ancient near-east demanded certain courtesies. Simon showed none of these. He did not overlook these courtesies; he did this on purpose, so that everyone there could see what he thought about Jesus.

The woman saw herself as being nothing and even wiped our Lord's feet with her hair; she had no cloth. Perfume was expensive in the ancient world. She brought it in an alabaster jar. Nothing was too good for her Savior. This woman had great capacity for love and appreciation. This is a sign of total love and total submission.

The Pharisee and His Debt

1. The lesser debtor, the pharisee, did not see themselves as sinners. They watched their money carefully and the forgave no one. The made people who owed them pay to the last denary.
2. The pharisee showed great disrespect for our Lord. You would have great gratitude for someone like this; a Lord Who has forgiven you. The pharisee did not see himself as in debt.
3. This man is the picture of arrogance in a self righteous person.
4. This man loved only himself. He did not love the Person Who was gracious to him.
5. Simon had not even acknowledged his own status as a debtor; as a sinner. How could he show gratitude for forgiveness. If you don't think you need anything, then you will never think you need Jesus Christ.
6. You cannot show gratitude unless you recognize that someone has shown kindness and deference. There must be something that you have gratitude for.
7. No one can recognize grace when they are self-absorbed. They cannot recognize good things in other people when they are inundated in themselves. This is blind arrogance.

Simon's Lack of Appreciation

1. Through the parable, Jesus has shown that Simon cannot accept grace. He wants to earn his salvation. "I am good enough; I can earn it through my goodness." So Simon did not express faith in Christ. So he was an enemy.
2. He showed no response to the One who removed his debt.

3. How could he respond to what Christ would do for him?

The woman expressed her faith with her gratitude. This is a picture of virtue love as it develops in the soul of the believer. This is virtue love personified. The moral of the parable is understood in our Lord's final pronouncement.

Then Jesus makes the great pronouncement. Only God can forgive sins.

Luke 7:48 He said to her, "Your sins are forgiven."

The Woman Was Saved

1. She was saved; she received salvation.
2. It was not her works of washing, applying ointment or kisses that saved her.
3. Our Lord said it. It was her faith in Christ that saved her. She deserved none of it.
4. She came to Jesus showing her response to His gracious compassion.
5. In her works, she was demonstrating her faith and gratitude to the Lord Jesus Christ. This was a demonstration of her gratitude and a response to being forgiven.
6. "Your faith has saved you, go in peace."

Those at the table wondered about this.

Luke 7:49 Those who sat at the table with him began to say to themselves, "Who is this who even forgives sins?"

Luke 7:50 He said to the woman, "Your faith has saved you. Go in peace."

Her Faith Is What Saved Her

1. She simply accepted what Christ did for her. Her faith saved her.
2. Jesus also called it; she found peace with God; reconciliation. A prostitute from the street was now a friend of God.
3. Christ had reconciled her to God.
4. So she could now live as Paul wrote in Philip. 4:7 in the peace that passes all understanding.

The Lesson Is Obvious

1. We are all debtors to God. We are all in need.
2. The best and the worst of us cannot buy our way out of debt.
3. There is not enough money or good works to pay off our debt.
4. Our inability to pay our debt must be forgiven by the One to Whom we owe the debt.
5. The debt is forgiven at the cross. It is appropriated by us; we appropriate that forgiveness by faith alone in Christ alone.

This is a picture of what gratitude really looks like. There are repercussions for those who do not believe. They all heard this announcement of the woman's forgiveness. They all witnessed the woman's resultant love of Jesus Christ. Now we look into their minds.

Luke 7:49 **Those who sat at the table with him began to say to themselves, "Who is this who even forgives sins?"**

They expressed their skepticism. When the paralytic had been healed, the pharisees expressed the same skepticism. Luke 5:21 "Who is this man who speaks blasphemies? Who can forgive sins but God alone?" They were saying that Jesus could not forgive sins; He was a phoney to them. But now He claims the power of God to forgive sins. These pharisees will fully reject Him in an obvious and evil way.

Matt. 12:22–23 **Then one possessed by a demon, blind and mute, was brought to him and he healed him, so that the blind and mute man both spoke and saw. All the multitudes were amazed, and said, "Can this be the son of David?"** They will charge that Jesus will cast out demons by the power of Satan. They will say any lie to discredit the truth.

Lesson #0397

Matt. 8: Life of Christ

2/10/2013 1Sunday

Communion Service:

66 books by 40 authors. The Bible shares a common theme and a common message, that salvation is available to all who express faith alone in Christ alone. There are no mistakes and no contradictions. Thousands of volumes have been written about the Bible, as well as interpretations and conclusions about the Bible. And theologians study to learn new doctrines and principles to teach. Persistent teaching.

"Have you understood all of these things? Every scribe is like a head of a household who brings out his treasure, both new and old."

If Bobby was to condense the entire Bible to one sentence, **"For God so loved the world that He gave His uniquely-born son so that whoever believes in Him will have everlasting life."**

If only this one verse remained, it would have the power to save all mankind.

God loved and gave; man's response and the result; the extremes of destiny, to perish and to live.

This verse tears away at atheism and it destroys deism that asserts a distant God, by declaring that God gave to us personally. Pantheism claims the universe is God; but this verse tells us that God so loved the world. Unitarianism denies the Trinity, yet there are two Persons of the Trinity here. Legalism says there must be human merit, but this verse asserts that is it *whoever believes in Him*.

Jesus made no attempt to explain God; He assumes God's existence and shows how concerned that God is.

God can be known and experienced in everyday life. This God is a God of compassion for a lost and dying world. Many see God as a scowling ruler of the universe, ready to strike anyone who opposes Him; and there is a God of wrath. His wrath is toward sin; but He will take anyone who comes to Him in faith. God exists and He is reachable. God has not destined us for wrath.

He has a perfect love even toward those who are repugnant to Him. The only truly unconditional love. It does not depend upon the merit of the object, which is us. This is the impersonal love of God toward all creation. The only love that God can have for all mankind. God hates the sin but He loves the sinner. Impersonal love emphasizes the perfect and the absolute qualities of God.

God does not need an intimate relationship with us to love us with impersonal love. This depends solely upon the integrity of God. The greatest love that has ever existed. God desires the highest and best for each one of us, even while we are His enemies. He longs for us to have joy and security and happiness.

Parents sometimes have misdirected ambitions for their children; but God does not. God only desires that which is in harmony with His perfect will. His plan is always perfect. How can all of this be when there is nothing of merit involved. The secret is God's matchless grace, all found in "God so loved the world." The Jews of that day believed that the kingdom was only for themselves. World embraces all classes of people. Every sinner is the object of God's impersonal love.

We are sometimes foolish, as Americans, because our land has been so blessed. We think that we are special objects of His love. When we compare our prosperity with other impoverished and war-torn countries, we are more impressed than ever. John 3:16 sweeps away all nations and all races. Jesus died for the most evil and disgusting of people. The evil deeds that men do are no worse to Him than what sins you have committed personally.

There is a narrative in the book of Genesis that so illustrates, God so loved the world, in Gen. 22. Abraham, take your son, your only son, and take him to the land of Moriah and sacrifice him there. Abraham must have been in total agony. He took the wood of the burn offering and laid it upon his son. Isaac asked about the sacrifice, and Abraham told him, "God will provide the sacrifice."

It is interesting to note the *uniquely-born* quality in Gen. 22 and in John 3:16. This statement brings the blessing of salvation within the reach of the entire human race. Anyone can express faith in Christ. To *whomever*. Because Jesus has done it all, all that we must do is believe in Jesus Christ. This expression of faith must be compatible with God's grace. Acts 16:31 expresses it all. It is a gift of God, and not of works, so that no

one will boast. John 3:16 continues, **That none should perish.** Perish carries a greater impact than physical death itself. This same Greek word is used in Matt. 10:6; *lost* is the same word as *perish*. Man will never cease to exist, even if he dies rejecting the grace of God. He will perish, but not in the sense of being burned up. God has set eternity in the soul of all. The alternatives are *to perish* or *to not perish*. To not perish means that we exercise faith alone in Christ alone.

John 3:16 comes to the conclusion, *not to perish but to have eternal life*. The benefit which comes to all from believing in Jesus Christ.

These things I have written to you who have believed in the Son of God so that you might know that you have eternal life. Eternal life is the result of God's love. That is the story of the miniature Bible.

Business meeting next week in the 2nd service a Berachah.

We have just gone through the dinner party that Jesus was at. Hundreds of people needed His attention and He had no time to eat. The dinner party was at Simon's, a pharisee.

At the dinner party, He explained the difference between His grace and His love of the prostitute as contrasted with Simon's attitude toward this woman. Simon in his attitude was condemned by his legalism. As a pharisee, Simon represented the attitude of so many religious leaders at that time. They rejected Him in so many ways. The attitude of much of nation Israel was expressed in Simon's attitude.

From this point, Jesus had a new attitude toward the pharisees and the nation Israel. Jesus will no longer strive to reach the Philistines and to bring them over. **"There will be no more signs for you pharisees and Israel; except for one sign."**

The pharisees have already seen enough signs and have heard enough teaching.

Matt. 12:22 **Then one possessed by a demon, blind and mute, was brought to him and he healed him, so that the blind and mute man both spoke and saw.**

Matt. 12:23 **All the multitudes were amazed, and said, "Can this be the son of David?"**

The multitudes were amazed; can this man be the Son of David? This refers to the Messiah. They always were asking the wrong question. It revealed their lack of belief; and this is where our Lord drew the line. Their charge as it was against the Lord Jesus Christ is one of the worst things that anyone could say to Jesus. This will be called the unpardonable sin, which will be the next service.

This is a new incident; and the people of Israel will confront their Messiah. Not all Jews or Gentiles rejected Jesus; but those of the religion Judaism and those in power had rejected Jesus; and many who are influenced by them rejected Him as well.

We will find out more information than we would expect about this rejection that He would receive.

Matt. 12:22 Then one possessed by a demon, blind and mute, was brought to him and he healed him, so that the blind and mute man both spoke and saw.

It is nothing for Jesus to cure a man who is blind and mute. There is no lack of evidence that Jesus is the Messiah. He operated in the power of God. To heal a demon possessed man is not out of the question for the divine power of God.

Jesus showed one more time that He has power over Satan and his demons. Satan and his demons are the more powerful beings in the universe; the most powerful created beings. Here, our Lord spoke a word, and they obey Him. The demon possessing this man knew that voice. He knew the voice of Jesus Christ and he responded to that command immediately. He did not gripe or grumble or call up Satan and ask him, "What do I do now?"

This voice will eventually consign them to eternity in hell. Absolute power cannot be overcome.

Perhaps, after the ark and the imprisoning of all the demons who infiltrated the human race, these demons will willingly obey Jesus, so that they are not condemned right then and there.

What Does this Verse Tell Us?

1. This demonstrates that Jesus Christ can do what He says He can do. His power to forgive sin is what He can do. This proves it. He could reconcile man to God. Jesus offers forgiveness to man.
2. Jesus can do away with the legal slavery of the pharisees.
3. Just as it is with this tormented demon-possessed soul, Jesus could give rest to any soul. **"Come to Me all who are heavy-laden and carrying great burdens and I will give you rest."**
4. They have seen Jesus raise people from the dead. They ask, "Can this really be the Messiah? Can this man really be the Son of David?" This expresses doubt. John's doubt is satisfied by the report of the miracles done by Jesus; the doubt of the masses was not put to rest by these miracles. They were asking each other about Who Jesus is; when Jesus is right in front of them. This is negative volition in the face of overwhelming proof that Jesus is the Messiah. People can see these miracles and they do not believe. People don't have to see miracles to believe. The real question they are really asking is, "If He is not the Messiah, then Who is He really?"

Matt. 12:23 All the multitudes were amazed, and said, "Can this be the son of David?"

The pharisees suddenly see an opening to question Jesus' Person. So the pharisees offer up their own theory. They could not deny the validity of the miracle. Something clearly happened here that they could not refute. All they could do is discredit or refute the miracle. What they come up with is foolish, but it reveals their negative volition.

Listen people, this is not from God. Mark 3:22

Matt. 12:24 But when the Pharisees heard it, they said, "This man does not cast out demons, except by Beelzebul, the prince of the demons."

This name is Baal-zebul; it literally means *the god of excrement; the god of dung*. Probably not the best choice to name your own child. Here, he is equated with the prince of demons.

So this is their explanation. Jesus is possessed by Satan himself.

Mark 3:22 The scribes who came down from Jerusalem said, "He has Beelzebul," and, "By the prince of the demons he casts out the demons."

The claim is that Jesus is in cahoots with Satan; and the god of all evil is behind this miracle. We hear this from Islam; Christians are the great Satan; the United States is the Great Satan. They are claiming that Jesus is the epitome of evil. The motive for this was that Jesus would use this miracle to present the corrupt doctrines to the people. Jesus is presenting doctrines in opposition to the pharisees, and therefore, He must be the minion of Satan himself. They really believed this. It was very crafty. This was designed to turn the miracle of God into the evil practice of Satan. And this convinced many in the crowd. How else could they explain this?

This subterfuge is so similar, and this is the exact opposite of the truth, and this type of lie comes out of some high places in our government. The blame for various misdeeds by government officials is often placed on those who opposed the misdeeds. They call others evil to cover up their own evil. They call others liars to hide their own lies. And people believe the lie. The wrongs are hidden behind the criticisms of others. People choose to believe these lies; they want to believe them. The lies fit their preconceptions and their ideology and they have no norms and standards in their souls with which to counter these lies. They want to believe these lies. They are ready to believe the exact opposite of the truth.

The pharisees cannot explain away this divine miracle, so they call it evil, the exact opposite of what it is. They attack the One performing the miracle and they claim He is possessed of Satan. This fits their narrative and covers their own evil.

This is a great way to lie; accuse someone else who has accused you. The pharisees are using character assassination of the worst kind, attributing this sort of evil to Satan's

greatest enemy. They call truth a lie, to blind man to the works of God. That is exactly what is going on.

This is the way of the world. This is how Satan works. This is what Satan is all about. This has been his modus operandi from the beginning. God provided absolute truth for Adam and the woman. There was only one prohibition; they had no sin nature. But Satan deceives the woman by calling God's truth a lie. He attacks the woman by saying that God prohibits this tree to keep the woman down. This is the woman's liberation argument.

The woman believed the lie and her attitude went from obedience to resentment and disobedience. One little lie and Satan exploited the situation. The woman was fooled to believe that she could have equality with God.

Adam followed right along like a puppy; and Adam knew it was a lie. Adam was the one who is the most culpable. He knew it was wrong and he did it. Again, this duplicitous system of lies is alive and well in the halls of government.

An example. Our government is bankrupting this nation, piling up debt in a way that we cannot imagine; and both parties are guilty, but the one in power far outstrips the other. We are being put into overwhelming debt, committing economic suicide. Our current annual expenditures for social security and medicare is upwards to \$1 trillion. The affordable care act and the other entitlements is up to \$2.2 trillion. 100-fold increase over a few decades ago. Such programs cannot be afforded. They will project debt to GDP upwards to 90%; all goods and services produced in a year. Our debt would be 90% of our GDP, which will destroy our nation. But our politicians tell us, "We are on the right track." Ezra Klein, "The United States will be an insurance company with an army." Unmitigated disaster propped up by lies.

The political campaign denied all that we heard. They claimed that they will spend our way out of debt; accrue future debt to solve our debt problem. More debt solves nothing. It makes the problem worse. Even increased taxes will not cover this. Most of Berachah knows that these things are going on. This is Satan's world and it runs on lies. It runs on lies and deception; and this is the epitome of lies and evil deception.

One group wants to stop this, and speaks out against it; and this group is blamed for every ill the nation has. They are blamed for evil leadership in the past. They are the ones who would default on the debt. That is a way to simply borrow and pay on entitlements. Yet they are blamed for destroying the country for not going along with the Democrats. They are charged with the fiscal evils of the party in power, while the debt continues to escalate.

Many people believe the lies. It fits their preconceptions and ideology. It fits their desire to redistribute wealth. They are ignorant of divine establishment standards. When you have no standards in your soul; when there is a vacuum in your soul, then lies invade your soul. Your life operates on lies. People are operating and thinking on lies.

At the base of this is one party trying to have control and power at the expense of everything and everyone else. Lies to cover up truth.

Matt. 12:24 **But when the Pharisees heard it, they said, "This man does not cast out demons, except by Beelzebul, the prince of the demons."**

Jesus Christ hears this lie, which is an absurd lie, that He is possessed of Beelzubul; He will not systematically destroy these lies in front of everyone. Jesus will rip their lies to shreds; but where negative volition is present, the lie is believed.

Bobby doesn't know where we are going; but those in Berachah know the difference between lies and truth; and to the extent that we put doctrine into our souls, that we know a greater volume of truth. Someday, we may be the ones to refute the lies. Truth is truth and the absolute truth is from Bible doctrine.

Matt. 12:25 **Knowing their thoughts, Jesus said to them, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand."**

Lesson #0399

Matt. 8: Life of Christ

2/13/2013 Wed

Jesus was brought a deaf and dumb man, and he heals this man. Bobby is always amazed that these multitudes are amazed.

Mark 3:22–23 **The scribes who came down from Jerusalem said, "He has Beelzebul," and, "By the prince of the demons he casts out the demons." All the multitudes were amazed, and said, "Can this be the son of David?"**

They talk among themselves, saying, "This man can't be the Son of David, can He?" The idea here is, they doubt that Jesus is. Only God has power over the demons. The crowd observes this and they are skeptical. Why ask this question? Jesus has presented Himself in this way. They doubted Him and even when seeing the proof, they doubted Him.

The pharisees arrive on the scene; they heard the crowd and the buzz; so they have to explain this. They have to answer this question to make these with negative volition comfortable with their rejection of Jesus.

Mark 3:22 is a parallel passages.

Matt. 12:24 **But when the Pharisees [and the scribes] heard it, they said, "This man does not cast out demons, except by Beelzebul, the prince of the demons."**

Mar 3:22 **The scribes who came down from Jerusalem said, "He has Beelzebul," and, "By the prince of the demons he casts out the demons."**

This man can only cast out demons because he is the prince of demons. They are charging that Jesus was operating under the power of Satan; or perhaps they are asserting that He

is Satan. He would, by this, be the absolute enemy of God. They were making these charges and claiming that Jesus was just casting out fellow demons in order to put on this show. Satan was simply orchestrating the whole thing.

Jesus will counter this absurd lie and He will turn the tables on these pharisees. They have charged Jesus with absurdity. Jesus knows exactly what they are thinking. He knows what this scheme is all about.

Matt. 12:25 **Knowing their thoughts, Jesus said to them, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand.**

Matt. 12:26 **If Satan casts out Satan, he is divided against himself. How then will his kingdom stand?**

Mark gives the more abbreviated version.

Mark 3:23 **He summoned them, and said to them in parables, "How can Satan cast out Satan?**

Mark 3:24 **If a kingdom is divided against itself, that kingdom cannot stand.**

Mark 3:25 **If a house is divided against itself, that house cannot stand.**

Mark 3:26 **If Satan has risen up against himself, and is divided, he can't stand, but has an end.**

There is no bipartisanship when viewpoints are mutually exclusive. What is going on today, between relative evolving ethics and timeless law. Can we stand as a nation in such divisiveness. The destiny of any nation or person depends upon the acceptance of the Lord Jesus Christ and the doctrine of His Word. When there is a split in that area, it is a house divided.

This is the term used by Abraham Lincoln.

Many nations have been divided by faith in Christ and secularism and humanism and religion; and there is no compromise in that sphere. To compromise with other religions is to compromise Christianity itself. There is no middle ground.

Volition, marriage, family and nationalism.

Divisiveness in a Nation

1. To compromise, individual volition is to compromise personal freedom of choice. The more government makes decisions for us, the more individual freedom that is lost. That is the compromise. This happens constantly today.
2. There is the second divine institution of marriage. The Biblical definition of marriage is the indissoluble union of one man and one woman. Alternatives, like communal living, homosexuality, promiscuity. That is relative secular opinion. This compromises the very foundation of the family.

3. To compromise the 3rd divine institution is to reject the fundamental organization of society. Nobody even knows what this is anymore. There are no norms and standards anymore. Standards are bent so much that no one knows what these standards are. Family is designed for the raising of children, to install right and wrong, standards. We have had a great example of this of people who were cheering on a police officer who went renegade and was killing other police officers. It doesn't take a village; it take parents who train and convey stability.
4. It is a fact that national degeneration begins with disintegration of the family unit and that is going on in our country today.
 - a. Insecure and unstable children are the result of family disintegration. They grow up to be insecure and unstable adults with no mental attitude sins. They stand for nothing so that they fall for anything.
 - b. Insecure and unstable husband results in an insecure wife and a family that is fraying.
 - c. Insecure and unstable parents result in insecure and unstable children and the cycle continues.
 - d. Insecure children who become insecure adults then become insecure and unstable generation. Each generation becomes more unstable than the previous one. Soul vacuums and they are searching but they don't know for what.
 - e. They grasp for security; and it is materialism or religion that they grab up.
 - f. They place their hope in wealth, in the details of life. Or they place their faith in being good and doing good deeds.
 - g. They also as an insecure generation demand security from others, especially from government. Them government becomes big daddy, big momma and big brother.
 - h. The fact is, there is no security without Jesus Christ. The only real security is Jesus Christ. You do not know this security unless you then grow spiritually. Then you become secure even when your circumstances and the conditions of your life are insecure.
 - i. Without doctrine, you are confused and say, "Why isn't there any bipartisanship?" You cannot get along because there is no integrity. An insecure generation becomes an entitlement generation demanding that they get taken care of by the nanny state.
5. Entitlements are offered by a government by power-grabbing politicians. They want power and money and they know how to get it...just offer people money, security, a free ride. Watch them become dependent slaves. That is who they vote for.
 - a. These power brokers, the politicians offer some form of humanism, especially socialism, which are divorced from divine establishment principles
 - b. A government based upon fostering entitlements increases their power; the more that they offer, the more that they get by way of power and money.
 - c. A government that finances the pseudo-security of socialism through the confiscation of wealth through unjust taxation and the illegal distribution of

that money in the name of the greater good for the great number is a corrupt government that corrupts its people.

- d. This is called utopian socialism. This establishes economic and political doctrines based upon false theories of humanism and secularism; the mirage of human induced security. There is no security apart from divine security. The wealthy have as many problems as we do. It is harder to hold onto money than it is to make it.
- e. A government like must promote class warfare (rich versus poor); they must promote racial tensions. Keep everyone divided; divide and conquer. They must promote class warfare, divisions in society in order to succeed. The pharisees offer a false security. The people are negative toward Jesus; the pharisees give them cover for this.
- f. The result of all this is a demagogic government which provides pseudo security to an insecure generation through public lies and false promises.
- g. Hence nationalism is compromised to embrace internationalism. An insecure nation, we are a deluded, divided people.

You cannot stand when you are divided in your thinking. Marriage cannot stand when you are divided in your thinking. The nation is divided by the thinking of its citizens.

We can use these same arguments that Jesus uses in our own nation.

Our Lord's Arguments

1. Our Lord's first argument: if I am Satan, if I am possessed by him, how can I split up my own kingdom and survive??” These divisions would destroy the purpose of his own kingdom. Satan's kingdom cannot endure such a breakdown. Satan's whole existence is overturning God's sentence of the Lake of Fire. The very principle of the Angelic Conflict would negate Satan's allocation of resources. You do not divide your forces against the enemy; why would Satan divide his own forces against himself? He won't do it.
2. Mark 3:27 provides an analogy: **But no one can enter into the house of the strong man to plunder, unless he first binds the strong man; and then he will plunder his house.**
 - a. Jesus Christ is not possessed by Beelzebub.
 - b. He does not operate in the sphere of Satan to cast out demons. A ridiculous charge; and people believe the LW.
 - c. Satan CANNOT defeat his own army.

Matt. 12:27 **If I by Beelzebub cast out demons, by whom do your children cast them out? Therefore they will be your judges.**

Demons are Satan's point-troops. They are out there to defeat God in the Angelic Conflict. Jesus will use this to prove a house divided against itself cannot stand.

Matt. 12:28 **But if I by the Spirit of God cast out demons, then the Kingdom of God has come upon you.**

Lesson #0400

Matt. 8: Life of Christ

2/14/2013 Thurs

Bobby has been studying these verses; and there perhaps have been times that people have said something derogatory about you, and days later, you wish that you would have said something. As Bobby studies these passages, he realizes that our Lord was never at a loss for words. His comebacks and His way of handling all of these derogatory remarks is amazing. He comes up with 3 or 4 things which refute the position of the pharisees.

He has been called the epitome of evil by these pharisees before the crowd. They had just seen an amazing miracle, and Jesus is said to be demon-possessed. This was one of the most despicable allegations to date. They thought that they had trapped our Lord, but they opened the door to destroy themselves.

Jesus must refute these accusations before this crowd. He uses a parable to refute the pharisees. His logic is irrefutable. He will prove that He is the Messiah, the King of Israel.

This will be the last time that He will contend with the negative volition of these religious leaders.

First, how can Satan cast out demons?

Matt. 12:25 **Knowing their thoughts, Jesus said to them, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand.**

This means that Satan is divided against himself. So, therefore, how can his kingdom stand.

Matt. 12:26 **If Satan casts out Satan, he is divided against himself. How then will his kingdom stand?**

Jesus in these verses does a masterful job of beating down the pharisees. Also, within these verses is great doctrine as well. The Lord is saying this, "If I am controlled by Satan, which is what you pharisees are alleging, then why would I cast out my own demons? I would be dividing my own kingdom; I would be cutting my own throat bringing disunity and loss of morale of my own troops; thus destroying my kingdom. How stupid would that be?"

Satan's kingdom cannot endure such a breakdown. Satan is finished if he divides his own kingdom. This would negate a self-inflicted wound?

Mark 3:24 **If a kingdom is divided against itself, that kingdom cannot stand.**

Mark 3:25 **If a house is divided against itself, that house cannot stand.**

Mark 3:26 **If Satan has risen up against himself, and is divided, he can't stand, but has an end.**

Then there is a parable. The strong man represents Satan himself and Satan has a house, which is the realm of the cosmic system. He is very jealous of this house. No one is allowed to intrude upon this house.

Mark 3:27 **But no one can enter into the house of the strong man to plunder, unless he first binds the strong man; and then he will plunder his house.**

Implications of the Parable.

1. No one can enter Satan's house, as the parable would have it, which is his kingdom and everything that goes with it. No one can enter this house to plunder it unless they are more powerful than Satan himself.
2. Satan is the strong man. No one can plunder or destroy his kingdom unless they are stronger than he is; then they can overcome Satan's considerable power.
3. If someone actually entered his house and plundered his property, as Jesus did with this demon-possessed man. Jesus went after that property and he plundered it. Jesus had to bind up Satan first. The person who enters and plunders is stronger than Satan.
4. If Christ was casting out a demon and this demon is Satan's property, the conclusion is, He has entered into Satan's house and He has plundered Satan's property.
5. To do so, Jesus Christ would have to in effect bind Satan. He would be reducing Satan to being non-operational.
6. The one who binds Satan would demonstrate a greater strength than Satan and then put him out of action.
7. This is exactly what Jesus did in casting out this demon.
8. Here is the logic: why would Satan possess Christ to cast out his own demons, and thereby he is binding himself in order to plunder his own house. It makes no sense.
9. If Satan possessed Christ and cast out his own demons, then he is finished, because he has divided his own house. He would be binding himself. See how dumb this is? Jesus destroys the argument of the pharisees right in their face. Satan cannot show himself to be weak because that is defeat.

None of these following premises are true, but they are logical.

3rd Logical Conclusion

1. If Christ was controlled by Satan, as the pharisees contend, then he would never plunder his master's house.
2. If Christ was operating under Satan's power, then he would be weaker than Satan?
3. He would be incapable of plundering Satan's house. He is using the fact that he is plundering the house of Satan here.
4. If He was not strong enough to plunder then He could never bring in the Kingdom of God or defeat Satan in the Angelic Conflict.

This shows us how critical the logical argument is in the Angelic Conflict. This is in comparison to the god of this world. Jesus is saying that He is stronger than Satan. This confirms this for us. Jesus will be the victor over Satan in the Angelic Conflict.

The Lord has just disproved this entire contention of the pharisees. The pharisees must admit that His logic is impeccable. They still won't buy it, however.

Christ would bind Satan in the future when it is time. Rev. 20:3 and thrown into the abyss for 1000 years.

Jesus' Superiority

1. Satan has been overcome by Jesus.
2. Jesus has much greater power.
3. In the parable, Jesus had bound Satan and He had plundered his house by casting out the demon. The opposite of what the pharisees alleged.
4. Jesus has proven that he is above Satan. He released the man who was afflicted by a demon.
5. He can plunder Satan's realm; he just did.

Satan Cannot Control Jesus

1. Jesus has shown Himself to be stronger than Satan.
2. Satan cannot control the Lord. He cannot subordinate the Lord Jesus Christ to him.
3. Therefore, He could not tie in with Satan for any reason. They are not bound together; they are complete enemies.
4. If Jesus can plunder Satan's kingdom, then logically, He can bring in the Kingdom of God. Matt. 12:28

Christ makes another set of points. The pharisees recognized the power to drive out demons understood that this power came from God. They would have agreed that casting out a demon is something that only the power of God can do.

Mark 3:27 **But no one can enter into the house of the strong man to plunder, unless he first binds the strong man; and then he will plunder his house.**

They have always affirmed that casting out demons occurred by the power of God. If they have always affirmed this, then their own children will judge them.

Jesus could only cast out demons in the power of God.

If they hold to their logic, then this puts into contention the divine power in casting out any demon.

The Children of the Pharisees Will Judge Them

1. The pharisees already believe that only the power of God can cast out demons. They were willing to say anything to destroy Him. If what an atheist believes that there is no God, then what does it matter what we believe. But if there is a God, then it does matter what we believe and what they believe. They do not want to hear that they may be wrong. That is where the pharisees were.
2. If they confirm that, then they should not charge Jesus with being demon-possessed, when He cast out a demon.
3. If they accuse Jesus that He has done these miracles in the power of Satan, then they must admit that some of their own exorcists and prophets have done the same.
4. They could not do that and be consistent with their indictment of Christ. They are between a rock and a hard place.

Matt. 12:27 **If I by Beelzebul cast out demons, by whom do your children cast them out? Therefore they will be your judges.**

So Jesus goes to the only power that can remove demons. Jesus operated in the power of God the Holy Spirit. Jesus is saying, "I am not possessed by Beelzebul; I operate in the power of God.

Jesus makes the logical conclusion: the Kingdom of God has therefore come upon you. They can once again affirm Who Jesus is and why He has come.

Jesus is casting out this spirit by means of the Holy Spirit. The fact that He is empowered by the Holy Spirit does not take away from His power and being.

Matt. 12:28 **But if I by the Spirit of God cast out demons, then the Kingdom of God has come upon you.**

In this, Jesus sets the pattern for living the operational Christian life. Jesus pioneered the spiritual life for believers in the Church Age. Since Jesus did not cast out a demon by the power of Satan, He therefore cast out the demon by the power of God. Because that is true, then Jesus must be the Messiah. The casting out of demons is a sign of the Messiah.

All those there had the option to believe. He made His message clear to His audience. How could anyone see the miracle and hear the refutation of the pharisee explanation; and then to speak of the power of God.

Now Satan will issue a serious warning; and explain to them that they have committed the unpardonable sin. Attributing Jesus' power to Satan is the unpardonable sin.

Jesus has just healed a blind and speechless man; and demon-possession is the reason for this illness. However, that is not always the case. Demons possess those where they can do the most good/damage.

Only the power of God can cast out demons. No creature has the power to cast out anything. Some Apostles have done this, but only through the power of the Spirit. When the pharisees heard about our Lord casting out this demon, they credited this to Beelzebub, which is a blasphemy beyond anything imaginable, revealing a great depth of negative volition. They had great hatred for the Lord Jesus Christ. The pharisees represented much of the nation Israel.

Those who are against Christ, willy nilly scatter seed; those who are with Him gather the produce from the fields.

Matt. 12:30 "He who is not with me is against me, and he who doesn't gather with me, scatters.

This is why Christ gives this entire argument.

Mark 3:28 Most assuredly I tell you, all of the children of men's sins will be forgiven them, including their blasphemies with which they may blaspheme;

Now Jesus speaks of a sin that cannot be forgiven.

Mark 3:29 but whoever may blaspheme against the Holy Spirit never has forgiveness, but is guilty of an eternal sin"

Did not Jesus die for all sins? How can a sin be unpardonable? How can a sin be an eternal sin. No one can do a sin not covered by the atonement of Christ. So we have a problem. The unpardonable sin is to blaspheme the Holy Spirit.

Mark 3:30 -- because they said, "He has an unclean spirit."

They charge the Satan provided the power to perform these miracles; so they have completely rejected the work of the Holy Spirit through the Lord Jesus Christ. They have rejected Jesus Himself. The religious leaders made that indictment. They did this representing the nation Israel. And this is the unpardonable sin, to reject the work of Jesus Christ. This is why the Kingdom was not instituted in the 1st Advent.

Matt. 12:31 Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men.

Why was this sin unpardonable? Some people come up with some sin that seems to heinous that no one could pardon it.

How this Sin Was Unpardonable

1. The miracles that Jesus did prove that He is the Messiah. The Holy Spirit embowered Him to do so.
2. Rejecting the work of Christ as the power of Satan is tantamount to rejecting the miracles of Jesus Christ. It was the Holy Spirit Who endued Jesus the power for His work.
3. Attributing this power to Satan means a rejection of our Lord's Messiahship and a rejection of God the Father's approval of Jesus Christ. They were rejecting all of it.
4. Once the pharisees had arrived at the conclusion that this was all the work of Satan, that Jesus is the tool of the devil, then they had chosen their course. Every new manifestation of the Holy Spirit's power would be therefore attributed to Satan.
5. They opposed Christ's person and work with even more persistence. There is this progressive, hardening process of rejecting Jesus Christ. They had built up this hardening and it would get worse.
6. Rejection of Christ's power that they saw confirms that they are unbelievers.
7. The unpardonable sin is the sin of unbelievers only. A believer cannot commit this sin.
8. It is rejection of the saving work of Christ which is the unpardonable sin.
9. Rejection of His work is the ultimate blasphemy. That is rejection of Christ.
10. The unpardonable sin is the rejection of Jesus Christ; and it is illustrated by rejection of the power of Jesus Christ.

There is another aspect related to God the Holy Spirit. If the Holy Spirit in the ministry of common grace, in other words, convicting an unbeliever, of Christ the Savior. They have closed the door to the convicting ministry of the Holy Spirit.

The pharisees accepted the miracle; they believed that the miracle occurred; but they still rejected the Lord.

Matt. 12:32 **Whoever speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, neither in this world, nor in that which is to come.**

Gen. 6:3 **My Spirit will not strive with man forever.**

What about the unpardonable sin today? Can anyone do this today? Certain people do reject Jesus Christ, so it would be a constant act of negative volition throughout their lives.

The particular unpardonable sin must be taken in the context of when it actually occurred. These pharisees have rejected this offer. Therefore, the covenant offer to David and to Abraham must be postponed.

For about 30 years, there was the divine institutions of the Hypostatic Union. Then Jesus returns to heaven and the church begins. When He returns for the rapture of the church, all believers are raised from the dead. All believers living together seem to agree on

We have heard about the pharisees over and over again in the life of Christ. We should understand that in opposition is one of the greatest means of understand not only Jesus Christ and His grace, but how He handled opposition, and how His mind worked when dealing with this opposition. This allows Him to present doctrine which He might not be able to otherwise.

We also face opposition in our spiritual life. That opposition is a chance for us to see doctrine so clearly to see how other people think and how far they think. The rest of the world is groping for truth. Without God's Word it is impossible. The pharisees have really gone and done it now. They have opposed Jesus at every turn. However, at not time in the past did they claim that Jesus has done these things by the power of Satan. Jesus hears this and easily and logically refutes this charge.

This is different for the pharisees and for the Lord Jesus Christ. After refuting Him, a change is coming. He has given every opportunity for them to believe in Him, but they have rejected Him. Jesus gives them a dire warning.

Matt. 12:31 Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men. Whoever speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, neither in this world, nor in that which is to come. "Either make the tree good, and its fruit good, or make the tree corrupt, and its fruit corrupt; for the tree is known by its fruit.

Mar 3:28–30 Most assuredly I tell you, all of the children of men's sins will be forgiven them, including their blasphemies with which they may blaspheme; but whoever may blaspheme against the Holy Spirit never has forgiveness, but is guilty of an eternal sin" -- because they said, "He has an unclean spirit."

Jesus died for all the sins that men have committed and will commit. But what is it about the sin of blasphemy that makes this particular sin so unforgivable? Jesus cast out a demon and the pharisees said that Jesus had to be empowered by a demon in order to do this. The coming of the Holy Spirit at His baptism was a sign of the Holy Spirit empowering Jesus Christ. This is a sign of His Messiahship.

The real problem is to attribute the power of Jesus Christ to Satan means that, despite all evidence to the contrary, they reject the Person and Work of Jesus Christ. This is the unpardonable sin. This is the sin of unbelief. The Holy Spirit took Jesus all through His life and beyond.

The unpardonable sin is not simply a sin that man can commit. All sins of the human race are paid for on the cross; however, rejection of His work is the ultimate, unforgivable blasphemy.

This sin that the pharisees committed then cannot be reprised today. This sin can only be committed when Jesus is on this earth. Only when Jesus was performing miracles on this earth could this sin be committed. These were the signs of the Messiahship of the Lord

Jesus Christ. So these miracles could only be so rejected when they were committed. The Age of Israel will pick up again at the rapture of the church. Battle of Armageddon, destroying the enemies of Israel.

The church does not replace Israel; the church is not spiritual Israel. Today, the Holy Spirit is still among us. He indwells and fills all believers.

The Holy Spirit is present in us, but Jesus is not present among us. In the Church Age, rejection of Christ, His Person and His work, is unpardonable.

Entrance into the kingdom is based upon faith in His Person. There is no racial aspect to the church at all. The pharisees claiming that Jesus was empowered by Satan indicate that they do not believe in Him.

Words reflect what is in their soul. So these words of the pharisees represents their negative volition toward Jesus. We as a believer must discern what people think by listening to what they say.

Jesus brings up another tree and fruit analogy.

Matt. 12:33 "Either make the tree good, and its fruit good, or make the tree corrupt, and its fruit corrupt; for the tree is known by its fruit.

This is a fruit-bearing situation which involves the pharisee and their rejection of Jesus Christ. The good tree is Jesus Christ and the fruit is His work; His miracles performed in the power of God the Holy Spirit.

Our Lord's works and words are true, and backed by the power of the Holy Spirit. The good tree is the King of Israel, Whom the pharisees have rejected.

The pharisees are the bad tree; they are exactly what they accuse Jesus of being. Those who lie and tell us certain things; and are blasphemous in certain ways. They are doing exactly what they accuse Jesus of doing.

Their mouths reveal their bad fruit. They have shown their evil status as the real minions of Satan. They announce their own condemnation by their own blasphemy against the Holy Spirit.

Matt. 12:33 "Either make the tree good, and its fruit good, or make the tree corrupt, and its fruit corrupt; for the tree is known by its fruit.

Jesus then calls them what they are. A brood of vipers.

Matt. 12:34 **You offspring of vipers, how can you, being evil, speak good things? For out of the abundance of the heart, the mouth speaks.**

Jesus does not beat around the bush. He began with some oblique words about trees and fruit; but here, He calls them out. This is the follow-on to the unpardonable sin.

You have just revealed with this unpardonable sin just who you are; that you are the true emissaries of Satan. They claimed that Jesus was the one doing the works of Satan, but religion is Satan's ace trump; the pharisees lined up behind Jesus.

In the halls of our government, lies our the basis of political doctrine. Chicanery and evil. How can anyone believe that the mounting debt in this nation does not matter? As some of those braying mules claim. How can anyone say that the out-of-control spending is not a problem. They claim it is a mis-allocation of wealth. With your own credit card, "I am deep in debt, so I will spend more." You would almost think that there is a conspiracy going on. How could anyone believe that there is a conspiracy. And how could anything think that, in this dangerous world, that the military can be picked apart. How can anyone say that stripping honest citizens of their rights will reduce crime. So many lies come from their mouths, revealing the perverse thinking and the mania for power in the halls of government. All of these lies are done in the greatest good for the greatest number.

So many people do not even realize it; they do not even recognize a lie when they hear it. Whatever anyone says must be true or have an element of truth. Without understanding absolute truth, you can rationalize any lie for the good of others. And they think only that they know what is the only good for us. They lie because we are not smart enough to recognize the greatest good. This is tyranny. You can bet that anything they say is exactly the opposite of the truth.

What people say is exactly what they are. From their mouths comes exactly what they are. Liars and deceivers. Our government is a massive cover-up.

Corruption of the Mouth

1. The mouth speaks what is in the mind.
2. Lies demonstrate the corruption of mind. Liars do not sit around and say, "I am corrupt." They justify what they do in lying. It is for their best all the time. It demonstrates the corruption of mind.
3. The lies of the pharisees and their blasphemy indicates the evil minds of those who have rejected Jesus Christ. The pharisees perpetrate the lies of Satan.

Matt. 12:33 **"Either make the tree good, and its fruit good, or make the tree corrupt, and its fruit corrupt; for the tree is known by its fruit.**

Matt. 12:34 **You offspring of vipers, how can you, being evil, speak good things? For out of the abundance of the heart, the mouth speaks.**

Matt. 12:35 **The good man out of his good treasure brings out good things, and the evil man out of his evil treasure brings out evil things.**

Then we have the difference between truth and falsehood. This follows the nest of vipers and the good tree/bad tree analogy of the previous 2 verses.

Evil fruit, evil tree, pharisees.

Here is the key to the lies: "What is truth?" They are talking about truth as a concept; truth is different for different people; it is truth in the eye of the beholder. If you think in relative ways, then you cannot think or speak the truth. You must speak lies because you reject absolute truth. Only Bible doctrine is absolute truth. In man, there are always falsehoods.

Someone with Bible doctrine at least recognize the truth, even if they lie. Our leaders lie so much that many do not even recognize that they are lying. Relative thinking denies the mind of Christ. Bible doctrine and divine establishment. That is what is happening in our country today. Christianity and divine establishment are becoming more and more reviled in the public today. Marriage is carefully described in the Bible. But our country pushes some completely other agenda. Divine establishment and divine institutions are all under attack. The attacks must be lies, because the truth is Bible doctrine. There is no grey area when the truth is opposed.

The pharisees must tell lies; and this reveals their own thinking. The question, what is truth, merely indicates relative thinking. No truth in the souls.

Matt. 12:35 **The good man out of his good treasure brings out good things, and the evil man out of his evil treasure brings out evil things.**

The Lord finishes this section up.

Matt. 12:36–37 **I tell you that every idle word that men speak, they will give account of it in the day of judgment. For by your words you will be justified, and by your words you will be condemned."**

There will be a day when these pharisees must give an accounting of their speaking, and they will have to explain these things that they have said against Jesus Christ. "You can speak blasphemies and they will be forgiven, but not blasphemy against the Holy Spirit."

These words of blasphemy are called *every careless word*. Argos is the word, and it is better translated *useless, worthless*.

The unbeliever will give an account of the language and their words would eternally indict them. Their useless lying words would condemn us. There will be no eternal judgment for those who express faith alone in Christ alone.

Matt. 12:36 I tell you that every idle [worthless, useless, careless] word that men speak, they will give account of it in the day of judgment.

Our thoughts are formed in words. Without a vocabulary, you cannot think. You are an instinctive animal without words. It is the thinking which is being referred to. Their words indict them because these words reveal their thinking.

Matt. 12:37 For by your words you will be justified, and by your words you will be condemned."

With this great revelation, you would think that the people would fall and worship our Lord, but they do not. These words did not phase them; these words did not penetrate their blacked-out lives. They ignore all evidence which contradict the lies of the soul. "I do not accept anything but what I think or what I believe.

Matt. 12:38 Then certain of the scribes and Pharisees answered, "Teacher, we want to see a sign from you."

Because the word "some" is used here, it is possible that some scribes and pharisees changed their minds about Jesus Christ. We can only assume that others changed their thinking as well.

Now they ask for a sign, and they have seen over and over again another sign from Him. Jesus knew that these people were liars. They wanted another chance to discredit Him. "Let's get another sign that we can refute."

Jesus turns His back on them No more signs for them.

The evil man brings evil out of his evil treasure. They are presumptuous to ask for another sign. How many messages to they need to hear? These religious leaders are the eiptome of the cosmic system. These lying legalistic evil men are exactly what Satan wants. There will be plenty of liars among us. There are sin natures in this world. The absolute truth versus relative truth. Some think that man is improving; and that our lives are getting better. We all are capable of evil, and they reject this. They reject the sin nature. We have doctrine and rebound and a spiritual life. Evil is all around us.

We are not uninformed Christians and to whom much is given, much is expected.

Jesus calls them adulterous because they put a substitute in front of Jesus Christ. Adultery is putting someone else in front of a wife. The One they should love, they have rejected, and they have chosen a false lover, legalism, instead.

Israel rejected Moses; they reject the miracles performed in the desert; they rejected the words of the prophets. Baal was a phallic cult. It fits in with adultery.

This is the same condition of the souls of the generation of the time of Jesus. This sums up the nation of Israel and it sums up what goes on today. Jesus will give them one last

sign, and He will give them something that they did not expect. They wanted a miracle and He will give them condemnation. He will show them for what they are. The pharisees knew all about Jonah.

The pharisees wanted so badly to be rid of Jesus Christ, and they would do anything to get rid of Him. Jesus tells them, "You cannot get rid of Me. Death cannot defeat Me."

Matt. 12:40 For as Jonah was three days and three nights in the belly of the whale, so will the Son of Man be three days and three nights in the heart of the earth.

Lesson #0404

Matt. 12: Life of Christ

2/27/2013 Wed

Jesus has called the pharisees a brood of vipers. Then He says that their poisonous, venomous words would condemn them at the last judgment. The unpardonable sin is their rejection of Jesus Christ. The pharisees now demonstrate by their unequivocal words that they have declined Jesus Christ as their King. They have determined that He is not the Messiah. Jesus rejected the pharisees at this point; their legalism and their locked-in negative volition. He knew that they would never accept Him as their Messiah and that the kingdom could not be begun.

He changes His modus operandi; He stops the confrontation with the pharisees; and much is contained in the parables.

It is a great irony after all of this, after all that these pharisees and scribes have seen, they ask for another sign. They have clearly rejected Him, and yet they ask for another sign.

Matt. 12:38 Then certain of the scribes and Pharisees answered, "Teacher, we want to see a sign from you."

They have seen sign after sign; and they have claimed that He performs miracles in the power of Satan; and yet they ask for another sign. Jesus says that an evil and adulterous generation seeks after a sign.

Jesus says that Jonah is the sign that will be given to them. He is no longer giving them signs and no more signs for their approbation; no more signs will be given so that they can further attack Him.

Jesus calls Jonah a prophet; and his life prophesied a coming event. Something in Jonah's life would point to the Lord Jesus Christ. Jonah is the sign; so that there is something which is a part of his life that would point toward Jesus Christ.

Matt. 12:39 But he answered them, "An evil and adulterous generation seeks after a sign, but no sign will be given it but the sign of Jonah the prophet."

Jesus draw an analogy; and the future sign for Israel will be that the Son of Man will be in the heart of the earth just as Jonah was in the belly of the sea monster. Jesus knows the

hearts of these pharisees. They want Him dead. That is their only resort. This sign is a foreshadowing of the death of Jesus Christ. The sign goes even further.

Matt. 12:40 **For as Jonah was three days and three nights in the belly of the whale [sea monster], so will the Son of Man be three days and three nights in the heart of the earth.**

However, Jesus would return just as Jonah returned. All the pharisees wanted to do was to defeat Jesus; but He could not be defeated by them. He cannot be defeated by death. The same is true of us. We cannot be defeated by death as well.

How Is this a Sign?

1. Jonah was a prophet of Israel and God sent Jonah to Nineveh where he was to proclaim the gospel to them, and tell them to turn or burn. Jonah did not want any part of the Ninevites. He wanted to stay in Israel. Then he boards a ship and goes in the opposite direction. There was a great storm, and Jonah realized that he was the problem. A giant fish swallowed Jonah.
2. Jonah was 3 days and 3 nights in a place of absolute darkness. Usually a fish swallows a person in pieces. There is all of the fluid in his belly and Jonah was in the middle of this; and it could not have smelled very good. Jonah was in the place of death and darkness.
3. Jonah was restored to the living by the power of God over nature. God was control of that submarine; and God's power restored Jonah.
4. Jonah was regurgitated by the fish onto dry land. The fish went to Nineveh.
5. Jonah was brought out of stigion darkness, like the cave of a tomb; this was a type of tomb. A cave without light means that there is nothing whatsoever that can be seen.
6. But Jonah gets a second chance to complete God's plan for him.
7. Jonah got a new life, as it were. The old one was headed in the wrong direction; the new one was in God's plan.
8. So the sign of Jonah was the sign of new life out of darkness; out of death.
9. As Jesus Christ presented this past history of Jonah, He was introducing something; He was introducing a future type of Jonah, Himself.
10. Jonah as a type of Christ; that is what he was in this event. Jonah foreshadowed Christ. He was a living prophecy of Christ.
11. Jonah was a type or illustration of Jesus Christ in His resurrection from the dead. Jesus would be 3 days and 3 nights in a tomb; and the tomb could not hold Him.

A little about the historicity of the Bible. The book of Jonah has probably been questioned more by skeptics than anything else. How could a man be swallowed by a fish and survived for 3 days. This is not a whale. There has been research; how could a fish swallow a man whole. Plenty of fish can swallow us in pieces. So, their point is, the Bible cannot be taken literally. But they believe that the narrative is a story. However, Jesus here confirms the literal accuracy of this story.

The Literalness of Jonah; by Jesus

1. The Lord Jesus Christ confirms that the tale of Jonah is true. It is a real event. We know this by eyewitness account.
2. Jesus would then serve as an antitype.
3. This is a person represented or foreshadowed by a previous person or event. Jonah is the antitype?
4. So, if the antitype is historical, literal and true (the death of Christ and 3 days and 3 nights in the tomb)
5. Then the type must also be literal, historical and true.
6. Jonah was swallowed, representing death; he was truly swallowed by a fish. He spent 3 days and 3 nights in the belly of this fish. Regurgitated means that he was given new life.
7. If Jonah was a fictional event; then this could not serve as a prophetic type of a future, literal fulfillment. No fictional past episode can serve as a foreshadowing of a literal event. This is not without precedent. There are many types of Jesus Christ in the Old Testament. Isaac being offered up as a sacrifice on Mount Moriah; but Isaac was the son of promise and now God wants him sacrificed. God told Abraham not to strike him with a knife. There was a ram caught in the bush, and that was a replacement for Isaac.
8. Melchizedek the king-priest; and Moses and David and Solomon on several occasions were types of Christ. All of them were real, historical characters; and they foreshadowed events in the life of Christ. If God is God, can He not prepare a great fish to do this? God is capable of miracles. Miracles do not make the Bible a mythological books. Christ would be the victor over death, even when He was dead. Throughout human history, God's plan moves inexorably over the power of death. We will be resurrected. For the unbeliever, the sign of Jonah spells doom; they are swallowed and they spend eternity in the Lake of Fire.

The sign of Jonah was the sign of Jesus' Own death. After 3 days He would rise again, the victory over the grave, as the antitype of Jonah. Jesus would demonstrate in this the power of God; power over the greatest enemy of man. For man, death is the greatest of all tragedies. Death catches us all. Here is the sign of Jonah, and the Lord shows us that we are victors over death.

People who reject the sign of Jonah and the Lord Jesus Christ; and they put their hope in medical science, so that it may be able to extend their lives longer and longer. That is hope in mankind and that is a joke. There is no hope for eternity or an extended life in eternity.

With the resurrection comes the assurance of eternal life.

“This is the only proof of My Messiahship.”

When they saw this sign, and they would see it and hear about it. There were 500 witnesses who saw our Lord between the resurrection and the ascension. Undoubtedly

some of the pharisees who are believers also saw and could testify to this. Some did accept Him and others did not.

The pharisees could come up with all kinds of things to proclaim doubt.

Ridiculous theories. That the resurrection was a figment of the imagination of the disciples. He told them that He would bring in the kingdom and they were so upset that they made up this story that He was resurrected.

Or that Jesus was not really dead when He was in the tomb; and he sort of work up, after a spear was put into his side and broke His legs and laid there, and the cloth was around him.

Another, the disciples stole His body and claimed that He was resurrected. But what about the grave clothes. Or the women went to the wrong tomb. All of these are disproved by the circumstances of the resurrection and the account.

The sign of Jonah is even tied into the resurrection of the church; and we will have the same body that He had. Some of us take for granted what He has. We are a member of an exclusive club; and our membership entitles us to a great many perks. We have these things. We are in union with Christ. Everything that He has, we have; we share what He has in heaven. We share what He has on this earth.

This sign of Jonah extends far beyond what our Lord was telling these pharisees.

Faith in evolution is just another example of negative volition. Evolution is an easy one to refute. These are signs of negative volition. People still reject the sign of Jonah, just as the pharisees had rejected Jesus Christ. The pharisees explained away something that was obviously true.

Matt. 12:41 The men of Nineveh will stand up in the judgment with this generation, and will condemn it, for they repented at the preaching of Jonah; and behold, someone greater than Jonah is here.

Lesson #0405

Matt. 8: Life of Christ

2/28/2013 Thurs

The Jews really wanted the coming Messiah, but they declined Him when He presented Himself. The sign of Jonah was a gospel message for those who understand.

Jonah proclaimed destruction or salvation; they could choose. Nineveh was a huge city and they believed Jonah's message. The Jews accepted that message of salvation.

Jonah is a very short book and Bobby has thought about teaching it. A turn or burn message.

Matt. 12:41 The men of Nineveh will stand up in the judgment with this generation, and will condemn it, for they repented at the preaching of Jonah; and behold, someone greater than Jonah is here.

Jonah hated these people because they were gentiles. He was proclaiming the gospel to people that he did not like. He is confirming this story to the pharisees, to the scribes and to the nation of Israel. And these people all knew what the sign of Jonah was all about.

This sign was all about the resurrection. What will happen if they reject the sign of Jonah. V. 41 tells us that the men of Nineveh will stand up and judge them. Their response would condemn that pharisees and other religious Jews.

“Something greater than Jonah is here.” Jonah is a type of Christ. If these Jewish leaders had been the Ninevites, they would have said no to Jonah. And here, they face the Messiah and they say no to Him. There is an eschatological or future judgment. This is prophecy. Jonah was a prophet and Jesus Christ is a prophet.

How could an entire city turn to the Lord? This included the king. A man being regurgitated by a giant fish. Once I was dead in the belly of this fish and now I am alive to proclaim life to you.

Let’s suppose there are Ninevites fishing and they see this very unusual fish and he spits up Jonah; and they bring him to shore. They spread the story. Then Jonah says, here is the message.

The gentiles accepted Christ even though the Jews rejected Him.

The Ninevites and the Jews

1. The faith of the men of Nineveh would stand in the face of the rejection of the Jews. The Jews knew this story and they are being told that the Ninevites stand in contrast to them.
2. This is a shameful comparison for these Jews.
3. There was a future condemnation for all those who reject the sign of Jonah, which the Ninevites would confirm.
4. That was what was in store for the evil and adulterous generation of Jews in the first advent.

Then we have the Queen of Sheba. She is also a gentile. She is actually the queen of the Sebeans, who go back to the time of Job. They raided Job and wiped out his flocked. She was their queen at a much later time.

Matt. 12:42 The queen of the south will rise up in the judgment with this generation, and will condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and behold, someone greater than Solomon is here.

She probably came from southwest Arabia, from the Yemen area, maybe a 1200 mile journey. She was positive to the wisdom of Solomon. She came all that distance to meet Solomon. She made the effort to understand Solomon's greatness. In her search, she found the answer and she believed in the God of Israel.

2Chron. 9:5–8 She said to the king, "It's all true! Your reputation for accomplishment and wisdom that reached all the way to my country is confirmed. I wouldn't have believed it if I hadn't seen it for myself; they didn't exaggerate! Such wisdom and elegance--far more than I could ever have imagined. Lucky the men and women who work for you, getting to be around you every day and hear your wise words firsthand! And blessed be your GOD who has taken such a liking to you, making you king. Clearly, GOD's love for Israel is behind this, making you king to keep a just order and nurture a God-pleasing people."

God loves Israel and made Solomon king; she understood that the God of Israel is the God and that Israel is greatly blessed as a nation.

Israel reached her historical peak under Solomon. The millennial kingdom is based upon Solomon.

Jesus throws in two signs to these pharisees.

2Chron. 9:9 She then gave the king four and a half tons of gold and sack after sack of spices and precious stones. There hasn't been a cargo of spices like the shipload the queen of Sheba brought to King Solomon.

Jesus then uses signs for believers or those who would believe. Signs were to be used from thereon in only for those with positive volition.

Jesus gave the reason for the rejection of the pharisees. Mark 3:30

Mark 3:30 He gave this warning because they were accusing him of being in league with Evil.

Now Jesus launches into many parables:

Matt. 12:43 But the unclean spirit, when he is gone out of the man, passes through waterless places, seeking rest, and doesn't find it.

it is these religious leaders who are under the power and authority of the cosmic system. Jesus will slap them across the face.

What Is this Parable About?

1. The unclean spirit is a demon; so this is about the kingdom of Satan; the devil's world.
2. The man with the unclean spirit represents the rejecting nation of Israel.
3. In the parable, in the narrative, the unclean spirit leaves Israel.

4. The appearance of Jesus Christ has pulled the demonic influence off of Israel to give them a chance to accept Him. Israel was deeply seeped in religious apostasy. They were a long ways away from truth. They were inundated with their Judaistic tradition. Jesus removed that influence with His presence.
5. Jesus has cleaned house with His Presence and His message. He has cast this demon out of the nation. There is the clear choice to accept or to reject. John had a short-lived ministry.
6. Jesus went right into the Temple and He cleaned out the Temple and spoke the message of the Messiah right there. He removed the cosmic system by His message. He continued as He cast out demons from various people.
7. The picture was, His kingdom would remove the cosmic system from the backs of Israel. If they accepted His kingdom.
8. His kingdom would replace the kingdom of Satan.

Matt. 12:43 **But the unclean spirit, when he is gone out of the man, passes through waterless places, seeking rest, and doesn't find it.**

The unclean spirit who left the nation; and he had no place to go without the nation to delude. He was wandering about and unhappy. He passed through water less places without rest. This is the cosmic system. The demon removed from Israel; they became nomads aimless with nothing to do. They had been severed from their cosmic mission. Their influence had been removed.

The demon did not remain in the desert without rest; he returned. The house that he returns to is the nation Israel. He finds the house empty, swept and put into order.

Matt. 12:44 **Then he says, 'I will return into my house from which I came out,' and when he has come back, he finds it empty, swept, and put in order.**

What Happened Next?

1. He dispossessed the demonic influence against Israel. Now the house was empty and Jesus offered to fill it.
2. They rejected His house cleaning. So the house was still empty.
3. So when our Lord was rejected by Israel, this left a void in the nation, very comparable to the void left in people, either believers or unbelievers when there is nothing in the soul. The soul becomes a vacuum; and there was a vacuum in the soul of the nation.
4. The coming of the Messiah did not fill this void that was left by the departing influence.
5. The house of Israel was still empty waiting to be filled with something—but not with Jesus Christ. The negative volition sucks in human viewpoint.
6. In their rejection, Israel was preparing-repairing their house for the return of the demon. They rejected Jesus Christ; so they would be accepting the cosmic system. The house of Israel was empty; uninhabited by Israel. The demon was seeking to

leave the water less places and to go to his old abode. He knocks and no one is at home. The Messiah was not there inhabiting the house.

The demon sees that he is now welcome back.

Matt. 12:45 Then he goes, and takes with himself seven other spirits more evil than he is, and they enter in and dwell there. The last state of that man becomes worse than the first. Even so will it be also to this evil generation."

The latter state becomes worse than the first.

God sends His Son, and He performs all kinds of signs; and they roll out the red carpet for the demons and for the cosmic system. They now get 7 demons instead.

Israel is surrounded by nations who would love to destroy them utterly. And this is not even God's nation of Israel. What a mess! This is the far-reaching impact of this parable. There could be no more graphic description of these people.

There is something new coming. Israel would be under terrible discipline. This is the beginning of Jesus turning away from Israel and He will begin to walk about a brand new dispensation. The cosmic system will dominate the life of this people. Humanism will replace divine viewpoint.

Rom. 11:9–10 And David said, "Let their table become for a snare and a trap and a stumbling block and a recompense to them. Let their eyes be darkened so that they may not see, and their back always bowing."

Rom. 11:25 For I do not want you to be ignorant of this mystery, brothers, lest you should be wise within yourselves; that blindness in part has happened to Israel, until the fullness of the nations has comes in.

Deut. 28:15–68 gives us the five cycles of discipline.

Lesson #0406

Matt. 8: Life of Christ

3/3/2013 1Sunday

The pharisees have blasphemed the Holy Spirit, meaning that they have rejected their Messiah. They were saying, "He is possessed by an unclean spirit;" meaning that He was empowered by Satan. This was a declaration of animosity and unbelief in the extreme.

Jesus has refuted this and now He moves on and gives them an absolute reply. He can no longer offer the kingdom to Israel. He will abandon this offer in the parable of the unclean spirit, no doubt taken from the accusation that He was Himself possessed by an unclean spirit. Matt. 12:43

This parable has a literal meaning.

Matt. 12:43 **But the unclean spirit [= a demon], when he is gone out of the man, passes through waterless places, seeking rest, and doesn't find it.**

The man is dis-possessed by a demon; and the man represents the nation Israel. The demon passes through waterless places and does not find rest. Jesus has pulled this demonic influence away from Israel. This is to give them a chance. This will give them a chance to throw out the religious leaders and the money changers. John the Baptizer had a cleansing ministry as well. Every chance was given to Israel. This unclean spirit has departed from the heart of Israel.

The demon wanders aimlessly with no evil mission to do. He is not on welfare. He wants to do his job. When Israel did not accept the Messiah, this left their house without a resident, so to speak. Empty houses deteriorate with no one to live there.

This demon is tired of wandering about and he returns to his house. He finds the house unoccupied, swept, and put in order. Without Christ in the house, the cosmic system preoccupies its old influence over the nation. Israel welcomes this returning demon rather than Jesus Christ.

Matt. 12:44 **Then he says, 'I will return into my house from which I came out,' and when he has come back, he finds it empty, swept, and put in order.**

Things get worse. The first demon brings 7 other spirits into this house. Jamming a lot of illegal aliens into that house. The final state is worse than the first. Then Jesus said, **"This is how it will be with this evil generation."** Jesus looks them right in the eye and tells them exactly where they are right now. They are an evil generation under this terrific cosmic influence. It just does not get any better. This influence dominates the thinking of the nation.

Matt. 12:45 **Then he goes, and takes with himself seven other spirits more evil than he is, and they enter in and dwell there. The last state of that man becomes worse than the first. Even so will it be also to this evil generation."**

Rome scattered the Jews, knocked down the Temple and destroyed Jerusalem for the Jews. This put them into the situation of diaspora. They were scattered to the 4 winds.

Modern Judaism, for all its good works and acceptance of so many other religions, they doggedly deny the Messiahship of the Lord. They are in no better condition today than then. If a Jew receives Jesus Christ today, they can be rejected by their families. For many, they are considered dead. That is how hard it is.

Israel would be temporarily set aside for the age of the Gentiles. But God has not abandoned the Jews.

In the Tribulation, there will be the 144,000 who will become witnesses throughout the world. This will happen in the future. They will be regathered.

As believers in Jesus Christ, we must always keep something in mind; we must keep in mind the current status of Israel, being opposed to Christ, never justifies antisemitism.

The Roman church called them “Christ killers” and that to their own detriment. The Jews are not all evil; and they are not the root of all evil; and God has not turned His back on the Jews; and the church is not spiritual Israel. Some Christians attempt to justify antisemitism here.

There is an antisemitism clause and it is still in effect. Any person who curses Israel will be cursed.

Satan’s plan for the Jews is to eradicate them, so that God’s plan for a kingdom cannot be fulfilled. So we must never be a part of this evil by embracing antisemitism. Do not be confused by anything else that we hear. It is always up to the Lord to handle His people and not us.

This is a lesson for all of us and not just for Israel. Bobby finds it sobering to read what the Lord say and he realizes that Jesus is speaking directly to us today. He speaks directly to us. This is a part of His Word. This parable speaks to us as well. God continues to offer the Messiah, the Savior of mankind. He still offers to clean house that He might occupy our homes.

What is the glory of this mystery among the gentile? Christ in us the confidence of glory. Our Lord is the resident person of the Godhead. He was the Cloud and the Pillar of Fire by night.

Even for believers, demon-influence still flourishes among those who fail to fill their house with Bible doctrine. Without Bible doctrine, there is a vacuum in your soul, which sucks in all of this false doctrine. The cosmic system which has affected so much of the world.

The house of Israel was empty; they rejected Jesus Christ. Therefore, there was a vacuum established, sucking in human viewpoint.

There is a movement in Christianity based upon how people feel. Singing a lot of hymns and lifting up your holy hands and you have had a divine experience. Now, what happened is, probably, your endorphin have been released; but that is not spiritually.

The eternal rewards are infinitely greater than being in heaven with a resurrection body.

The parable is a graphic portrayal of Jesus’ final separation from the religious leaders. This marks a big change in His ministry. The religious leaders of his day had turned completely against Him. There was more than just verbal opposition. Now they were contemplating getting rid of Him. This needed to be done to hold onto their power and position.

There are parallels to our country today. No nation is blessed in the way that the United States has been blessed. But we have embraced humanism, relativism, collectivism, etc. rather than divine viewpoint. So how does Jesus now describe this change?

At this moment, who should arrive in this crowd, but His mother and His brothers. So Jesus will describe a new basis for a relationship between Himself and everyone else. Mark 3:31–35 Luke 8:19–31 All 3 of the gospel writers mention this.

Matt. 12:46 **While he was yet speaking to the multitudes, behold, his mother and his brothers stood outside, seeking to speak to him.**

Matt. 12:47 **One said to him, "Behold, your mother and your brothers stand outside, seeking to speak to you."**

What Jesus will say will put us ahead of Mary and our Lord's brothers.

Lesson #0407

Matt. 8: Life of Christ

3/3/2013 2Sunday

The new familial relationships. Matt. 12:46–50 Mark 3:31–35 Luke 8:10, Luke 8:19–21

Jesus is speaking to this crowd and someone from left says, "Your mother wants to speak with you." This is not just some incidental event. It did not just happen coincidentally. This occurs at a strategic moment in His ministry.

Matt. 12:46 **While he was yet speaking to the multitudes, behold, his mother and his brothers stood outside, seeking to speak to him.**

Jesus had been rejected by the pharisees and the nation as a whole. Jesus is no longer focused on offering the kingdom to Israel. That is all over. The presence of His mother and brothers are used to explain the new relationship, not based upon race or family ties or nationality. Strictly based upon faith in Jesus.

Everything that happens is related to the plan of God. Nothing in our life happens by chance. We like to talk about coincidence of surprising events; but nothing happens in the plan of God that was not decreed. All events of our life have a purpose in the plan of God. There are no events to be excluded from God's plan. There are no blank spots. There are no hours or days without the plan of God. It is continuous.

We do not really associate God with trouble in our lives. All we want is for God to relieve us of these problems, to make it all better, to make it stop hurting, etc. God allows these things to happen because He wants us to learn how to depend upon Him. It may be the only way that we come around to Him. With no adversity, we might not give God a second thought. "Where's God? My life is a mess." God uses even our self-induced misery for His purposes and for our benefit. There is always that bright spot in the plan of God. The sooner that we learn that principle, the more our life makes sense. God did not ordain us to be stupid. He did not ordain us to make dumb decisions. All of our decisions are within

the context of His plan. We cannot escape His plan because we have believed in Jesus Christ. As such, we are still in His hands, and we cannot escape.

When adversity strikes, we can always be certain that it will further God's plan. What an incredible plan of God rationale. The difficulties that we face personally are all a part of God's plan.

Doctrine comes in at this point, so that we realize what is going on; and we continue to renovate our thinking. We are progressing in the plan of God. Things happen to us and we progress. It is not just about doctrine but the application of doctrine as well. God continues to bring these circumstances into our lives to glorify Him. We had better get used to it. **To live is Christ and to die is profit.**

When we live outside the plan of God, we are on a detour. We go off the main road and we need to get back on the main road. If we go too far, we go out by the sin unto death. On this detour route, God will guide us back to the main road. Often through divine discipline. **Whom the Lord loves He disciplines and scourges every son He receives.**

If you were not disciplined, you are either in jail or the most self-centered person you know. God's discipline is for our benefit. Nothing in the plan of God is adverse for us. Discipline or blessing, fair weather or bad, it is all for our benefit. It furthers His plan, and this is for our benefit. We can stay out of the plan, and that is not to our benefit; and God will be there encouraging for us to get back into it. Nothing goes wrong in the plan of God. His plan is perfect even though we are not. Everything in our life points us toward His plan. God is never asleep at the switch. It is all a part of His plan.

Some of you think that if you just pray, it will turn out just exactly as you want it. No. It will come out exactly as God wants it to come out. Discouragement is human viewpoint. This means that you have removed yourself from moving forward in the plan of God. It is not about how you feel; it is not about what we want. God moves us into the areas where we need to be.

You need to relax a little bit. You are as wound up as tight as you can be. It is okay to enjoy life a little bit. You can be happy all day long, even if you are at work. You stay in His plan by consistently taking in Bible doctrine and letting the Holy Spirit empower your name.

It is okay to have a plan for yourself; but here is where you need to be flexible and receptive. Until we die, God's plan progresses for us. Stay positive in the Word and keep moving through it all. Army Rangers go through all kinds of adversity, but they accomplish the mission no matter what.

Bobby's time in the Rangers was so parallel to the plan of God. Half of the time you don't know where you are going or how you are going to get there; and you have no idea what sort of resistance that you will meet.

You may feel like a peon in the plan of God; what great things does He have for me. You define great things by being up front and people thinking that you are doing great things. Plod on, no matter. Drive on, Ranger. One step at a time. God knows the objective and one step at a time. Greatness comes through this; you advance and grow, you are accomplishing His plan. We accrue eternal rewards; that is equality of opportunity in the plan of God.

Luke 19:17 **And he said to him, Well done, good servant, because you have been faithful in a least thing, have authority over ten cities.**

No matter how inconsequential we think our lives to be, there is great reward in heaven. We want to hear, "Well done, my faithful servant." Nobody is better than anyone else in this thing.

The stage is set for a new revelation by Jesus Christ, when Mary and His 4 half-brothers show up. James, Jude, Joseph Jr.?, Simon. Obviously, Mary is no longer a virgin. Joseph is not present here and most thing that he has died. Life expectancy is not that long. He never appears again.

Jesus was speaking and He had the crowd's attention. The crowds were there and they wanted to hear Him and He knew how to speak. This was such a jam-packed crowd that Mary and the brothers could not get through to Him.

Jesus is speaking the Word of God to people and His family want to speak to Him. Which is more important. The family wanted to talk to him. Jesus was ignoring His Own relatives. Family members expect deference no matter what.

Self-centeredness demands attention with no thought to anything else.

There was fantastic doctrine being taught. Even His Own family did not understand the nature and mission of the Lord.

Acts 1:14 **these all were continuing with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers.**

Bobby learned early on in life that he was not to interrupt his father when he was studying. In good time, he would get his father's attention. His mission of studying and teaching came first. Bobby had to learn the priorities. There were more important things than Bobby's needs and desires. Bible doctrine being prepared was the most important.

Jesus was teaching God's Word when the family arrived. Whatever they needed could wait until He was finished.

If a child learns priorities and the importance of Bible doctrine, then their lives develop with greater meaning. This was probably the beginning when His family began to see the truth. He said, "You are not My mother and brothers; someone else is."

He was prepared His family and disciples here.

Matt. 12:46 While he was yet speaking to the multitudes, behold, his mother and his brothers stood outside, seeking to speak to him.

Lesson #0408

Matt. 8: Life of Christ

3/7/2013 Wed

Sound is out

Matt. 12:47 One said to him, "Behold, your mother and your brothers stand outside, seeking to speak to you."

Matt. 12:48 But he answered him who spoke to him, "Who is my mother? Who are my brothers?"

Matt. 12:49 He stretched out his hand towards his disciples, and said, "Behold, my mother and my brothers!"

Matt. 12:50 For whoever does the will of my Father who is in heaven, he is my brother, and sister, and mother."

Lesson #0409

Matt. 8: Life of Christ

3/8/2013 Thurs

Caught in traffic.

Matt. 12:43 But the unclean spirit, when he is gone out of the man, passes through waterless places, seeking rest, and doesn't find it.

Matt. 12:44 Then he says, 'I will return into my house from which I came out,' and when he has come back, he finds it empty, swept, and put in order.

Matt. 12:45 Then he goes, and takes with himself seven other spirits more evil than he is, and they enter in and dwell there. The last state of that man becomes worse than the first. Even so will it be also to this evil generation."

Matt. 12:46 While he was yet speaking to the multitudes, behold, his mother and his brothers stood outside, seeking to speak to him.

Matt. 12:47 One said to him, "Behold, your mother and your brothers stand outside, seeking to speak to you."

Matt. 12:48 But he answered him who spoke to him, "Who is my mother? Who are my brothers?"

Matt. 12:49 He stretched out his hand towards his disciples, and said, "Behold, my mother and my brothers!

Matt. 12:50 For whoever does the will of my Father who is in heaven, he is my brother, and sister, and mother."

Lesson #0410

Matt. 8: Life of Christ

3/11/2013 1Sunday

Eucharist March 10, 2013

The 7 Areas of Uniqueness of Jesus Christ

Jesus never wrote anything down, and yet is the inspiration for more books than any other person in history.

Jesus exists without peer.

Jesus the only man to be born without a human father.

Seed of the woman is the Unique birth.

Crushing the serpent's head is His unique mission.

He is the only man to live a perfect life, of the billions of people who have lived on earth; no one else can have this claim. Of all the saints, religious leaders, etc.; none are without sin. Rom. 3:23 **all of sinned and come short of the glory of God.**

John 8:48 **“Which one of you convicts Me of sin?”** 1Peter 1:19 Heb. 4:15 He is without sin. Psalm 1:1 He does not stand in the path of sinners or in the way of sinners.

Even Judas, His betrayer, had to admit that he had betrayed innocent blood.

Jesus is therefore the only one qualified to be our Savior.

The pharisees asked in Luke 5:20–21 **“Who can forgive sins but God alone?”** It is impossible for us to forgive the sins of all mankind. Since all sinning is against God, He is the Only One Who can forgive. **“But in order that you may know that the Son of Man has the authority to forgive sin,”** He told the paralytic man to rise up and walk.

Jesus performed miracles, not just out of compassion, but to confirm that He is the God-man, Savior. He said to a woman, **“Your sins are forgiven.”**

4th aspect in His uniqueness; He was born to die. Man fears death. Man strives to live and not to die. No one of us can foresee our deaths. But Jesus came into this world under the specter of the cross. He knew and accepted this purpose of His life. **For the joy that was set before Him, He endured the cross, despising the shame.**

Heb. 2:9 **But we do see Him Who has been made for a little while lower than the angels.**

Everything in His life directed Him toward His death.

And He did not give up His life until it was finished. **“It is finished.”** And, **“No man takes My life, but I give it up gladly.”**

There is no power in the universe that can separate us from the love of God. He was born into this world without condemnation. No one could come to Jesus and see, “You must be born again.”

There were those 3 terrible hours when God had forsaken Him; and He screamed, “My God, My God, why have You forsaken Me?” It was His spiritual death which caused Him to scream.

God the Father could not have fellowship or any contact with sin; and He turned His back on His Son, and **He Who knew no sin was made sin for us.**

People abandon and betray other people all of the time. But what happened to our Lord has never happened to another person before.

The spiritual death was a separation from God the Father.

The sixth uniqueness of Jesus Christ was no human being besides Himself can conquer sin and the grave. We will all experience physical death. All of the power on earth cannot bring a single person back to earth. Jesus possesses this unique power. **“For this reason, the Father loves Me; no one has taken My life from Me; I have authority to lay it down and I have authority to take it up again.”**

Many men have founded religions and they have gathered followers; but none of them have died for our sins. All mankind goes from life to death. None go from death to life.

The last area of uniqueness; He is the One to be absent and present at the same time. This is a paradox in human thinking. It cannot be accounted for apart Jesus being more than just a man. Jesus reminded His disciplines that He would leave them; and yet, He assured them that He would never leave them alone. These disciples saw the resurrected Christ ascend.

He sat down on the majesty of God the Father; and He is here with us. He is not absent from either place. **He was received up into heaven and He sat down at the right hand of God. The disciples went out and proclaimed the Person of Christ. The Lord worked with them.** The final verses of Mark.

There has never been any person like Jesus Christ nor will there ever be anyone who will ever be like Him again.

We are studying the parables of our Lord. The Prodigal Son is a great example of a parable. It is about a young man who leaves his home with a large inheritance that he wastes away in profligate living. When he gets home, his father accepts him gladly back into the house, despite his dissipation. The principle here is eternal security in Christ. We all know about people who live high on the hog and then become destitute. Despite the disappointment of the life, the Lord accepts him back.

Jesus spoke these illustrative stories throughout His ministry. He never spoke them more profusely. From this point on, Jesus would speak using these parables; and He would continue speaking the message of the kingdom; He was offering to sit on the throne of Israel; and yet, He was rejected.

In the parables, He would speak the same message of the kingdom, but not the same as the kingdom to be offered to Israel, which they rejected. All of that was set aside. It would not occur until the 2nd advent of our Lord Jesus Christ. He would have to regather His people at the very end.

We have the inter-advent dispensation. That is what these parables speak of. He has a new kingdom program; and this is the subject of many of His parables.

Two reasons to speak in parables. The disciples are wondering; if the pharisees and nation have rejected the Messiah, what about us, since there is no kingdom? Jesus would use these parables to answer these questions.

Lesson #0411

Matt. 8: Life of Christ

3/11/2013 2Sunday

There were a long string of parables taught when our Lord Jesus Christ had been rejected. These are slightly different of doctrine that applied to the Church Age. These are mystery doctrines, doctrines which had never been heard before. They were not directed toward Israel as a nation; these are a new kingdom program.

He used these parables to conceal their meanings from those who had already rejected Him. He did not need to give those who rejected Him this information. They had accepted their own law-keeping way of salvation. They had no more need to understand anything more about a kingdom that they would never experience.

The reason for parables was to reveal new truth to believers. A parable is used so that the disciples could discover truth where, before, there was an enigma; a blank. Once Israel had rejected, the disciples wanted to know what was next. When the rapture takes place, there is another 7 years of the Tribulation. The disciples knew little about this. The parables would begin to reveal this great blank spot. These disciples would become the Apostles to the church, to relay the mind of Christ to those in the Church Age.

Many parables take something which is known and this can be understood and it will be compared to that which is unknown; a mystery. An entirely new direction of His plan for believers. This is a transition from one plan to another.

Purpose of the Parables

1. Only believers positive to the message can hear and metabolize the parables. You must be positive. The parables are just stories. They are no good unless you know what they mean. What is Jesus trying to teach? It is fairly easy to interpret these.
2. These parables represent principles of doctrine; a spiritual lesson to be deduced.
3. The actual story line of a parable is obvious to anyone who hears it. Anyone, even those negative toward doctrine, can understand the story.
4. They mystery doctrine will not be understood by those with closed eyes and ears. Those are the ones with negative volition.
5. They do not believe and therefore, they cannot metabolize the doctrine.

Jesus was not trying to hide the message from those with negative volition. It was on them; their negative volition which caused the problems for them. The parable was a wonderful, practical way for them to learn. Good storytellers are good teachers. This is a great way

of teaching. Our Lord was the all-time greatest teacher. The narratives must be interpreted to have impact, even for those with positive volition.

The Bottom Line

1. Everyone can understand the narrative. Only the believer in Christ can understand and metabolize the spiritual lesson. If you do not metabolize the doctrine in church, then it has no meaning for us. Unless the disciples believed, it was pointless. Thousands heard these parables. Those who believed began to understand.
2. The parables would build spiritual lessons upon spiritual lessons. That is the way of all Bible doctrine for believers. Mystery doctrine, which are defined by the parables. Mystery doctrine is built upon doctrine. Just like mathematics, which is built upon former principles. You move from the simple to the complex. "I can only give you milk because you are not ready for solid food." People in the auditorium are in various stages of spiritual truth. At one time, people listen to a lesson, and they get one thing from it; and an entirely new perspective when listening to it again. They get a more complex meaning, like algebra, trigonometry. We do not learn by emotion. We learn by metabolizing so we
3. Each parable builds a principle of the mystery of new doctrines; of the interim kingdom. It is a spiritual kingdom. It is not the physical kingdom of the Messiah on the throne of Israel. They build this mystery doctrine from the simple to the more complex.
4. That is the necessity for the consistent training. You might build doctrine upon doctrine upon doctrine.

13 back to back parables. To the one with some doctrine, more will be given.

You had better take in doctrine. If all you have is human viewpoint, then your doctrine leaves you and you do not understand the truth of Bible doctrine.

Matt. 13:12 For whoever has, to him shall be given, and he shall have more abundance. But whoever does not have, from him shall be taken away even that which he has.

Jesus is going to explain to the disciples that their place would be, if the kingdom is not instituted. The disciples needed to listen in order to figure out what was going to happen. We have no idea how many parables Jesus spoke.

Matt 13:1-3a In that day Jesus went out of the house and sat by the seaside. And great crowds were gathered to Him, so that He went into a boat and sat. And all the crowd stood on the shore. And He spoke many things to them in parables,...

Blood-kin relationship would take second place to our Lord's relationship to man. He asked, "Who is My mother? Who are My brothers?"

We do not know how many Jesus spoke, but 9 of them are recorded here. A lot of doctrine was taken in at this time. These disciples would become brilliant men, but they were rather dull-witted at this point. They would teach the mystery kingdom to all of us.

About the Parables

1. Each parable gives an essential characteristic of the kingdom of this present age; the age in which we live. This is entirely new to the disciples. They were the first to hear it. We take it for granted; but the disciples heard nothing like this before.
2. When Jesus uses the words *Kingdom of Heaven*, He is not referring to the Davidic kingdom, which is what He referred to before.
3. This is a new forum of kingdom; a spiritual kingdom.

A Couple More Points

1. Even though the dispensation will now change, as soon as our Lord is crucified, resurrected, and then ascends, the dispensation of the church begins. Jesus still uses kingdom terminology because this was the terminology the disciples understood.
2. Our Lord used *Kingdom of Heaven* because the Jews were tuned into the kingdom idea. Jesus wanted some continuity between the two time periods.
3. Jesus also wanted them to understand the differences that made up the new dispensation. These parables are a part of the dispensational distinctives.
 - a. What is the relationship between Israel and the church?
 - b. Eschatology. What will happen in the future.
 - c. Hermeneutics; how we interpret the Scripture.
4. Jesus did not use the term *church* in the time in which He lived.
5. That terminology would be left to the Apostles who are hearing of it as the *Kingdom of Heaven*; hearing this for the first time.
6. Clearly, we know that the church is a mystery form of the kingdom that includes regenerate Jews and Gentiles. The physical kingdom is Jesus sitting on the throne of Israel. This new one includes everyone.
7. That is what is new. The understanding of it is the aim of these parables.

What is very important to understand from a dispensation point of view. We follow our Lord's lead here. This new kingdom program is not what some call spiritual Israel. There is a terminology problem here and a doctrinal problem as well. This is a problem in many sister churches.

The Church Is Not Spiritual Israel

1. The church is not spiritual Israel. They do not take over all of the covenant promises made by God to Israel. There are those who say, *Israel is no longer; there is no kingdom for Israel; the church now takes over all of the promises given to Israel.* Israel has a future and we have a future and they are distinct.

2. The church does not replace Israel in the plan of God ever. We need to understand God's plan for us in this dispensation.
3. Israel is still discernibly different from the church. That is a part of the mystery.
4. This is a dispensational distinctive:
5. The separation of the church and Israel is at the heart of dispensational theology.
6. The church is now a mystery dispensation to these Jews.
7. There are still promises in effect for the nation of Israel. However, Israel in the land today does not mean that the kingdom is being assembled today. Those in Israel today are steeped in Judaism and they are not a part of the kingdom and they never will be. There will be the two prophets who return and evangelize; and 144,000 of Jews will evangelize during the second half of the Tribulation. The Jews who have believed will go into the Kingdom of God after the Tribulation. We will continue until the rapture of the church and we will return with Jesus at the second advent. We are not Israel. All of these plans meet at the eternal state.
8. The church as a regenerate body of man is a type of kingdom; but not equivalent to the Kingdom of Heaven that the Jews think of.
9. The kingdom is sometimes used to designate the church; even the Apostles use this same terminology, like Rom. 14:17 1Cor. 6:9–10 and several others.

So Jesus is in a boat speaking the parables. These dispensation of the church will be explained.

Matt. 13:13 **Therefore I speak to them in parables, because seeing they see not, and hearing they hear not; nor do they understand.**

Lesson #none	Matt. 13: Life of Christ	3/14/2013 Wed
Rick Hughes		
Lesson #none	Matt. 13: Life of Christ	3/15/2013 Thurs
Rick Hughes		
Lesson #none	Matt. 13: Life of Christ	3/18/2013 1Sunday
Rick Hughes		
Lesson #none	Matt. 13: Life of Christ	3/18/2013 2Sunday
Rick Hughes		
Lesson #0412	Matt. 13: Life of Christ	3/20/2013 Wed

We have so many assets which are a part of this new spiritual program. Israel, as a nation, would be temporarily be set aside. They would again emerge as nation after the rapture of the church.

At the day of Pentecost, the Church Age began. Jesus needs to clue His disciples in to this new program. They will have to institute and spread the mind of Christ. They are critical to this mission. Kingdom program is over, and Jesus begins to explain all of this.

The Apostles announced and continued what Jesus taught at this point. Jesus told His disciples that they are His new family.

Matt. 13:3–9 Mark 4:3–9 Luke 8:5–8 are the places where this first parable is found, about the sower who goes out to sow.

Preparation for the Sower Going out to Sow Parable

1. In this parable, Jesus explained the varied responses to His ministry using the analogy of the sower of the good seed. The sower of the Word of God. He reveals how people responded.
2. Jesus breaks negative volition down into 3 separate categories, which are alive and well today.
3. First response: some people refuse to hear anything that He says. They have pure negative volition; like the pharisees. They would not allow even a glimmer of light to enter into their skulls. Unbelievers or believers who go negative.
4. Some heard and they receive the message positively. They had some positive volition. All of the next categories have a measure of positive volition. These are all believers who go negative at various times, with one exception.
 - a. They heard, but gradually went negative.
 - b. Some heard, but soon rejected it for many other interests in life. They become more interested in materialism, and the things of this life. They hear, but they simply ignore. This is neutral volition. Neither hot nor cold.
 - c. Some were positive and they stayed positive; and they continued consistently to grow in the mystery doctrine which was now being presented by the Lord Jesus Christ.

There will be a sowing of doctrine to which there will be varying responses. Would that every believer who heard doctrine latch on to it and consistently grow. The responses are not based upon the sower or the seed which is sowed (doctrine), but it is all based upon the type of soil where the seed is sown. Good soil is positive volition; bad soil is negative volition.

The problem is the disciples. They have been with Jesus for the better part of two years; and they are now the disciples; and there are many from these. We are now talking about the eleven disciples. They are puzzled and depressed by the rejection of the religious leaders and Israel as a whole. They knew that Jesus had been rejected and the kingdom

was not coming. The incident with Mary and the brothers and the unpardonable sin are the things which indicate that the Kingdom of God is not what Jesus can promise.

The new program will be centered on these men.

The Central Truth

1. Jesus' message first fell on bad soil.
2. So, Jesus identifies to His disciples the cause of the bad soil of Israel; in other words, the negative volition.
3. What was the cause? They failed to heed the message, first of John the Baptizer. Once He announced Jesus Christ, they failed to hear His message.
4. The nation was not ready for their Messiah; they were enmeshed in legalism and ritualism. The ritual in many churches drives the church today. No spiritual growth in that nation then as there is little in that nation.

Let's look at this first parable.

Luke 8:5 A sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trampled down, and the birds of the air devoured it.

Luke 8:6 Some fell on rock; and as soon as it sprang up, it withered away because it lacked moisture.

Mark 4:5 Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth.

Mark 4:6 But when the sun was up it was scorched, and because it had no root it withered away.

Mark 4:7 And some seed fell among thorns; and the thorns grew up and choked it, and it yielded no fruit.

Mark 4:8 But other seed fell on good ground and yielded fruit that sprang up, increased and produced: one thirtyfold, one sixty, and one a hundred.

Each type of soil is spoken of here. These categories are interpreted and expanded.

The four soils represent the various negative and positive soil; and they also represent the positive and negative people at any time. This parable is universal.

The first soil is a trampled down soil.

Mat 13:18 Therefore hear the parable of the sower:

Luke 8:12 Those by the wayside are the ones who hear; then the devil comes and takes away the Word out of their hearts, that they should not believe and be saved.

Luke 8:13 And the ones on the rock are those who, when they hear, receive the Word with joy; and these have no root, who believe for a while and in time of trial draw back away.

Luke 8:14 And the ones that fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity.

Luke 8:15 But the ones that fell on the good ground are those who, having heard the Word with an honest and good heart, keep it and bear fruit with steadfastness.

Luke 8:16 No one, when he has lit a lamp, covers it with a vessel or puts it under a bed, but sets it on a lampstand, that those who enter may see the light.

What about the Seed on the Road

1. The soil is hard as a rock; the seed cannot grow in the souls of those who are hardened.
2. This illustrates the blacked-out souls of those who hear the message and reject it outright. The seeds bounce off the road and the birds eat it.
3. Pure negative volition is symbolized by the road.
4. The soil is represented by the pharisees, who charged that Jesus was demon-possessed. The seed of the gospel is rejected by the unbeliever.
5. The seed of Bible doctrine never grows in the soul of the believer with negative volition. There are believers whose soil is as hard-packed as any unbeliever.
6. The Lord Jesus Christ's word is falling upon this hard soil
7. The evil one quickly takes control.
8. The pharisees are the very personification of the hardened soil of the cosmic system. That is the road analogy.

Then there is the rocky soil

Matt. 13:20 That which was sown on stony places, this is he who hears the Word and immediately receives it with joy;

Matt. 13:21 yet he has no root in himself, but endures only for a while. For when affliction or persecution arises because of the Word, immediately he stumbles.

They are happy to hear it; it is great stuff.

The Meaning of Rocky Soil

1. Rocky places have only a thin layer of soil. Not good for farming.
2. The seed cannot send down deep enough roots. The soul is unsubstantial.
3. This type of soil was typical of the Palestine soil, which could not sustain good growth.
4. In the shallow layer of dirt up came sprouts; but the roots had nowhere to go. Therefore, the sprouts never grew to a mature crop.
5. As soon as the hot sun came up, they were scorched and they withered.
6. This is the soil of fair-weather believers. They heard the message of John and Jesus but they have no real strong positive volition.
7. When things got tough and there was confrontation, they disappeared. They were on the run; they took off.
8. There were shallow, superficial believers. They loved the signs and miracles; they liked the hype, the emotion and the glitter, when Jesus was popular. They jumped

ship when He became less popular. Many such Christians have come through Berachah They run into adversity and they take off. They say, "Doctrine doesn't work and they take off. They go for entertainment, emotion, ritual; anything other than doctrine.

Bobby gets emotional when he finds a piece of doctrine to teach and cannot wait to share it. But this example is, the doctrine does not survive in the shallow soil.

The Christian life is based upon the Word of God; there are no substitutes.

The third soil, which grows on the thorny ground.

Mar 4:7 And some seed fell among thorns; and the thorns grew up and choked it, and it yielded no fruit.

Mar 4:18–19 And these are the ones sown among thorns; they are the ones who hear the Word, and the cares of this world, the deceitfulness of riches, and the lusts for other things entering in choke the Word, and it becomes unfruitful.

The Third Situation

1. This soil could produce growth.
2. Weeds have been sown, and the weeds sow out the doctrine.
3. These weeds among believers are worry, wealth, pleasure, inordinate ambition or whatever else distracts believers from doctrine.
4. The problem which such believers is not so much negative volition or even emotionalism.
5. These people do not even disdain or desert doctrine; but along with the doctrine, the thorns of wrong priorities grow up as well.
6. God's Word is inhibited from growing and it is squelched and crushed by all of these human pursuits.
7. Many of these believers will give lip service to doctrine, even metabolizing it a little.
8. Both priorities can co-exist. Therefore, they have an excuse not to set priorities.
9. They separate their spiritual life from their legitimate secular pursuits
10. The divided believer usually ends up conceding to the secular pursuits. Sooner or later, the weeds choke out the Word of God. The thorny weeds choke out the doctrine. This is particularly true in an affluent society which much pleasure and treasure it available.
11. So they cannot pass the prosperity test; not enough doctrine in the souls. They are reasonable secular pursuits; but the key for the believer is priorities. Weed out the thorns by setting priorities. Doctrine must always come first. Spiritual life is first and everything else comes next.

You cannot afford to be sidetracked from doctrine.

Then we come to the good soil and we will do that tomorrow.

Luke 8:7 And some fell among thorns, and the thorns sprang up with it and choked it.

Luke 8:8 But others fell on good ground, sprang up, and produced fruit a hundredfold. When He had said these things He cried out, He who has ears to hear, let him hear!

Lesson #0413

Matt. 13: Life of Christ

3/21/2013 Thurs

Luke 8 Matt. 13 Mark 4 is where the sower parable is found. This parable is the opening of the new program of the church. This parable is the key to interpreting several upcoming parables. There are 4 parts to this parable. Luke 8:5 interpreted in v. 11. The sower is the Lord Jesus Christ Who goes out to sow seed and as he sowed, we have the first of the 4 parts of this parable. Some seed fell by the road, which refers to a person with negative volition. The seed is trampled under foot and the birds of the air eat it up. This is a hard-packed road; the seed never penetrates the soil. The seed cannot penetrate into the soul of the negative believer. The unreceptive soil of negative volition. The seed of the gospel that falls on the road is rejected by the unbeliever.

Luke 8:6 interpreted in v. 13 for the 2nd part; and this time it is rocky soil, where there is a thin layer of soil over rock. It withers away as it lacks moisture and the sun scorches it. Such believers start out very enthusiastic, but, at some point, they lose interest. Doctrine is just a blackened ex-plant?

3rd part Mark 4:7 interpreted in vv. 18–19. This is where seed falls among the thorns. The seductiveness of wealth and the desire for the details of life. This does not mean that we need to become ascetics. There is nothing wrong with these things. The matter of emphasis. It is the matter of drive. Wealthy people have everything and they are not happy so they end up on a psychiatrist's couch.

We now begin the 4th situation. You can stare at a plant all day and all night and never see it grow. But you don't see it; you don't feel it; it just happens.

Luk 8:8 **But others fell on good ground, sprang up, and produced fruit a hundredfold. When He had said these things He cried out, He who has ears to hear, let him hear!**

Luk 8:15 **But the ones that fell on the good ground are those who, having heard the Word with an honest and good heart, keep it and bear fruit with steadfastness.**

Believers today produce divine good to varying degrees.

These parables are jammed with application.

The first application: the soil must be prepared by the sower. The Lord prepared the disciples by teaching them doctrine. But that is the job of the pastor-teacher. Bobby teaches doctrine and it falls upon fertile ground. If we are at Berachah, we are probably fertile ground.

There can be no growth from false or inaccurate doctrine. That does not grow a believer, if it be. There is bad soil and bad seed. Bobby has to teach accurate doctrine and we must be receptive to it.

Wherever the seed falls, it fulfills the purpose for which it was formed. A passage came to Bobby's mind. Isa. 55:11 [so shall My Word be, which goes forth from My mouth; it shall not return to Me void, but it shall accomplish what I please, and it shall succeed in that for which I have sent it.](#) The Word of God always accomplishes the purpose for which it is sown. It has impact.

There are always pockets and places where the Word of God goes. It prepares and enriches the soil where Bobby could not imagine. You cannot pick your targets with doctrine. The Word of God always succeeds.

Next application is, the necessity for extensive sowing. It falls in all sorts of places; and this must be disseminated.

It is not always apparent where the good soil is. Positive volition is not always

Some people may not know they are positive; and they do not find out until we present there go to them. We have the answers. There are people out there who have no idea what to do.

It is easy to write off people you do not like or they are antagonistic toward her. But it is not our call whether we are to be positive or negative.

Jesus runs into this Samaritan woman at the well. They considered this woman completely helpless. The Jews considered her beyond the boundaries of salvation. No way is anyone outside of the boundaries of the...

We are getting a lot of opposition. This principle is so important. We hold the key to true faith

we confront the moral quagmire. J

the talk shows and the news programs are all about human solutions. Each solution creates....

These groups place their hopes on imputation.

Certain some recognize the problem but their solutions are lacking.

More divisions and more confusion. People look at our politics and are euphoric or greatly frustrated. Understand Bible doctrine and it is interesting to see commentators and recognize... Self-discipline has clarity in personal and national... believe in Jesus

accomplishment of freedom, discerning good from evil

limited sentences for criminals and they do not believe in limitations. The true solutions come from thinking doctrine and divine viewpoint.

The Word of God was implanted in the souls of so many believers who wrote the New Testament documents.

Lesson #0414

Luke 8: Life of Christ

3/24/1013 1Sunday

As we think about our lives, looking forward or backward; our prosperities and our adversities. As believers in Jesus Christ, we have the Word of God going for us; it never fails. Isa. 55:11. God the Holy Spirit never fails either. When we are filled with the Holy Spirit, then this power never fails us.

The nation Israel had rejected Him, so He now focuses on His disciples. He uses parables, perhaps because they would better stick with them. Many mystery doctrines found in these parables. A mis-interpreted parable is an easy thing to do. So many commentators have made a mess of parables. They have been butchered and misapplied, etc. Bobby is attempting not to fall into that category. Bobby has an ace in the hole; he has hope from the Lord Jesus Christ. He is not on Bobby's shoulder or does the Holy Spirit whisper in Bobby's ear.

In the early parables, that Jesus spoke by the Sea of Galilee, explains the parables that He is speaking. Therefore, Bobby can relay these meanings with a correct interpretation and a correct application for us.

Luke 8:5–8 and this is the parable of the sower; and in vv. 11–15, He interprets this parable. The soil are the people upon whom the doctrine falls; and they respond positively or negatively to the seed. In this parable, Jesus sows the seed to 4 type of soil; 4 types of volition. There is the dirt on the road, the rocky soil, and the soil filled with thorn bushes. The 4th soil is the good soil, which is suitable for the best growth.

When the gospel does not implant itself, there is no salvation. There are 3 soils which apply to believers. Those believers whose enthusiasm begins to wain; then they neglect or ignore the teaching of the Word of God. They do not grow at all and they go into reversionism. Doctrine simply disappears at some point. If they have any, it withers and dies, because the doctrine has no root in the soul.

Mark 4:19 **The worries of the world** doctrine ought to allow us to overcome these adversities. **the deceitfulness of riches, and the lusts for other things entering in choke the Word, and it becomes unfruitful.**

The disciples will face many in opposition to them; and many which oppose the gospel and oppose the teaching of the Word of God. This is what they will face. The mission of

representing the Lord Jesus Christ after His departure. This early parable has Jesus outlining their future. This will happen to them.

The odds don't seem very good; 3 out of 4. However, this is the plan of God for them, regardless of the opposition. They have seen our Lord go through this, and they will get it. All the way to their deaths, they will understand it.

Mar 4:20 **But these are the ones sown on good ground, those who hear the Word, receive it, and bear fruit: one thirtyfold, one sixty, and one a hundred.**

Bobby is going to make applications to us. So what does this mean to me?

Today, the communicators of Bible doctrine, be it a pastor-teacher or anyone else—and we are all communicators of the Word of God—and there is a lot of bad soil out there. Must negative volition out there. The one sowing the gospel and sowing Bible doctrine must not be discouraged or frustrated by everything around us. This is every generation; every part of the church, and every part of the history and destiny of mankind.

Rick Hughes is out there by himself; and sometimes he cannot seem to find much positive volition toward the gospel message; Gary Horton has the same problem. The same is true of pastors who continue to teach doctrine to those who do not listen; to those who do not hear.

Sometimes, we will be ridiculed; sometimes we will be laughed at; and sometimes they will want to hear what you will say.

Sometimes failure has characterized various ministries and people we have spoken to. We have a personal ministry and the church is a corporate ministry. There was constant negative volition in the life of the disciples; Moses had to put up with more stuff than anyone else in history.

There are missionaries who may see very little results on the mission field. Occasionally, Rick will hear from some of the kids; and sometimes much later in life. It is good to know that he has thrown seed on some good soil. Any pastor must do the same thing.

Many believers negative toward Bible doctrine run into serious adversity and then want to know, *where is that doctrine?* Circumstances can turn negative volition into positive volition. That is the Holy Spirit's work. We are only required to put the truth out there. We do not need to be discouraged. Stopping the flow of Bible doctrine is not an option.

We need confidence in what we are doing. There is great optimism in the Word of God. So many people are pessimistic. The Word of God in our soul is optimism. However, to be any good, it must be planted in our souls. The optimism of the Word of God overrides any fear of failure or ridicule from those who are negative.

God's Word does not return void. Isa. 55:11 wherever it is sown, it has an effect. It is fascinating to Bobby to see the response. He does not want anonymous letters. But there is no cause for pessimism in our lives, regardless of the circumstances that we are in. If you go neutral, then you are in retreat. The plan of God for us marches on. The Lord Jesus Christ was never disheartened or discouraged. Jesus was rejected over and over again by His Own people. He was put on the cross like a common criminal.

Heb. 12:2 **looking unto Jesus, the Author and Finisher of our faith** [Jesus is the prototype of our spiritual life; He brings us our doctrine and perfects it in our souls], **Who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.**

You can only fix your eyes on Jesus if you actually know Who He is.

Jesus never became discouraged, frustrated, down; and He is the Author and Finisher of our faith. **And He sat down at the right hand of the throne of God.** He is our prototype; we should disregard any intrusion on our spiritual life. Our mission to sow seed onto soil. We must maintain a splendid optimism in our lives.

We can sow the seed; and then we step back and let the Holy Spirit convince them. The overwhelming that we must remember and rely upon is the power of God the Holy Spirit. We do not fear it and we are not discouraged by it.

We have an advantage; we can read the parables over and over again. Jesus probably taught these parables on several occasions.

Lesson #0415 Matt. 13:1, 24–30 Luke 8: Life of Christ 3/24/1013 2Sunday

The disciples were the true family of Jesus Christ.

Mat 13:1 **On the same day Jesus went out of the house and sat by the sea.**

Bobby reads through the 2nd parable.

Mat 13:24–30 **Another parable He put forth to them, saying: The kingdom of Heaven is like a man who sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat and went his way. But when the grain had sprouted and produced fruit, then the tares also appeared. So the servants of the owner came and said to him, Sir, did you not sow good seed in your field? How then does it have tares? He said to them, An enemy has done this. The servants said to him, Do you want us then to go and gather them up? But he said, No, lest while you gather up the tares you also uproot the wheat with them. Let both grow together until the harvest, and at the time of harvest I will say to the reapers, First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn.**

We had bad soil in the previous parable; but now we have bad seed being sown at the same time. Jesus Christ again is the sower.

Each of the 4 soils of the previous parable are present in this field. The Kingdom of Heaven can be compared to.....

Matt. 13:24 He put out another parable to them, saying, The kingdom of heaven is compared to a man who sowed good seed in his field.

This parable deals not so much with the soils, but with the good and the bad seed. There is a supernatural reason for the bad seed out there. Jesus does not sow bad seed. He sows good seed and from that comes good crops.

In the same field, labeled Kingdom of Heaven is bad seed sown by an enemy; someone who is diabolical. They sow something which does not belong in that field. This sower would be Satan.

A tare is a weed; and it is a troublesome weed in a grain field. It actually resembles the wheat in the same field. It is counterfeit wheat. It resembles the good wheat. Jesus sowed good seed and this results in good wheat. The enemy sowed tares (weeds) and they grow up as well.

Why on Earth Would Satan Sow Tares in the Kingdom of Heaven?

1. Because if there is no good seed and no good wheat in the field, then Satan would not need to sow any tares. Why sow tares in bad soil; he already has that. But, this is God's field where he sows.
2. Satan wants to pollute the good wheat with the tares. He wants the field to not be good.
3. He wants to infuse believers. He wants the good wheat to be infused with the cosmic system. He defines the opposition. This is greater than human opposition. This is supernatural opposition.
4. He must sow the tares among the good wheat.
5. The tares are Satan's great deceptions in the Kingdom of Heaven. The weeds look like the wheat. That is his great deception. The tares which are sown are the result and here the Lord reveals something which He has not revealed before. These tares are the result of the Angelic Conflict. The field is the Angelic Conflict. Satan's opposition of believers in the angelic conflict. This is what He is referring to.

The disciples have already seen this firsthand. They have seen the false doctrine of the pharisees; the followers who have turned away. They have seen the negative soils; and they have seen believers who take on Satan's thinking. Imitation and deception; that is what Satan is good at. It began in the garden. He possessed a serpent, who deceived the woman. "You, woman, can be just like God." Deception. Satan tells the wheat that they can be just like God. We live in the Church Age, and the Angelic Conflict has stepped up

and it is raging all around us. We live in the field of the Kingdom of Heaven and there are weeds everywhere. We are in the midst of a field of weeds.

Matt. 13:25 **But while men slept, his enemy came and sowed darnel among the wheat and went his way.**

So Satan disguises himself as an angel of light. But he always sows tares. Jesus is light and what He says is light.

The cosmic system surrounds us and our only defense is renovated thinking. If we cannot think with the mind of Christ, then we are only able to think cosmic system doctrine. Even a little cosmic system thinking with a little doctrine thrown in is the cosmic system. It pollutes and chokes and moves in as weeds to and takes over.

Matt. 13:26 **But when the blade had sprung up and had produced fruit, then the darnel also appeared.**

The field hands cannot tell the difference. They ask how can there be tares in this field, if the master has only sown good seed?

Matt. 13:27 **So the servants of the householder came and said to him, Sir, did you not sow good seed in your field? Then where have the darnel come from?**

The master says that the enemy did this.

Matt. 13:28 **He said to them, An enemy has done this. The servants said to him, Then do you want us to go and gather them up?**

Should we go out and pluck up all these weeds? But the master says, do not go out and pluck up the tares, because you will uproot the wheat as well. This is how close they are.

Matt. 13:29 **But he said, No, lest while you gather up the darnel you also root up the wheat with them.**

There are harvesters who, at the end, will first gather up the weeds that have grown and bundled them and put them out to burn. Then the wheat will be gathered into the master's granary. God Himself says, "Leave them together." This is the Angelic Conflict. Leave all of this in place so that it can be resolved. It is the Angelic Conflict. The tares are still with us. The Angelic Conflict continues until the end of human history.

The harvest will be the baptism of fire.

Matt. 13:30 **Let both grow together until the harvest. And in the time of harvest I will say to the reapers, First gather together the darnel and bind them in bundles to burn them, but gather the wheat into my granary.**

In case none of us get this, Jesus will interpret this.

Overview:

Mat 13:36–43 Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, Explain to us the parable of the tares of the field. He answered and said to them: He who sows the good seed is the Son of Man. The field is the world, the good seeds are the sons of the kingdom, but the tares are the sons of the wicked one. The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. The Son of Man will send forth His angels, and they will gather out of His kingdom all the stumbling blocks, and those who practice lawlessness, and will cast them into the furnace of fire. There will be weeping and gnashing of teeth. Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear.

The pharisees are the prototype. Humanism is very hard to distinguish in certain areas. The do-gooders resemble the believers. Human good and divine good can sometimes appear to be the same thing. The same deed can be divine good and rewardable. God knows who is in fellowship and God will reward the divine good and burn the human good.

These tares are the unbelievers who plant a counterfeit kingdom.

The disciples ask for an explanation.

Matt. 13:36 Then sending the crowds away, Jesus went into the house. And His disciples came to Him, saying, Explain to us the parable of the darnel of the field.

Jesus sows the good seed.

Matt. 13:37 He answered and said to them, He who sows the good seed is the Son of Man;

Jesus sows the good seed in the field of the world.

Matt. 13:38 the field is the world; the good seed are the sons of the kingdom; but the darnel are the sons of the evil one.

Satan sows the tares. When it comes to the end of the age, the angels will reap these fields.

Matt. 13:39 The enemy who sowed them is the Devil; the harvest is the end of the world; and the reapers are the angels.

The weeds will be gathered and burned with fire.

Mat. 13:40 Therefore as the darnel are gathered and burned in the fire, so it shall be in the end of this world.

Jesus sends out His angels to gather up the tares. The parable refers to the day that begins with the unpardonable sin and the crucifixion and on from there.

The Church Age would begin 40 days after the resurrection. That is when the Holy Spirit comes upon the disciples. That is the beginning of the way that the Holy Spirit operates in this age.

Preterism is altogether wrong. The rapture of the church and the Tribulation; and this is all included in the wheat and the tares. Regenerate Israel will be regathered in the land; and they will be beset by enemies on all sides. Israel will appear to be doomed at this point.

The 4 kings of the earth will come together and surround Israel. This is when Armageddon occurs, when our Lord destroys these enemies.

Then comes the harvest; and that is what this parable refers to. The harvest is the judgment at the end of the Tribulation.

Mat 13:39–40 The enemy who sowed them is the devil, the harvest is the end of the age, and the reapers are the angels. Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age.

At this harvest, the tares will be reaped. This is the time of Satan's reckoning.

The reapers are angels. We know that the angels will return with Jesus.

Closing Points

1. The likeness of wheat and tares is so good that they cannot be distinguished in the field. Not by us. There must be angelic reapers making the call.
2. The angels do not make any mistakes. There are no tares left behind, unplucked.
3. The angels are not fooled by religious counterfeits like we are. Religion will all be pulled out. It is religion if grace is not in it.
4. They are not deceived as believers are by the cosmic system of Satan.

Mat. 13:41 The Son of Man shall send out His angels, and they shall gather out of His kingdom all things that offend, and those who do iniquity,

The tares which are reaped are burned. That should strike terror. People cannot tell the difference in some cases. Some will go with the tares. They will be burned. That is the judgment at the end of human history. Hell is prepared for the devil and his angels and those who follow them. We will not be anywhere near this bonfire.

The good wheat will be put into the barn; that is the Millennium kingdom. We are coming back with the Lord and we will get to see all of it. This pretty much covers all human history.

Matt. 13:42 and shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth.

Matt. 13:43 Then the righteous shall shine out like the sun in the kingdom of their Father. He who has ears to hear, let him hear.

Lesson #0416

Luke 8: Life of Christ

3/27/2013 Wed

The enemy is Satan and he throws down some bad seed, which would be Satanic viewpoint. A tare is a troublesome weed in a grainfield that resembles wheat. Tares are a counterfeit wheat. The tares are the opposite of the wheat, even though they look so much different. When the good crop of wheat grows, so do the tare. The Word of God growing and there also grows the doctrine of demons. The tares are Satan's tools by which he will institute a counterfeit kingdom. He is not looking to destroy this world, but to build a paradise according to his own standards.

Matt. 13:38 the field is the world; the good seed are the sons of the kingdom; but the darnel are the sons of the evil one.

Matt. 13:39 The enemy who sowed them is the Devil; the harvest is the end of the world; and the reapers are the angels.

We are growing wheat in good soil; but there is the opposition of the seed grown right along side of us. The tares represent the opposition to the Kingdom of Heaven.

Satan's Evil Tares

1. The tares are weeds dispersed among the good crop. This is done to choke out the wheat; to overcome the wheat. To grow to where the wheat is no longer viable.
2. Tares are Satan's great deception in the world; this is his cosmic system designed to resemble the Kingdom of Heaven. It looks good and it sounds good, but it is the opposite.
3. Satan wears a disguise as an angel of light; this is a description of the elect angels; and this tells us that one of his great purposes is to imitate and deceive the believer.
4. Satan is thoroughly evil, as are the tares that he sows.

The farmers notice these tares. They ask the master what should we do? The master says, "Leave them alone; allow both of them to grow together." Usually, in the ancient world, the tares would be removed. Strict instructions are given to leave them together until they are harvested.

The Interpretation of the Parable

1. The tares are the counterfeits that Satan plans along side the wheat. They masquerade as sons of the kingdom. There are plenty of tares out there and they are looking to choke you out. Looking to confuse us by doctrine of demons. It is everywhere today. There is a Supreme Court decision coming down, and this argument about freedom, and it is an argument of tares. Satan sows religion and legalism. He sows humanism that sounds so good. Religion is the devil's ace trump; and if that does not work, he goes straight to humanism.
2. The tares can be so close that they are very hard to tell from the wheat. Unbelieving tares growing right next to the wheat. Sometimes there is very little difference between them.
3. Both the wheat and the tares are harvested, sooner or later.
4. This harvest of the wheat and the tares is a future judgment at the end of a future age.
5. The reapers of the wheat and the reapers of the tares are angels. The real creatures of light.

Why angels? Why are angels involved here? This is because Satan has done his work so well. As the Tribulation occurs, it gets worse and worse. The likeness of wheat and tares is so good, they are very hard to distinguish until the angelic reapers make the call. Nobody slips by; no one accidentally messes up.

The devil with the sickle is the wrong view; he will be reaped. The angels are not fooled by religious counterfeits. They are not deceived by the cosmic system of Satan.

Matt. 13:40 **Therefore as the darnel are gathered and burned in the fire, so it shall be in the end of this world.**

Matt. 13:41 **The Son of Man shall send out His angels, and they shall gather out of His kingdom all things that offend, and those who do iniquity,**

Matt. 13:42 **and shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth.**

Matt. 13:43 **Then the righteous shall shine out like the sun in the kingdom of their Father. He who has ears to hear, let him hear.**

The barn is the millennial kingdom, which comes at the end of the Tribulation. Those who do not enter are the tares. They are both harvested; they are both judged. In the judgment, they are separated; but not before.

The end of the age is the end of the 2nd advent. The tares then will be burned.

Burned

1. The tares will be excluded from the millennial kingdom.

2. They are removed to a place of horrible, terrible torment that involves fire.
3. The weeping and gnashing of teeth is the reaction to the judgement.
4. Weeping when they are judged and burned; and this indicates great sorrow and grief; those who are lost in hell. They will have great grief.
5. The gnashing of teeth suggests horrible, terrible physical agony. This is the seed that Satan sows, the false wheat; the one that deceives and imitates.

The kingdom promise will not include the pharisees or any other religious faction. It is the devil's ace trump because it seems so close. All those of other religions will end up weeping and gnashing their teeth.

The Tribulation of 7 years. The tares. This age has the worst tares imaginable. The eschatology is very complex and Bobby is going to skip over many details. He is going to go over the highlights. Rev. 17–18

The Tribulation

1. The tares of the Tribulation are unbelievers of a religious nature.
2. Religion will be centralized and unified. Satan will form a world ecumenical church at that time of the Tribulation. The tool will be the antichrist; a formal name for a specific person who will unify religion at that time.
3. The world religion of that time is called Babylon the Great. Rev. 17:5 **the mother of harlots and the abominations of the earth.**
4. The Apostle John has associated this Babylon name with false worship and false religion. It is a harlot and an abomination.
5. It is this a prostitute form of religion. It is like the phallic cults or Ephesus. Fornication and other perversions are included.
6. It is a litany of heathen rituals completely divorced from the truth of God.
7. This religion is designed to placate the conscience, to make people feel respectful while indulging in the depravity. All the hypocrisies of religion. You can do anything that you want in the name of religion and feel good about it. As long that you indulge the ritual of the religion. It is a form of religion; it is a copy of what Israel had. All that Israel had described the atonement and all the Jesus would do.
8. This false church in the Tribulation called Babylon is implacable in its rejection of divine truth.
9. Such religion leads to murder; Rev. 17:6 Paul could not kill enough Christians until he was struck down by Jesus. He became the greatest theologian of the Christian era. Paul began as a tare. A tare imitates; and, in the end, it destroys.
10. The adherents of this false religion; the tares, will dispose of believers in Christ. That becomes a part of their religious practice. This is a great religion. Rev 17:17–18 **For God has put it into their hearts to fulfill His purpose, to be of one mind, and to give their kingdom to the beast, until the words of God are fulfilled. And the woman whom you saw is that great city which reigns over the kings of the earth.**
11. This prophesied rules the earth. There are others elsewhere who ruled just like this.

- a. All unified under the antichrist.
- b. Religion is a part of the cosmic system. World religion is hugely
- c. It pursues good ends, supposedly, but it is entirely without ethics and standards. Religion designed to promote the philosophy and standing of one man, the antichrist, and Satan's thinking.
- d.
- e. This horror covered by religion sets up Satan's worship. Religion is in fact a part of the cosmic system and it sets up worship inside the cosmic system.
- f. Matt. 24:15 the abomination of desolation; the abomination that makes desolate; and this is a person.
- g. This evil worship is the fulfillment of Dan. 9:26–27
- h. As a sign of this desolation, a statue of the antichrist is set up in the Temple, the place where God is to be worshiped.

Revelation has symbolic language, but it has a literal fulfillment.

The king of the west, the great beast; and he will go along until he is destroyed at the battle of Armageddon.

A very short 3.5 years; things move very quickly in that period of time. It is all about religion. Matt. 13:43 **he who has ears, let him hear.**

Dan 12:3 **And the prudent shall shine as the brightness of the firmament, and those who turn many to righteousness, as the stars forever and ever.**

They will reflect the glory of God forever. Some day we will be like the sun. The eschatology was so encouraging to the disciples.

Lesson #0417

Luke 8: Life of Christ

3/28/2013 Thurs

Easter is the most well-attended church day of the year. Nothing could be more opposite than Berachah Church. What we know about Jesus puts us far beyond the nod-to-God crowd.

The parable is a snapshot of the opposition to the disciples, that they would face for the rest of their lives.

When the good crop of wheat grows in this world, along side will be the tares. The tares very much resemble the good wheat. The opposition will be for the disciples and all those who follow. The tares among us will appear to be very, very good. However, they are like Satan, who presents himself as an angel of light.

Sorrow and gnashing of teeth; the thought is almost unimaginable. But there is also the justice and righteousness of God. They are unbending and absolute; but combined with the love of God. His justice must condemn us, but his love provides for us. We fall very short

of God righteousness and justice. Therefore, by the cross, we understand just how much God has provided for us.

The disciples must be encouraged to know that, despite all of the adversity, they will be victorious. In spite of those tares, they will prevail; they will be victorious. Even though Israel will not receive her kingdom, this nation has a future. The kingdom will come; and it will come in the Millennium after the tares.

The disciples must understand that they have a mission, and a mission for an entirely new dispensation. The new kingdom program is the Church Age.

There are doctrinal applications.

This is a clear, angelic conflict parable. The enemy is identified in all of his hate and deception and in all of his evil. The responsibility for this tragedy is laid on the back of Satan and his demons. Satan planted his disguise in places of influence in order to hoodwink the nation. They got the nation to reject her Messiah.

We no longer have pharisees, but we have plenty of tares.

The pharisees got so many to reject the truth.

The second application is, it views the future. Bobby covered a brief description of the Tribulation; the end of the age. Satan has won a victory in the nation's rejection of the Messiah. But he does not stop his deception.

These disciples will move from the Time of the Hypostatic Union right into the Church Age.. Counterfeiting God's work is Satan's entire career. He is the counterfeiter. This is his plan to win the Angelic Conflict. He is pushing for a series of victories. He is still bent on winning tactical victories over the church.

Satan is not a red monster with a forked tail trying to burn everyone. He said what he wants, "I will ascend above the heights of the clouds; I will make myself like the Most High." He is not trying to destroy the earth or the people on it; he is trying to build his own kingdom; but he is attempting to do this apart from God. The tares and never good; the results are never good; only evil.

Satan can never accomplish his plan; he does not have the capability or the capacity to do what he intends to do.

The end of the age is come for Satan and his kingdom. In the meantime, we and the tares grow together. The tares and the wheat will be separated at the final judgement, at the baptism of fire.

Satan is not looking to simply plant evil people. But this is not Satan's plan. The cosmic system is evil and apart from the plan of God. Satan can perpetrate and carry out obvious

evil, but that is not his overall objective. He wants people to be happy and prosperous. He wants a world filled with false religiosity. He would give Jesus the kingdom if He would worship him. He just wants to be worshiped. He wants to do this without God and without divine establishment. That explains what is going on in our country.

Satan is the epitome of humanism, of secularism, of religion, of relativism

The tares are those who think and live independently from God.

There they are in the midst of the church, and they are right in the middle of the cosmic system. Do whatever is good in your own eyes; that is cosmic system thinking. You do not do whatever is right in your own eyes. Divine establishment has a set of mandates. Those who cover the truth with extensive falsehood cover Christianity with a plethora of cults.

Compassion and humanity are two of the subtle calls from the cosmic system. They provide all of these human solutions of the downtrodden and the poor. The cosmic system looks to enslave people and to make their conditions worse. These are the ideas of Satan.

Satan has to work with humans, as we were created to resolve the Angelic Conflict. We are where the Angelic Conflict is going on. He may think he has a good set of tares all sown, but this kingdom he is trying to bring about

Satan's religions are the great deceptions of this life. Mohammed, Confucius, Joseph Smith are 3 who have presented themselves as dedicated to God.

World leaders of the future fall into this category. It will be stepped up in the Tribulation; but what goes on there goes on today all over the world. And all of this will be burned at the final judgment. All those who think they will bring in a kingdom.

So many churches present all kinds of other things other than doctrine as a substitute.

Why do people object to the learning of doctrine in Berea? It is everywhere. The mandate is to renovate our thinking. Rom. 12:2.

So much extraneous activity occurs in churches today.

This future religious system of Satan compared to what

Christianity and Our Government Today

1. It can be seen today in the state or the government of this nation. That ecumenical system. It can be seen in our nation as centralized power under charismatic people. Adolf Hitler was very charismatic. Watching him and you can see his charisma. This will occur in the Tribulation.
2. Much of religion in America has become humanistic and relativistic or overtly evil. It is alive and well in our generation.

3. There is a concerted effort to marginalize vital, divine institutions and Bible doctrine. The idea is to make the less and less relevant. One of the most important divine institutions is marriage, a man and a woman; and yet that divine institution is being attacked in every way.
4. There is a concerted effort to secularize that nation by an absolute separation of church and state, to so individualize [isolate?] Christianity so that it is removed from the public forum altogether. To make everyone do what is right in their own eyes. Cause a number of rifts throughout the church.

Richard John Neuhaus and he understood this problem. He writes this article in 1984 he understood how secularism gains ascendancy. "The Naked Public Square" once religion is reduced to privatized conscience, then truth is forced out, leaving only the state and the individual, who does not speak of his Christian faith.

A perverse nation of the disestablishment of religion leads to the establishment of the state as church. The state takes over and becomes a caricature of the church. The absolute truth is that there is no truth. This leads to absolute tyranny. The state becomes the church.

When Bible doctrine and divine establishment leave the public forum and secularism takes over the nation. It no longer adheres to divine establishment, then the state becomes the church. It will continue to grow worse as the state objectives conflict with Christian doctrine. The day may come when teaching Rom. 1 is a hate crime.

Believers without doctrine become partners in this destruction and they are taken in by the tares. Divine establishment and Christian influence has been removed and Satan...

Does this sound familiar? None of this can prevent the coming judgment. No matter what kind of ecumenical religion replaces everything else, judgment will come. The client nation in this category will face judgment.

The state becomes the church and humanism is its doctrine.

The final application from this parable. This is on the good side. There is need for patience in an evil world. We as believers often take the attitude, "Strike them dead, God; I am tired of seeing all of this." We cannot wait for God to come and obliterate our enemies. It is easy to want to become activists. To use human methods to further God's plan. We must wipe these people out.

What happens is, unintended consequences prevail. God is never glorified by the use of human methods; not ever. We must be content and we must be patient and we must wait for God's plan to unfold despite the degeneracy around us.

We must always stand for the truth; and we must be always ready to speak the truth, regardless of the consequences. We do not know how each one of us will be utilized in the plan of God. We have no idea. We do know that, whatever happens to us is a part of His

ultimate victory over the tares. We may even be sacrifices on the altar of divine establishment. The tares will be weeping and gnashing their teeth in hell.

Some of us will end up in many difficult situations in the future. But the victory of the battle is the Lord's and we will always overcome the tares simply by implanting Bible doctrine in our souls.

Lesson #0418

Luke 8: Easter 2013

3/31/2013 1Sunday

Num. 17

Life will emerge from death; the circumstances of Moses and Aaron; the sprouting of the dead stick.

Num 17:7–8 And Moses placed the staffs before Jehovah in the tent of witness. And it came to pass on the next day that Moses went into the tent of witness, and behold, the staff of Aaron, of the house of Levi, had sprouted and put forth buds, had produced blossoms and yielded ripe almonds.

A french aristocrat, Tallyrand, who was crippled and he could not go into the army. As a young man, because of his handicap, he became a priest in the Catholic church, and he became one of the great diplomats of all of French history. He was a priest and a man of secular, humanistic philosophy. He supported the French Revolution and Napoleon.

Another enlightenment figure approached him, someone with a similar background. He had worked out a religion that was acceptable to all men; a religion that all men could embrace. Tallyrand said, "If you were to have your religion accepted, then you must die and be resurrected the 3rd day.

There is another rebellion of the children of Israel; they were self-centered and whining brats. They showed their discontent with Moses and his brother Aaron.

Many thought that Moses and Aaron had too much authority over them. Korah and 250 men rebelled against Moses' authority. Korah decided to challenge God's ruling. They should have been content, but they were not different at all from Christians today who are dissatisfied with the plan of God today.

The context:

Num 16:31–35 And it came to pass, as he finished speaking all these words, that the ground split apart under them, and the earth opened its mouth and swallowed them up, with their houses and all the men with Korah, with all their possessions. So they and all those with them went down alive into Sheol; the earth covered over them, and they perished from among the assembly. And all Israel who were around them fled at the sound, for they thought, Lest the earth swallow us up also! And a fire came forth from Jehovah and consumed the two hundred and fifty men who were offering incense.

Num 16:40–42 as a memorial to the children of Israel; that no strange man, who is not a seed of Aaron, should come near to offer incense before Jehovah, that he might not become like Korah and his company, as Jehovah had spoken by the hand of Moses. And the next day all the congregation of the children of Israel grumbled against Moses and Aaron, saying, You have killed the people of Jehovah. And it happened, when the congregation had gathered against Moses and Aaron, that they turned toward the tent of meeting; and behold, the cloud covered it, and the glory of Jehovah appeared.

Num 16:46–50 And Moses said to Aaron, Take a censer and put fire in it from the altar, put incense on it, and take it quickly to the congregation and make atonement for them; for wrath has gone out from Jehovah; the plague has begun. And Aaron took as Moses had spoken, and ran into the midst of the assembly; and behold, the plague had begun among the people. So he put on the incense and made atonement for the people. And he stood between the dead and the living; and the plague was restrained. Now those who died in the plague were fourteen thousand seven hundred, besides those who died in the matter of Korah. And Aaron returned to Moses at the door of the tent of meeting, for the plague had been restrained.

Jesus stands between us, the dead, and God; giving us life. These men are undeserving. They first learned that they had been interceded for. Then God gives another command, and one rod is taken from each tribe.

Num 17:1–5 And Jehovah spoke to Moses, saying: Speak to the children of Israel, and take from them a staff, a staff from each father's house, all their leaders according to their fathers' houses; twelve staffs. Write each man's name on his staff. And you shall write Aaron's name on the staff of Levi. For there shall be one staff for the head of each father's house. And you shall place them in the tent of meeting before the Testimony, where I meet with you. And it shall be that the staff of the man whom I choose shall blossom; thus I will put to rest the murmurings of the children of Israel, with which they grumble against you.

All of these rods were gathered up and put into the tent of meeting.

Num 17:6 And Moses spoke to the children of Israel, and each of their leaders gave him a staff apiece, for each leader a staff according to their fathers' houses, twelve staffs; and the staff of Aaron was among their staffs.

These people deserved God opening up this earth and swallowing them all up; but God gives them grace. They had seen so many miracles, and they still rejected God's authority over them, manifested by Moses and Aaron.

Num 17:7 And Moses placed the staffs before Jehovah in the tent of witness.

What was dead was given life. The names of the great princes were engraved on these sticks; regardless of what these rods looked like, but they were all characterized by death. They bore no buds, blossoms or almonds. Showing life here would be a miracle of life, given only from God.

Num 17:8 And it came to pass on the next day that Moses went into the tent of witness, and behold, the staff of Aaron, of the house of Levi, had sprouted and put forth buds, had produced blossoms and yielded ripe almonds.

This dead stick is a picture of the resurrection of Jesus Christ. It is a perfect picture of the resurrection of Jesus Christ.

There are 6 stanzas of the almond.

No man could bring life to any of these rods. None of the princes, not even Moses or Aaron. This rod that buds is all about new life; this is an analogy to true life. Before Jesus rose from the tomb, Jesus gave up His Own spirit. His work had been completed. He had been judged for each one of us.

His body was placed in a tomb with a stone in front of it.

Rom. 4:25 He who was delivered up because of our transgressions and was raised for the purpose of our justification,...

The buds of Aaron's rod breathe life. The almonds are the production of fruit from a dead body. Resurrection is a miracle of God. No one of us can give life. Only Jesus can give usefulness to us.

Bobby will look on 4 appearances of Jesus.

To Mary at the site of the tomb John 20:11 Mary is uncontrollably weeping. She looks into the tomb and sees nothing. The stone has been moved. She is distraught and discouraged at the loss of the Lord Jesus Christ.

John 20:11–12 But Mary stood outside near the tomb weeping, and as she wept she stooped down into the tomb. And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain.

John 20:13–15 And they said to her, Woman, why are you weeping? She said to them, Because they have taken away my Lord, and I do not know where they have laid Him. And when she had said this, she turned around and saw Jesus standing there, and did not know that it was Jesus. Jesus said to her, Woman, why are you weeping? Whom are you seeking? She, supposing Him to be the gardener, said to Him, Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away.

John 20:16 Jesus said to her, Mary! She turned and said to Him, Rabboni! (which is to say, Teacher)

The 2nd appearance:

John 20:19 Then, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, Peace to you.

The disciples were panicked, immobilized, locking the world out. They were in a locked room. He quiets their fears with "Peace to you."

John 20:20 And when He had said this, He showed them His hands and His side. Then the disciples rejoiced when they saw the Lord.

Jesus calmed their fears. Fear gains a stranglehold over us.

John 20:21 So Jesus said to them again, Peace to you. As the Father has sent Me, I also send you.

Joh 20:22 And when He had said this, He breathed on them, and said to them, Receive the Holy Spirit.

Joh 20:23 If you forgive the sins of any, they are forgiven them; whatever you lay hold upon, it is held fast.

John 20:24–25 But Thomas, called the Twin, one of the twelve, was not with them when Jesus came. The other disciples therefore said to him, We have seen the Lord. So he said to them, Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not ever believe.

Thomas doubted the confession of his brothers. He has to put his fingers into the side of Jesus. He wanted empiracle proof.

John 20:26–28 And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, Peace to you. Then He said to Thomas, Bring your finger here, and look at My hands; and bring your hand here, and put it into My side. Do not be unbelieving, but believing. And Thomas answered and said to Him, My Lord and my God!

The One they followed was resurrected. Our faith is based upon the God-man Who rose again. His resurrection is unquestionable proof of our status as believers and as our status and our eternal future. Our lives are in the hands of the Living Christ. It is for this we have labored and strived, for we have fixed our...

John 20:29 Jesus said to him, Thomas, because you have seen Me, you have believed. Blessed are those not seeing and yet believing.

John 21:3 Simon Peter said to them, I am going fishing. They said to him, We are coming with you also. They went out and immediately got into the boat, and that night they caught nothing.

The disciples were now floundering; they did not know what to do, where to go. They had forgotten what the Lord told them. They simply returned to their own occupations.

By the 4th appearance they were reminded of their obligations. “Tend My sheep.”

John 21:4–7 But when the morning had now come, Jesus stood on the shore; but the disciples did not know that it was Jesus. Then Jesus said to them, Children, you do not have any fish, do you? They answered Him, No. And He said to them, Cast the net on the right side of the boat, and you will find some. So they cast, and now they were not able to draw it in because of the multitude of fish. Therefore that disciple whom Jesus loved said to Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he put on his outer garment (for he was naked), and plunged into the sea.

We, as believers, have exactly the same charge. To live is Christ; and to die is profit. Because He lives, we live.

The final 5 stanzas in the next sermon.

Lesson #0419

Luke 8: Easter 2013

3/31/2013 2Sunday

We are proving the efficacy of truth of the Word of God.

We are in Num. 17 we are studying the song of the almonds; about the dead sticks that are placed in the Tabernacle. The budding of Aaron’s rod is a picture of the resurrection.

What does the resurrection have to do with anything? Could we not have the same religion without the resurrection?

For many people, miracles are contrary to natural thinking. We cannot put God into a box and claim that He can only perform natural things.

What about the Old Testament prophecies? Where would these signs of resurrection from the Old Testament be? Jonah ends up on dry land and alive after 3 days. Jesus ends up with eternal life just like we will. If the resurrection of Christ is not true, then the Old Testament becomes meaningless. It is entirely untrustworthy. There is no doctrine in the Old Testament which can be fulfilled apart from the resurrection of Jesus Christ. A dead Christ is a dead testament to Him.

What about the New Testament? If Jesus did not rise from the grave, then the entire Christian faith is fallacious. **If Christ has not been raised, then our preaching is vain, and your whole faith is in vain.** Under these conditions, faith in Christ is useless for eternal life.

Why the Resurrection Is Critical to Our Faith in Jesus Christ

1. If Christ is not risen, then the cross has no effect. It was just an unjust death of many. Is Jesus a good man if this is just a hoax?
2. If Christ is not risen, then no sin was forgiven. We are still in our sins. We are still dead in trespasses and sins.
3. Without the resurrection, no man is redeemed from the slave market of sin.

4. We cannot be reconciled to God if Jesus is still in the grave. The enmity would still exist between God and man. If Jesus is dead, then there is no satisfaction; there is no propitiation.
5. That means that the wrath of God has not been propitiated, so God's justice must still condemn us.
6. Christ, if He did not rise, cannot be the mediator between God and man. If He is dead and gone, then He cannot mediate.
7. Without Jesus alive, no man has a way to access God. Jesus, without the resurrection, is just a fantasy of hope.
8. If Jesus did not rise from the dead, then He did not take His place on the right hand of the Father as our Great High Priest and our Intercessor. Aaron was the intercessor in the Old Testament.
9. If there is no resurrection, then every prayer that we utter never rises above the ceiling of the room in which we pray.
10. Without Christ rising with a resurrection body, Jesus was not recognizable at first, but when He spoke, the disciples heard Him and knew Him. This would make our faith a lie and God a liar. What does it matter if there is no resurrection? If there is no God, why do we pretend to live like nice people. People try to cram as much pleasure as possible into life because they do not believe in a resurrection. Take, take, take; steal; live for pleasure; lie, cheat. This is how people live without the resurrection. 1Cor. 15:15 **we are seen as false witness about Christ, if He is not raised.** What we think or say does not matter.
11. In this case, Christian testimony to the rest of the world would be a hoax. The Bible doctrine in our souls would be meaningless. No point without the resurrection.
12. Looking back on the past, millions of those who have believed in Christ would have perished without the reality of a future life. This is perpetrating a lie to millions, and this is a most heinous crime. Those disciples who saw the resurrection had no doubts; they went throughout the world, proclaiming the gospel, willing to die a martyr's death. It is all based upon their faith in Christ. **"Tend My sheep."** They saw Him and they did it. They went everywhere and suffered every hardship. Jesus was able to save all who approached God through Him.

Resurrection is not just important, it is our lives; it is everything.

Num 17:8 **And it came to pass on the next day that Moses went into the tent of witness, and behold, the staff of Aaron, of the house of Levi, had sprouted and put forth buds, had produced blossoms and yielded ripe almonds.**

The almond image is close to that of the priests. A passage in Jer. 1:11 Jeremiah sees an almond tree, which is his position as a priest-prophet.

Jer 1:11–12 **And the Word of Jehovah came unto me, saying, Jeremiah, what do you see? And I said, I see a rod of an almond tree. And Jehovah said to me, You have seen well; for I will keep watch over My Word to perform it.**

The candelabra has cups and 3 of them would be shaped like almonds. Almonds would be connected to the holy place where the priests made sacrifices. So it was the almond branch that confirmed Aaron as the High Priest of Israel. He was our great High Priest.

Aaron's right to serve as High Priest was questioned by Korah and many others; that is what Korah's rebellion was all about. They have rejected divine authority. The resurrection of that rod indicates that this appointment of Aaron is of God. Who could question Aaron's right to the priesthood?

Aaron did not grab this position on his own. He did not stake out this position. God designated Aaron and his progeny as the perpetual priestly tribe of Israel to this very day. God's overarching authority over Israel. Who was Korah to question Aaron or God's authority?

Heb. 5:4 **And no man takes this honor to himself, but he who is called by God, just as Aaron was.**

Heb. 5:5 **So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: You are My Son, today I have begotten You.**

Aaron was called by God; and Jesus was as well. The stick was the seal for Aaron. The resurrection is the guarantee of our High Priest.

For it was fitting that we should have a High Priest for us, separated from sinners and exalted above in the heavens.

Heb. 8:1 **Now this is the main point of the things being said: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens,**

Jesus represents us and performs a ministry of intercession for all believers in heaven. He is able to save forever those who draw near to God through Him. He lives eternally to make intercession for us.

Who was declared the Son of God of power by the resurrection from the dead. This resurrection declared His Person, according to the Spirit of Holiness.

If men do not accept this truth, then they will accept nothing about Him. He would only be some descendant of Adam and Abraham. His resurrection is the key to everything. The one who denies the deity of our Lord, Easter can mean nothing than a basket of colored eggs and a hopping bunny.

The second stanza.

The third stanza is the visibility of Aaron's rod that budded.

Num. 17:9–11 **And Moses brought out all the staffs from before Jehovah to all the children of Israel; and they looked, and each man took his staff. And Jehovah said to Moses, Bring**

Aaron's staff back before the Testimony, to be kept as a sign against the rebels, that you may put their murmurings away from Me, that they not die. Thus Moses did; as Jehovah had commanded him, so he did.

Life from death, the picture of the resurrection of Jesus Christ. They saw our Lord with their own eyes; His power with their own eyes.

Acts 1:3 **To these He also presented Himself alive with many convincing proofs.** How could the miracle of the resurrection of Jesus Christ be called into question with so many witnesses, as they paid with their own lives. Who would want to die to proclaim a hoax? They never recanted the resurrection. No one did.

The resurrection of Christ was a real visible event. Now it is visible to the entire world to accept or to reject.

The 4th stanza and that reveals the location of Aaron's rod. It budded, Moses showed it to the people, then it was placed in the Ark of the Covenant.

Heb. 9:3–6 **and behind the second veil, the tabernacle which is called the Holy of Holies, which had the golden altar of incense and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's staff that budded, and the tablets of the covenant; and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. Now when these things had been thus prepared, the priests always went into the first tabernacle, performing the services.**

That budding rod of Aaron provides us with our resurrection?

5th stanza, which reveals that the rod of Aaron represents the eternal priestly nature of the tribe of Aaron. Aaron's descendants would retain their position forever.

Num 17:3–4 **And you shall write Aaron's name on the staff of Levi. For there shall be one staff for the head of each father's house. And you shall place them in the tent of meeting before the Testimony, where I meet with you.**

John 14:19 **"After awhile, the world will behold Me no more, but you will continue to live and represent Me."**

the 6th stanza

Num 17:10 **And Jehovah said to Moses, Bring Aaron's staff back before the Testimony, to be kept as a sign against the rebels, that you may put their murmurings away from Me, that they not die.**

This is a sign of belief versus unbelief. No life came to the pretenders of the priesthood. The sign of life versus the sign of death. A gloomy judgment against them.

Overlooking the times of ignorance, God is declaring that men everywhere should change their minds, for He has fixed a day when He will judge the world, through a Man, having furnished proof to all mankind by raising Him from the dead.

But now Christ as been raised from the dead, the first fruits form those who have been dead. As in Adam, all die, so in Christ, all shall be made alive.

Jesus Christ has risen and so shall we.

Easter is more than a celebration, one day of the year. Easter is celebrated every day and we remember one day that we will rise forever. So sing the song of almond for the rest of your lives.

Heb 5:6 As He also says in another place: You are a priest forever according to the order of Melchizedek;

Heb 5:7 who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who had the power to save Him from death, and was heard because of His godly fear,

Heb 5:8 though He was a Son, yet He learned obedience by the things which He suffered.

Heb 5:9 And having been found perfect, He became the author of eternal salvation to all who obey Him,

Num 17:9 And Moses brought out all the staffs from before Jehovah to all the children of Israel; and they looked, and each man took his staff.

Num 17:10 And Jehovah said to Moses, Bring Aaron's staff back before the Testimony, to be kept as a sign against the rebels, that you may put their murmurings away from Me, that they not die.

Num 17:11 Thus Moses did; as Jehovah had commanded him, so he did.

Num 17:12 And the children of Israel spoke to Moses, saying, Behold we have died, we have perished, we have all perished!

Num 17:13 Whoever comes near the tabernacle of Jehovah dies. Are we all about to die? Have we been consumed?

Lesson #0420

Luke 8: Life of Christ

4/3/2013 Wed

Bobby emphasizes the importance of Bible doctrine now and again. There are churches in the United States who do the same thing; even in this city. Bible doctrine is that which feeds us; it is that by which we grow. Bobby finds it gratifying to know that there are some of those not in our camp who see the need for Bible doctrine.

Alumnis magazine for Portland's Western Seminary. Pastor of Vintage Faith Church in Santa Cruz, CA. There is an article in his grad zeen. Article: A Need for Doctrine.

He says he could never see a time more important to teach doctrine to the younger generation than today. A broader lack of understanding with the generation today. Many grow up with no sense of what is in the Bible. Even those who grow up in churches did not

learn anything. They were taught over-simplified Bible topics and things like dating and relationships.

As culture shifts and a more culturally aligned and more appealing kind of Christianity is taught, younger generations today are not grounded enough to critically evaluate incorrect teaching. The instant access online of all kinds of beliefs about the Bible. Blogs and stuff have this or that verse pulled out of context to try to teach this or that.

Atheists quoting the Bible to make their own arguments. They do not believe in God but cannot wait to teach that God is a mean vicious Person.

In the midst of these things, there is a hunger for doctrine and they want credible arguments in favor of the faith. He disagrees that young people are not interested in doctrine. Taught theology and their crowd grew. We need to teach theology to frame the Biblical narrative.

Doctrine is necessary for spiritual growth more than just defending the faith.

What they teach concerning the Christian life is always a sticking point.

Renovated thinking from Bible doctrine is the need of all believers. Bobby hopes that young people are attracted to the truth rather than the relativism which is being taught.

The wheat and the tares. The tares are the counterfeits and they are sown in the wheat area, and they are extremely deceptive. Satan disguises himself as an angel of light.

They so easily blind the minds of those who opt so easily for relativism. Those who accept the philosophies of the tares, they see the truth as a lie. They are completely upside down. Humanism is rampant. Believers with doctrine can recognize it and need to be able to counter it in their own souls and then be able to present a defense of the faith when need be.

The tares represent Satan and his cosmic system, which is the way that he thinks. No matter how good humanism looks, when it is part of the philosophy and the religion of the tares, it is anti-doctrine. All that is not Bible doctrine in the soul is the cosmic system. It is easy to become inundated by the cosmic system.

Jesus said to allow the wheat and the tares to grow up together until the harvest. He did not say to pull them up; to get rid of them. The Angelic Conflict is continuing in human history and we are right in the middle of it. We are here to resolve the Angelic Conflict. The Angelic Conflict never lets up. Satan is relentless. When we let down, we are very vulnerable. It happens so quickly. The importance of Bible doctrine in the soul to counteract it.

We have to press on in our mission despite the tares which grow up in the midst of us; we are to outgrow the tares, to not let them choke us out. We cannot become tare hunters, seeking to directly defeat the cosmic system seeking to defeat them. We need to know

doctrine and be able to apply it, to turn back the tares. The adverse and prosperous circumstances that we enjoy often get in the way.

We are appalled at politics, economics and the lack of doctrine among believers. So we often become impatient, but we need to be patient for the change in our own thinking. We can have a great impact in our own environment. If you want to change the political system, good luck; frustration is facing you. Best you can do is to grow in grace and the knowledge of our Lord and Savior. God blesses the nation with a large and effective pivot.

The church is not a political institution; but over the years, it has become that. The Catholic church was the main church became nothing more than a political entity with some religious overtones. History repeats itself, but if you do not know history, then you do not know what is going on.

There are all kinds of ways that we can make a difference in this world; all kinds of activism; call your congressman until your fingers are worn out. Most are only interested in getting votes. We must continue to grow spiritually from Bible doctrine.

End of the wheat and tares.

The 3rd parable is the growing sea and the harvest. Our Lord has His back to the sea, surrounded by followers. He is speaking these parables because He has been rejected. He is insuring that the disciples understand what is going on, even though the Jews rejected the Kingdom of God. It is postponed and something else will take its place; the new kingdom program, the Church Age.

This parable is only in the gospel of Mark. The previous parables focused on the soil; this one focuses on the seed and its growth in the soil. There is a natural growth in the soil without any help from the farmer; so we will need to know who the farmer is.

Mark 4:26–29 **And He said, The kingdom of God is as if a man should scatter seed on the ground, and should sleep and rise, night and day, and the seed should sprout and grow, he himself does not know how. For the earth bears fruit by itself: first the blade, then the ear, after that the full grain in the ear. But when the fruit yields, immediately he puts in the sickle, because the harvest has come.**

Intro to the 3rd Parable

1. As a simile, the kingdom of God is compared to an environment. The kingdom is an environment where agricultural activity takes place. We know what happens there. We do not know what happens in the kingdom.
2. The sower, the seed and the soil all interact; it all comes together.
3. Those who reside in the Kingdom of God are believers. So only believers are involved here.
4. Only believers are in this parable.

There Is a Cast of Characters in this Parable

1. The man, the farmer, the one who sows the seed. We can eliminate the possibility that he represents the Lord Jesus Christ. That is not who is in view.
 - 1) If this is not Jesus Christ and not an unbeliever, then this must be a believer. This is a believer who casts seed in the Kingdom of God. He casts seed in the kingdom of believers.
 - 2) Only a believer can cast seed in the Kingdom of God.
 - 3) The enemy sowing tares is not a part of this parable.
 - 4) There is only one farmer sowing seed.
2. Then there is the seed who is being cast by the farmer; so the seed is Bible doctrine. The farmer is sowing the seed of Bible doctrine.
 - 1) The sower is casting the seed of the Word of God in the environment of the kingdom. These parables are fun, as they are like unraveling a mystery.
 - 2) The sowing represents his communication; the believer sowing seed is the believer communicating. This includes all those who God uses to communicate Bible doctrine. All those who communicate Bible doctrine are farmers.
 - 3) This is the pastor-teacher and all others who speak the truth in whatever surroundings that they are in. We communicate truth. The doctrine of refreshment in Philemon. This is something that each one of us can do. Those teaching in prep school are farmers. We are not to only store Bible doctrine in our souls; we are to communicate it.
3. The soil is the final character.
 - 1) The soil is the soul of believers.
 - 2) The soul of the believer is the target for the seed, which is the Word of God, Bible doctrine. The communicators throws doctrine into the soul of a believer.
 - 3) So this soil must be fertile ground where this seed can grow. Positive volition.
 - 4) Therefore when the sower sows the Word of God, it must fall on the good soil of the positive Word of God. That is the only place where it can take root and grow. When that happens, the believer grows. There is an inherent activity in the soil. Bobby can sow the seed, but he cannot do another with the soil where that seed goes.

This is the crux of this parable. Bobby is the sower, he is talking seed, and it is falling into our souls, the good soil. Now we have the cast of characters. We do not have all of it yet. We do not have the application of this yet. There is great application for us. There is something that we can define as growth.

Mark 4:26 **And He said, The kingdom of God is as if a man should scatter seed on the ground,**
Mark 4:27 **and should sleep and rise, night and day, and the seed should sprout and grow, he himself does not know how.**

Mark 4:28 **For the earth bears fruit by itself: first the blade, then the ear, after that the full grain in the ear.**

Mark 4:29 **But when the fruit yields, immediately he puts in the sickle, because the harvest has come.**

Lesson #0421

Luke 8: Life of Christ

4/4/2013 Thurs

Jesus is beginning to define the age in which we live. The parable of the growing seed and harvest. This is an agricultural parable. The Kingdom of God is compared to a man who sows seed on the soil; and these things are all interrelated.

The man is a sower of the seed; a farmer; a farmer who casts seed in the Kingdom of God. He can only be a believer. This refers to believers and those in the Kingdom of God are believers. The seed here is the Word of God. Therefore, the sower must be a communicator of doctrine. The soil is the soul of the believer who heard the Word of God being taught. There must be growth of the crop; and that is spiritual growth.

Mark 4:26 **And He said, The kingdom of God is as if a man should scatter seed on the ground,**

The sower sleeps at night, and the seed sprouts up and grows, but the farmer does not know how this happens.

Mark 4:27 **and should sleep and rise, night and day, and the seed should sprout and grow, he himself does not know how.**

The fruit just grows on its own.

Mark 4:28 **For the earth bears fruit by itself: first the blade, then the ear, after that the full grain in the ear.**

Jesus Christ cannot be clueless, asleep at night and not knowing how the seed grows. He is the living Word of God. The seed does come from him. He sows the seeds to his disciples. This would not make sense.

How Jesus Is Not the Sower

1. In these parables, Jesus reveals the role of the disciples in the new kingdom program; going from the promised kingdom to Israel to the replacement of that kingdom (which will be the Church Age).
2. Their role is their sowing of the doctrine for this new kingdom program.
3. The Lord Jesus Christ is not the sower in this analogy. But He is, in one sense, a sower to the sowers. They must sow the seed, but Jesus is the source of all seeds of doctrine.
4. The disciples must speak and write the seed. They must write about the doctrine that they learned from Jesus Christ. That doctrine will be accurate; it will be infallible. They will write under the power of the Holy Spirit.
5. That is who they are in the new kingdom program. That is who our Lord is speaking to.

Next Points

1. The communicator cannot make the seed sprout. This describes perfectly what occurs in our souls when we receive doctrine.
2. Rather than the seed making the seed sprout, in the soil, the soul of the believer has the inherent ability to grow. In that soul is the inherent ability to grow. This describes us.
3. This reveals the dynamics for spiritual growth. This parable reveals the dynamics. The seed, which is doctrine, the communicator, which is the farmer; and us, which is the soil. That is based upon God the Holy Spirit, the filling of the Spirit and the grace apparatus for perception.
4. Once that seed is planted, it grows.

It is not Jesus and not the disciples who cause the seed to grow. It has to be in the soil to grow. That is not the sphere of the activity of the farmer; the sower.

The Communicator and the Growth

1. The sower the communicator, the pastor-teacher, can do nothing to cause or to expedite the maturing of the crop.
2. The sower simply sows and then lets the process continue in the good soil. That is all the sower can do.
3. The communicator must be cognizant that without any interference on his part, without intruding on the volition of the soil, and imperceptible to him, the seed will pass through the various stages of growth.
4. The pastor-teacher cannot do anything to make that seed grow.
5. The seed in our soul will mature inexorably one step at a time.
6. That is what the doctrine, what the seed does in the soul of any believer who maintains positive volition. That is the key. They must accept the authority of doctrine in the soul. The seed begins to grow in the lobes of the soul. The soil allows the seed to sprout and to grow, in our souls.
7. The believer then grows; when this process happens, when the communicator communicates doctrine and it falls on good soil; when the believer then grows, whether he or the sower are aware of that growth.

No matter how long you stare at a plant, you will not see it grow. But the growth is there. Go away for a couple of days and come back, and you will see it grow. It just happens.

Growth Will Take Place

1. At some point, both the communicator and the believer will become aware of the growth.
2. The process of growth always takes place in the good soil. People or centuries have tried to come up with weird ways to effect spiritual growth. But this is all that is needed; plant the seed in the soil and the seed grows.

3. This is a slow, bit-by-bit growth. You might face something covered in Bible class, but you are not really ready for it, so you cannot handle it. Give it time and that same set of circumstances will turn out differently. It is a slow process; it is not tangible and it is not immediately perceivable.
4. It is enough for us to know that if the soil is good, then the seed will grow.
5. At some point, the results of the growth process will be conspicuous. We will know it.

It is in the good soil that the seed grows and produces. It produces by itself.

Αυτοματη = *something that happens without visible cause; it happens automatically.*

The Spiritual Growth

1. When the seed is grown, and positive volition is there, it causes growth in the soul without any outside help.
2. All the growth is inherent. It is in the soil. That is where it happens. This is based on the filling of the Spirit and the grace apparatus for perception.
3. the soil of the believer's soul and the seed of Bible doctrine interact for growth; but nothing else.

The growth is in phases. There are no works for the believer to do; and no magic that the pastor-teacher does either. This parable is a magnificent picture of spiritual growth. It does not depend upon good deeds, the pressure of a spiritual leader, or group pressure. You are pressured into doing something, but that does not make you grow.

The doctrine in the soil then goes to the left lobe, and it is transferred by faith to the right lobe, and you have metabolized doctrine. This is all inherent to us. There is nothing outside of us that causes this growth. It is all inherent to the soil.

Mark 4:29 **But when the fruit yields, immediately he puts in the sickle, because the harvest has come.**

Now we take this one step further; when the crop permits, the seed has sprouted, it has progressively grown through the stages. After sowing and growing, it is harvesting time.

Παριστιμι = *stands ready, has become ripe, mature.* The growth is in a stage of completion. This is a point of culmination with results. Perfect tense here. Harvest time has come.

The Harvesting of the Completed Crop

1. It progressively grows, reaches a stage of maturity, and stands ready for complete and competent service to the Lord. The whole picture. That is the harvest. That is the production. All 3 phases. The sowing of the seed; that sowing goes to the soil it begins to grow and grows to maturity. Now there is a mature plant.

2. The harvester harvests the plant for a reason. It is a grown plant for a reason. The harvesting is for production, for service to the Lord.
3. The production of the believer in the kingdom glorifies God to the maximum.
4. So the good seed of doctrine comes to fruition in the life of the believer, and then he stands ready.
5. This does not mean that the believer is not serving the Lord at various stages of spiritual growth. In the process, you are also serving.
6. The mature believer is ready to serve to produce in ways the immature believer cannot.
7. Such a believer, the mature believer, is to the maximum, fulfilling the plan of God for his life; that is the whole picture of the spiritual life.

This is the whole picture of the spiritual life of the believer. You disciples will be sowers and this is what is going to happen. Be patient. You will see all kinds of soil; and you keep sowing that seed. Each new crop progressively grows. Some grow to maturity and some grow to sprouts and some never seem to get out of the ground.

Bible doctrine and the internal process of Bible doctrine in our souls. That is the inherent capacity that the believer has been given for growth in the plan of God. God reaps a great harvest in us. When we are ready to produce to the maximum, then the Lord gets the maximum out of us. There is a great application for all of us. There is an encouragement and a caution as well, for all sowers. For evangelists, teachers, pastor-teachers.

Having sown Bible doctrine, then you must then allow the growth to take place in the soul of the believer. You cannot force it down someone's throat. God's Word never fails when sown; God's Word does not return void. [So shall My Word be out of My mouth; it will not return empty to Me.](#)

We all get to a point where nothing seems to go right. That is where we need patience. "What were they listening to? How could that happen?" Bobby wants us to be immediately mature plants. But, at some point in time, many of us become full heads of wheat. Spiritual growth is silent and unseen. You will see the end stages, but you will never see the growth itself.

This runs counter to church program and contrived techniques of what spiritual growth is perceived to be. There is a de-emphasis upon doctrine.

This is the clearest approach to the teaching of spiritual growth; would that every church taught this. Now we know it; and Jesus Christ taught it and the disciples learned it and taught. It.

Lesson #0422

Luke 8: Life of Christ

4/7/2013 1Sunday

This is the 4th parable of 8 that we are studying; a string of parables after the Lord was rejected by the pharisees and Israel.

The parable of the mustard seed. This might be the most often taught. This would make it one of the most confused and misinterpreted parables. Mark 4:30–32

This describes the new kingdom.

Matt. 13:31–33 He put out another parable to them, saying, The kingdom of Heaven is like a grain of mustard seed, which a man took and sowed in his field; which indeed is the least of all seeds, but when it is grown it is the greatest among herbs and becomes a tree, so that the birds of the air come and lodge in its branches. He spoke another parable to them: The kingdom of Heaven is like leaven, which a woman took and hid in three measures of meal until the whole was leavened.

No parable is filled with more symbolism than this parable. It is a composite here. There are many symbols here. There is the seed and growth, always a part of an agricultural society.

We need to unravel the several parts of this parable. There is much here for us to apply and to understand.

The kingdom is the inner advent period, which is the Church Age. This is not the final form of the kingdom, which is Israel. One of the problems that we have in this parable. Our Lord actually interpreted the previous parables for us. However, there is no interpretation given. However, we have an ace in the hole; this is a follow-on to the previous parables, so that we can use the information from them to interpret this. Like many others, this has been greatly misinterpreted. People approach this with so many weird ideas. Some tear this out of its context of dispensations. They apply it wrongly to the consummation of the promised kingdom to Israel.

There is amazing growth during the inner-advent period of the Church Age. The context of this parable is important so that we can understand what it all means. Jesus looks at His disciples and He knows that this little band of individuals will face tremendous opposition, opposition which will seem overwhelming. There will be opposition from the legalism of Judaism and the pharisees; they will be opposed by Rome. They will be opposed by Satan and his demon-corps. There is the polytheism and the persecution that is a part of the Roman empire. This will be what they face until they are martyred.

There is the question of survival for the disciples. When Jesus ascends and they are on their own. They have no idea what they will face down the road in a year or two. That is what this parable is all about.

Jesus does not leave them by themselves; he gives them something; He gives them the Holy Spirit on the Day of Pentecost. This is the day that the Holy Spirit came upon them. This is a unique feature of the Church Age, something which we draw upon at all times.

Who was Jesus looking at? What were they like? These are not people of prominence; they were not big players on the stage of history. They were virtual unknowns. They are

unknown. Many of them were unlearned, uneducated fishermen; Matthew was a tax collector. There were even prostitutes among His followers. The pharisees sneered at these people. Why should anyone want to listen to these people? Why should anyone care? The church would grow from this small, scruffy band of disciples.

There would be unimaginable opposition to this small band of men. These men would be the central players on the stage of church growth and on the stage of world history. Some of the greatest people to walk on this earth. The success is going to be anticipated by the Lord Jesus Christ. These people needed to hear this. They needed the encouragement to come. This is a parable of encouragement.

Our Lord must deal with the incredible extent of this kingdom. These men would be an integral part of this growing Church Age.

Jesus likens this tiny seed to phenomenal growth. It is one of the tiniest seeds, but it grows to a stature of a tree. This is the season of acorns. But a mustard seed is minute compared to an acorn. It grows to a size out of proportion to its feeble proportions. The size of the seed would anticipate the growth; it is something you cannot help but notice once it gains maturity. This parallels the growth of the church. This would defy all expectations of growth and it would defy all odds that are against it.

The tiny seed, the great tree, and the birds. We must understand what they all mean.

Grain of mustard seed symbolizes minuteness; smallness, the smallest weight or measure. This is not inches or mm, but micro mm. Very small. This symbolizes very small beginnings. But from that tiny seed comes something very large. This is the epitome of the grace of God. The early church begins with a mustard seed; with a tiny band of believers. They would extend throughout the world. The sower of the seed were believers and Jesus Christ in previous parables. The sower is the Lord Jesus Christ in this parable; Jesus is the foundation of the church, which is what this parable is all about. The disciples are all involved in this.

This disciples would speak and write the Word of God. They are merely instruments in the founding of the church. Bobby is an instrument. He is not the source or the fountainhead. He can only speak from the Word of God. His thinking and His doctrine through which the church would grow. There is a single tiny mustard seed. This would grow to a great stature. It is not these people who would grow to the giant tree; it is the church itself.

The seed the disciples and the doctrines sown into this world began as the mustard seed reveals, which is very insignificant. Acts 1:15–26 tell us that this mustard seed is 121 people. They would be the mustard seed that would begin to grow in the field of the entire world.

The great commission from the book of Mark; “Here is your mission: go into all the world and proclaim the gospel to all creation.” Also, “You are a mustard seed; it is time for you to grow.” This tiny seed thrown into the ground in Palestine would grow throughout the

entire world. This is still going on. We have grown from a mustard seed and this tree continues to grow.

This is the mandate under which we live; under which we operate as believers in the United States. It is mandate to speak the gospel wherever we go and whenever we get there.

Millions of believers have spread the gospel of Jesus Christ, and that is the growth. This is a small band of believers who received this overwhelming mission of growth.

This is the field that is not all that great. The entire cosmic system is against us. We are in the middle of the Angelic Conflict. The world is not friendly soil for the expansion of the church. The tares are still at work.

The Growth of the Church in These Surroundings.

1. Infertile soil and the blight of tares are everywhere.
2. The mustard seed of the church will be attacked, first by religious Israel, but also by political Rome. Hundreds of thousands of new Christians would die because of the persecution of Rome. Saul's mission was to kill Christians; and he would become a part of the mustard seed.
3. Through the centuries, there will be a continuing parade of religious and political foes. Islam has been a scourge on humanity and Christianity since the 7th century.
4. The church would expand from a seed to a tree. One of the great opposers to the church would be the Jews, and they would be scattered. The Roman empire would cease to exist.
5. No adversary can defeat the church of Jesus Christ. None. Not Islam, not humanism, not the homosexual political movement. That is the promise of Matt. 16 the gates of hell will not prevail against it.
6. We are the legacy of the tiny mustard seed that will continue to spread throughout the Church Age. We might as well sit in front of the Lord Jesus Christ. From a mustard seed to a tree. We are a part of that growing tree.

Lesson #0423

Matt. 13: Life of Christ

4/7/2013 2Sunday

Matt. 13:31–33 He put out another parable to them, saying, The kingdom of Heaven is like a grain of mustard seed, which a man took and sowed in his field; which indeed is the least of all seeds, but when it is grown it is the greatest among herbs and becomes a tree, so that the birds of the air come and lodge in its branches. He spoke another parable to them: The kingdom of Heaven is like leaven, which a woman took and hid in three measures of meal until the whole was leavened.

The mustard seed is that very small band of disciples. The tree symbolizes growth itself. The mustard seed is the nascent church. Expansion, loftiness, beauty is the growth of the tree. This does not refer to the expansion of denominations or religious orders, or ecumenical churches. None of these things are found in the New Testament. There is no unification of the corruption of Biblical truth. The church includes anyone who believes in

Jesus Christ. The church is not appointed to be an organization or a group of organizations. There is no central place for the church; or some huge building; or a denomination; but none of these things are the church.

Bobby likes the Gothic churches in Europe; they are nothing. They are not the church. The church is a living growing beautiful tree.

There are two meanings for church in the New Testament. Εκκλησια means the body of Christ, which is the universal church; and it refers to the local church. *Catholic* means universal, but that is not the reference in the New Testament. The church is an organism; it is something that is living and breathing. It is a living body of believers all growing to maturity. We hear the word *saint*, but it is used in many different ways. It is not a term for holy individuals who have achieved organizational sainthood. Who have achieved more than other believer. We are all positionally sanctified. We are all saints, all who have believed in Him. We are those who have been made positionally holy. If we are positionally holy, then we can experience sanctification in life. This does not refer to a holy language.

This just means that we are growing up. We are a part of the tree. As we grow, we experience holiness; we experience sanctification. Universal does not indicate the summation of many individual churches.

The sculpture is produced from one block, and it composes many parts. Bobby has seen some of the great sculptures in this world. They are incredible and statuesque. They all come from a block of marble, and something so beautiful is carved from them. The church is a sculpture produced from one block. The universal church is a single organism composed of many parts. Each believer is a part of the entire living organism. How do we know what our unified purpose is? Bobby is giving us our unified purpose. Everything that we are as a believer and everything that we have is all contained in the Scripture.; this gives us our unity of purpose. We are all in this together. And the others are just as much saints in Christ as we are. It makes no difference what race, how we speak or how we look. We are all a part of the growing tree.

There is one universal church of believers is also manifested in a number of individual localities. Here is where we get into trouble. Too many associate a local assembly as the church. The locality does not matter; the group does not matter; the size does not matter. The local church. It is an assembly of believers in a certain locale.

In the New Testament, it refers to the various churches in the various cities. Berachah Church is an assembly of believers. It has nothing to do with the building. Where we assemble has nothing to do with it.

Berachah is part of a tree. It is a local assembly, not because where we are but we are a group made up of individual believers in a certain locale. We are a living organism of functioning believers. We have the empowerment of the Holy Spirit. Everything that God has given us to function in this world as believers.

Bobby has 7 conferences a year. Some people are all by themselves. There is no one in their city studying the same thing. They are a part of the growing body of believers. It is not because they are located here or there or associated with someone, but they are a part of the church as believers in Jesus Christ. We use the same doctrine to grow spiritually.

This is the church; a group of believers, but not an organization. The maintenance and organization is based upon doctrine in our souls. It is maintained by doctrine in the soul and the function of God the Holy Spirit in our own soul. This is our growth. The church is about growth. It is not related to numbers. If there are two in Berachah, and they are growing, that is what the church is.

Jesus did not emphasize the mustard seed taking deeper and deeper roots in the soil of the world. It grows heavenward; it is not earthbound. **“My kingdom is not of this world.” We are in the world, but we are not of this world.** We are supernaturally empowered and operating outside of the world.

The third symbol are the birds. The first two are simple. Who are the birds? They are an integral part of this parable, but they are not a part of the growth process.

Birds often symbolize Satan and his cosmic system. They are found in previous parables as in Mark 4:4, where birds are satanic activity. Matt. 14:4 Rev. 18:2 Birds descended on the sacrifices of Abraham. When the carcass is thrown off the altar, birds descended upon it. Gen. 15:11. That is the attack of the cosmic system on the sacrifice of the Lord Jesus Christ.

The tares oppose the wheat. The tares oppose the wheat as the birds oppose the growing tree of the Church Age. They enjoy often the prosperity and structure of the tree. Satan opposes the expansion of the church. Satan is, along with the tares, posed in the branches of the tree itself.

These birds are the man false doctrines and many false teachers in the church. They have had their effect.

1Tim. 4:1 **Now the Spirit expressly says that in latter times some will depart from the faith, being devoted to corrupting spirits and doctrines of demons,...**

We believe in Jesus Christ and we are saved; and we are saved by God's grace by means of faith. It is not of ourselves, it is a gift of God. Some will leave the growth process.

Constantine was the first Roman emperor to become Christian and the first to support Christianity as the emperor. From his time, Christianity became an accepted Roman religion. Later still, the church passed from persecution to become the object of Rome's patronage. It then became a dominant organizational force. Constantine set the precedent.

Unfortunately, he initiated the union of church and state.

The church went from being an organism to a very earthly organization. The church developed a passion for wealth, politics, power and position.

The greatest event in human history was when Jesus went to the cross; and it was meant for evil. The birds cannot stop the growth of the tree. This has to be encouraging. We are a part of the tree and there are birds in the tree. Whatever the song is of the cosmic system, it is there. If we follow the song of the birds, they will carry us away to their nest. Better to be a part of the tree. This is what we need to keep a hold of in our souls because of the state of the country. Our greatest consideration is the growing tree and being a part of it.

Matt. 13:31 He put out another parable to them, saying, The kingdom of Heaven is like a grain of mustard seed, which a man took and sowed in his field;

Matt. 13:32 which indeed is the least of all seeds, but when it is grown it is the greatest among herbs and becomes a tree, so that the birds of the air come and lodge in its branches.

Matt. 13:33 He spoke another parable to them: The kingdom of Heaven is like leaven, which a woman took and hid in three measures of meal until the whole was leavened.

Mark 4:30 And He said, To what shall we liken the kingdom of God? Or with what parable shall we compare it?

Mark 4:31 It is like a grain of mustard seed which, when it is sown on the ground, is smaller than all the seeds on earth;

Mark 4:32 but when it is sown, it grows up and becomes greater than all herbs, and produces large branches, so that the birds of the air are able to nest under its shade.

Lesson #0424 Matt. 13:31–33 Mark 4:30–32 Life of Christ 4/10/2013 Wed

Our primary and overarching purpose as a believer in Jesus Christ is to grow to spiritual maturity. That is what Bible doctrine leads to. Along with us, as individual believers, there is the church, the church being the living organism of all believers. We all as members of the church, the body of Christ. The church also grows, as it is a living organism. People all over the world are growing in grace and knowledge represent the maturing church.

Some individuals are isolated; and there are many of those who live in isolated circumstances. Bobby meets such types who attend Bible conferences. It is easier for us who assemble as a group to grow. Bobby has great admiration for those who are out there who grow based on tenacity.

What the church is not is an organization of denominations. It is not a set of ecumenical councils. It is not ecclesiastical orders or political activists furthering some area of humanism. These are those whose mission is merely based on human ends. It is the Bible,

the Word of God which defines the priorities and mission of the church. It is not some other organization or group of organizations.

The parable of the mustard seed. The seed is the gospel or Bible doctrine, and those who know this information share it, and this mustard seed grows into a great plant, so large that birds live in it.

The mustard seed is quite small, and it grows to a stature way out of proportion to its tiny beginnings.

120 people made up the nascent church. They grew to extend throughout the entire world. That is small going large. The tree symbolizes the results of the growth. The mustard seed is small, but the tree is huge, which represents the great growth of the living church. The birds symbolize the opposition to the growth of the tree. The birds are the cosmic system which nest in the branches of the mustard tree; and so many false teachers and false doctrines have arisen out of the church. The church history course that Bobby took was a revelation of the development of that which opposed divine revelation.

The lead toward earthly splendor rather than heavenly splendor. A passion for power and for politics and for wealth and position. It left its primary purpose of facilitating growth from Bible doctrine.

Bobby does not normally name names, as this is simply a matter of church history; so there is nothing wrong about it. The papacy has had a great center of wealth and power for many centuries, and it is a huge religious organization and has historically claimed power to rule over kings and emperors and leaders. It has, on occasion, dictated terms to some leaders; and it was always a power player from the Middle Ages and beyond. They acquired fabulous wealth and great opulence. St. Peter's Basilica is an example of the great opulence of the church. The Vatican museum is even more revealing. This is vested power in religion and not in Bible doctrine. Baptismal regeneration is a prominent sacrament. Mary has become the queen of heaven. Prayer was made to saints rather than to God. A middle realm between heaven and hell that was introduced. The incense and the holy water and the gorgeous vestments and the worship of the saints. These are all birds lodging in the branches of the mighty tree. They retard but they do not stop the growth of this mighty tree. There are many other religious systems and cults besides this nesting in the tree.

Other examples like Christian Science; there is no question that these are birds. Those who knock on your doors all the time, the Jehovah's witnesses, who do not believe in the Deity of Jesus Christ. Mormonism puts a precedence on the Book of Mormon; and they are polytheistic, not like Rome and Greece, but there. Then the ecumenicalism, which is the union of various theological groups, despite their differences.

Do not forget the rise of the state trying to become the church; trying to overshadow the true church; the tyrannical state. Replace the church with humanistic doctrines. Human utopianism or world peace or the materialistic ideologies like Marxism and sociology.

Under the system of socialism or Marxism, etc; they believe that the world will know world peace and that there will be a world without hunger. They truly believe this. They do not grasp that these things will never occur until Jesus returns. They would counterfeit the Millennium or attempt to. They are birds in the trees. Man on his own can ever accomplish a perfect environment.

Mat 24:6 **But you are going to hear of wars and rumors of wars. See, do not be terrified. For all things must take place, but the end is not yet.**

The end here is the end of the Tribulation. There are always wars going on somewhere on this earth. About 52 going on right now; they are everywhere, despite the birds in the trees saying that humanism can solve this problem.

Mat 24:7 **For nation will be raised against nation, and kingdom against kingdom; and there will be famines and plagues and earthquakes against many places.**

Mat 24:8 **But all these are a beginning of throes.**

Mat 26:11 **For you always have the poor with you, but you do not always have Me.**

What is the priority? Jesus Christ; not feeding the poor. What is important today is the mind of Christ in us. Will man eradicate poverty? Jesus says they will be here always. There are injunctions for us to help the poor.

Poverty

1. According to Jesus Christ, poverty is a part of the natural condition of the human race.
2. It is congenital result of the fallen state of man.
3. It is part of the loss of the environment of the perfect Garden of Eden. That was perfect environment; no poverty, hunger or wars. This all comes as a result of the old sin nature. The problem is man's own nature. Man refuses to see himself through the eyes of the Word of God.
4. That natural fallen state produces poverty; and poverty is being exacerbated today. Policies of socialism destroy society and increase poverty.
5. Socialism breeds poverty, not prosperity. Capitalism is the system that breeds the most prosperity. There are those in poverty in capitalist countries. The least amount of poverty under that system. We can see exactly this point in our country. For 70 years of abject misery in Russia, and Cuba, and Vietnam and China; and many other places. And all of Europe is feeling the pain of socialistic policies. Do not forget Central and South America. Particularly where there is socialistic policies. The Catholic church has done much to bring poverty to that part of the world as well.
6. Socialistic policies will sink entire nations into poverty. You cannot tax the rich excessively and think this will work. This is violating the tenth commandment.

Socialism

1. Socialistic governments intend to nationalize everything to bring more and more human activity under the auspices of the state. Socialism wants to control.
2. Socialism demands control over populations. It uses arbitrary laws and regulations as its tools. A great loss of freedom. One legislation after another designed to control everything that you do.
3. Under these conditions, there is a loss of incentive to work. Why work if you can get it for free?

7. Socialism creates more poverty. If you understand these points, you will understand exactly what is happening today.
 - 1) Socialism creates dependancy and slavery to the state.
 - 2) That same state and sometimes the apostate church advocate such measures for the poor. They say these are good for you; they are for your benefit.
 - 3) People are fooled with promises of economic equality. Hoodwinked by the birds.
 - 4) So, those who are hoodwinked begin to worship at the altar of government rather than God. Socialism increases atheism and agnosticism.
 - 5) The socialist state wants to replace the relationship with God with the new relationship with the state. That brings with it a poverty of the soul.
 - 6) More poverty is created in the nation because of what socialism represents or demands. Socialism creates a welfare state; it has to.
 - 7) Why a welfare state? It happens in order to respond to the needs of the poor they create themselves. They create poor and they responds with more welfare which makes more people poor.
 - 8) The problem is intervening directly with a government dole releases societies of its basic responsibilities. In other words, citizens escape obligations in the welfare state, like providing for family for providing for the needy.
 - 9) They depend upon government instead of themselves and their families. The government replaces the grace of God. It is a phony system. You think you are getting something for nothing? What the government gives you, it can take away. If you give things with strings attached, that is not grace giving. There is no grace when there are strings attached.
 - 10) People begin to see poverty as a government problem. They see all problems as government problems. The government must take care of problems. Anytime there is something wrong, then the government must fix it. The government can make most things worse; but they do fix a few things, but with many unintended consequences. Without Biblical truth, you cannot see the world as it is. It is hard to understand how people think in this world. In the United States today, freedom is being turned over to the state. The church will be affected by this. It is not far-fetched that doctrine not in agreement with the government will become illegal. Birds of government. The birds of religion.

Nothing can stop the church.

A Summarization

1. This parable is unique in portraying the growth of a single seed, a tiny little seed; not a bunch of seeds, but one seed.
2. The parable describes the growth of the kingdom as a whole. This one seed speaks of the whole organism as it grows; the church.
3. That growth is phenomenal and irresistible, even though the power of Satan's cosmic system stands against it. Now that you know these things, read some church history.
4. A body of believers, the church, will continue to exist and to grow through the toughest of world environments. This country is still a bastion of freedom. We still have more freedom than any place else in the world, even though they may be rapidly disappearing. In comparison to the rest of the world. The church continues to grow in the worst environment that this world has to offer.
5. The parable highlights all of us little peons in the church in this great monolithic organism. Jesus likes to start small and to build large. From small to great. God often uses rejected and despised people, men like Joseph. Moses lived in the desert for 40 years and, as one man, led and freed his nation. How about the obscure boy David who would lead the kingdom of Israel as its greatest king. Or Esther, who married Xerxes and saved her nation. Or the fumbling, bumbling disciples who would begin the local churches. The foolish, the weak, the insignificant, the despised are often the tools of His work. None of us are too small or insignificant to fulfill God's plan. As we grow, others also; therefore, we cannot be defeated. We are insignificant.

Matt. 13:31 He put out another parable to them, saying, The kingdom of Heaven is like a grain of mustard seed, which a man took and sowed in his field;

Matt. 13:32 which indeed is the least of all seeds, but when it is grown it is the greatest among herbs and becomes a tree, so that the birds of the air come and lodge in its branches.

Matt. 13:33 He spoke another parable to them: The kingdom of Heaven is like leaven, which a woman took and hid in three measures of meal until the whole was leavened.

Mark 4:30 And He said, To what shall we liken the kingdom of God? Or with what parable shall we compare it?

Mark 4:31 It is like a grain of mustard seed which, when it is sown on the ground, is smaller than all the seeds on earth;

Mark 4:32 but when it is sown, it grows up and becomes greater than all herbs, and produces large branches, so that the birds of the air are able to nest under its shade.

Matt. 13:33 Luke 13: 20–21 These are the wrong passages.

Matt. 13:33 He spoke another parable to them: The kingdom of Heaven is compared to leaven, which taking, a woman hid in three measures of meal until the whole was leavened.

Luke 13:20 And again He said, To what shall I compare the kingdom of God?

Luke 13:21 It is like leaven, which taking, a woman hid in three measures of meal until all was leavened.

The pharisees excluded women from all the classes that they gave. There were many women who were followers of Jesus and closely involved.

Jesus is portraying this woman at home in Palestine. She is making bread; a common sight in the time period. The woman puts some leaven into the flour in order to expand it. Jesus would have seen Mary making bread, as did most women in that time frame.

The woman is mixing and she is using a lot of flour; about 50 lbs. Bobby thinks the large amount as the tree in the previous parable was quite large. Maybe the amount of the flour represents the greatness and size of the kingdom that Jesus is covering.

It follows right along. This is what we have just studied and what we are about to study.

Introductory Points

1. If the new kingdom program was to grow to such a huge dimension from the mustard seed to the tree and if it is to grow against such overwhelming opposition, if all of that is to happen, then...
2. The question is, how will that growth take place? That is the issue in the parable of the leaven.
3. The context is this; this small group of disciples had to wonder about how they would survive with all those birds in the tree growing against them.
4. The leavening process of this parable is the answer to that problem. This will give the answer as to how this will all happen.

This is a very controversial parable as Jesus did not interpret it. There have been many interpretations.

3 Options Which Have Been Given.

They will help us to understand the correct view.

1. The gospel and doctrine will work as the leaven to eventually convert the whole world (all of the flour). The gospel and doctrine will eventually permeate the entire world, affecting everything. Augustine's view here; he got many things right, but not this. This permeation throughout all society is a necessary condition for Jesus to return. This is post-amillennialism. According to this eschatology, most of the world will be

converted. This is used as proof of post-millennialism. The gospel will convert the world, then Christ will return; that is the first view.

2. Or leaven represents evil, and it will spread throughout the world until Jesus returns. This was adopted after the carnage and horror of WWI. There was a great change of thinking of WWI, one of the most affecting events of the past 2 centuries. This changed people's thinking; and they became very pessimistic. It negated the idea of some permeating the world with goodness. This view appears to have some legitimacy, based upon the highly degenerate society. It has been downhill since WWI. It is surrounding us; we see our society degenerating right before us. There is a Biblical base for this view; it comes from the Old Testament. There was a restriction on leaven for the Passover and for the Feast of unleavened bread.
3. Third view is correct or more correct....

3rd View

1. Jesus used the leavening process to portray growth; growth in the Church Age.
2. What this parable shows is the growth will come by a spiritual dynamic from within.
3. Thus, the leaven itself must not be over-emphasized. The other views concentrate on the leaven; but it must not be over-emphasized.
4. Leaven is used in the domestic sense of bread-making. The idea is, this is a process. The bread making, the throwing in the of the yeast, the growing of the bread. The activity of the leaven as a growth process in the flower.
5. This parable emphasizes what leaven does or how it works in the process of growth. It is a perfect example of what happens in the Church Age as the church grows. It is a process. Bobby cannot make up something about this parable that is not a part of the concept.

More Points on the 3rd View

1. This answers the question of how Jesus' small mustard seed kingdom would grow in the alien environment of humanistic religion, politics, and all of the other oppositions. By all rights, the church should have been snuffed out here, when it was small. Many attempts have been made to destroy the church and Biblical Christianity. Believers have survived; the church has survived, even though many have been killed. A pastor in Iran is tortured; believers in Egypt are harassed and killed.
2. The leavening process lays stress on the inner sources of power and growth in the kingdom.
3. It does not picture the ultimate triumph of the gospel and doctrine in this world. This does not portray the overwhelming apostasy in the world. Bible doctrine and the gospel are the most important things to be introduced into this world. The church will continue to grow. But it will have the opposition will not be had by us; that will occur when Jesus returns.
4. What does the leaven represent if there is not some outside influence. The leaven represents the inner spiritual power. It is not outside in; it is from the inside out.

What Is Jesus Teaching?

1. The true dynamic of the kingdom is a living growing organism. Yeast and dough is like a living organism.
2. The growth would not be established by outward means.
3. No external force can make the dough rise; it must come from within. This is different from the kingdoms of this world. Some great kingdoms have been a result of military conquest.
4. All growth of the organism all growth was from the inside from spiritual power. This is important for us to know. This has as much meaning to us. We grow from the inside out. We do not grow from experiences, except from the human sense. We do not grow spiritually from human experience.
5. The leaven was doctrine that leavened the entire person and caused growth. That is the analogy. It would not grow by all of your efforts; it will grow from the inside out.
6. God's kingdom begins by regeneration. This is how we enter into God's kingdom; and there is growth by this spiritual process in the soul.
7. It would grow by means of inner power of God the Holy Spirit, which the disciples would receive on the day of Pentecost. Also by the grace apparatus for perception. This allows them to metabolize Bible doctrine; and this grows the whole lump of dough.
8. The leavening process is speaking of the internal activity of renovation of our thinking. Renovating our thinking over time is our process.
9. That renovation of thinking on the inside affect everything in the life of the believer. It leavens everything in life. Our viewpoint goes from human to divine.

The universal grows from the inside. This is how it survives the tares and the birds and the bad soil.

Jesus now goes on to the next parable. The location shifts. The next parable deals with the disciples individually. There were a lot of disciples there; a large crowd. Jesus goes to another location, to a house. There is an assembly of the 12 disciples. This has been one busy day for the disciples and our Lord. This was a momentous day. All of this was said on one day. This was a lot for these disciples to swallow. It would be like Bobby teaching for 6 or 7 hours. This whole day got kicked off by Jesus healing a man, and the pharisees spoke the unpardonable sin. Same day. What did this say? It was tantamount to the total rejection of Christ. The pharisees blaspheme; they hate Him for doing this.

Jesus then pronounces the house of Israel empty. After healing this man, Jesus was completely and totally rejected. This all happened on this day. The unpardonable sin meant that Israel would not accept the Lord. 7 demons; not just one. And A.D. 70 they would be on their way out. This is what they faced in this one morning.

Ever since John the Baptizer said, the kingdom is here; and they all expected this to happen, and the disciples expected it, but here, it all fell apart. The disciples were all devastated. This chilled their hopes. So the next event on this same day, Jesus had to

answer their despair. Who are my brothers and mother? This happened on the same day. Jesus did this to reassure His disciples to explain that, even though there was a change of program, that everything was okay.

This new period of time meant also new relationships. For the rest of the day, Jesus would explain this new kingdom program for the benefit of His disciples. 5 parables by the Sea of Galilee; and now they are all in the same house and it isn't over yet. More parables are on the way. They would reassure a devastated bunch of disciples.

Lesson #0426

Matt. 13: Life of Christ

4/14/2013 1Sunday

Communion Sunday:

God the Father imputed all of our sins to Him and judged Him.

6 woes of Luke.

Woe to you lawyers. A reference to experts in the Jewish law.

Luke 11:52 **Woe to you, lawyers! Because you took the key of knowledge; you yourselves did not enter, and you kept out the ones entering.**

Lawyers had a prime position in Israel. However, these to whom Jesus spoke, they had perverted the truth and had taken away the truth. These same lawyers were now aligned with the pharisees. They had developed their own traditions which they taught instead of the Mosaic Law. They had complete opposition to the Lord Jesus Christ. They rejected Him as Messiah.

Luke 11:33 **But no one having lit a lamp places it in secret, nor under the grain-measure, but on the lampstand, that the ones entering may see the light.**

They did not see the Lord Jesus Christ for Who He was. The Jews had the Light of the World, but they refused it. There was no light there. The pharisees and the lawyers showed solidarity in keeping God's people in the dark; when the people had no light, then they were lost in the deep gloom of tradition. There was no other alternative between light and darkness; light or dark, true or false; heaven or hell, etc.

Light is very important in Scripture. There is light in the 3rd verse of Genesis. One of the most powerful claims that Jesus made was, **"I am the Light of the world."** His followers were quite similarly described.

Psalm 119:105 **Your Word is a lamp to my feet and a light to my path.**

Jesus shed light on the character of God, on the simplicity and necessity of His work, and on the separation from God that we face.

Luke 11:53–54 **When He left there, the scribes and the Pharisees began to oppose Him fiercely and to cross-examine Him about many things; they were lying in wait for Him to trap Him in something He said.**

Arrogance is the underlying cause for the rejection of the Lord Jesus Christ.

This was an evil generation because they sought a sign of Jesus' Messiahship; Christ the Messiah was sign enough. His past miracles were sign enough. Jesus Christ then referred them back to their Scriptures, which they had ignored. That Jesus would be resurrected, that was a sign that God the Father would provide salvation for all who believed.

Unbelief is what will defeat every man. Jesus could only turn to the fact of judgment. The men of Nineveh would attest to their reckoning. Death does not end it all. If death was annihilation, there would be no rising for this judgment. Jesus knew well His purpose, which was to remove their condemnation, even though they hated Him. Unwillingness to accept His gospel brings the judgment. The parable of the wheat and the tares, where they would be separated at the end; and a fiery furnace for the tares and the goats. Such was the judgment for all those who reject Jesus as Savior.

Luke 11:36 **If therefore your whole body is full of light, with no part of it in darkness, the whole body will be full of light, as when a lamp shines its light on you."** If we have spent time in darkness, as many of us did in darkness, there is no replacement for light. There is nothing better than having light.

The highest proof of our Lord's deity was the watershed of life. The proof of Jesus proliferates in all the revelations of the Bible. The light of the gospel, the power of salvation has been blacked out in the process of their election. Jesus must have hated to see such rejection of Him by His Own people. Yet it is so simple to walk out of the darkness of death and judgment.

1Thess. 5:9 **For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ,**

Luke 11:37 **As He was speaking, a Pharisee asked Him to dine with him. So He went in and reclined at the table.**

Luke 11:38 **When the Pharisee saw this, he was amazed that He did not first perform the ritual washing before dinner.**

This was a terrible sin; they were filled with ritual but without reality. What Jesus says must have meaning to us. These men, these lawyers and pharisees put such superficialities.

Here was, in these men, was the corrupting influence of religion on all Israel. How tragic that religion so hides the truth of the gospel of God's grace. These pharisees should have remembered their own history. They should have remembered:

1Sam. 16:7 But the LORD said to Samuel, "Do not look at his appearance or his stature, because I have rejected him. Man does not see what the LORD sees, for man sees what is visible, but the LORD sees the heart."

Religion always concentrates on man's outward appearance. Jesus is God's grace in the flesh.

Luke 11:39 But the Lord said to him: "Now you Pharisees clean the outside of the cup and dish, but inside you are full of greed and evil.

Luke 11:40 Fools! Didn't He who made the outside make the inside too?

Luke 11:45 One of the experts in the law answered Him, "Teacher, when You say these things You insult us too."

Luke 11:46 Then He said: "Woe also to you experts in the law! You load people with burdens that are hard to carry, yet you yourselves don't touch these burdens with one of your fingers.

Luke 11:47 "Woe to you! You build monuments to the prophets, and your fathers killed them.

They were like their fathers who killed the prophets, and yet they built monuments to the prophets.

Luke 11:48 Therefore you are witnesses that you approve the deeds of your fathers, for they killed them, and you build their monuments.

Luke 11:49 Because of this, the wisdom of God said, 'I will send them prophets and apostles, and some of them they will kill and persecute,'

Luke 11:50 so that this generation may be held responsible for the blood of all the prophets shed since the foundation of the world—

They would not go to the Scriptures, and they kept Israel from seeing her own Messiah. It is prevalent to deny Christ's atonement for our sins. The resurrection is said to be a myth and the Bible is said to be filled with myths and contradictions.

Men think nothing of taking away this knowledge and substituting for it humanism; but God has a different view. **By grace we are saved through faith, and that salvation is not a matter of works, but it is a gift from God.**

Acts 4:12 There is salvation in no one else, for there is no other name under heaven given to people by which we must be saved."

No lesson

Lesson #0427

Matt. 13: Life of Christ

4/14/2013 2Sunday

Jesus did 5 sermons in a few hours. The parable of the sower, the wheat and the tares, the parable of the growing seed and harvest, the mustard seed, and finally with the leaven and the lump.

This was brand new revelation by the Sea of Galilee. Jesus was speaking of an entirely different dispensation. The kingdom that God had promised to David, the king that the Messiah, David's Greater Son, was to rule over. This kingdom was not to be initiated. Our Lord had been rejected; He was rejected by the religious leaders. They represented religion, and with great access to the truth of the Scriptures, they still rejected Him.

The Prophet the Law predicted; the type taught in all of the festivals. But everything was still future; and this meant a new program in God's plan in human history. This would be something that the disciples would be intimately involved. It was time in these parables for this new program to be given. They disciples expected the kingdom of the Messiah coming to pass and they saw themselves as the high up muckety-muck of the new kingdom; but the pharisees had unequivocally rejected Jesus.

What would these disciples do? This was a crossroads? Did they know this? Did they recognize this shift? The disciples needed to be reassured and encouraged that all was not lost and now the new kingdom program was beginning to be proclaimed.

What is the greatest encouragement in life? When you become down, discouraged, or life is difficult, then get out a DVD or an MP3 and listen and hear the Word of God taught. This is what Jesus did. He taught them the Word of God from the Sea of Galilee. Doctrine calms the soul. If we are positive to Bible doctrine and in fellowship, the mind of Christ grows in our soul. The teaching of the Word of God is encouragement. This came in a rapid fire succession. How much of this new kingdom program did the disciples really understand on this day? You cannot always take that big of a bite. When you need encouragement, when there is something that is really a problem, it is amazing just how Bible doctrine answers the call. Bobby gets letters, "I don't know how you knew what my problem was..." Bobby doesn't want to know our problems. Doctrine never fails.

Jesus Christ knows what we need. All we have to do is listen. The Lord would say, "Did you get this?" And they would say, "Yes, we did."

There were so many big principles to digest in one day. Back in the day of magnetic tape and people would play them at double the speed and play as many as they could at one sitting. Such was not the case. It is a process; it is not what you can take in one gulp; it is the consistency over time. That is why there is the necessity of consistent study.

The disciples had 5 messages at double-speed here. They had to let this information ruminate. Jesus would continue to elaborate on this subject, and He taught with repetition.

Under difficulties, sometimes our minds do not think clearly. The centuries-old dream of the great kingdom under David's Greater Son, and it was crushed in one day.

How difficult would it be? How tough would it be to lose all your dreams and aspirations in one day. Job handled those disasters with doctrine in his soul. He hung on to what he knew about God. This is all that he knew. He knew that God's grace would not fail. He knew that God would always take care of him. The disciples needed what Job had in his own soul. They needed doctrine and reassurance of the plan of God moving forward with them. Only then could they focus on the Lord rather than on the circumstances.

The key is, where is your focus? Where did your focus immediately go? A mature believer; a believer who is positive to God's Word, you begin to think about the problem, but in the midst of it, your thinking began to change. Is this problem overwhelming? Where am I going, how am I thinking? Then your focus goes to the rationales, to the faith rest drills. If you are unable to focus, then you need doctrine; you need to take it in.

These disciples had invested everything in Jesus Christ, and yet the stock market had just crashed down all around these guys. So their discouragement was powerful. Besides this despair, because they had followed the Lord Jesus Christ, they were now severed from their cultural and religious roots. They were no longer accepted by all their former associations. They became fishers of men; and all their friends and family wondered, how can they live or make a living. Jews who become Christians today even become dead to their own family members.

Excommunication is what the disciples experienced. They expected the religious leaders to accept Jesus Christ wholeheartedly, but these men not only persecuted Jesus but the disciples as well.

They found themselves not the center of the kingdom, but a part of a rebellion against religion of that day. Yet, these disciples were intellectually-deficient of that time period.

Biblical Christianity is increasingly being attacked and shunned by an increasingly secular society. The time is coming when we must stand on one side or the other. We must be able to know the difference between humanistic solutions and divine viewpoint. We must stand for the Lord in times of crisis; and those times are here. That is our obligation. It is the only way to live. When we compromise doctrine, and if we do that, we are a coward.

The disciples were questioning, *what have we done? What is going on?*

Now Jesus is speaking about this new kingdom program. If Jesus has failed once, is this new approach doomed to fail as well? This was a huge cost to these disciples? Is it all worth it. It is a make-or-break day. What an application there is. Have we not all, at one time or another, questioned God's plan and if it has failed in our lives. Have we not wondered whether or not God has forsaken us or our lives become so pathetic that God has given up on us.

It is not just positive thinking; it is not, "I will overcome this with positive thinking." It is doctrine that you need to think; not thinking nice things. Your objective now is to provide doctrinal answers, and to remove all doubts from their minds.

We must have something objective in our souls. The only true objective truth is Bible doctrine in our souls. That is where we get true spiritual self esteem. This is what the disciples needed at this time. Their lives were on the line; their associations were affecting them.

The next two parables will speak to their difficulties. Bobby wants us to understand where the disciples are. The next two parables form a pair. The hidden treasure. Matt. 13:44 and vv. 45–46 are the two parables.

When you are at your lowest, that is when Bible doctrine is its most powerful. When doctrine triumphs, no matter the circumstances; that is great. The worst becomes the best. Divine viewpoint certainty, the lower we are, the higher that Bible doctrine takes us.

Both parables stress the value of the plan of God to the individual. Especially this new kingdom program, the Church Age. We enjoy the full kingdom life, when we are a part of the Word of God.

There are different applications to these parables. Jesus uses two schemes of marketing with a similar background and meaning, but they are applied in two different ways. We will fit into one of these two categories.

Matt. 13:44 Again, the kingdom of Heaven is like treasure hidden in a field, which when a man has found it, he hides it, and for the joy of it goes and sells all that he has, and buys that field.

How did Bobby go from the discouragement of the disciples to this parable?

Matt. 13:45 Again, the kingdom of Heaven is like a merchant seeking beautiful pearls;

Matt. 13:46 who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Matt. 13:44 Again, the kingdom of Heaven is like treasure hidden in a field, which when a man has found it, he hides it, and for the joy of it goes and sells all that he has, and buys that field.

These both sound like a get-rich-quick scheme. Using all their assets, they go after the big score. That is the idea here. To give up one set of assets to gain a greater prize. The narrative of v. 44 is a man who discovers treasure in someone else's field. Here is some guy walking through a field for whatever reason, and he inadvertently stumbles over a hidden treasure, such as a cache of gold. Customary at that time for people to hide their savings in a field. They did not have a lot of great locks or alarm systems. They had to hide their assets. "Buy gold, and we will ship it to you;" and people might bury that gold on their property for safekeeping. If you have done this, tell someone else about this. Whoever it

was, put the gold in the field, and this guy stumbles over it. Maybe the original owner of the field did die, and this wandering nomad finds it. The finder concocts a scheme to take possession. The man hides the treasure and he does not tell anyone about it. He does not tell anyone who is the current owner. There seem to be a person looking out for selfish ends. In telling this story, it is only one verse, a very clipped abbreviated story. Jesus never evaluates this man's actions or motives. Jesus did not judge this aspect of the man. The man's actions did not matter; his motivation did not matter. The grace of God always comes first; no matter what we do by way of sin. There is no condemnation of this person's strange behavior. This was a mission of doctrine. This was a mission to teach and to show and to encourage these disciples with exactly what they needed to know.

This was a very human story. Suddenly, there is this great big deal, that will result in great riches for us. What does Jesus tell us when we fail? When our 401k loses half of its value. Bobby has set it up for us. We need to see the solutions that Jesus brings to this.

If you see the story in this way, it is hard to understand it in any other way. It seems to be somewhat dishonest.

Lesson #0428

Matt. 13: Life of Christ

4/17/2013 Wed

25 minutes into the lesson due to a slow train.

Matt. 13:44 Again, the kingdom of Heaven is like treasure hidden in a field, which when a man has found it, he hides it, and for the joy of it goes and sells all that he has, and buys that field.

7. The disciples can see, they can visualize that what they had invested in and lost; that is the kingdom of Israel. They invested in that kingdom and they lost, but it was replaced by something of greater value. Too bad you lost it, but it will be replaced with something much greater. Jesus did not stop here with this one encouraging parable of treasure in the field.

Matt. 13:44 Again, the kingdom of Heaven is like treasure hidden in a field, which when a man has found it, he hides it, and for the joy of it goes and sells all that he has, and buys that field.

The second parable.

Matt. 13:45 Again, the kingdom of Heaven is like a merchant seeking beautiful pearls;

Matt. 13:46 who, when he had found one pearl of great price, went and sold all that he had, and bought it.

He goes on to another parable of a merchant seeking fine pearls. There is this pearl of great price. There is a scheme concocted to purchase the pearl that is worth a lot. The merchant sold all that he had and bought the pearl of great price so that he could make this pearl his own property. The one from whom he purchased the pearl apparently did not know its real value.

There is an analogy. Won't that be the way that the unbelievers end up. Unbelievers will reject the value of the work of Jesus Christ. That is what the unbeliever does. He rejects the greatest value there is. Everything that we have in this life, compared to our salvation, is worthless. What is of the greatest value?

There are great things in life, but none of it is the value of salvation and then the spiritual life. Jesus says, there is nothing more valuable than what we have.

Very similar to the previous parable.

There are wild interpretations of these parables and Bobby finds them to be amazing. You can read someone's theological understanding of the Scripture based upon their interpretation of the parables.

Parallels of the Parables.

1. Both men look for something of great value.
2. One man stumbles over the treasure. He probably was not carrying a metal detector.
3. The other man sought the pearls out; he looked for it.
4. The one man found the value by accident; the other found it by diligently searching for it.
5. The pearl buyer was a seeker. He was looking for wealth, in the analogy.
6. The treasure hunter stumbled across the treasure found it, although he was not searching for it.
7. In their own ways, each man found wealth.

How Are We to Understand This?

1. The new kingdom blessings were for everyone. The disciples are starting to see the value of this program, which is open to everyone. The previous one was open to Israel.
2. The wealth is there to be had by either seekers and non-seekers. The religious types searching out truth and those who just stumble across it.
3. Incredible spiritual wealth awaits those who respond to the value of the kingdom. The value of the kingdom is exactly what we have; we possess the pearl. It is there; we just need to recognize the value.
4. In the disciples case, they were originally seeking a kingdom of great value. When they knew the kingdom was there, they went after it. But now they found a kingdom of much greater value. The originally sought a kingdom of great value, but they found a kingdom of much greater value.
5. But whether the kingdom found them as Jesus did the disciples; Jesus found the disciples. "Follow Me and I will make you fishers of men." And Nicodemus sought Jesus by night. They found it. Some look for the truth and some stumble across it.

6. The treasure of the new kingdom program was beyond anything that could be acquired in the postponed kingdom program. The new was so much greater than the old.
7. The progression of God's plan for the church is a dispensation of the greatest value. We live in a dispensation that is unlike any other. Jesus here proclaims that loud and clear. We have the pearl of greatest value right here in our hands. We may think that it would be great to live in the Millennium or to see Jesus walk the earth, but we have greater value right where we are.

The Central Point in These Parables

1. All is not lost, even if the kingdom of David is temporarily lost to Israel.
2. Jesus' new kingdom program would more than compensate for any loss that occurred to the disciples or anyone else desiring the promises of the old kingdom.
3. Any personal sacrifices that they had to make would turn a profit far beyond anything held before. They sold off the old kingdom; they had to. But they discovered the new kingdom. So they sell it off. That was encouraging.

Our Application

1. Anything that we had before, whatever we had before, material things or anything else of value, none of it can match what God has provided through out spiritual growth and our renovated thinking.
2. So whether you found doctrine by accident and responded or you were looking for it; searching or something, but you did not know for what, you found the greatest treasure of all, Bible doctrine.
3. So, you must pursue the spiritual life of the Church Age with all your heart, with all your soul and with all your mind. You must pursue it; desire it; it is of the greatest value.

These are great parables. What is to come is greater than what we expected. Jesus was to be crowned King; but Jesus offers something greater right at this moment. Jesus was bullish on the new kingdom program.

What Jesus is doing here is to give the correct and expert advice, buy, buy, buy now. Sell everything else and buy, buy, buy. They sold off their stock in the Davidic kingdom and bought into the new stock, which is the Church Age. This is a golden opportunity.

Blood in the Streets, which was about finances, and it was to invest whenever times appear to be the worst; that is when you invest. The new kingdom is going big and it will be spread throughout the world. There will be a reaping of huge profits for the ground flood investors. Regardless of what you think you have lost.

The profits, of course, are spiritual profits. The greatest chance for the greatest profits in life. There are few doctrines more important than our overall view of these times.

This does not lessen the value of the Millennial kingdom to come, but that is not the good investment for the Church Age. At that moment in history, we have the chance to make a wondrous investment. We have the filling of the Holy Spirit.

The world's brokers have all of this accepted wisdom, but they want us to invest in the cosmic system. Fleeting materialism. Fear drives the market. It is all about the material aspects. Their system is geared to investing in the cosmic system; do not be sold on it; it has no value, it will crash. That is the system of the world; short-term gains; happiness and prosperity right now. Many believers fall for that advice will all of their means and all of their energy. They turn away from pursuing spiritual growth. They crash into reversionism and into misery.

This is the true focus of all of our assets. The long-term gains of spiritual maturity and eternity. The world does not offer these gains. The ever-present struggle is emphasized. Living for the here and now and living in the light of eternity.

The new kingdom program; the Church Age; with all of its spiritual assets. We have great assets in the Church Age. We have the mystery doctrine that no one back then had; and we have the irrevocable assets.

Matt. 13:45 **Again, the kingdom of Heaven is like a merchant seeking beautiful pearls;**

Matt. 13:46 **who, when he had found one pearl of great price, went and sold all that he had, and bought it.**

So ends the parables of finance. But we have parables about fishing. Some love that.

Lesson #0429

Matt. 13: Life of Christ

4/18/2013 Thurs

These are the beginning parables and the greatest concentration of them in the gospels. We will first look at the fisher's dragnet; and then the householder. Vv. 46–50 and 51–52

Matt. 13:47–50 **"Again, the kingdom of heaven is like a large net thrown into the sea. It collected every kind of fish, and when it was full, they dragged it ashore, sat down, and gathered the good fish into containers, but threw out the worthless ones. So it will be at the end of the age. The angels will go out, separate the evil people from the righteous, and throw them into the blazing furnace. In that place there will be weeping and gnashing of teeth.**

Very similar to the parable of the tares; at the end of the age. The angel will also take out the wicked, just as the angel will take out the tares."

Both parables reveal that judgment occurs. All of this should refer to the new kingdom. However, Jesus here goes to the millennial kingdom. There is a comparison here.

There is a comparison between the Kingdom of Heaven with comparisons that we understand; comparisons to market. Then a dragnet cast into the sea to catch fish of every kind. We all understand what it means to cast a net and catch fish.

The disciples would like this parable because they fished here all the time. There were lots of nutrients in that part of the lake and there were at least 20 varieties of fish in that area. If you wanted to fish, you would go to this place. Jesus was familiar with this fact, as were the disciples.

Matt. 13:47 Again, the kingdom of Heaven is like a net that was cast into the sea, and gathered some of every kind;

They fished these waters all the time.

Luke 5:4–7 When He had finished speaking, He said to Simon, "Put out into deep water and let down your nets for a catch." "Master," Simon replied, "we've worked hard all night long and caught nothing! But at Your word, I'll let down the nets." When they did this, they caught a great number of fish, and their nets began to tear. So they signaled to their partners in the other boat to come and help them; they came and filled both boats so full that they began to sink.

It is possible that they thought they might get a few tips from Jesus. They are listening very closely and this made more sense than the agricultural parables.

Using a fish story, Jesus repeated a doctrinal lesson. Jesus used this fishing analogy because He did not want the disciples to miss this critical doctrine. The disciples are an integral part of the dispensational process here.

A drag net is something that you pull along the bottom in shallow water and you pick up all kinds of things, and this occurs close to shore.

Rick Hughes is a respectable bass fisherman and apparently many call upon him.

The fishermen would anchor on the shore and there would be a boat out there and they would unfold the net as they rowed out. The net would cover the surface of the water all the way to the bottom. The drag net has floats at the top of the net and weights on the bottom of the net. Then the net is dragged in, in a semicircle, and those fish between the shore and the net could not escape. Everything in that entire area was dragged in. The big and little fish and everything else.

Bobby took a seine and pulled in all kinds of things off Galveston and pulled in a lot of stuff. The good fish were kept and the bad fish were thrown back in.

Jesus Taught a Specific Lesson

1. Jesus compared this whole fishing operation to something that the disciples did not understand yet; the Kingdom of Heaven. What is this new kingdom? What kind of value does the new kingdom have?
2. He focuses on the separation process. The Lord is not focusing on all of this; He focuses only on what to do when the fish are there and they are being separated.
3. He is speaking of the millennial form of the kingdom, that He would institute at a later time. This would occur at the second advent.
4. Details:
 - 1) The first are not separated until the net is pulled to shore.
 - 2) The process of separation occurs only after netting all the fish, good and bad fish together.
 - 3) All believers and all unbelievers will be caught in this net. They will be ready to be separated. The harvest will be at the end of the age.
 - 4) The believers are retained by the fisherman and will enter the kingdom.
 - 5) Unbelievers, the trash fish, are culled, and they will be relegated to the furnace; to hell. This is like the wheat and the tares being grown together. They are all harvested at the end of the age.

What is Jesus trying to say? We have to look at the context of where this is found. Jesus has just told the disciples about the incredible kingdom program. Jesus spoke immediately before and those parables were designed to lessen the concern about Christ being rejected. What they had lost would be replaced by something incredibly great.

There were still concerns among the disciples and they were unsure about where they are going. So Jesus needed to address those concerns.

First concern was, this new kingdom is so valuable, so how do we, humble fishermen, men on the Sea of Galilee all of our lives, we have no formal training; we cannot write and speak like the pharisees...how do we get personally involved in this new enterprise of the kingdom? How will we catch these new fish, the believers? They did not understand the kind of fishing that they were supposed to do. They had to learn how to do it; they had to learn how to drag the net.

They were going to help Jesus and become fishers of men. They would simply be gathering fish in a new dispensation. They would be going to the whole world; they would not be confined to some tiny little lake. "Go to the entire world," means that they would be doing more than spreading out a tiny little net. This is their responsibility in the new kingdom.

Their second concern was, what do they do with the fish that they catch? How selective should they be? The fisherman is going to only take the fish they can eat. There are all kinds of trash fish and they are not sold in fish markets. Which fish do we keep? Which do we keep and which do we throw back? How do we know who to keep and who to throw out.

Lev. 11:9–12 "This is what you may eat from all that is in the water: You may eat everything in the water that has fins and scales, whether in the seas or streams. But these are to be detestable to you: everything that does not have fins and scales in the seas or streams, among all the swarming things and other living creatures in the water. They are to remain detestable to you; you must not eat any of their meat, and you must detest their carcasses. Everything in the water that does not have fins and scales will be detestable to you. They were to separate out those things that they could not eat. They could only eat true fish. There was a culling process in the Mosaic Law. No eels, oysters, crabs. The disciples were not worried about shellfish, but they had to be concerned about what they take to market. This was the culling process for the Mosaic Law. Does this analogy mean that part of the disciples' ministry was to remove the detestable fish? Are they to cull those that they catch? Are they to be selective in who they fish for and who they keep?

Matt. 13:48 **which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but threw the bad away.**

Can they exclude Samaritans? The disciples were upset when Jesus just spoke to the Samaritan woman. Are these disciples to be fish inspectors rather than fruit inspectors? That is not the way to understand this.

What Is the Point?

1. Jesus was teaching the doctrine that some would enter the millennial kingdom and some would not. There would be a culling of fish. The question is, who will do it and when?
2. There was a tremendous price to pay for unbelief. Unbelievers would be culled and put into the fiery furnace. The disciples would not be making that decision as to which fish would pay the price.
3. The disciples were only to drag the net; they were to amass fish as fishers of men.
4. They were only to pull in the net; not to inspect and evaluate the catch for entry into the kingdom.
5. They were not fish judges. They would not weigh in the catch on scales to see if they are keepers. No measuring to see if the fish are legal. Some must be measured by length. That is not it either.
6. Judgment would be the prerogative of the angels, not the disciples.
7. The good fish are the righteous. The ones with imputed righteousness. Angels will do the separation.
8. The bad fish are those who did not express faith alone in Christ alone. Without this faith, you have no justification.
9. The angels do the weighing and the measuring at the end of the age, and they do the culling. We will see what the end of the age is. Bobby will show us when the end of the age is. A lot of eschatology.
10. While Christ is setting up the millennial kingdom, Jesus destroys the enemies of Israel. Those unbelievers left alive at that moment will be culled. They will not enter into the millennial kingdom. The angels are at the gate to cull the unrighteous.

11. What do the angels do with the culled unbelievers? They pull them out of the drag net, they cast them into the furnace of fire.
12. The emphasis on this parable is on the separation of unbelievers; there is very little information on believers, except that they will enter the kingdom as good fish. The unbelievers are getting fire here. The disciples may want something uplifting right now instead.

The rapture of the church is at the end of the Tribulation. There is a difference between the end of the Church Age and the end of the Tribulation. Unbelievers are right where they were until the end of the 2nd advent. That is when the net gets culled. The believers enter the kingdom, and the unbelievers to go hell.

The disciples will hear something that was unheard of before. This was new. They will know that Israel is not finished.

Matt. 13:49 **So it shall be at the end of the world. The angels shall come out and separate the wicked from among the just,**

Matt. 13:50 **and shall cast them into the furnace of fire. There shall be wailing and gnashing of teeth.**

Lesson #0430

Matt. 13:47–50 Life of Christ

4/21/2013 1Sunday

This is Texas Independence Day, 1836 I think? Sam Houston was not ready to fight yet, and he had his men retreating away from the enemy. He stopped in a house called Harrisburg in a town called San Jacinto. We were a republic for 10 years and then a state after that.

The state of the disciples must have been like Houston's soldiers, who wanted to fight, but were in retreat across much of the state.

The disciples were clearly outcasts by this point in time, as associated with Jesus Christ. Jesus has given 7 parables in one day. It was incumbent upon the Lord to show them what comes next. There would be great gains to their loss. In our Lord's time, there was to be a kingdom instituted. Our Lord had to define a new kingdom program to replace the old. There is always something behind of us and always something ahead; we are to forget that which is behind and move forward to that which is ahead. What they lost was nothing compared to what they had gained.

These 7 parables defined this new kingdom program. The disciples needed to hear what would come next and they needed to know that this was the plan of God all along and that it included them. There are no disasters in the plan of God. There are only benefits and advancement.

The disciples have been told the immense value of the new kingdom program. Nothing of the old can equal the new. But the disciples needed a change of thinking; they needed to renovate their thinking. They needed to lay aside on value, and to hold

The parable of the fisherman's fragment.

They have a net anchored on shore and they row a boat in a semicircle, holding the other end of the net.

Matt. 13:47 **Again, the kingdom of Heaven is like a net that was cast into the sea, and gathered some of every kind;**

The net is filled and they throw it onto the beach. Some of the fish are keepers and some you do not. You throw back the small ones and the bad ones. Anything but a bass is a trash fish. They are thrown away; tossed away. The analogy is, they are judged; the good fish are retained.

Matt. 13:48 **which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but threw the bad away.**

What happens to the good fish and the bad fish with reference to the kingdom? The righteous are the good fish in the net. The unbelievers who are cast away are the bad fish; and they will be thrown into the furnace of fire.

The parable refers to a future event; a separation of fish, believers from unbelievers at a future time, which is known as the end of the age. There is an emphasis upon a judgment which has not yet taken place.

Matt. 13:49 **So it shall be at the end of the age. The angels shall come out and separate the wicked from among the just,**

Matt. 13:50 **and shall cast them into the furnace of fire. There shall be wailing and gnashing of teeth.**

Why is Jesus dealing with the future at all, when the disciples don't get where they are. The disciples need to be reassured that there is a real future for Israel. God's promises must be worth something. The plan of God moves ahead; and we need to know that God has a plan for the future; there is a certain future. This is comforting for the believer; and this is a motivation for our mission of our drag net. We are also fishers of men.

The kingdom is ahead of the disciples. And ahead of us. We know what is in our future and what God has promised us.

Why is Jesus emphasizing this judgment in these final two verses? This gives a perspective. This is the old kingdom and on those who rejected it; it focuses on the place and time of the judgment.

The disciples need to understand that the new kingdom program is coming and the end of the age is also coming. That end of the age is not connected with the end of the Church Age, which is the age in which the disciples will live.

Christians want to be fruit inspectors; fish inspectors, and this is not their job. The disciples need to know this. It will not be their job to do any separation.

The ages: the age of the hypostatic union; in the middle of this age, Jesus speaks this parable. He is moving into a new program. After He is crucified and resurrected and ascended, then, many days after that, the Church Age will begin.

There is an end to the Church Age, and that is called the rapture. When believers are removed, then there will be the Tribulation. This is prophesied in the Old Testament.

There is a portion of this end time which has not been discussed before.

Eschatology Points

Eschatology is comforting; this is our future. It is encouraging.

1. The judgment identified in this parable, the separation of the good and bad fish, does not refer to the end of the Church Age. It is not talking about this moment in history. That is curious, because the disciples will live in the Church Age.
2. The separation at the end of the Church Age is not the same as the separation described in this parable.
3. The Church Age program has a different time of separation from the dragnet separation and a different method. Our Lord is differentiating between this.
4. The separation of the church from the unbelieving world is not the same description of good and bad fish. Two ends of two ages.
5. At the time, the bad fish are judged; they are cast into the fiery furnace by angels. That is a distinctive. The bad fish get thrown into hell by angels.
6. Here is an important distinction of dispensational eschatology. Dispensation is the progress of human history into divinely determined time segments. The rapture of the church is not the same as the judgment of the bad fish.

What is the actual different between the rapture of the church and the culling out of the fish at the end time. We know from Scripture that believers only are involved in separation from the earth at the rapture. They are transferred to heaven. These believers do not remain on earth. We will be transferred to heaven, dead or alive. Unbelievers stay here on earth. No unbeliever at the rapture of the church is separated out and thrown in the Lake of Fire. Unbelievers are separated from all resurrected believers. Unbelievers are left behind. These unbelievers are not culled and cast into hell at the time of the rapture.

At the end of the Tribulation, the unbelievers are transferred into the next dispensation alive. There is a different habitation for unbelievers at the end of each age. At the end of the age, bad fish are thrown into hell.

End Time Distinctives

1. The end of the age in this parable cannot refer to the time.
2. The end of the age in this parable describe a time of complete separation of believers and unbelievers.
3. Weeping and gnashing of teeth; remorse and regret for all eternity. Untold pain and suffering.
4. Unbelievers are separated from all resurrected believers in heaven this separation occurs 7 years after the rapture.
5. The end of the Church Age is not the end of time for the unbelievers. They remain on earth.

Therefore, this is a dispensational distinctive.

Lesson #0431

Matt. 13:47–50 Life of Christ

4/21/2013 2Sunday

- Matt. 13:47 Again, the kingdom of Heaven is like a net that was cast into the sea, and gathered some of every kind;
- Matt. 13:48 which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but threw the bad away.
- Matt. 13:49 So it shall be at the end of the age. The angels shall come out and separate the wicked from among the just,
- Matt. 13:50 and shall cast them into the furnace of fire. There shall be wailing and gnashing of teeth.

Eschatology is encouraging. The believers behind bars light up when they hear teaching about the rapture. They really want to see the guards make the correct count after they are gone.

Jesus was a dispensational theologian. He understood the end times as it is outlined.

When is the end of the age? The disciples need to be encouraged. Where are they and where are they going? They need to know that God's promises are iron-clad, because many of them will see Israel destroyed. Not the 12, except for John, but their disciples.

There was a promise in the Old Testament about swords being beat into plowshares, etc.

Some theologians teach that Israel has been removed from history, and that is a false theology.

The parable of the drag net is not the end of the Church Age but the end of the Tribulation. This is an important argument for dispensational eschatology.

There is a 7 year spread between the rapture of the church and the fulfillment of this parable. In the parables, we are at the end of the Tribulation, determining who goes into the Millennium. The horror for those who are excluded, they are separated out by angels and then consigned to the furnace of fire.

Biblical descriptions which tell the distinct differences between the rapture and the end of the Tribulation. The Scripture makes a difference.

1Thess. 4:14 **Since we believe that Jesus died and rose again, in the same way God will bring with Him those who have fallen asleep through Jesus.**

1Thess. 4:15 **For we say this to you by a revelation from the Lord: We who are still alive at the Lord's coming will certainly have no advantage over those who have fallen asleep.**

1Thess. 4:16 **For the Lord Himself will descend from heaven with a shout, with the archangel's voice, and with the trumpet of God, and the dead in Christ will rise first.**

1Thess. 4:17 **Then we who are still alive will be caught up together with them in the clouds to meet the Lord in the air; and so we will always be with the Lord.**

At no time does Jesus return to earth; we meet the Lord in the air. He is not on the ground to set up His kingdom; this is the end of the Church Age, the rapture.

1Thess. 4:18 **Therefore encourage one another with these words.**

Then Paul goes to the 2nd advent in 1Thess. 5

The End of the Tribulation

1. 1Thess. 5:1 refers to a time that the rapture. There is no time affixed to the rapture; this has a time affixed to it.
2. There is a distinctive Old Testament phrase, *the day of the Lord*. 1Thess. 5:2
3. This phrase is extensively used and defined in the Old Testament. Nothing of the Church Age is known in the Old Testament. 13 of 16 prophets address this one event.
4. A predominant description related to the Old Testament, Paul says that nothing else needs to be written about it, because it was well taught already.
5. The dispensation of Israel, including the day of the Lord, has been written about extensively. This was well-known from Old Testament prophecies.
6. But the rapture was a mystery, unknown in the Old Testament; the entire Church Age was basically an unknown, completely in the Old Testament, and only a few things covered about it in the New. Only the future of Israel is described in the Old Testament. There is nothing about the church in the Old Testament.
7. 3 distinctions:
 - a. How the church is interpreted; eschatology and ecclesiology. The church is a mystery dispensation to the Old Testament.
8. The events of the Church Age (1Thess. 4) are not found anywhere in the Old Testament; but the day of the Lord is described in the Old Testament.

9. This separates these chapters of Thessalonians.
10. Joel 2:1–2 Blow the horn in Zion; sound the alarm on My holy mountain! Let all the residents of the land tremble, for the Day of the LORD is coming; in fact, it is near-- a day of darkness and gloom, a day of clouds and dense overcast, like the dawn spreading over the mountains; a great and strong people appears, such as never existed in ages past and never will again in all the generations to come. Amos and Zephaniah have similar descriptions. Blow a trumpet in Zion is an announcement; and the alarm means this is something that is not good; and this takes place on God's holy mountain. Let all the inhabitants of the land tremble. This is because the day of the Lord is coming. It is a day of darkness and gloom, clouds and thick darkness. This description continues in vv. 3–6. Similar description in 1Thess. 5. For you yourselves know very well that the Day of the Lord will come just like a thief in the night. When they say, "Peace and security," then sudden destruction comes on them, like labor pains on a pregnant woman, and they will not escape (1Thess. 5:2–3). Dan. 9 and Ezek. All deal with this time.
11. But the comfort is here: 1Th 5:9 For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ,... We are not destined for wrath. We are not destined for the Tribulation and the 2nd advent. We are destined for salvation through Jesus Christ, which includes the rapture for those who are believers. That is our deliverance.

- 1Thess. 5:1 About the times and the seasons: brothers, you do not need anything to be written to you.
- 1Thess. 5:2 For you yourselves know very well that the Day of the Lord will come just like a thief in the night.
- 1Thess. 5:3 When they say, "Peace and security," then sudden destruction comes on them, like labor pains on a pregnant woman, and they will not escape.
- 1Thess. 5:4 But you, brothers, are not in the dark, so that this day would overtake you like a thief.
- 1Thess. 5:5 For you are all sons of light and sons of the day. We're not of the night or of darkness.
- 1Thess. 5:6 So then, we must not sleep, like the rest, but we must stay awake and be sober.
- 1Thess. 5:7 For those who sleep, sleep at night, and those who get drunk are drunk at night.
- 1Thess. 5:8 But since we are of the day, we must be sober and put the armor of faith and love on our chests, and put on a helmet of the hope of salvation.
- 1Thess. 5:9 For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ,
- 1Thess. 5:10 who died for us, so that whether we are awake or asleep, we will live together with Him.

Distinguishing Between the Rapture and the End Times

1. We can surmise that the blessing of the rapture precedes the wrath of the day of the Lord. No wrath in 1Thess. 4.
2. So the day of the Lord refers to the final 7 years of the Tribulation.

3. So the day of the Lord refers to the time when Jesus comes to judge the bad fish at the 2nd advent. This is defined in the parable. Weeping and gnashing of teeth. This is a dark day. The Tribulation itself is a dark period.
4. No such event occurs at the rapture of the church. No description of the end of the Church Age; we are not destined for wrath.
5. These are different future events. We will return at the end of the Tribulation.

Why Do the Disciples Need to Know This?

1. The disciples are not called to cull any fish; and they will never be called for this.
2. The disciples have no business throwing fish out of the boat. That is prohibited.
3. The work of the Church Age is to encircle all men with the net of the gospel. The gospel is what the net is. That is the mission of us and the disciples. The pharisees erroneously excluded anyone who did not agree with them.
4. This is an important characteristic of their mission in the new kingdom program. They will have tremendous power as apostles. If anyone could excommunicate anyone, they could. This is different from culling believers from unbelievers. Excommunication is for believers only. The reason for church discipline is to promote spiritual growth without distraction. If you want to get in the way of the teaching of Bible doctrine, then church discipline springs into action. No one is an eternal judge. We cannot confine anyone to the fires of hell, no matter what they do. You cannot tell someone to go to hell, because we cannot do that, including the Apostle Peter.

Jesus brings this focus to the disciples of this parable.

3 Quick Points

1. The Lord has distinguished here between the futures of each program; the old and the new. The disciples will be writing and teaching this.
2. The primary mission of the disciples is in the new kingdom program. We are to gather; we are not to cull.
3. The culling will happen at a future time vv. 49–50, that does not concern them.

Israel is not finished; those who reject Jesus will be finished; and our mission is to cast out the net and pull it in. Teach the gospel and doctrine.

Lesson #none

Matt. 13: Life of Christ

4/24/2013 Wed

Bobby is at a conference in Costa Mesa.

Lesson #none

Matt. 13: Life of Christ

4/25/2013 Thurs

Bobby is at a conference in Costa Mesa.

Bobby's happy to see positive volition in California.

Jesus needs the disciples to understand all that came before in order to understand the parable he is about to teach them.

Matt. 13:51 **Jesus said to them, Have you understood all these things? They said to Him, Yes, Lord.**

The disciples probably did not understand what Jesus was teaching them. They did seem to understand that the kingdom program which they had expected the Lord to bring in, or the kingdom promised by the prophets. It had been rejected by Israel.

But they realized that the scribes and pharisees had completely and totally rejected the Lord Jesus Christ and His kingdom. The disciples were all bummed out because of this. Israel had rejected the Messiah. These parables let them know that all was not lost.

They also had a responsibility in the kingdom that was promised. Things seemed very hopeless until the disciples got these parables.

Matt. 13:52 **Then He said to them, Therefore every scribe who is instructed to the kingdom of Heaven is like a man who is a householder, who brings out things new and old out of his treasure.**

Now Jesus puts a period on the end of what He has been teaching them. This will be the final parable in this series of lessons and this is the parable of the household. This is paired up with the parable of the dragnet.

Their first responsibility was to catch as many fish as they could, without being selective. They were to throw the net out there and catch what they could. They have a second responsibility outlined in this parable. They were to pass on what they have heard and to present these doctrines of the kingdom to come.

We are to forget our failures from the past, but the disciples were not to forget the doctrines of the Old Testament. The disciples needed the doctrine of the new kingdom program, because all that they had been promised as Jews was not going to happen.

The doctrine that comes from the mind of Christ is always encouraging. When you have a bad moment; when you have a bad day; when you move into complete discouragement. There is one good way to overcome all of that. Put on an MP3 or a DVD and just listen, even for a few minutes, to the Word of God. It is always encouraging. It has a remarkable effect and it comes from the very mouth of God.

This is a final application of what has just been taught. This was a very strenuous, discouraging day.

They claimed to understand the previous parables, then Jesus told them how they must conduct themselves as teachers in the kingdom. "You hear what I am saying; now pass it on."

Bobby is not the only one to pass along doctrine; we are to pass along the gospel and to encourage other believers. Often people makes holes for themselves. This is what believers often do when they get out of fellowship and get into reversionism.

Every scribe is like a head of a household. There is a simile here which compares unlike objects. A scribe and a head of a household.

We need to know why Jesus chose this word *scribe*, who were some of His greatest opponents; they vehemently opposed our Lord. The Greek word is

Ezra was allowed to return to the land, leading the 2nd migration of Jews back to the Land of Promise. Zerrubabbel returned with 50,000. There was a 3rd migration led by Nehemiah. The rebuilding of the walls is found in *Freedom through Military Victory*.

The disciples need to understand this history. The scribes were not what Ezra was, but they had become a political party. They developed their own traditions and put them in writing, and this is called the Talmud, which was terrible legalism. They taught nothing but legalism; they taught salvation through keeping the Law, but it was their own law that they made up, based loosely upon the Mosaic Law.

The scribes opposed Christ and His message.

The scribes from their own minds had corrupted the Mosaic Law. It was the human viewpoint that superseded the divine viewpoint of the Bible and this is why they rejected Jesus Christ. The same sort of reasons is why people reject Jesus Christ to day. Religion is one of the greatest enemies to the Scribes.

Ezra was a facilitator of spiritual growth because he taught the truth; the scribes were no longer that; they hid the truth.

Jesus can be describing the New Testament or the Old Testament scribes (the latter exemplified by Ezra).

Bobby is reminded of many pastors today. Many do not lead their congregations in spiritual growth today. They do not teach doctrine but they teach humanistic doctrines. What is left is some form of do-good humanism.

Jesus was hearkening back to a period of time when Ezra was a priest and a scribe. The disciples were not being compared to the scribes that Jesus accused of committing the unpardonable sin.

Masculine noun: grammateus (γραμματεύς) [pronounced *gram-mat-YOOCE*], which means, 1) a clerk, scribe, especially a public servant, secretary, recorder, whose office and influence differed in different states; 2) in the Bible, a man learned in the Mosaic law and in the sacred writings, an interpreter, teacher. Scribes examined the more difficult and subtle questions of the law; added to the Mosaic law decisions of various kinds thought to elucidate its meaning and scope, and did this to the detriment of religion. Since the advice of men skilled in the law was needed in the examination in the causes and the solution of the difficult questions, they were enrolled in the Sanhedrin; and are mentioned in connection with the priests and elders of the people. See a Bible Dictionary for more information on the scribes.; 3) a religious teacher: so instructed that from his learning and ability to teach advantage may redound to the kingdom of heaven. Thayer Definition only. Strong's #1122.

Ezra was a great reformer. He took them back to doctrine. He was a priest who taught Scripture and taught the people in the ways of the Lord.

You Are Now Scribes

1. In this reference, the Lord was leading these disciples of the Kingdom of Heaven into their own new rule. The disciples were now being sought by the pharisees to kill them.
2. The disciples would be the Ezra's of the church.
3. Their job was to communicate as writers and as teachers; they were to communicate mystery doctrine of the New Testament. They would write this doctrine as well.
4. Later on, they would be commissioned 2nd Lieutenants to interpret the new kingdom program.
5. It became a critical responsibility toward the church, just as Ezra was to revive the spiritual lives of Israel. The same type of responsibility that Ezra had for Israel.

This is a summary; and these men have given us what they studied. They became the Ezra's because they needed lots of instruction. They needed to learn doctrine before they could teach and write doctrine. They could not make it up as they went along, as the contemporary scribes had done. All teachers must be prepared. This is a general principle of teaching. This is to impart knowledge into the blank slate of their students.

No communicator can proceed to teach without knowing more than the students know. The disciples were not prepared.

This is the fallacy of the Bible classes conducted outside of the church conducted by unschooled, minimal doctrine. They are sheep leading the sheep; blind leading the blind. They often mutilate the real meaning of the Scripture. "What do you think this means?" is one of their favorite lines. If the disciples were unprepared, that is all they could do. They can only impart what they thought the Lord wanted them to teach. It is imparting doctrine that is previously unknown to the students but known to the teacher.

When a pastor departs from the accurate teaching of the Word of God, then the pastor is teaching humanism, and you cannot grow spiritually from human viewpoint. We grow by the Word of God; we do not grow in some other fashion.

A teacher must have grace orientation in their own souls. How can they teach with a minimal knowledge of this?

There is no doubt that Bobby must teach us correct doctrine from the Scripture. Others have a gift of teaching. You will be driven to make know Bible doctrine and you need to be prepared to do it. Otherwise, you are the blind leading the blind. You must at least impart the Word of God when you have the opportunity. Our preparation begins in Berachah. We need to know the doctrines behind the gospel. Preparation starts under a pastor-teacher who teaches doctrine. A person is successful if he teaches what he has learned.

Matt. 13:52 **Then He said to them, Therefore every scribe who is instructed to the kingdom of Heaven is like a man who is a householder, who brings out things new and old out of his treasure.**

Lesson #0433

Matt. 13: Life of Christ

4/28/2013 2Sunday

The greatest men of all history are those who impart the knowledge of the Word of God. The Word of God is the greatest power on earth and those who teach it are the greatest influence on the world. Bobby would rather do this than anything else on earth.

“You disciples are concerned because the religious types have reject Me, but you now have even a great responsibility.”

Teachers should be some of the most revered people on earth; including those who teach the truth. Every scribe who has become a disciple of the Kingdom of Heaven is like the head of the household, who brings forth things which are new and old out of his treasure.

Matt. 13:52 **Then He said to them, Therefore every scribe who is instructed to the kingdom of Heaven is like a man who is a householder, who brings out things new and old out of his treasure.**

The disciples certainly did not understand what Jesus is saying here, even though Jesus is describing their future to them. Your purpose is not to make money or to seek pleasure or to enjoy life; there are all sorts of things that people pursue in this life. We as believers, our #1 pursuit is our mission for Jesus Christ. That is our future. The disciples are getting this straight from the mouth of God. We don't hear it from Jesus directly, but we get it through the teaching of the Word of God.

The disciples were willing to answer the call, not matter what it entails. They were willing to do whatever it took to be prepared. The disciples stood ready. Should we not stand ready? Should be not be ready on the Biblical doctrines? We cannot live or grow or serve

the Lord without them. Therefore, our Lord ascribed to them the work of an eager scribe. They were like Ezra, not like the scribes of their era.

The head of a household if the Greek word. **Noun** masculine: oikodespotês (οἰκοδεσπότης) [pronounced *oy-kod-es-POT-ace*], which means, 1) master of the house, householder. Thayer Definition only. Strong's #3617.

The disciples must act precisely as the master of the house, with actions and with leadership. Bobby learned about leadership from the army. The least effective leader is one who has a cigar coming out of his mouth and acting tough. The best way to lead is to take care of your people and make sure that they know that. The leader has the authority. How he uses it is important.

How the Disciples Were to Be the Authority.

1. T
2. They must provide food for the family.
3. The disciples must put spiritual food on the table for those in the kingdom. Paul called himself a servant, meaning that he is both a slave and a leader of His people.
4. The householder, serves up what he needs for himself as well.
5. The communicator provides food for the believers. He provides nourishment from his study to his congregation. Bobby has an authority; and where does his authority come from? It is a part of the spiritual gift. It is revealed in his teaching of the Word of God. He is Judges just a mouthpiece, a conveyer of food. We had better fulfill our mission as leaders. Every day, Bobby has the opportunity to prepare by studying the Word of God, and Bobby gets to do this for a living. We get to do this and it is a part of our life.
6. That is the real treasure that will be presented by these disciples in the Church Age. It is Bobby's responsibility to see that we have the truth of the Word of God.

Now these disciples are getting that truth, and they will see exactly where they need to go and what they need to do.

It was not just the Bible classes outside of churches; and he went to a luncheon Bible class taught by the pastor and he said, he has never heard so much drivel in all his life.

The new and the old is brought out of the treasury for the good of the house. The old is what has been promised by way of the King and the Kingdom. The King is there and He has been rejected. John the Baptizer knew this as it had been taught to him. Christ taught doctrine that was previously revealed. Our Lord began by teaching the kingdom, the King performing miracles, teaching the old and it was rejected. He also presented other truths, truths that began in these parables.

The Teaching of the Old and the New

1. The old kingdom was still there, but the new was forthcoming. If the old was being rejected, why the old and the new?
2. The old still had validity; there would still be a kingdom; and the old would be new; but it was still prophesied in the Old Testament.
3. The new is what the disciples were being appointed to teach to the church.
4. They were to recognize this change. The new kingdom program was pregnant with meaning.
5. The disciples were to spread the new doctrine but they had to bear in mind that the old doctrine was still to come. So Jesus taught the Tribulation and the Millennium, but He taught that the Millennium was still future. The Apostle John would teach what is in store for Israel. The disciples were to learn these doctrines and then spread them abroad.

The disciples were to heed this new call. They were to know this new program. They looked to the kingdom program, which was postponed. The Church Age is a detour in the plan. These parables are dispensational in character; they define Israel, the Church Age, and the Hypostatic Union. The disciples were not to fret about paradise lost. But the millennial kingdom was yet future. But the disciples were not being called the program the Messianic Kingdom to come. They are to present the household of the church until they return.

They will be the fishers of men who will gather the people to the new concept of the church.

Matt. 13:52 **Then He said to them, Therefore every scribe who is instructed to the kingdom of Heaven is like a man who is a householder, who brings out things new and old out of his treasure.**

And so ends the set of parables that Jesus was teaching in one day. It took Bobby several weeks to teach this, and Jesus gave them this information in one day.

A miracle to come. Then they go to Gedara and Jesus will have to cast out one of the worst demons, who is actually a number of demons. Lessons that the disciples were prepped for. All these things have application to us. Jesus has many messages and He is teaching the new kingdom program.

The disciples are a goofy bunch of guys who do get off track and the Lord has to slap them around a bit to get them straightened out; but Jesus loves them and wants their best future. We are all recipients of what is happening in these parables.

Do you think that your life is so difficult that the Lord did not foresee what you need?

This has been one of the longest days in the life of our Lord and we have been covering it for some weeks. Bobby is going to summarize all that we have learned before we get to the final increment.

Summary

1. That day began with the Lord Jesus Christ contending with demons. He cast them out; He did not exorcize them, which is mumbo jumbo and mysticism. The demons do exactly what He tells them to do.
2. After the demons are cast out, the scribes and the pharisees denounce Him for casting out a demon. They tried to discredit Him. In doing so, they had committed the unpardonable sin; they had blasphemed the Holy Spirit and rejected the Lord Jesus Christ. This is one of the monumental events on this very long day. All that follows stems from this rejection.
3. Therefore, the millennial form of the kingdom, because the kingdom that the Lord Jesus Christ offered, was, in fact, the kingdom that had been prophesied by all the previous prophets. That was the millennial form of the kingdom. With Christ on the throne of Israel, and this must be postponed.
4. In that postponement, meant a new form of the kingdom would unfold. Our Lord still uses the kingdom terminology, which goes in a different direction. This would go from the rejection of Christ to the acceptance of Jesus Christ at the 2nd advent.
5. Then a bit later in the day, Jesus was speaking to a crowd in a house, and who should show up, but His immediate family. Mary and his 4 half-brothers. When they show up, there is tension, as they demanded consideration above the preaching of the Lord Jesus Christ to this crowd. They wanted this attention. I want to see you right now. This is amazing, and they did not understand what Jesus was all about. Several of the half-brothers were not even believers at this point, we think. There was a moment in time. Jesus' Own family allowed Him to make a point. The disciples have no idea what is going on. Now is the time to define the new relationship. We begin to understand how it affects us.
6. Through this difficult incident, Jesus would identify His priorities for the remainder of the 1st advent. The old part of His ministry was over; that phase was gone. His disciples were given priority over our Lord's personal family, which was shocking.
7. This would show that Jesus' mission came before His family. That was unheard of, among Jews. Family was always first among Jews. Jesus Christ shows that His mission comes before His family. Nothing would stop Him. Jesus put those who followed Him as His first priority. All of these low-lives who hung out with Him were given priority.
8. Because they were being prepared for this great leadership mission of the Church Age, which is what was happening at this point. They did not grasp this, but the disciples were now Jesus' primary concern. They were being prepped with doctrine that had never been heard before in the history of the world. What He taught, we now study as the doctrine for the Church Age.
9. Jesus was inform and equip the disciples for their mission in the new kingdom program. He made the point so clearly as to the remainder of His ministry and the future ministry of the disciples. These men would take up where He left off.

10. The doctrine that they heard from Him and that which the Holy Spirit would provide through divine inspiration, Jesus gave them direct doctrine from His mouth. Jesus gave them the Holy Spirit on the day of Pentecost, Who inspired them for their mission of the entire New Testament.
11. That was the new role of the disciples, for which they were being prepared. That is now our blessing in the Church Age. This was the beginning day of what we now have. No wonder, it was such a long day.

Therefore, the Lord began to teach in parables, so that they could remember the parables and understand them later on. Mystery doctrine became their mission to learn and then to teach. Jesus was giving them a crash course at the Sea of Galilee; but Jesus gave the disciples 8 parables later at a private home. Each parable characterized this kingdom after Israel's rejection.

Parable Summary

1. The kingdom was described as a time of sowing mystery doctrine, of which there would be varying responses. Sowing these seeds does not mean that they will grow in someone's soul. There is the rocky soil and the good soil. That was the characterization of the mystery doctrine.
2. There would be spiritual growth of the new kingdom program.
3. But along with the spiritual growth would come opposition. The parable of the tares; the cosmic system, Satanic forces. The tares were like the wheat.
4. The disciples were not to worry about this opposition. Jesus told them that there would be a future harvest, a reckoning, a judgment on the tares at the end of the age. The tares would be dealt with; but they were to do their own job.
5. The disciples were to begin their mission in this new kingdom program as a tiny band of isolated men. We might be discouraged about our nation; but then look at these 12 and a handful of others. The church began with a mustard seed. From this insignificant seed, this group of men would spawn the church of huge proportions. This parable was the foretelling of the growth of the church in the coming age.
6. Also addressed was that the power in the kingdom was not external; it was internal. In the promised kingdom, Jesus Christ would be on the throne. There were all of the sacrifices and the feast days; but the new kingdom program would grow from the inside out. Doctrine would be written on their souls. The church would be a living organism. It was not described as a hierarchy, a large formal organization, etc. We are a part of the parts. This organism needs nourishment and they would feed on Bible doctrine that they would learn. Then an internal process of Bible doctrine in the soul.
7. The new kingdom was also characterized as a hidden treasure and as a pearl of great price. What was lost in the setting aside of the old kingdom program would be replaced by something even greater. What the Lord takes away, He replaces with something even greater. That just requires some patience. His new kingdom program would more than compensate for any loss. What is the difference? Jesus is not going to replace one set of material things with better ones. What the disciples

lost was their position in the kingdom; but it is on their shoulders that the church is built. They had the spiritual life that Jesus passed on; the Holy Spirit inside of them. A greater life; not greater materialism. Whatever we lose in this life is replaced by what is in our soul.

8. Jesus Christ was introducing the Church Age to these men who would teach the doctrine. It is a good thing. Sometimes, you need a big overview before getting into the nuts and bolts. This was always done in the army. The overall picture is given first, then the nuts and bolts were taught. Even if the disciples did not understand everything that was going on—and they had no idea what they were really getting into.

The disciples were bewildered by this new teaching; and this subject matter was foreign to them. During the weeks and months ahead, Jesus Christ would develop these instructions. He would unveil this plan step by step and He would teach the doctrine necessary for the disciples to carry out their mission.

This was a transition day. You show up at the army, and you are at the post, and you get this orientation, and you go from civilian to being a soldier, but you do not know what it all means. After the string of parables, the disciples will continue their instruction with a series of miracles.

Prior to this, the miracles showed others what Jesus' credentials were. Now the miracles will be designed as teaching aids for these guys. Each miracle would be to show some aspect of our Lord or of His mission.

A demonic challenge. Satan heard the parables and he could not allow this new direction; the new kingdom program. He had to challenge this program.

Matt. 8 Mark 4:35 Luke 8:22–35 Bobby will combine these .

Mark 4:35 On that day, when evening had come, he said to them, "Let's go over to the other side."
Mark 4:36 Leaving the multitude, they took him with them, even as he was, in the boat. Other small boats were also with him.

They were going to go across the lake, and this would provide them some rest from this very long, strenuous day. Everyone needs a little down time. Do not feel guilty about that. Then you are ready to get back to business; ready to do whatever it is that you do.

Jesus fell into an exhausted sleep. Jesus was fully human. We can all identify with complete exhaustion after such a tough day.

The disciples did not sleep; and they had been witnesses to all of it, and they were not tired. They began to discuss all that they had seen and heard. They began to compare notes. Did you hear this? What does that mean? They also had to man the boats.

Once out in the middle of the lake, things began to change rapidly. One calamity after another.

These calamities can happen and they can happen when a believer gains the close attention of Satanic forces. The disciples had done this and these 12 guys would take up the guide-on when Jesus had ascended to the Father.

We all have targets on our backs. We may get close attention from the demonic realm. These attacks can take a number of different forms. We ought not to be discouraged by this. It is an honor to be at the center of attention in the devil's world. This means that we are advancing. It means that we are associating with the right people.

When nothing appears to go right over a long period of time, then it could be the cosmic system is attacking us or the cosmic system is using us to get to some other believer. Especially if we are failing to advance. It all depends upon the status of our spiritual life. Whether you advance or not, you may get attacked. If you get sidetracked from doctrine and from your spiritual life, ironically, that failure can make you a target again. You can be an effective pawn. You can be a drag on them; a bad influence. Especially if the association is an intimate one.

How many times has one spouse led another believer away from Bible doctrine; away from spiritual advance. Or friends.

Closing Points

1. Intimate associations, like friendships, lovers (in the right way), business associates, should be chosen carefully, because of this principle. They can be stumbling blocks.
2. Mutual positive volition and spiritual advance is critical for compatibility and rapport. In a male-female relationship, where it is serious, there are 3 aspects: attraction stage, which makes the honeymoon as the best part of the marriage; then you look at compatibility and rapport, then the marriage can be great and the foundation of this association is positive volition to Bible doctrine. Without it, you will never have a completely relationship.
3. If you have associates who are not positive or who are antagonistic or who are unbelievers, you must advance and gain strength, because you will need it. It is not the optimum, but you must have these associations. Satan will use other people to get to you, guaranteed.
4. You must be a witness for Christ, not a casualty in the Angelic Conflict. Bobby is aware that some of us have no doctrinal associations. In Berachah, there is the possibility of doctrinal associations. There are the tapers who are out there and they are by themselves. They do not have others who think the same way. Bobby will cover those people tomorrow night. When he goes to these conferences, Bobby sees how God provides for them.

Mark 4 Matt. 8 Luke 8

And on that day, when evening had come, He said to them, "Let's go over to the other side." And when He got into the boat, the disciples followed Him. He was in the boat and there were other boats around Him.

There is one more lesson for the disciples to learn on this monumental day. They all get in a boat and sail off, and there are several boats. They go from the southwest, in Capernaum, and they end up in Gedarrah.

Jesus falls asleep, and He is completely worn out. The disciples are not worn out, however. They are awake and talking, and they might be discussing what was said. They may have been trying to get their arms around what they had just learned.

There was the unexpected and the surprising in the lives of the disciples.

Jesus would not be sitting on the throne in Jerusalem during the lifetime of the disciples, and they were trying to get their arms around that. Then there is this onslaught of parables, which redefined their lives from that point forward, although they probably did not quite get it.

They come into another immediate problem as they sail away. There is a huge storm on the Sea of Galilee; it came out of nowhere and the purpose was to teach.

The disciples had to be wondering, "Why are there so many problems and upheavals in following the Messiah? Why isn't it? Why is there a problem with this?"

Why Are There Problems?

1. What they must understand is, they are smack dab in the middle of the Angelic Conflict. They were on the cutting edge and they were getting slashed.
2. Their association with Jesus Christ makes them targets; they are marked men for that association.
3. Satan, at this point, is doing everything he can to thwart the mission of Jesus Christ, pulling out all the stops. He will use every means at his disposal to stop Jesus from what He is doing. Satan knows that this is the central point in history.
4. Pulling out all the stops means using the disciples in their uncertainty as a distraction for the Lord Jesus Christ. They are pretty dumb at this point, and Jesus has to continually spend time with them.
5. Satan understands what these men are being prepared to do by Christ. He understood much more than they did. They will be the heart of the new kingdom program for the church.

These parables and the mystery doctrine and the cross were all hidden from Satan, and the rest of the angels. The reason for the parables is, they could be understood later, but not at that time.

Parables are given to hide the future and to hide the meaning, but they are easy to remember.

Applications

1. We are a threat to Satan, and to his plan, and to the cosmic system. We are intimately associated with Jesus Christ, as were the disciples. We too have a target on our backs like the disciples. . The disciples had the Presence of Jesus Christ; and we have **Christ in us, the confidence of glory**.
2. The extent to which we are metabolizing doctrine, fulfilling the plan of God, reflecting the Shekinah glory in us by glorifying God, is the extent to which we will experience the resistance and the attacks of Satanic attacks. The more mature you get, the more resistance you get.
3. When we are fulfilling our mission in the plan of God, when we are advancing in the plan of God, when we are operating in our spiritual gift, about our lives as believers in Jesus Christ; when we are fulfilling that, and things seem to go awry in our life, like this long day; life is not always smooth sailing, even for an advancing believer who is fulfilling the plan of God.
4. If all this is true, it can be attributed to Satanic forces trying to block our progress. Why? Because we are having impact as a witness for the prosecution in the Angelic Conflict. Whether we like it or not, we are in the Angelic Conflict up to our necks.
5. Another reason for adversity in our life may be our association with other maturing believers. You may find adversity associated with other believers. We may get attention from the demonic realm for this reason.
6. Satan will (or one of his minions). Satan will attempt to confuse and distress us; the doctrine of demons is to confuse and to stress us. In our confusion and in our stress, we might be used to distract the advance of another believer who is close to us.
7. So maturing spiritually and associations with maturing believers, those reasons can put us in the impact zone of Satan's artillery. We are under fire for those reasons.
- 8.
9. Withstanding those attacks requires Bible doctrine. Otherwise, we cannot deal with these attacks. Withstanding these attacks and seeing the Lord work through them can be very encouraging and amazing to see. The greatest experience is to watch the Lord work through the adversity in our lives.

In connection with associations with other believers, Bobby mentioned something which can cause stress and even anger. As long as we are talking about these things, there are many believers who are not in residence at Berachah Church. They are not able to sit with us to take in the Word. We are fortunate to be in Houston, TX. Wherever doctrine is, that is the place to be. If you want to advance spiritually, this is the place to be.

Those who are not in the midst of Berachah, they have a very tough row to hoe. It takes a lot of self-discipline to make the time to listen to the Word of God. Do not be discouraged. Our Lord is covering this with the disciples. Keep advancing; the Lord will provide for us.

Bobby found other believers in the army and they got tape classes started out of nowhere. This allows them to meet other believers of a like mind. The isolated believer is encouraged by a conference when they see other believers in the same situation. God will give us every chance to get back on track. We can advance and get some resistance. Or we can do the opposite; ignore doctrine and reject it. There are lots of things that are thrown out in front of us; but our primary objective in life ought to be the metabolization of Bible doctrine. We need some problem solving today. There is nothing like Satanic opposition that we must resist.

We may suffer for blessing, which allows us to accelerate our spiritual advance. God does provide great times in life; He provides refreshment and oases.

Sometimes we forget the source of our prosperity. We are not called to live a life of pleasure; we are not called to be at ease for our lives. The disciples must learn to persevere in prosperity and adversity, and we need to as well, as witnesses for the prosecution in the Angelic Conflict. Growing spiritually is the greatest joy in our life. Moses, "Stand still and watch the deliverance of the Lord." When you depend upon the Lord alone, you have become spiritually self-sustaining. That is the greatest your life can be.

"Do you think that the forces of Satan need to attack a believer who is in the cosmic system? He is out of fellowship and in reversionism. Of course not." This kind of a believer is already promoting Satan's cause.

Philip. 3:18 **For many walk, of whom I told you often, and now tell you even weeping, as the enemies of the cross of Christ,**

This is very sad; believers and they are enemies of the cross.

Philip. 3:19 **whose end is destruction, whose god is the belly, and whose glory is in their shame, who think about earthly things.**

They set their minds on earthly things. Their end is destruction. They refuse to grow; they do not move forward. They are deeply entangled in the cosmic system. The end is the termination of life, the sin unto death.

Κοιλια = *the innermost recesses of the human body; their emotional pattern; what they desire.* Reversionists become slaves to their bellies; to their emotions. Their emotions react with wide mood swings. Imbalance. Our nation is filled with angry, emotional, distressed, stressed-out people.

Suicide now has surpassed car crashes as the leading cause of injury and death? A third of the employees are suffering chronic stress and cannot sleep at night. A large number

are diagnosed with depression and anxiety. Many doctors solve this by trying to drug you up. 11% of all Americans age 11 and up are taking some kind of prescribed drug. So many are taking some illegal drug of some sort or another.

Traditional America is being assaulted at every corner. All of our values are under attack. Christian values are repudiated. What are the battles going on. Every one of them are battles between the values of the Bible and the opposition of the cosmic system. Gay marriage for instance. Sin no longer exists in our country among most people. At least half the population sees this degeneracy and gets angry about it. Anger and fear stress us out. This means that Satan has just won a victory.

The circumstances of this country are intruding on our spiritual lives. We have no business being stressed out; concerned and sad, maybe. But no reason to be stressed out. This is the Angelic Conflict. The best thing for us to do is spiritually advance.

Their glory is their shame. We are the only ones who have the true means to keep us from stressing out. All of this is our opportunity for us to use what no one else has.

The challenge for us is, use our spiritual life if lose it. Stress is optional; adversity is inevitable.

Philip. 3:20 **For our citizenship is in heaven, from where we also wait for a Savior, the Lord Jesus Christ;**

Philip. 3:21 **who will change the body of our humiliation to be conformed to the body of his glory, according to the working by which he is able even to subject all things to himself.**

Lesson #0436 Mark 4:35–38 Luke 8:22–24 Life of Christ 5/5/2013 1Sunday

We are studying the long day, a day that has great impact. Jesus was rejected by the pharisees and by nation Israel in general. There was a family confrontation, which Jesus uses in order to teach the new relationship of the new kingdom. This relationship departs from blood family being #1.

This was also the day of 8 parables that defined the church, which was necessary after the old kingdom program was defunct. During this long day, the disciples were the center of Jesus' attention. They went through a great deal of shock concerning what happened on that day. There was a loss of status in the kingdom, as Messiah would not sit upon the throne in their lifetimes, and that was a change from what they expected. These parables redefined the direction of their lives. It was a pivotal day in their lives; their lives took a completely new direction.

Satan got a better understanding of what was going on, as opposed to the disciples, who may not have realized the big change that was occurring. For a very few short minutes, there would be an opportunity in that day; and there would be the chance for the disciples to be distracted.

There was a steep price to pay at this time and there was a clear-cut line between Satan and Jesus Christ. Only we are able to muddle this line. Satan's objective is to get the disciples' eyes off the Lord Jesus Christ. Throw some trouble their way. As a result, the cosmic system would cause them great problems.

Mark 4:35 **On that day, when evening had come, he said to them, "Let's go over to the other side."**

You do not need to try out the cosmic system in order to find out that it is the path of destruction. There are many paths of temptations; a great many attractions.

Mark 4:36 **Leaving the multitude, they took him with them, even as he was, in the boat. Other small boats were also with him.**

Luke 8:22 **Now it happened on one of those days, that he entered into a boat, himself and his disciples, and he said to them, "Let's go over to the other side of the lake." So they launched out.**

The disciples were about to enter into the eye of the Angelic Conflict storm. They needed some pressure to increase their growth.

As they are sailing along, and all things are smooth and everything is great, and suddenly, a storm comes up. "Do you remember this parable? What do you think it meant?"

With the weather pattern there, the wind could pick up suddenly. The boat began to be filled up with water and they began to be swamped.

What else could happen this day? These men were very tired. When fatigue takes hold, it can breed cowardice in the face of adversity.

There are veteran fishermen on this lake and they had seen many bad storms on this lake before; but now they are panicked.

Mark 4:37 **There arose a great wind storm, and the waves beat into the boat, so much that the boat was already filled.**

This disciples came to him to fix this.

Luke 8:23–24 **But as they sailed, he fell asleep. A wind storm came down on the lake, and they were taking on dangerous amounts of water. They came to him, and awoke him, saying, "Master, master, we are dying!" He awoke, and rebuked the wind and the raging of the water, and they ceased, and it was calm.**

It is obvious that these disciples did not really get Who they are dealing with. They are having a panic attack. This disciples obviously had a ways to go before they were ready for what the Lord had planned for them. They react with fear, trepidation and panic. They forgot the plan of God rationale; they forgot the faith-rest technique. But we cannot leave

this life until God's plan for us is over. We forget all of the rationales; they go right out the window. And we become whining cowards in the onslaught of the cosmic system. We need to leave our failures and mistakes behind us. **One thing I do; forgetting what lies behind, and reaching forward to what lies ahead—I press on.** When your boat is sinking, don't look down, look up. Doctrine is always your fortress against fear. **What time I am afraid, I will trust in You. To live is Christ; to die is profit.** It is a mechanic to leave these sins and failures behind; Isolation of Sin. We do not learn these things by leading a life of leisure. Once we receive training in doctrine, then we have to put it into practice. Otherwise we are a disciple in panic. We will have the opportunity to apply doctrine, whether we want to or not.

Misfortune, cruelty, betrayal; these are all a part of our lives. How we handle these rough seas is the discrimination between growth and stress.

This was a great storm and the disciples could have really enjoyed it; like a roller coaster ride. They chose stress over the faith rest drill. With that, we can relax during adversity. Mental attitude Dynamics and the Faith Rest Life are two more recommended books.

Jesus must have been quite disappointed in His disciples, when they wake Him up and they are screaming and they are upset and they ask for His power.

Cowardice is the inability to act under pressure. Fear can make you unable to function; and that makes you a coward. The definition of cowardice is choosing to stay out of fellowship and to allow the fear to control you. You let stress supercede the function of you spiritual life. Stress overcomes the function of what we must accomplish in life. Hence doctrinal application cannot be made in the throes of cowardice. Cowardice overcomes faith rest. Cowardice that leads to a spiritual breakdown for the disciples. This is a danger anytime in our life. We can be the most mature of believers and have a spiritual breakdown; a panic attack. Occurring and chronic fear break down Bible doctrine in the soul. We are susceptible to fear all of the time and we easily succumb to fear.

Prosperity is also a problem; when you have it, you want to keep it. And people will try to take it away from you.

Mark 4:38 **He himself was in the stern, asleep on the cushion, and they woke him up, and told him, "Teacher, don't you care that we are dying?"**

Lesson #0437

Life of Christ

5/5/2013 2Sunday

We are studying the longest day, where a great many changes took place on that day.

The disciples were panicked.

Fear and Cowardice

This applies to the disciples and to us.

1. We cannot function in the spiritual life when the power of fear increases. Fear happens when we face difficult circumstances. Cowardice is the problem.
2. The fear virus in the soul represents emotionalism and irrationality that takes control.
3. The more things you surrender to fear, the more things you fear, and the greater coward you become. Cowardice means that you cannot think.
4. Cowardice is progressive; it is not static. You become a greater and greater coward; you just run from it.
5. Today, you may be worried about just one thing. You may be worried about one or two other things. But without doctrinal application, it will be another fear added tomorrow. Fear will escalate. If you cannot solve the first one, you pile another one onto it.
6. The extent to which you surrender to fear, the greater is your faculty for cowardice. One added to another added to another. Who will escape adversity in life. Every day brings a new adversity to a greater or lesser extent. One day without adversity is quite unusual.
7. Fear is insidious. Over a period of time, it controls more and more and more of your life. Brave people with brave exteriors; they have fears as well; and they will have fear when they cannot handle adversity.
8. The more things that acquire the power of fear in your life, the greater the cowardice.
9. Consuming cowardice.
10. In that accumulation of fear, you become preoccupied with yourself. You cannot help it. You think about fear. You become self-centered; you turn inward instead of outward toward Bible doctrine.
11. Fear breeds arrogance. They do not seem to be connected, and they are intimately connected. Fear causes you to become self-centered and self-absorbed.
12. The accumulation of fears and preoccupation with self breeds spiritual self-destruction. When your spiritual life is destroyed, then your life goes into a tailspin. No spiritual life because there is an accumulation of fears.
13. You will have no capacity for anything in life if you are a coward. You always put yourself first in your thinking and your actions. Marriages breakup because you think only about yourself and your fears and problems and your adversities. You are driven by arrogance and fear, which is miserable for you and everyone around you.

Fear focuses on the problem and you have no solution. That perfectly describes the disciples. Fear removes them from any consideration of what is asleep in the boat. The God of the Universe is asleep in the boat and they do not recognize how. They do not recognize His omnipotence. Fear turns people into self-centered cowards; they want the adversity to just go away. Our entire life will include adversity. If we are alive and breathing, there will be adversity. It will be there. Will fear rule your life? Will you be entirely self-centered through it all, or will you think with Bible doctrine?

The greatest moments in your life is watching the Lord solve your problems. That is confidence in the Lord. The disciples are fortunate because they get to see it happen. Faith rest sees the solution and keeps marching toward glory. Jesus is the faith rest

solution. He is in the boat. All they have to do is wait on Him and his deliverance. Humility is what we need for His deliverance. There is only one way to assure these 3 qualities; what is in your soul. The disciples don't have trust or humility; they are self-centered and panicked.

Jesus is in their boat; and He is with us as well. The disciples have an opportunity here. In the storm, they can learn Who and What Christ is. They can learn to trust Christ and His Word. Therefore, the adversity is meant to teach a higher form of security; security from God. Adversity allows us to grow and allows us to learn to trust God's Word. With this security, why would stress be an issue? Cowardice is optional; stress is optional. It requires renovated thinking to deal with fearful circumstances. We need to live our lives glorifying God and for lasting solutions to adversity.

Adversity will be with us always. The problem is, fear and cowardice. Every time that we go through cowardice, that is the issue. Circumstances do not matter in adversity.

This storm is an illustration for us of the storms of life. As with the disciples, the storms and the adversities in life are designed to prepare a believer; not to harass. Every time we use the faith-rest technique, we develop more confidence in God. It is not confidence in ourselves; it is confidence in God. This prepares us for greater and greater things in our life.

Some of us want to be leaders; and there are plenty of people who are in charge who are incompetent and they cannot do anything right. Those above you who cannot do their job, do you think they are happy? They are probably miserable. We must be prepared. How do we prepare? We do not prepare by sitting on our hands. We need to get to the point where fear is not our focus and where cowardice is defeated. The greater our usefulness in the plan of God when fear is defeated.

The disciples cannot get it together here. Fear controls them. You are useful in the plan of God when you are able to depend upon God and His promises rather than to be thwarted by fear and stress.

The ocean is very unpredictable. It is often compared to a woman. Variable, unreadable, unpredictable. One moment stormy, adverse; and the next moment, placid and beautiful. How easily the ocean becomes stormy. There is not greater power on this earth than a water storm. What arm can bind the restless wave? A storm in life is especially difficult for those who want to control their own destinies? Storms are not good for control freaks. No one controls the ocean.

The place of safety in a storm is a port. When in a storm, you want to get from crazy waters and into a quiet place. But often the storm catches up to them. We need to be in God's port; the port of the arms of the Lord. Deut. 33:27a [The eternal God is your dwelling-place, Underneath are the everlasting arms.](#) The disciples were in the personal presence of the everlasting arms. We just need to recognize this during a perfect storm. They are us; we are what they are in the boat.

There is nothing which controls the sea. The disciples were in panic mode. They are a stark contrast to faith rest. Something we can all see and identify with. There is fear or there is faith rest. When fear grabs you, faith rest is the only solution.

Wouldn't it not be great to see this great storm and know that you are in the arms of the Lord? That would require that we trust Him. Jesus has absolute power over nature. They knew this. Jesus had control over water, over leprosy, over demons, etc. The disciples had previous lessons and they had lessons coming up. They get you to the right place if you handle them in the right way.

The more you utilize them, the more strength and power you have. You can fail over and over again, and until you can figure this out, stay in the storm and be afraid. It is that easy. There is a stark contrast between fear and failure and the faith rest life. Repetition is needed until we get it right. How many times do you stand up in the storm and say, "The Lord has got this one." What are you here for? We are here to weather storms, and in doing so, we will progress in the spiritual life. These men have a great many options to face; they have to get this lesson and they have to implant it. If we apply doctrine and we learn from our failures rather than wallowing in them, rather than wallowing in them and recreating them, then it is a lesson to learn in faith rest.

We have it; we have all that we have learned from the Scripture. We do not have to be ruled by the circumstances of life.

Lesson #0438

Matt. 13: Life of Christ

5/8/2013 Wed

The Word of Truth is our life; it is the doctrine that we apply to every part of our lives. This is the most important aspect of any believer in the Lord Jesus Christ.

We are at the evening of that long day. Jesus Christ and His disciples at His request have left Capernaum where this long day took place. They take an evening cruise and they are on the lake at this point. This was a long day of rejection of the Lord Jesus Christ and the 8 parables.

On this crossing, they run into a monster storm. Matt. 8:24 all of these passages give us a complete picture. Each gospel writer gives us a different perspective.

We think we know a lot, but then we find ourselves to be neck-deep in adversity and unsure as to how to get out. The disciples are about to get a sorely needed lesson. These men will become the foundation of the church.

Matt. 8:24 Behold, a great tempest arose in the sea, so much that the boat was covered with the waves, but he was asleep.

Mark 4:37 There arose a great wind storm, and the waves beat into the boat, so much that the boat was already filled.

This storm is so awesome that these veteran fishermen, who have been on the sea all of their lives; and they suddenly broke down and trembled with fear in that boat. They need some more training to weather the storms which are coming in their lives.

Matt. 8:25 **They came to him, and woke him up, saying, "Save us, Lord! We are dying!"**

The disciples were shouting in fear. "Don't you care that we are perishing? You can just hear the fear in their voices. They were not trusting the Lord for deliverance in the storm. They are trying to manipulate the Lord.

Mark 4:38 **He himself was in the stern, asleep on the cushion, and they woke him up, and told him, "Teacher, don't you care that we are dying?"**

Who do the disciples think are in the boat with them. If they understood Who Jesus is, they would not be having such a panic attack. A solution for their fear was faith rest; and for a believer, there is only one way to relax in a difficult situation. This solution to any adversity is faith rest. This does not focus on the adverse circumstances. It always focuses on solutions. Faith rest should never have been easier to use and apply. We have to come up with a rationale. One of the great benefits of advancing in the spiritual life. The disciples were not using it.

Who is in the boat? That is as simple as it gets. This is not the Titanic going down. The orchestra on the Titanic played, "Nearer my God to there." The orchestra leader was a man with great faith in Jesus Christ.

The disciples were truly nearer to God. They needed to apply faith rest. Jesus is the solution to the wind and the waves. After all that they had learned, after all they surmised from their future mission, and they ask, "Do You want us to perish?"

What the Disciples Should Have Done at this Time

1. They should think of the personal presence of God. God is right there with them. Apply that.
2. All they had to do was simply wait on Jesus and wait for His deliverance. All they had to do is apply what they knew about Him.
3. Patience, trust and humility. They were lacking. They had fear, cowardice and self-centeredness. They were focused on themselves; they were not focused on Jesus Christ.

In our own failures, there is an opportunity to learn. When you hit the wall of adversity, it comes more quickly. The Lord puts these things in front of us so that we can put this doctrine before us. The storm is meant to teach a higher form of security. Everyone wants security. The disciples were no different. They were about to learn the greatest security in life. This is a security that is greater than the locks on your house or getting a carry permit. This is the strength of God. "When I am weak, then I am strong." That is when you fail from divine strength; you... They were not even thinking. They should have said

nothing. They should have bet on when Jesus was going to wake up and deliver them. They could have had some fun with this. Instead, they panicked. Why should fear rule their lives. Why should they become cowards in the very presence of the ultimate strength. This is a complete loss of thought. Complete irrationality in fear. It happens to all of us. The onset of fear in tense moments of our lives in life-threatening situations; fear is a part of the human psyche and we all have it at some point in our lives.

Fear in Our Lives

1. Fear is a normal reaction to danger or to risk.
2. Cowardice is optional. This is when fear paralyzes us. We cannot function. This is where those in an athletic event can become heroes but they choke. They fail to function to the maximum.
3. Cowardice is the inability to apply doctrine in a crisis. The disciples are cowards in that moment.
4. The disciples have turned their normal fear into cowardice. They have a normal and healthy respect for the power of the water and the sea. That fear turned to cowardice and panic.
5. They have not exercised the application option of the faith rest drill. They failed to use it. It was an option in their arsenal. They just failed.
6. Having failed, they cannot function in the spiritual life. They had just nullified their best option.
7. Fear is fleeting where doctrine is applied. Fear doesn't last long. A great example is war; everyone is afraid in combat; but you still have to function while at war. There is no greater conquering of fear under pressure than the faith rest drill. However, in that boat, cowardice was ruling. Emotionalism and fear controlled their thinking. When emotion overcomes the mentality of your soul, you cannot combat the emotion of fear.

They wake up an exhausted Jesus because they do not have the inner resources. "Wake up, don't you care about us?" Jesus does not wake up and say, "There, there; it will be okay." Jesus does not use cliches. There is no thought behind those words. That represents emotion and not thought. Do not give empty platitudes to those who are grieving.

The news media indulges in this all of the time. They say things like, "Our thoughts and our prayers go out to the victims." This is a sentiment that has become a cliché; even if the reporter does feel bad or sympathetic. Many of those saying this do not even know how to pray. To whom do they pray? Many of them do not even know God. For them, these are just rote words. When the Lord said something, it had meaning.

Most of us have lost a loved one; or one who could be lost at some time. The great cliché when talking to someone in grief, "I am so sorry." And it is so meaningless. The person who says this has nothing else to say of importance. Nothing to say of real comfort and substance. This is not about the grieving person or addressing their grief. The subject is not the grieving person; but you are making yourself the issue. If a believer in Jesus has

just died, why say you are sorry. They are only lost temporarily; and they are in heaven. And there will be a future reunion.

The Word of God has a calming and soothing effect. Bobby has given many memorial services and many of them, and people have said, "That was so comforting;" and it is because he quotes the Word of God.

Where's the Comfort?

1. The comfort is in the doctrinal perspective on death, they have confidence.
2. That confidence of the greater status of the one who had died. Bobby uses the phrase, "This veil of tears." They are not cold and dead in the grave; they are in heaven.
3. There will be a future reunion with them for an unbeliever, they are lost forever; but for believers, there will be an eternal reunion.
4. You have confidence that they are in the Lord's arms and care forever. **No more sorrow, no more pain, no more death; behold all things have become new and the old things have passed away.**

Comfort for the Unbeliever; Not Using Cliches

1. For the unbeliever; a doctrinal perspective is something unique and memorable. There is always an unbeliever there. When Bobby talks about death, he can see them squirm.
2. A perspective apart from the usual cliches and empty phrases that offer no real comfort and no solution. Vacuous.
3. When you give a doctrinal rationale to an unbeliever, it can be recognized as real and compassionate. It is God's truth. Even those who reject recognize it.
4. It is often the time when the unbeliever in grief and loss of a loved one, is most receptive to God's solution in death. Most receptive to the gospel at a death service. The gospel is the solution. He tells what a believer has in depth. The Holy Spirit can use these words; the Holy Spirit cannot use a cliché.

I don't know anything? Pamphlet of *Victory over Death*; so read this before going to a memorial service. You speak to the living; not about the dead; that stands out.

Months after a memorial service, Bobby runs into people and they still remember what he said. The gospel stands out as a solution, whether it is accepted or not. There is a true choice between human comfort and God's comfort.

Speak to the living; bury the dead. Eulogies is not something which Bobby does. That is what you do at a reception. At Berachah, it is about divine perspective. It is about those who are alive and there. That is effective. No one can back away from confronting that kind of truth.

When Jesus is awake, He does not utter a cliché. He might have said, "Have you learned nothing from My teaching?"

Matt. 8:26 He said to them, "Why are you fearful, oh you of little faith?" Then he got up, rebuked the wind and the sea, and there was a great calm.

Timid means *fearful, cowardly; pusillanimous*. **Adjective:** deilos (δειλός) [pronounced], which means, *timid, fearful*. Thayer Definition only. Strong's #1169.

Mark 4:39 He awoke, and rebuked the wind, and said to the sea, "Peace! Be still!" The wind ceased, and there was a great calm.

Lesson #0439

Matt. 13: Life of Christ

5/9/2013 Thurs

We are moving back to the waves, breaking over the boat where Jesus was asleep. The disciples were very experienced men with the sea, and their souls were filled with panic. Their thinking was paralyzed and they did not conjure up even a tiny amount of doctrine to use for faith rest.

Mark 4:37 There arose a great wind storm, and the waves beat into the boat, so much that the boat was already filled.

Matt. 8:25 They came to him, and woke him up, saying, "Save us, Lord! We are dying!"

Mark 4:38 He himself was in the stern, asleep on the cushion, and they woke him up, and told him, "Teacher, don't you care that we are dying?"

They did have some semblance of a solution; they woke up the Lord.

Jesus asks them, Why are you timid, you of a little faith.

Matt. 8:26 He said to them, "Why are you fearful, oh you of little faith?" Then he got up, rebuked the wind and the sea, and there was a great calm.

Jesus calls them deilos (δειλός) [pronounced *dee-LOSS*], which means, *timid, fearful; pusillanimous*. Thayer and Bobby's definitions only. Strong's #1169.

They were unable to deal with this calamity on their own. How should they handle extreme adversity. That is what is at issue here. There will be plenty of crises in their future. They need to know how to use the faith rest drill in their lives. There can be no progression of doctrinal application.

Jesus is to teach these men the faith rest drill. Until you master the faith-rest technique, and add to this the renovated thinking of doctrine through application, then you also will entertain fear and cowardice in your life.

Given all the Jesus is preparing them for, it does not make sense for their ship to go down in this storm.

Never think that, "I wish I lived in the time of Jesus; then I would have no problems." We have greater assets than the disciples had at this time and we know more than they do at this point. The disciples could not manage faith rest; not even a spark. Our Lord will prove to them exactly Who is in the boat with them. Faith in Him is never misplaced.

These disciples will face much greater crises than this. All they had to do was be cognizant of their lives. Too many people are afraid of the end of their lives to live the life God gave them. We have everything that they have; and more.

The disciples would watch Jesus ascend into heaven, and they would have a reasonable amount of doctrine by that time. **And, behold, I am with you all the days until the completion of the age.**

Don't ever say to God, "Don't You care about me? How can God let this happen to me?" Of course God cares about us; we hear this over and over again in the Bible.

Mark 4:39 **He awoke, and rebuked the wind, and said to the sea, "Peace! Be still!" The wind ceased, and there was a great calm.**

Mark 4:40 **He said to them, "Why are you so afraid? How is it that you have no faith?"**

So what do we as believers in Jesus Christ have to fear when Jesus is always with us.

A Little Faith Rest Rationale

1. Jesus is just as much in control today as He was on that boat with the disciples.
2. We know that Jesus controls events and history for His purposes. The plan of God marches on because He is in control. His plan marches on because He makes the decisions.
3. The fact that we can't see Him physically changes nothing. These narratives have a great meaning. There is incredible application in these narratives.
4. What we have to fear in adversity: not the adversity but we need to fear our own lack of application of doctrine. That is something to fear; not the circumstances.

You can have great impact; we can be a major success in life using the spiritual life. No matter what your position in life, no matter what you do, you have an impact. That is your obligation. It is the greatest of the moments of your life.

Presence of God rationale would finally be realized by the disciples. Doctrine is progressive; you learn a little here and then a little there, and it builds up in your soul, and you become more and more mature. They are learning a great lesson here.

We have that same Shekinah glory as the disciples did on that mountain.

Col. 1:27 was the central verse for Bobby's master's thesis. The presence of Jesus Christ in us, in every believer. Col 1:27 ...to whom God willed to make known what are the riches of the glory of this mystery among the nations, who is Christ in you, the confidence of glory;...

The calming of the storm is one of the well-known miracles of Jesus. This is a true story. The Creator of the Universe stood up in the boat and stopped the storm.

Matt. 8:26 He said to them, "Why are you fearful, oh you of little faith?" Then he got up, rebuked the wind and the sea, and there was a great calm.

Mark 4:39 He awoke, and rebuked the wind, and said to the sea, "Peace! Be still!" The wind ceased, and there was a great calm.

The sea is the greatest force on earth; and Jesus tamed it. The ocean is the most powerful force on earth, and Jesus spoke to the sea as if it were a man, and calmed it. Jesus has this power. The forces of wind and water responded to Him immediately.

This is an amazing miracles because waves do not suddenly stop; and the wind does not suddenly stop either. The wind first abates slowly and then it takes time after the wind stops for the water to calm. Bobby used to live on the north shore of Uahu, and the wind can blow several thousand miles away from Alaska, and the water is pushed and driven all the way to Hawaii, and when those waves came in, there was no wind with them.

So these waves do not just go flat immediately. The winds immediately cease and the waves go flat. Even if Jesus stopped the wind, the waves would continue. This shows that Jesus had supernatural power over nature; He had the power of God; that is Who is in the boat. This same power is in us.

Luke 8:25 And He said to them, Where is your faith? And being afraid, they marveled, saying to one another, Who then is this One, that He commands even the wind and the water, and they obey Him?

There should have been no question in their minds as to Who Jesus is. In the future, they need to have no doubts as to Who Jesus is. This is a tremendous demonstration of His power. Nothing is beyond His control. Here was a demonstration in this storm.

3 Points That We Get from this

1. This was a demonstration of the same authority that Christ has when He created the world and holds it all together by the Word of His power.
2. The power that brought the world into existence is the same power that controls the elements in nature.
3. That is Who Christ is, the Creator and the Sustainer. This should be obvious to them, but it is not.

The disciples are knuckleheads, but they are positive toward doctrine. Christ upholds the universe; should he not conclude that this world will not spin out of control due to natural or manmade disasters? Meteor showers will not destroy all life; man will not destroy himself; and nuclear radiation will not destroy mankind. Man will not be destroyed while Jesus upholds to the world for the plan of God to come to fruition.

You should laugh when you see that a meteor struck Russia and now scientists need to figure out how to keep it from happening again. Man can cause problems on this earth, but he cannot destroy what Jesus holds together.

The idea of fixing global warming is a joke. Even if global warming were a fact. Nor can man destroy the earth by wiping out the ozone layer. That is an ideology. Some scientists have agendas, just like politicians do. Some even lie to get financial grants or to sell books or whatever.

Science and Jesus

1. Science is correct only to the extent that it discovers what God has already created and made.
2. God's universe continues to function where science understands it or not.
3. The universe continues to function because Christ controls it by the Word of His power.

We have pseudo science all around us. It is a power grab by those who pose that science is the ultimate authority. Some propose that science will eventually learn all the secrets of the universe; or that science will discover God.

In environmental science, scientists place nature on a higher plane than man. They will save animals even to where it goes beyond benefit to man.

Outlawing hunting in Africa causes all kinds of problems. Poaching, attacks on farms and ranches, etc.

In all of this, humans are not on the same status as any animal, in danger or not.

The survival of mother earth and all that is on it. Some believe that the natural world can be controlled by controlling man. These are pantheists. Since earth generates man and animals, then the earth is a force. They want to destroy Biblical Christianity.

Some of you get upset over rabid environmentalists. Fracking could provide jobs and economic growth, and environmentalists do not want that.

It is the Bible which reveals to us what we need to know about Jesus Christ. John 12:41 **Isaiah said these things when he saw His glory, and spoke about Him.** Jesus is speaking about what He said in v. 40: **"He has blinded their eyes" and "has hardened their heart," "that they might not see with the eyes" and "understand with the heart," "and be converted," "and I should heal them."** Isa. 6:10

Uzziah, the evil king during the time of Isaiah. Isaiah saw His glory, referring to the glory of Jesus Christ, which is the Shekaneh glory, the visible glory of the manifest Person of the Trinity. The Shekinah is the dwelling presence of the Manifest Person with Israel. This presence in a building in Old Testament times corresponds to His unquiet indwelling in every Church Age believer.

John wrote of the Shekanah glory in John 1:14, where **the Word became flesh and lived among us.**

That little child was the Almighty God. Isaiah understood the power and eternity of God that resided in the Person of the Messiah. Isaiah saw much of the truth that John later presented. John wrote to show that Jesus is the Son of God Who came in both power and glory as well as in humility; that man might be saved by believing in Him. John's gospel is often called the gospel of faith. This was Isaiah's understanding. He speaks of the King of Kings, the Savior of His people.

Jesus was to come first as a baby, and then as an adult, as the Prince of Peace, wearing the crown of Israel. Isaiah did not see some weakling; nor did he see a meek personality, as we think of it. He saw the Mighty God. This cannot be just a man. According to Isaiah this includes our Lord's kingship. **There will be no end to the increase of His government. The zeal of the Lord of hosts will accomplish this.** Isa. 9:7 is meaningless if the Kingdom of God can be brought into being by mankind. Only the zeal of the Lord of Hosts can accomplish this. This is the 2nd advent of Jesus Christ. Jesus Christ was born a king. He presented Himself as such to Israel. He was crucified beneath the sarcastic *King of the Jews*. However, His kingship is future. Everything and everyone will bow to His will. **Behold My servant, My Chosen One, in Whom My soul delights; He will bring forth justice to all the nations.**

Mark 10:45 **for even the Son of Man did not come to be served.** Kings are served. **I have come to serve.** This is a vision of the duality of the Lord Jesus Christ. Isaiah also represents Christ, not just as the glorified God, but as the Suffering Servant.

Jesus voluntarily rejected the power of His Deity and took upon Himself the form of a bond-servant. He was found in appearance to be a man. **He was obedient to the point of death; even the death on the cross.** When man looked upon Jesus on the cross, he saw more than just a man. The world saw omnipotent God, undergoing the humiliation of bearing our sins in His Own body on the cross.

Why such a paradox? Only the Son could satisfy the Father's demands for our sin.

At some point, He would become the Conqueror, destroying nations which oppose Him. He will be the absolute and ultimate ruler. The glory of the first leads to the glory of the second.

Therefore, also God highly exalted Him and bestowed upon Him the name which is above every name; and at the name of Jesus, every knee will bow. There was no doubt from Isaiah that the Messiah must die before He is glorified. He will see it and be satisfied.

All through His time on earth, Jesus came into contact with sinners, but He was never tainted by that sin.

Bobby inadvertently gave his Mother's Day message.

He has another Mother's Day message, which will be completely divine viewpoint. Glenna Reeves departed. We understand that Mrs. Reeves departed to be face to face with the Lord the day before Mother's Day. They can celebrate today her home going. A cliché is, isn't it sad that she departed before Mother's Day.

We are in the Life of Christ and we are studying one of the great miracles that Jesus performed in the 1st advent. They have just gone through the longest day (until the day of the cross).

They go for a sunset cruise on the Sea of Galilee for a little R&R. It was time for the disciples to learn one more great lesson; a lesson in the faith-rest technique. It is indispensable for us in life as well. The waves are breaking over the boat and the boat is being filled with water; and the disciples are panicked. They scream over the gale force winds, "Save us, Lord; don't you care that we are perishing?" Their thought process was paralyzed through fear and anxiety. These guys did not remember Who was with them in that boat. They did not even remember their past experiences with Him. They wake Him up; they shake Him awake.

His first words, "You cowards; you men of little faith rest." No clichés from the Lord. They were completely emotional in this storm. No believer can utilize a faith rest rationale when freaking out, and that is what they are doing.

They are men of little faith rest. They are immature and they are showing it in a crisis.

The physical presence of the Lord Jesus Christ; God, the Shekinah glory, the Sustainer of the Universe.

Heb 1:1 In many ways and in various ways of old, God spoke to the fathers in the prophets;
Heb. 1:2 in these last days He spoke to us in the Son, whom He appointed heir of all; through whom He indeed made the ages;

- Heb. 1:3 who being the shining splendor of His glory, and the express image of His essence, and upholding all things by the Word of His power, having made purification of our sins through Himself, He sat down on the right of the Majesty on high, Psa. 110:1
- Heb. 1:4 having become so much better than the angels, He has inherited a name more excellent than they.
- Heb. 1:5 For to which of the angels did He ever say, "You are My Son; today I have begotten You"? And again, "I will be a Father to Him, and He shall be a Son to Me." Psalm 2:7
- Heb. 1:6 And again, when He brought the First-born into the world, He said, "And let all the angels of God worship Him." MT-No Equiv

Jesus spoke to the water as if it were a man; something which is power and impossible for us to command. Nothing more powerful than water which is stirred up by wind. The disciples should realize that where they are powerless, the Lord is in control.

Lesson #0441

Matt. 13: Life of Christ

5/12/2013 2Sunday

In all of this, there is an application for us. Where there are the storms of life, adversities or problems, where the storms of life cannot be overcome with our own strength or power, God is there—always. When you reach the end of your rope, which is nearly every day, God is in complete control of your life. To rely on man to rely on science to rely on ideology or politics is always inadequate. It always will fail one way or the other. Relying on God is the only stability in life. This is the Person of Christ rationale. Confidence that Jesus delivers from fear, anxiety, cowardice, etc.

Jesus handled all of the storms of life; when the mind of Christ is in your soul, why should any adversity cause you difficulty. Whatever the storm is in your life, use this rationale. What storm cannot be overcome by the Creator and Sustainer of the Universe.

This taming of the storm teaches us that, through faith, whatever storms come in our life can be dealt with. Sometimes the only way some of can grow up is to catch a storm in the teeth. Our human resources are not real resources nor do they solve problems. An relaxed mental attitude in the storm is a wonderful by-product of faith rest.

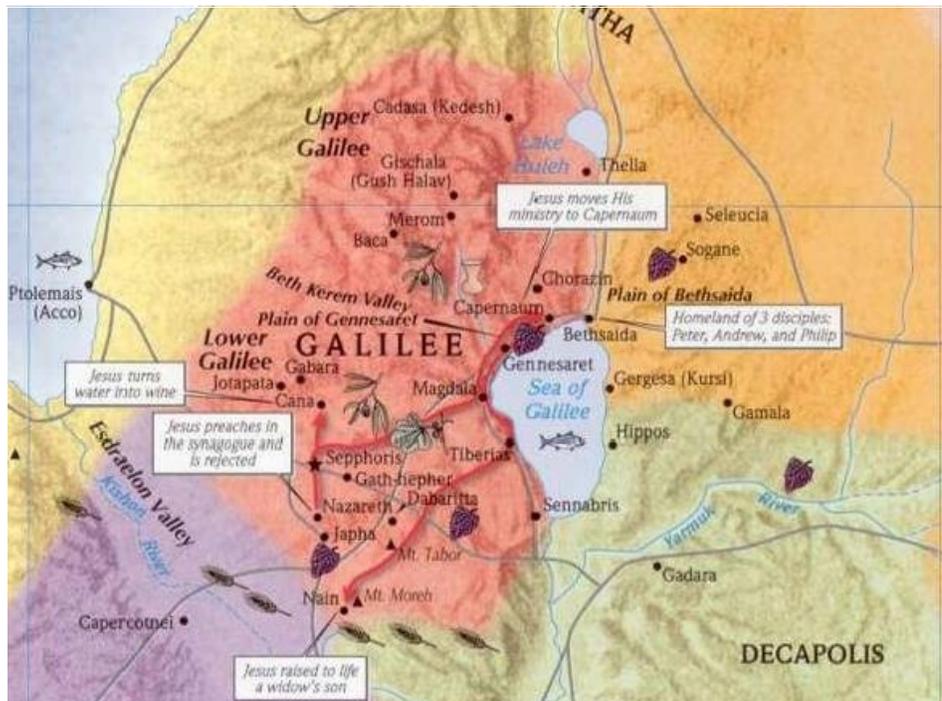
The only way to live is with a relaxed mental attitude.

The disciples have learned this lesson, and they can sail on. They set their sails again and they go on to the next lesson of doctrine, which they need. It never stops. You think, "I got through that crisis; and now I get a break." It never stops. Our spiritual growth continues through our lives; or should be. **To live is Christ and to die is profit.**

They go on to the next lesson of doctrine, which is our lesson as well. They arrive on the other side of the lake after the sea calms down. A new problem arises. Everywhere Jesus went, a new problem would arise.

Matt. 8:–34 Mark 5:1–20 Luke :20–39

Jesus Christ and the disciples landed in the district of the Geriseems; Matthew calls this same country the country of the Gatterines. Many people see something like this and claim, "There is a contradiction here." Gerasa was the name given to a large territory in a Transjordan territory. There was a town called Gerash. The people are called one thing, but those in this city took their name after the town.



Mark and Luke identified with people by a general locality. Matthew identified their name by a specific city.

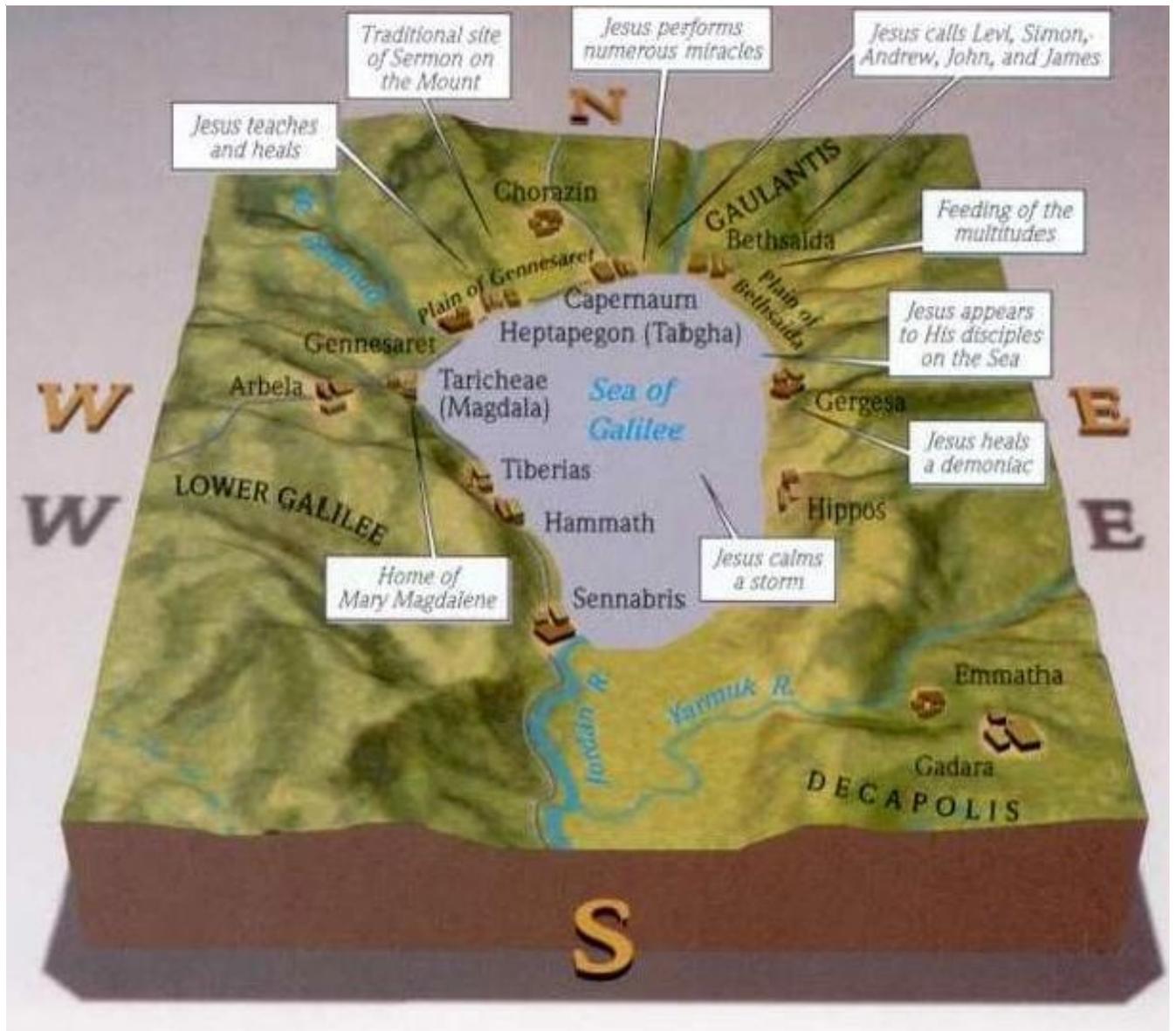
There was a man so violent that he could not be bound; and no one was strong enough to subdue him. The demon controlled this man; and he was one scary dude. We would be very afraid of a man like this. Seeing this guy when the disciples set foot on this shore, they were ready for another storm. It was clear from the very beginning that this man could not be controlled by human beings. He was a menace to anyone who came near him. If he was a round, people ran. He was too dangerous and he was too strong to be controlled by shackles and chains. He was the Hulk gone berserk.

His demon-possession included extraordinary strength. He lived among corpses and he ran around naked and cut himself with sharp stones. He was living like a wild animal. This is extreme mental disorder coupled with a murderous frenzy. Demon-possession made this man completely deranged and strong as an ox.

One demon is speaking in a loud voice, but this one demon refers to others, using the pronouns *we* and *us*. There is a legion of demons possessing this man. One demon is speaking for other demons who are present in this man.

We will learn much about the demonic in this passage; and about our Lord's power over these demons. Why worry any more about demons than about the storms of life.

When this man saw the Lord Jesus Christ, he recognized Him, calling Jesus, “Son of God.”



He recognizes the position of Jesus Christ as the Son of God. This is why he grovels at Jesus' feet. Demons know the greatest authority in the universe. The Jews did not recognize Jesus, the religious types did not; but the demons understand this.

They recognize Jesus as their future judge. They know that their doom is sealed. Demons promote just the opposite of what they know to be true; yet they cannot wait to distract and to dissuade Him.

James 2:19 **You believe that there is One God; you do well. Even the demons believe and tremble.** The demons know and they fear Him; they fear Him above all things. This is what this demon was doing. He was trembling.

We can't see demons; no one exorcizes demons; that is false. This is an amazing story on demonology. Again, a lesson in the power of Jesus Christ. The Word of His power. We will see Him overcome the most powerful forces in the universe with just one word.

Lesson #0442

Matt. 13: Life of Christ

5/15/2013 Wed

Returning to the Gerasene demoniac.

Jesus lands on the shores of Gerasa: He presents a lesson to His disciples. The lesson will come courtesy of a demon-crazed due. Luke 8:27

When the Lord came to the other side and got out of the boat, immediately Jesus was met by two demon-possessed men, they were living in tombs. One lived without clothes; and he screamed from the tombs and gashed himself with stones. He was too violent to be bound by chains. An asylum would not have held him. He was been bound by shackles and chains, and he broke them and no one was strong enough to restrain him.

How many people want to get near to a crazy naked guy who lives in the tombs and is as strong as an ox?

Seeing the Lord in the distance, he ran up and bowed before Him. The man bows, but the demon still possesses him. **“What business do we have together? Did you come to torment us before the time?”** The time is when the Lord will cast them into the Lake of Fire. Then he uses the Lord's name in vain. **“In God's name, do not torture me.”** Demons at that time gave the Lord a very wide berth. The Bible does not record any demon-possessed person coming to Jesus to be delivered. Most of the demon-possessed people were brought to Him by other people. Demons avoided direct contact.

All they can do before the Lord is to bow and scrape before Him. This is great dismay in their voices. There are no pleasantries exchanged. **“Please do not cast us out with the rest of them.”** Demons are very aware the Jesus will someday be their judge. **“Also, He will say to those on His left, depart from Me into the accursed fire which has been prepared for the devil and his angels.”** The demons don't know when the time of their judgment is. This is the dispensation of the Hypostatic Union. They know now they are in the Church Age, but that could end at any time. They live with this all of their lives. The horror of seeing the Lord Jesus Christ and that could mean their eternal judgment. They asked not to be tortured during this time they are waiting.

Hell will be eternal torture and demons know this for a fact. They have no doubt about that. This is a look into their psyche. There is a tremendous sense of urgency and constant fear; their lives, such as they are, are not pleasant.

We know that we will die, but we know that we will not be judged for our sins. Angels know for a fact that this will happen. Demons know this; pessimism, fear, anxiety; and they do not know when that time will come. They do know the countdown of the Tribulation.

The justice of God will never be denied. When Satan fell and the trial was convened and Satan and his angels were found guilty and condemned. But Satan appealed, saying, "How can You, a loving God, sentence Your creatures to eternal punishment?" All of God's attributes are a part of Who He is.

This one moment is a microcosm of the Angelic Conflict. Jesus was demonstrating His love to a greater extent. This is the time that Jesus takes on humanity and comes to die for us. This has never existed in the universe before.

Jesus' love cannot set aside His justice.

There is something else here. There is so much that we can draw from the demonic world in this one passage. The fear is palpable in this short conversation. They must also fear us; not equally, because Christ is in us and on our side.

The demons are desperate and there is their reckoning coming; and we will see this reckoning when Christ judges them.

Many have ridiculed the idea of demon-possession or even the idea of demons. They say it is just a vivid imagination or a holdover of superstitious times. Truly observation and experience of humanity indicates that the demonic is all too real; and it is all around us.

If Satan is real, then they must operate all around us, in the bodies, hearts and minds of others. The results is utter degradation to man. The effect is very noticeable in history. Among people of power and influence.

We are not the ones to decide who is demon-possessed and who is not. From passages like this, the manifestation of Satan's power was most active and most concentrated in the days of the 1st advent. Satan threw everything he could to defeat Jesus in any way that he could. It makes perfect sense. We know that He will win the strategic victory of the Angelic Conflict.

Satan had to discredit and overcome Jesus at all costs. Satan concentrated his forces in Galilee. Everywhere Jesus went, everywhere He traveled, demons and Satan were right there. This is why He casts out so many demons as He traveled about. During this time, Jesus had such a great opportunity to show His power over them. He showed His power over creatures who have so much more power than we do.

Knowing what happened in the 1st advent, we should not expect such concentrated and blatant activity in our own time. Don't doubt that Satan is still in action, but this is over a wider area; not so centered.

The demonic activity to day is much less noticeable but still on-going.

Demon Activity Today

1. Today, Satan and his demons concentrate on people in power all over the world. They certainly did this with the pharisees. Many of them were demon-influenced and some were demon-possessed. They were quite active among the pharisees.
2. Today, heads of state are susceptible if receptive to the demonic. They can be possessed or at least manipulated.
3. Satan attacks those who are in high influence. We do not know how many demons Satan has; probably a great many, but they are not omnipresent.
4. Satan is especially interested in client nations. He will concentrate more on client nations or national leaders who can effect client nations. Take that for what it is worth.
5. He concentrates on nations that can be affected internally by their government. There are many nations who can be affected by leadership. It has been proposed many times that Mao, Stalin and/or Hitler were possibly demon-possessed. Hitler's great antisemitism and actions are very indicative of demon-possession or demon-influence. There are some parallels of characteristics. But, today, we cannot be certain to call someone demon-possessed. We are unable to make that call simply by the way the person acts. There are certainly psychoses and madness that projects similar characteristics.

As believers, we do not need to search out the demonic. We are not witch hunters; we are not demon hunters.

We Know That Demons Are Present among us

1. We know this because of the evil around us.
2. Doctrine of demons can influence others. Look out for the influence of the cosmic system; look out for false religion.
3. You should understand that there is a rise in interest, especially in our time, in spiritism; the occult; psychic phenomenon.
4. Such people are vulnerable when they seek contact with spiritual forces in an effort to gain aid or information for their personal use. Sometimes the information is accurate. You do not need to know what is in your future. Just stay in the plan of God.
5. Satan is the father of evil and human good. How could he not be involved in one way or another where evil and human good are present. This is his modus operandi. You may not know who is demon-possessed, but you know the father of evil. Islam is exactly where demon activity is occurring.
6. Satan poses as an angel of light. But he is the father of lies. As such, he seeks to blind the mind of mankind. He seeks to blind the minds of men, but Satan is pure, unadulterated evil, as are his minions. He is utterly completely opposed to everything that God is and does. Even though evil is in the heart of every man, evil is the devil's domain.

7. Satan's cosmic system is constantly in action in the world in which he rules. It never stops. He does not sleep; he does not rest.

Believers in Jesus Christ cannot be possessed. We are indwelt by the Holy Spirit. So demons cannot come in. Unbelievers must be receptive to demons for them to come in.

Man is evil; we have a sin nature. We produce evil and human good. The believer is the only one who can escape the cosmic system. The only ones who can perform divine good.

Our Lord could call out a demon-possessed man and call him out; but we cannot nor should we. Many believers have speculated to the detriment of Christianity. There is no way to determine. So many things mimic demon-possession. Whether or not we know that someone is demon-possessed,

None of us are exorcists. Exorcism is a fallacy, even in the time of Jesus Christ. Incantations and spells and holy water; all of that; they are rites that do not do anything. Such activity led to a large-scale persecution like witch hunts, when people try to identify who has a demon. So witch hunts began. But you can claim that your enemy is demon-possessed and get them into all kinds of trouble.

Even in the apostles' age, there was no exorcism occurring. That focuses on demons in a wrong way.

Demonic activity is in the world today all around us. It is not our responsibility to root it out. We are not to figure out who is demon-possessed. Our responsibility, as always is, is to win tactical victories in the Angelic Conflict. Advancing in the spiritual life is the only weapon that we have. We have no weapon against demons. Our spiritual life is our ace in the hole. It is our great power.

Bobby finds this subject interesting,

Tomorrow, Bobby will prove to us the exorcism is a pagan ritual.

Lesson #0443

Matt. 13: Life of Christ

5/16/2013 Thurs

The more evil a society becomes, some believers begin to blame the demonic for the degradation and the depravity. The Angelic Conflict is ongoing, but we get where we are by means of our volition. The real problem with most people is not being chased by the devil, but the real problem is the sin nature. It is out of control and people continue to make poor decisions in their lives.

Demons are probably involved in high places in leadership. Demon-possessed or influenced. We also know where resident evil is present, the cosmic system of Satan and his demon minions are involved. They are very active in this world. Unbelievers can be demon-possessed and this has a direct affect on those around such a person.

Sometimes this has an affect on a much larger body of people. You can always tell because divine establishment is ridiculed and Christianity is denigrated. But none of us can identify people who are possessed or influenced.

An indicator today with an interest in the demonic, there is the occult and palm readers and fotune tellers. New age spiritism; horror films. As many horror films today as their used to be westerns. Most of these films have relationship to the demonic in some way.

The bizarre antics of a girl possessed by demons; and some of it was quite interestingly accurate. The rituals in the film were taken from rituals who occur. Demon-possessed people do not have heads that swivel 360 degrees. Portions of this entertainment have some validity to them.

Popular entertainment reflects the interests of the populace; and the population has been interested in these things for a long time. There have been a spate of vampire films and the vampire produces other vampires who carry out his bidding. Evil personified parallels demons in the human race. But it is just entertainment.

The films, in the crude and overt way, can represent what is real in the devil's domain. The Bible reveals the reality of the forces of Satan in this world.

From the incident that we are studying, we can learn much about the modus operandi of demons. What we know is true about the demonic is contained in Scripture. We can understand their power, the limits on their power, and their vulnerabilities.

People simply think of demon-possession just as something terrible; but what we know about demons is much more subtle than that. The demons affect many many things.

One of the worst demon-possessed people and the worst found in the Bible. He is powerful, crazy, intimidating, and he dominated that countryside and the town of Gerarah?

Jesus has complete power over the demonic realm. Demons have no chance over the Lord Jesus Christ. Their opposition to us is futile. We defeat them by growing in grace; and they hate us for it. We are on the winning side.

One aspect of this incident. Only one of them addresses the Lord Jesus Christ. Jesus does cast out the demons in these two men. Jesus and His disciples all had the ability to cast out demons. But there are those today who fancy themselves as the same thing.

Bob got in an argument with a pastor who came out of his church, and this man thought that he could cast out demons and he would hunt the demonic. They look to remove demons from other people. What a waste of time. Would that there was an easy way to solve today's problems.

Even removing a demon leaves a sin nature behind. And we do not know who is possessed by a demon. There are a lot of crazy people in this world; and some do need meds to get by with it.

Modern medicine can take care of all kinds of chemical imbalances. So often, some think they are getting better because their meds are working; so they stop taking them.

No one can cast out demons from unbelievers like the Lord and the Apostles could. There are no exorcists. Exorcism is and was a fallacy.

Jesus was not an exorcist. Exorcism was always associated with pagan activity. When Jesus casts out demons, there are two Greek verbs used: εκβαλλω which means *to cast out*. The other one is εξερχομαι. The one never found is εξορκιζω, which means *to exorcize*. This verb is not used with Jesus or with the Apostles. The noun form or its cognate means *to charge under oath, to implore*. There is a much different meaning. These words are used of religious practitioners who attempt to exorcize demons by using incantations and various rites.

Paul debunks these activities in Acts 14:13. It was devised to evict demons through man's religious oaths. No Jesus and no Holy Spirit.

Exorcism Is a Fallacy

1. Εκβαλλω and εξερχομαι are used throughout the New Testament when Jesus or the disciples deal with demons.
2. Never was the terminology *exorcism* used.
3. Pagan activity today called exorcism (and even Christians use this). Never used with the legitimate activity of removing Christ or the Apostles. They were the only ones who cast out demons or sent them out.
4. Casting out a demon was a gift used by some of the disciples; and this gift was used less and less as the canon was completed. Exorcism was never authorized by God in any dispensation. With exorcism, it is a process. All kinds of oaths and rituals are used. But Jesus just sent them out.
5. One is Biblical and one is not Biblical.

Look over the book *Demonism*.

Final Points of Demon-possession

1. It is not important for us to know who is possessed and who is not. There are people in this world who are demon-possessed.
2. Even if we knew for certain that someone was demon-possessed, we could do nothing about it.
3. Man has no authority over demons; none.
4. Demons do not follow our orders. They do not care about our magical formulas of exorcism. They do not obey oaths or incantations of mankind. There is no reason

for them to. Why would they do that? They have a mission and they will perform that mission. They can do nothing about those who move toward maturity.

5. The only deliverance from demon-possession today is by means of faith alone in Christ alone. Only unbelievers can be possessed; and when a person accepts Christ, demon-possession is over forever.
6. The operative power of the indwelling and filling of the Holy Spirit removes the demon and the demonic control.
7. What is important for us to know about demon-possession? It is only important for us to live the spiritual life.

When a person believes in Jesus Christ, if they are possessed, the demon is cast out.

All of the humanism and relative thinking is just cosmic thinking; it is demon philosophy. There is a lot of demonism in Buddhism and in Islam. When you meditate in the methods utilized in Eastern religions; when there are religious overtones, it is wrong and it is dangerous. Yoga is okay for exercise, but nothing more.

As the demon said in Matt. 8:29, he is worried.

Matt. 8:29 **And, behold! They cried out, saying, What is to us and to You, Jesus, Son of God? Have You come here beforetime to torment us?**

He was worried that Jesus was going to send him to the pit. There was a place that he does not to be consigned to. He does not want to go to jail, so to speak.

The demons possessing these men boffed and resisted being removed. How can they possibly resist being removed?

Mark 5:8 **For He said to him, Unclean spirit, come out of the man!**

It is a demon who is being cast out. Christ has been saying. Imperfect active indicative. It is used in a very specific way. This is a progressive imperfect. The action is in progress in past time. Progressing action in past time.

While the demon is bowing and questioning the circumstances and balking, Jesus is ordering him out of the man.

The Lord is saying, εισερχομαι, but the demon is stalling for time, even though his removal is inevitable. He continues to protest. And Jesus asks him some questions. This is because the disciples needed to understand. This was a lesson for them. This was for their further understanding of demonology. They needed this knowledge.

Mark 5:9 **And He asked him, What is your name? And he answered, saying, My name is Legion, because we are many.**

Jesus asks him, "Who are you?" The name he gives is a description. The legion of Roman soldiers is around 6000. This demon to call himself Legion indicates that there was a group here; a unit. They work together. They are part of a team, just as a legion is a team as well. We have no idea how many are involved.

This is a euphemism for many demons. Many demons were represented by this one spokesman.

Jesus is not intimidated. These are creatures whom He has created. They possess and influence as one combined force under the leadership of one demon. The leadership was out front; he was the voice of this group. There must be a hierarchy of demons. There is a demon order of battle. There are demon soldiers. There is an organized group of authority here; and they do not necessarily work solo, although that is how we often see it.

The Group of Demons in this Man

1. These demons were afraid of what would happen.
2. They were uncertain as to the meaning of this confrontation. They are looking for answers. Why must we confront Him?
3. Legion tries to find a way of escape from the presence of Christ; a place to go when cast out. They are worried that they are going into the Lake of Fire.
4. They had no choice but to comply when confronted with the authority of God. They were leaving.
5. But they still protested and balked. Some of them must have been lawyers. They were looking for technicalities.
6. They were following their great leader.
7. Satan got a reprieve in his appeal. It worked once; why not try it again? These demons protested just as Satan had one in eternity past. They followed his lead.
8. These guys had nothing to lose at this point. They are ultimately doomed. The justice of God will not be denied. What do they have to lose?
9. They were desperate to escape that final doom, if this was about to occur.
10. If the boom was not about to be lowered, they wanted out of Jesus' presence. It is uncomfortable for them. These demons want no part of this.

Mark 5:10 **And he begged Him very much that He would not send them outside the country.**

They did not want to be sent away. They do not want to be sent away into the abyss. They knew that they were coming out. It is in this protest that we learn a little of their modus operandi and we learn the fear that they live with. They beg for a reprieve; that is all that they can do.

We need to find out about this abyss and why they are pleading. We are finding out how they think and how they act and what they fear.

Mar 5:11 And a great herd of pigs were feeding there near the mountain.

Mar 5:12 And all the demons begged Him, saying, Send us into the pigs, that we may enter into them.

Lesson #0444

Mark 5:5– Life of Christ

5/19/2013 1Sunday

The Geraseen demoniac is our topic. Southeast of the Sea of Galilee. This is one of the worst cases of demon possession in all of the Bible. This demon-possessed man was completely and totally insane. He lived in the cave-tombs that overlooked the sea, a very macabre place. Day and night he let out blood-curdling screams. He was violent and very strong. No one moved about in that area when he and his friend were out and about.

Mark 5:5–7 *And continually night and day in the hills, and in the tombs, he was crying and cutting himself with stones. And seeing Jesus from afar, he ran and bowed the knee to Him. And crying with a loud voice, he said, What is to me and to You, Jesus, Son of the most high God? I adjure You by God, do not torment me.*

There are these two demon-possessed men, but only one of them is central to this story. One of the men spied the Lord Jesus Christ and waled toward Him, and he dropped to his knees in front of the Lord Jesus Christ. This was a show of subservience to the authority of the God-man, Who is Jesus Christ. This one demon spoke to the Lord. He asked a question, *“What business do we have with each other, Son of the Most High God?”* This demon testified as to the Person of Jesus Christ. That was visible to all of those who are there.

“Did You come here to torment us before the time? In God’s name, I beg you, do not torture me.”

Demons and Jesus Christ

1. Demons know that Jesus is the Son of God. They know that He will be their Judge at the last judgment. They know that their ultimate end is eternal torture. This was the obvious reason why this demon implored Jesus not to torture him.
2. Demons live in constant fear of the final judgment. Absolute, abject fear. They are terrified of God’s wrath. They know *Then He will say to those on His left, “Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels.”* They are restless, crafty, brutal but in fear; and they understand torture. And they torture the human race in many ways. They desire to undermine the Lord Jesus Christ. They hold on to that hope. Constant harassment of believers in the Lord Jesus Christ is their way to keep the cosmic system running at full speed. The operational Angelic Conflict, and we are in the middle of it. The disciples are also in the middle of this conflict, but they need this lesson in demonology. There is an invisible war which goes on around us, and this narrative is a glimpse of something that we cannot see, but continues throughout human history.
3. Demons work in groups. They do not necessarily work solo. Luke 8:30 *“My name is legion”* indicating that there are a number of demons in this man; *“For we are*

many.” All of these demons are represented by this one spokesman. Demons do not act helter skelter; they act as a unit under a commander. Here there are many.

The demon forces of Satan are just as much our enemies as they are to God.

Mark 5:8 **For He said to him, Unclean spirit, come out of the man!**

Jesus calls for the demons to come out. No oaths, no incantations, no dancing around the guy. It is a simple, “Come out, you unclean spirit.” Jesus was not an exorcist; and there is no such thing as exorcism at any time. During the time of the questioning about the demon’s name, they had still not emerged from this man. They were afraid of what would happen when they left. They were uncertain; they were not happy to be in His presence.

The demons had no choice but to comply in this matter. They still protested; they still balked. They tried to find an escape clause.

Satan objected, and he was let off the hook for awhile. The Angelic Conflict shows that Jesus is love, justice and righteousness. The cross is the nail in their coffins. This is why they opposed it so much.

Luke 8:31 **And they begged Him that He not order them to go away into the abyss.**

It is this protest that the demons give us another look at their modus operandi. They reveal their greatest fear that keeps them restless and always moving. “Send us anyplace but to the abyss.”

What Was the Abyss? What Was the History of this Term?

1. In the early stages of human history, God had to incarcerate a vast company of Satna’s demons in a place called Tataros. 2Peter :4 Also known as Hades or Gehenna.
2. This segment of demons were called *sons of God*; or bene haElohim. This is always a phrase referring to an angelic being. Gen. 6:4 Job 1, 2 all contain this term.
3. These sons of God who were a part of the fall, these were the one-third of angels who fell and became demons. They procreated with the daughters of men. These are human women on earth at that time.
4. This union produced the half-human/half-angelic creatures. This is not a myth; this happened. Called Nephaliim. Bob speculated that much of the mythology of the Greeks and Romans were related to them. This historical account was probably the foundation of the mythology.
5. In ths union, the Nephaliim attempted to contaminate the purity of the human race. Why would they do that? This was an early attack of Satan against the plan of God.
6. The Nephaliim’s goal was ot corrupt human genetics and, thereby, foil They understood that God would come to earth as the Savior.

7. If they corrupted the human race, then Jesus could not come into this world without being corrupted Himself.
- 8.
9. This genetic attack on the human race necessitated the flood of Noah's day to cleanse the earth. Gen. 6:12–13
10. The flood's purpose was to annihilate the Nephaliim, and it did; and it destroyed the evil which they produced. All of these ancient civilizations have a *flood myth*; and it was there for different reasons, but also a part of Satan's attempt to confuse mankind.
11. The demons were then chained with eternal bonds, to prevent further attempts to destroy the line of Christ. There, incarcerated, they await their final punishment. Jude 12
12. This was where these demons pleaded not to be sent. They did not want to be incarcerated in a compartment of Hades, and there to await their judgment. This is what they feared.

Even as they trembled and begged, they also schemed at the same time.

We learn much about this invisible war from all of this.

Some distance away on the mountain side, a large herd of pigs were feeding. "If you cast us out, let us enter the pigs." Why would they want to go into this herd of pigs? And why did Jesus allow them to do this? Everything they do is designed to oppose the plan of God.

Feminine_noun: abussos (ἄβυσσος) [pronounced AB-oos-soss], which means, 1) *bottomless*; 2) *unbounded*; 3) *the abyss*; 3a) *the pit*; 3b) *the immeasurable depth*; 3c) *of Orcus, a very deep gulf or chasm in the lowest parts of the earth used as the common receptacle of the dead and especially as the abode of demons.* Thayer Definition only. Strong's #12.

Lesson #0445

Luke 8:31–33 Life of Christ

5/19/2013 2Sunday

Even occupying pigs was much better than what these demons feared would happen. What happens next tells us how demons operate. Most people do not dig deeper into this story; nor do they attempt to understand what is happening in this unseen war.

Luke 8:31–33 *And they begged Him not to banish them to the abyss. A large herd of pigs was there, feeding on the hillside. The demons begged Him to permit them to enter the pigs, and He gave them permission. The demons came out of the man and entered the pigs, and the herd rushed down the steep bank into the lake and drowned.*

Pigs can swim, and they do not attempt to swim out. They are a very smart animal. But they do not attempt to save themselves.

Satan used a snake for his nefarious purposes. He was not above entering an animal like this; so it is no wonder that demons would choose pigs. What were the specific reasons the demons asked to enter into this herd? They were not bent on destroying themselves.

The demons did not drown; demons do not die. They are eternal creatures. They occupy the swine for one reason and one reason only. It was their intention to destroy this whole herd. This demon was very crafty in this scheme. This demon and all of them were staring into the jaws of hell, and, at the same time, they are scheming.

The Plan of the Demons.

1. The demons are constantly seeking ways to defeat the Lord Jesus Christ. They don't sit around in a bar and smoke and joke. They have no down time. They only scheme on how to defeat us and how can they defeat Jesus Christ.
2. Even in the terrible fear of the abyss, they were still trying to discredit and to defeat the Lord Jesus Christ. How can entering swine do this?
3. These pigs in the agrarian economy represented a lot of money. They represented wealth, all going over the cliff.
4. There would be a great loss with these pigs. This is a great economic disaster for the ranchers here. This implied that Jesus shows us, and their economy falls. They manage to put the blame on someone else. They think they can escape being caught and punished by putting the blame on someone else.
5. The townspeople would be upset that Jesus allowed these demons to enter into the pigs. He did not have to do that.
6. The demons target of the razorbacks was designed to arouse the anger the people of Gedara against the Lord Jesus Christ.
7. Therefore, with their anger and emotions at a fever pitch, any message that Jesus might bring would be rejected. This is exactly what happened.

Matt. 8:33–34 **Then the men who tended them fled. They went into the city and reported everything--especially what had happened to those who were demon-possessed. At that, the whole town went out to meet Jesus. When they saw Him, they begged Him to leave their region.**

These pig-minders were terrified at this, and they did not want to take the blame for this; and they wanted to tell everyone else that Jesus is responsible for this. This is what the demons wanted to happen.

This was quite a graphic of the demons that the mess that they caused. Who could have conceived of this, apart from seeing it with your own eyes. First, there is the crazy man that everyone knows. So they understood the demon possession of the man. The demons then enter into the herd of a very valuable livestock. There is a mad rush over a cliff and the animals die, drowning. This parallels the violence of the demon-possessed man. What the man was, now the pigs were. This is the power that demons had over man and animals. All of their power was demonstrated right here. Also, we see what their objectives are.

This brings out the lesson for the disciples which Jesus wanted them to understand; and wants us to understand. The herdsmen put on their sandals and girded them up and took off like it was a track meet. This often happens when there is some bizarre event and some terrible tragedy; especially when there is a huge destruction of property. There are all kinds of emotions when one's own property has been destroyed.

Thinking about this, and several things come to our minds. It would seem that Jesus Christ had total disregard for the property of others. After all, this was the property of the city of Gedara. Jesus did not directly command the demons to enter into the swine. He just gave them permission. The demons chose to go from one to the other; and then to destroy the pigs. They demons could have just left the area. They wanted to go to the pigs and to discredit Jesus. This was their parting shot at Him.

God's Permissive Will and Evil

1. This is an example of God's permissive will. Disciples must understand the permissive will of God.
2. We know, as always, when God's permissive will is involved, even when something bad results, it is for a specific for a specific reason with good results for us. Bad events may come to pass, but His permissive will brings out eventual good.
3. God does not perpetrate or authorize evil. He gets blamed all of the time for it. "Why does God allow this to happen to me?"
4. This was the same permissive will under which God allowed Satan to attack Job. It is the same principle. When Job had his troubles, it was not pleasant. Job lost everything.
5. That permission to Satan was for a specific reason in the plan of God and in relation to the Angelic Conflict. There is always a reason for God's permissive will and it is usually connected to the Angelic Conflict. What did Satan attack with Job? Satan attacked Job's wealth, where man appears to be most vulnerable. All kinds of scandals in our government, but the one that seems to gather momentum, and that is the one in the IRS. When a person's pocketbook is hit, they take notice. These demons went after money, wealth, prosperity. They attacked the prosperity of this city, in order to bring the blame down on the Lord Jesus Christ.
6. Just as Job would learn and advance as a result of God's permissive will; how Job took it in the teeth. It was Satan's idea and Satan's volition. Job had a test, and he passed this test. The spiritual life for Job is more important than all of his wealth. Job lost his livestock, his camels, his family; only his wife remained. God permitted that. This was done so that Job would advance, and so would the disciples from this incident. This was so that we can understand the thinking of demons and the thinking of Jesus Christ. The disciples are learning who has the power in this universe. We can think as Jesus Christ thinks. That is what the disciples need to be able to do. They learn and we learn.

This was instructive, although the townsfolk responded differently than Job did.

Mark 5:14 The men who tended them ran off and reported it in the town and the countryside, and people went to see what had happened.

Mark 5:15–16 They came to Jesus and saw the man who had been demon-possessed by the legion, sitting there, dressed and in his right mind; and they were afraid. The eyewitnesses described to them what had happened to the demon-possessed man and told about the pigs.

This was a perfect picture of the salvation of Jesus Christ. They could see this in the man whom Jesus rid of demons. Salvation is right in front of them, but they are concerned for their money. They could only see their own loss and all they wanted was for Jesus to go away. You would think that the sight of this cured demoniac would be a welcome sight. He was an economic disaster as well. He was calm and clothed and learned at the feet of Jesus Christ. But they do not consider him. They think about their pigs. Their wealth is all that concerns them.

Mark 5:17 Then they began to beg Him to leave their region.

This man had gone from being the worst state to the best. He wanted to go with Jesus, and Jesus needed him to stay there.

Mark 5:18 As He was getting into the boat, the man who had been demon-possessed kept begging Him to be with Him.

He wanted to be a part of Jesus' ministry. But the townspeople were furious over their loss of swine. The salvation of this man or their own salvation was not important to them. They overlooked the eternal fact for a more immediate tangible fact. They were willing to trade their eternity for their potential financial well-being.

Lesson #0446

Mark 5:14– Life of Christ

5/22/2013 Wed

There are so many reactions to our Lord's miracles. Believing in Jesus Christ is one response; the pharisees opposed everything that Jesus did. At many points, the pharisees said that Jesus performed His miracles in the power of Beelzebub.

Some reacted with uncertainty and some with fear. In this case. The Gerizim demoniac was one of the worst. The demons went into the swine and they all went into the lake, and this caused the townsfolk to blame Jesus for this. They voiced an economic objection to Jesus casting out the legion of demons. Not sure if there were 2000 demons or that some of these pigs were just herded along.

Mark 5:14 The men who tended them ran off and reported it in the town and the countryside, and people went to see what had happened.

Mark 5:15 They came to Jesus and saw the man who had been demon-possessed by the legion, sitting there, dressed and in his right mind; and they were afraid.

Mark 5:16 **The eyewitnesses described to them what had happened to the demon-possessed man and told about the pigs.**

There was this crazed demoniac and now he was cured; and this would have been helpful to everyone, since they could come into this region without being attacked and threatened.

This man now believed in Jesus the Savior and he was delivered from the power of the demonic and he was eternally saved. So he had gratitude to Jesus. His was the only response that the people should have had.

But the people were afraid and they were furious about pigs. These swine belonged to many in the town. The size of the herd meant wealth. The town was built around this agriculture. The whole center of this city's commerce jumped into a lake and down they went. They lost their property and their wealth. They were more concerned with their material possessions than they were with this man and with their own spiritual situation. They were giving more thought to the pigs than to their own souls. They were greedy pigs.

Jesus was a threat to their business. It was no longer business as usual. This is like so many people in this country today. So many find wealth as the only thing. People will do anything for money.

The love of money was the root of all kinds of evil. This is not an unusual circumstance for anyone who rejects the Lord Jesus Christ. This is materialistic humanism. Believers are not that much different. Monetary reversionism in 1Tim. 6:3–5. They see money as a means of happiness. Many think that they will be taken care of.

Where are the angels of government who are going to do everything for everyone? It is all corruption. Others seem money as being power to buy anything.

Jesus demonstrated His power over demons; and the people were aware of this power because they had put up with these two demon-possessed men for a long time. They no longer seemed to care about this. None of them even saw these demon-possessed men and congratulated them. Instead, these townspeople wanted Jesus out of their district. "Get out of town. You killed our pigs."

Wealth and power for the here and now. No thought is given to eternity.

Jesus died for these people of Gedarra, even though they rejected Him.

Mark 5:17 **Then they began to beg Him to leave their region.**

2000 swine and the Jews? What did they have them all for? These Gaderim were, for the most part, unbelieving gentiles. Galilee is undoubtedly Jewish. Samaritans were in Samaria and they were semitic. East of the Jordan consisted mostly of gentiles. Jesus as going to the gentiles.

These gentiles were also superstitious. This herd of dead pigs was without a doubt a supernatural event. Fear gripped them. Superstition is an irrational fear or belief of supernatural influences. This pig thing was a supernatural event and this was the gods punishing them. They were right there with God, but they were too engrossed in their own superstitions.

Do you think that Satan or his demons are impressed by your antics to throw them off. That is laughable to him and to his minions. Throw salt over your shoulder? There is only one way to combat Satan and his demons and that is by living the spiritual life. You do not go to a psychic reader; you are going over to the wrong side. We do not need to know our future.

Gedara feared the supernatural influence of Jesus Christ. But no one needs to fear Jesus. He has just driven out supernatural influences. The supernatural forces are powerless before Him.

These people feared the further loss of possessions. They preferred the demons. They preferred their sins. They preferred the swine over Jesus. The disciples must have been surprised. They saw some incredible things; but these people rejected Him.

Mark 5:18 **As He was getting into the boat, the man who had been demon-possessed kept begging Him to be with Him.**

The Gedarans wanted Jesus to leave; but the formerly demon-possessed man wanted to join Jesus and to go with Him.

Mark 5:19 **But He would not let him; instead, He told him, "Go back home to your own people, and report to them how much the Lord has done for you and how He has had mercy on you."**

This guy has been seen by an entire town, and they rejected Jesus; but Jesus told him to remain.

Mark 5:20 **So he went out and began to proclaim in the Decapolis how much Jesus had done for him, and they were all amazed.**

There was a huge area around there who needed to hear about Jesus. The was Decapolis; and all of them knew about this demon-possessed man. People were amazed to see this man. There was another sort of mission that Jesus had for this man. He was to counter what the Gaderians were saying about Jesus. This was a missionary to Decapolis.

This Evangelist to the Gentiles

1. This man became a sensational testimony for Jesus Christ in a district that needed to hear. This was a heathen gentile district. Jesus was concerned for these gentiles.
2. This man's testimony to Christ was powerfully backed by the changed life that he now lived. He was dressed and rational now.

3. He presented a message of hopelessness turned to confidence in the One who cast out demons.
4. In short, this man became one of the great missionaries to the gentiles of the messiahship of Jesus. We have no idea how many believed; but probably a lot. He became a glad messenger and a great message came from him simply because of these few moments with Jesus.
5. No one could have done a better job of evangelism, based upon his past. His impact was based upon his past. He is able to be a great witness based upon his past.
6. The most effective witnessing can occur from those whose lives have changed as doctrine renovates it. Some of the worst of us can have the greatest impact. There was a man in the Berachah pulpit who became a Christian; and he led the attack on Pearl Harbor. He began WWII with us; his life had changed. He had a great impact based upon his past.
7. **Application:** An evil past does not mean that God cannot use you. What God has in store for us might be very surprising. The Lord knows. Our Job is to grow.

Don't be disappointed if you don't get exactly what you think you should get.

God Uses Us Where We Are

1. God does not always give believers their desires.
2. He instead assigns them the mission where they will have the most impact. The demon-possessed man wanted to go with Jesus; but Jesus placed him where he would have the most impact.
3. Your mission, and you must accept it, will be most suitable to your place, your background and your talents in life. God will use us where we are most effective. He may move us a long distance. Most of us, it is right where we live.
4. So every believer must develop patience and humility and wait for the assignment or the opportunity. The opportunity is coming.
5. When we are ready and the opportunity comes, we jump in to be used. We prepare for our mission. We continue to grow spiritually.

What Did the Disciples Learn in All of This?

1. They saw the demonstration of Jesus' great power over demons; this was the greatest concentration of demonic power.
2. They saw the demons recognize Jesus and His authority and His control over them.
3. So our Lord Jesus Christ showed the disciples His power over nature on the trip over Gedara.
4. He then showed His complete power over the most powerful creatures ever created.
5. The disciples in the future need not fear the demonic or nature. They would face similar situations in the future. Shipwreck and all kinds of opposition; and all kinds of abuse.
6. Now the disciples understand that Jesus is more powerful than the natural and the supernatural. Both then and now.

Jesus has no choice but to return to Capernaum.

Mark 5:21 **When Jesus had crossed over again by boat to the other side, a large crowd gathered around Him while He was by the sea.**

This crowd had been waiting for Him.

Lesson #0447

Matt. 13: Life of Christ

5/23/2013 Thurs

Mark 5:21 Luke 8:40

Mark 5:21 **When Jesus had crossed over again by boat to the other side, a large crowd gathered around Him while He was by the sea.**

Jesus has returned to Capernaum, which was His HQ at this time. He is returning after the very long day. He retired to Gedara on the other side of the sea; storm on the way over; and a storm of a human being waiting on the shore (actually, 2 of them).

The people welcomed Him, which was a different attitude. They had been waiting for Him.

Luke 8:40 **When Jesus returned, the crowd welcomed Him, for they were all expecting Him.**

Luke 8:41–56 in these miracles, Jesus concentrates on the doctrine of faith. There will be some superstition with a woman. It was an important lesson that Jesus needed to teach His disciples. Mark 5:22–43 Matt. 9:18–

Jesus is speaking and this man approaches Jesus.

Luke 8:41 **Just then, a man named Jairus came. He was a leader of the synagogue. He fell down at Jesus' feet and pleaded with Him to come to his house,**

He pleaded with Jesus to come and cure his little daughter. There is a lot of faith in this man's soul. He was probably an elder in the synagogue; a powerful and respected man. This man understood who Jesus was.

He may have been aware of Jesus healing the centurion; and he knew about the Lord Jesus Christ at least through that.

Whatever the relationship was, it is clear that Jesus recognized Jesus as his Savior, as he fell before Jesus in worship.

Luke 8:42 **because he had an only daughter about 12 years old, and she was at death's door. While He was going, the crowds were nearly crushing Him.**

There is great anguish in this man's soul. He was certainly distraught and in extreme distress. In front of this entire crowd, this man fell on his knees. He recognized the superiority of Jesus Christ. Most officials in the synagogues recognized only their own authority. He knew that Jesus' authority was far beyond his own.

This little girl was in the last stages of her death struggle. She may have been comatose at this time. While Jairus is speaking to the Lord, his little girl dies.

Matt. 9:19 So Jesus and His disciples got up and followed him.

There could be quite a rowdy crowd around Jesus. Jesus responded to this man's request with the crowd in tow. Jesus will perform one of the greatest miracles, but most of the crowd will not be allowed to see it.

However, before reaching that house, another incident occurs.

Luke 8:43 A woman suffering from bleeding for 12 years, who had spent all she had on doctors yet could not be healed by any,

This woman has suffered for a long time, spending all of her money to be healed by these doctors; and she was no better; she has gotten worse. Her condition was incurable. She had suffered greatly from these cures that she was subjected to. She was bled of her money in this.

Medical science in those days was primitive. Some of the medicines and cures were bizarre and many of them were superstitions.

There were concoctions that would be made up from the heads of mice, the eyes of crabs, the livers of frogs, as well as a number of other things.

For dysentery, because of the water and lack of sanitary condition; and the cure was powdered horse teeth. Cure for a head cold was kissing a mule's nose. These would not qualify as holistic approaches to medicine.

This woman had tried a number of doctors and none of this worked.

She appears to be a hemophiliac. The constant bleeding and hemorrhaging meant that she was ceremonially unclean. Her bleeding never stopped. She was an outcast for 12 years. She was unclean and could not be purified by the rituals of the Mosaic Law. She was unable to be cured physically or in the spiritual sense either.

She was in a hopeless circumstance. She had nowhere to go; and nothing left. She did not know what to do next. Then she heard about Jesus and she found Him in this crowd, and the crowd is pressing in on Him.

She will be healed by clandestine means.

She finds the Lord and touches the hem of His robe. She had been trying to determine how to get His attention. Jairus was a man of power; but this woman was an outcast. She Jairus could come to Jesus but she could not.

Her bleeding stopped immediately and she knew that she had been cured of her affliction. Touching the garment indicated that she had faith. She had the faith that knew that this would happen.

There was some superstitious thinking that needed to be corrected.

The Woman and the Hem of Jesus' Garment

1. Surely she had believed in Jesus Christ. She believed He could heal her.
2. But she also thought that the process needed a touch of His garment. She has faith but she also needed to touch His garment.
3. Her thinking was, His garment would heal her. The garment could do it, as if it had some magical power. She believes in Jesus but she is confused.
4. She was expressing positive volition. This woman believed.
5. She knew that Christ was the source of her deliverance. The actual means of her healing, of her deliverance, needed to be cleared up. That needed to be explained. Her touch His robe was a very telling aspect of this incident.

Luke 8:44 **approached from behind and touched the tassel of His robe. Instantly her bleeding stopped.**

The woman only touches the hem of the robe; this reveals that her attitude toward the Lord Jesus Christ.

What Does this Reveal?

1. This is a picture of addressing royalty and authority.
2. Whenever in the ancient world presented himself to royalty, to a king, he first knelt and touched the hem of his robe.
3. The hem is the lowest part of the robe. Touching that meant recognition and submission to superior rank and authority. This was an act of total submission.
4. It signified that the one presenting himself as loyal and obedient to the sovereign.
5. By touching the hem of His cloak, this woman gave testimony to her faith in His royal authority; His sovereignty, and to the fact that He was her Lord.
6. This indicates her acceptance of Him as her absolute Sovereign.

She got close to Jesus and she fell down on that filthy street to touch the hem of His cloak. She lay in the filth of the road to touch His robe. She knew she had been healed. The bleeding finally stopped. She knew that her faith had not been misplaced. Her belief in Him had been confirmed by what just happened. She also had to be awestruck, to be suddenly cured. She was happy about her cure, she was happy; but she faded back into the crowd. She did not want to be identified. She was used to being an outcast. That is what she was

used to. She made anyone she touched ceremonially unclean. This would be trumped by her faith. This is a picture of sin and salvation which has nothing to do with her. Her faith made her no longer an outcast. She was washed and healed. She knew about the physical change; she did not know about the spiritual.

Luke 8:45 **"Who touched Me?" Jesus asked. When they all denied it, Peter said, "Master, the crowds are hemming You in and pressing against You."**

She tried to avoid detection by fading back into the crowd. Jesus healed with a purpose. He picked and chose His spots; there was a lesson to be learned.

Jairus was leading them to his house; and then this unclean woman touches Him.

Jesus was in a crowd and probably several people bumped against Him, as they pressed against Him.

Peter points out that a number of the crowd were moving in on Him. Jesus knows.

Luke 8:46 **"Somebody did touch Me," said Jesus. "I know that power has gone out from Me."**

Jesus is aware of the touch, that it was on purpose and not inadvertent. Jesus knew exactly who she was. The woman had faith. She did the action. But Jesus would do this to explain what had happened.

Luke 8:47 **When the woman saw that she was discovered, she came trembling and fell down before Him. In the presence of all the people, she declared the reason she had touched Him and how she was instantly cured.**

No one knew that she had done this. No one knew that she had touched Him; no one knew that she was cured. There was a miracle, and only Jesus and the woman knew of it.

Jesus said, "I was aware that power had gone out of Me."

What Happened Here?

1. It was not that power had drained from Him like some physical release of power. If you exert energy, you feel drained, but that did not happen here.
2. Jesus was not suddenly tired as if He had exerted some physical energy.
3. Jesus simply meant that He was aware that this miracle had occurred. He did feel the touch. He did not see her and He said nothing to heal her. This simply means that He knew this. The woman explains, "I touched His hem and I am cured." Jesus used this means to explain.
4. This statement become important in identifying the source of the miracle.
5. Jesus was going to remove any superstition in her mind or in the crowds' mind as to what just happened. It is very graphic.

6. In citing His power going out from Him, Jesus corrected her thinking concerning His garment. She had the wrong idea that touching his garment was the key. That mystical idea had to be corrected.
7. Jesus needed to clarify that the garment is not the object of faith and that it was not what cured her.

After all this, Jesus says this: When Jesus calls her *daughter*, this means that she is a part of the family of God. The touch signifies her faith and it is the faith that matters. It is what she expressed by her faith.

Luke 8:48 "Daughter," He said to her, "your faith has made you well. Go in peace."

A Little Doctrine

1. Man by his own effort can do nothing to be healed. This woman had to find Him and touch the hem. But her effort did not do anything to heal her.
2. This woman was unclean. This signifies that she is a sinner.
3. She could not do anything about the ravages of the blood. She could no more do that than purge herself of her own sin. Nor was any person capable of doing this.
4. Only Jesus could heal the physical disease. This was a superstitious bunch of people; and they got into things like this. The Jews often mixed their Judaism with some pagan influence.
5. The fact that Jesus said, "Your faith has made you well" is the statement of her salvation by faith alone in Christ alone; and not by the cloak.

What did the disciples learn from all of this? Next time for that.

Lesson #0448

Matt. 13: Life of Christ

5/26/2013 1Sunday

What is the mission that our soldiers risk life and limb for at this very moment. It is doubtful that the administration could tell us why they are there. Victory should always be the objective and we should never go to war without have clear objectives. For what reason do we put into harm's way our most precious assets? As we think about past heroes, we cannot set those questions aside about today's military.

16 million patriots fought in WWII; fewer than 500 received the medal of honor, most of those posthumously.

George E. Day. North Vietnam POW. Gary someone in Somalia. This was brought to life in Blackhawk Down.

One thing in common; they are all heroes and they fought for our freedom.

A short story of one man, William "Bill" Crawford; a short story and he was a squadron janitor. He did his job so well, none of us had to get involved. He did not move very quickly;

he even shuffled a bit. Turns out he was a medal of honor recipient. "That was one day in my life and that was a long time ago."

After the incident with the crazed demon-possessed man, Jesus returned to Capernaum. He disembarked from the boat and he was surrounded by a crowd. This crowd was very happy to see Him. He was a great celebrity of Capernaum. Believers in particular had missed Him. Luke 8:41–42

Luke 8:41 **Just then, a man named Jairus came. He was a leader of the synagogue. He fell down at Jesus' feet and pleaded with Him to come to his house,**

Luke 8:42 **because he had an only daughter about 12 years old, and she was at death's door. While He was going, the crowds were nearly crushing Him.**

He put aside his high position and came to Jesus to ask for his daughter's life. That is an expression of faith and Jesus agreed to go to his house. Jesus needed to teach a lesson to his disciples in this particular situation. The disciples needed to understand this lesson.

Before Jesus could reach this home, something else occurred.

Luke 8:43 **A woman suffering from bleeding for 12 years, who had spent all she had on doctors yet could not be healed by any,**

This woman was an outcast, and her money had been spent on doctors. Because of her bleeding, she was unacceptable to society. She was at the end of her rope. She was in a hopeless circumstance. Jesus was her last hope; her only hope. She represents all of us. She was out of options. There was nothing that she could do.

There was a solid group of people moving along with Jesus and this woman inches closer to Jesus, until she is next to Him. She drops on her face and touches the hem of his robe. She is laying down in the street, in the filthy street.

Matt. 9:21 **for she said to herself, "If I can just touch His robe, I'll be made well!"**

This was her idea.

Luke 8:44 **approached from behind and touched the tassel of His robe. Instantly her bleeding stopped.**

She may have attributed her cure to the touch, so Jesus must clear this up. She could not have stopped the ravages of her bleeding on her own; only Jesus could heal the physical disease.

Matt. 9:22 **But Jesus turned and saw her. "Have courage, daughter," He said. "Your faith has made you well." And the woman was made well from that moment.**

Jesus makes it clear that she is saved by faith; not by touching His cloak. This is a representation of all of us. She is an outcast sinner unable to cure herself. And we can, in that state, turn to Jesus Christ for salvation. The disciples needed to learn a lesson from this. We have not covered this quite yet.

Lesson #0449

Matt. 13: Life of Christ

5/26/2013 2Sunday

Bobby asks us to think about someone who is part of the military; possibly pray for someone in the military. Bobby has many memories of his 10 years in the army. These are cherished memories.

There would be no free nation without the military. We thank those men and women who have give so much for us all.

There seem to be so many moments; so much teaching that takes place. Every word to come out of the living Word of God is important to us. What Jesus provided for this woman is a microcosm of what He has provided for us. This very simply set of doctrinal principles on this filthy street, and He tells this woman, "Your faith has saved you." This woman was a sinner; her blood made her unclean. She could, in no way, stop the ravages of her bleeding on her own. Nor could anyone else. Understanding all of this, what lesson did these disciples learn? What principle of doctrine must be learned.

What Do We Learn from this Incident?

1. Jesus showed His grace to this woman who did not deserve it; she was an outcast. Jesus was on the way to the house of a man of power and influence, and this man has begged the Lord for His help.
2. There is no person, no matter how low, who does not qualify to be part of the family of God.
3. This is an incredible presentation of the grace of God.
4. She was healed not because of her touch of the hem of His robe; but because of the faith which she expressed in Jesus. It was the healing that Christ provided for her.
5. It is the same for the sin of the human race. We are all unclean. We are all lowborn outcasts, separated from God, in need of grace.
6. The disciples learn that Jesus is not impressed with rank or status. Jesus took the time on the way to the house of the great man, and He provided deliverance for this outcast woman.
7. There is no person or sin too great for the grace of God to heal. God has given us consideration in eternity past. Jesus knows what we have done; He knew this in eternity past. And he died for all of it. The disciples needed to understand for whom Jesus died. And he said, "Forgive them, for they know not whqt they do" spoken of those who crucified Him.

God's grace is not dispensed by a sacrament, by a robe, by a chalice, not by the disciples themselves. No relics or sacraments can heal or provide salvation. It is like water baptism. It is a testimony, but it is not the means of salvation. Not the means of salvation; nor is it

a requirement. This text tells us; the focus is on the faith of this woman. It was faith alone in Christ alone that saved this woman.

Luke 8:47 **When the woman saw that she was discovered, she came trembling and fell down before Him. In the presence of all the people, she declared the reason she had touched Him and how she was instantly cured.**

Matt. 9:22 **But Jesus turned and saw her. "Have courage, daughter," He said. "Your faith has made you well." And the woman was made well from that moment.**

This is fundamental for all to understand.

Now this lesson concerning this woman is past, and Jesus has not yet come to the home of Gaurus.

The messenger comes and tells Jairus that there is nothing that Jesus can do anymore, as his daughter is dead.

Luke 8:49 **While He was still speaking, someone came from the synagogue leader's house, saying, "Your daughter is dead. Don't bother the Teacher anymore."**

This is a model of the thinking of the unbeliever. The girl is dead; Jesus cannot do anything for her anymore.

Jesus has to dispel this thinking now. He must show that no circumstance is beyond the power of Jesus. Every one thinks that death is the end.

Two principles of Christology; Jesus is much more than simply a teacher; and that is how those who rejected Jesus saw Him. This will show that Jesus is the master over death. In Him, there is victory over death.

This would be a moment of great importance. Jesus reassures Jairus that his faith is not misplaced. Jairus was possibly questioning Jesus, in his own mind.

Luke 8:50 **When Jesus heard it, He answered him, "Don't be afraid. Only believe, and she will be made well."**

The key is faith; nothing else. "Only believe and she will be made well." Someone was arrested because they let their children die. That is not the principle to be gotten from here. This is not a brief for the faith-healer. This focuses on the Lord Jesus Christ. This heals us from condemnation; from sin; so that we might have eternal life.

You can believe the humanistic message of the courier that death has ended all hope.

This is only sleep; so Jesus will provide a wake-up call. It is not the end; it is just the beginning. Believe and you will have eternal life. It is a simple, clear-cut understanding. Jesus is going to teach His power over death.

Jesus next runs this crowd off. This is how He handled crowds. There are curiosity seekers and the paparazzi. Jesus dismisses them. Normally the paparazzi cannot be sent away. "There must be something to hide," they assume. No respect for privacy.

Jesus allowed only 3 men to go into the house except Peter, James and John. There were 12 disciples. This is the first time that these 3 men receive special preference. They are singled out here for more intensive training. This is also a lesson. We must remember this for our own lives. The Lord singled these men out for His Own reasons. We have the same option as Peter, James and John. The greatest of those disciples at that time. We have the same doctrine and it is available to us constantly. We are much more than anyone has ever been before in history. Yet we squander this so easily in our lives. From this time forward, these men would be singled out on several occasions.

Luke 8:51 After He came to the house, He let no one enter with Him except Peter, John, James, and the child's father and mother.

There were a number of people there. Most likely, these are hired mourners. They are already in full-mourning mode. Weeping and wailing; they did what professional mourners were hired to do. This child had been clearly pronounced dead. Bobby saw this once and he won't ever forget it. They are in the front row, in August; no air conditioning; doors are shut; and it is Alabama; and it is hot; and these mourners are going to town. Screaming and wailing and going to town. They were good. Their mourning sounded good. They seemed to be expressing genuine grief. It got everyone into a mode of deep sadness and emotion. Others started crying and moaning too. But when the pastor got up, it all stopped.

Jairus had many friends; and he was rich enough to hire professional mourners.

Matt. 9:23 When Jesus came to the leader's house, He saw the flute players and a crowd lamenting loudly.

These mourners mocked Jesus. This was ridiculous.

Now, even though Jesus says, "She is not dead" she is dead. This is fully dead. She has been dead for awhile. This is the attitude that we approach physical death with. Sleep is a metaphor for death. There will be a reckoning; there will be a resurrection. This is our attitude when facing death. The disciples would face a lot of death; they would see Jesus die on the cross (or realize that it occurred). They would see and know of other disciples who die.

We don't see death in the streets here; this is not like other places.

No Bible class next week.

There are great lessons and doctrinal principles attached to what occurs with our Lord. Bobby has found just knowing how Jesus thinks is a means of spiritual growth. There is great advance in knowing Who Jesus is and how He acts. Jesus is the only utopia that we will ever know.

Jesus steps ashore and He meets a large crowd there. During this time, Jairus approaches him to come and heal his daughter. So, Jesus goes with Jairus, there is a woman who touches the hem of His garment.

Matt. 9:18 **As He was telling them these things, suddenly one of the leaders came and knelt down before Him, saying, "My daughter is near death, but come and lay Your hand on her, and she will live."**

Jairus is absolutely certain that Jesus can heal his daughter. He throws himself before the Lord, and asks for him to come to his house to heal his daughter. Jesus recognizes this man's faith.

Matt. 9:19 **So Jesus and His disciples got up and followed him.**

On the way, Jesus is stopped by a woman who was poor and always hemorrhaging and she was an outcast.

Matt. 9:20 **Just then, a woman who had suffered from bleeding for 12 years approached from behind and touched the tassel on His robe,**

This was a delay. Jairus must have been in absolute agony as he waited for this. There was no doubt an urgency in his voice. He took the time to stop and to speak to this woman about her faith. In this sidetrack, the Lord showed a principle of grace to those of inferior rank. Most of the people in this crowd were of a lower rank than Jairus. So they understood that they too would receive grace. Jesus covered everyone.

Matt. 9:21 **for she said to herself, "If I can just touch His robe, I'll be made well!"**

Matt. 9:22 **But Jesus turned and saw her. "Have courage, daughter," He said. "Your faith has made you well." And the woman was made well from that moment.**

However, circumstances, became dire.

Luke 8:49 **While He was still speaking, someone came from the synagogue leader's house, saying, "Your daughter is dead. Don't bother the Teacher anymore."**

had Jesus just hustled a little more; but now, it is too late. The messenger had no faith in what the Lord could do.

Luke 8:50 When Jesus heard it, He answered him, "Don't be afraid. Only believe, and she will be made well."

The key is faith; the key is believing in Jesus Christ. Jesus assures the man that his faith is not misplaced.

Luke 8:51 After He came to the house, He let no one enter with Him except Peter, John, James, and the child's father and mother.

Jesus only allows Peter, James and John to enter into the house with him, along with the parents of the child.

However, there were other people in the house; a group of mourners. These mourners were a detraction. It was clear that this little girl was dead. These mourners would act as the unbelieving contrast to the believing Jairus. The skeptics versus the one with faith. The disciples would observe the power of faith in Jairus. There is faith necessary in order to live the Christian life. **Faith is the assurance of things unseen.** We study the life of Christ; but we cannot see Him. The disciples would waiver from time to time; Peter would deny him at the Garden of Gethsemene. When we are hit with something that is insurmountable.

Jesus sees a commotion; a group of people loudly weeping and wailing. Jesus quiets them down. **"Stop crying, the child is not dead, but she is asleep."** This describes by God of death.

Luke 8:52 Everyone was crying and mourning for her. But He said, "Stop crying, for she is not dead but asleep."

The mourners had never heard anything like this before. Sleep is a metaphor for death. It means that death is not permanent. This is a tremendous revelation, as Jesus is standing right there next to a dead girl. These mourners had the responsibility of showing up and mourning. They had never seen a dead person wake up. This girl was cold. They could see her dead body right there in front of them. They could not see her living soul. They made a rational assumption. They did not think through this considering God.

Rationalism and Empiricism with These Mourners

1. That is what rationalists do. They think in terms of what is reasonable and natural. It is reasonable to think that this girl was dead and would not be getting up. They were making also an empirical observation as well. They could see that this little girl is dead. When you die, you die.
2. They leave God and faith out of their thinking; not considered for the circumstances of life and death.
3. They depend only upon what they can see and comprehend in human terms. This is human viewpoint all the way. Rationalism and empiricism are not anti-divine viewpoint. These are all valid means of perception. We have faith in things all of the

time. These people do not consider God and faith. So all they have is human viewpoint.

4. The mourners ridicule the idea that faith is a valid means of perception and belief.
5. If people are honest, they would admit that they have faith in unseen things. That is true when it comes to disciplines in science. Most of the universe is unknown; but science will accept that some theories are correct even with little or no rational or empirical evidence. Take global warming and everyone is citing evidence, but much of it is bogus.

Faith in the Plan of God

1. Faith is a means of perceiving truth that is unseen, when it is not empirically provable.
2. Salvation is accepted by faith. It is faith based upon fact. What Jesus did was real; so we have a solid object to our faith; but it is still faith.
3. The spiritual life and the plan of God are all accepted by faith.
4. In this incident, Jesus provides an empirical bit of truth, even though it is not rational.
5. Jesus is about to supply empirical proof that He is the Master of Death; He holds sway over death.
6. So Jesus is about to offer empirical proof that faith in Him is valid and correct. This evidence is still valid today. We did not see this miracle; but we are hearing about it through the Bible; and this evidence is no less true today.

They laugh at Jesus; they laugh at truth. Like so many humanists, they believe that death is the end. No one could do anything about death; they had no power over death. At this point, their rationalism and empiricism fail them, because they will contradict

Their negative volition will be powerful.

Luke 8:53 **They started laughing at Him, because they knew she was dead.**

Jesus told these mourners to get out. He had no interest in convincing those who would not be convinced.

Doctrinal Principles

1. Unbelief limits what God can do. We do not see God as limited, being omnipotent. God cannot do anything that violates His essence.
2. God cannot change negative volition to positive volition.
3. The free will of man coexists with the sovereignty of God. God created man with volition; and He allows it to function.
4. Our will is truly free, so the lack of faith has eternal repercussions.
5. Jesus cannot save those who do not exercise faith in Him
6. He makes this point clear when He tells these unbelievers to leave the room. They would reject everything that He does.

7. God is limited in the face of unbelief.
8. His attributes of justice and righteousness are irrevocable and unchangeable. He cannot violate these attributes.
9. Where faith is not present, God cannot put aside those attributes in order to save a person; He cannot do that. He is limited there.
10. Without faith in Christ, no one is justified. Faith in Him gives us imputed righteousness. We need to be justified in order to be acceptable to God.
11. These mourners rejected Christ; so the only recourse for Jesus is for His justice to condemn them. That is the limitation on His justice.
12. God's options are limited to one because of their unbelief. Only one option. He must send them away, as He must do at the last judgment, to those who reject Him.

Mark 5:40 They started laughing at Him, but He put them all outside. He took the child's father, mother, and those who were with Him, and entered the place where the child was.

Final Point

1. In the mind of most, death is seen as irreversible and final.
2. But for God, this is only a state from which individuals will awaken.
3. Our faith embraces eternal life.

Lesson #0451

Matt. 13: Life of Christ

5/30/2013 Thurs

When someone is ill, Bobby prays for the spiritual resources in their souls. People do come out of these situations and do very well, after being at death's door. Others do not make it. It is not just about a miracle; it is also, what do you learn from the Word of God.

Jesus Christ enters in.

Mark 5:39 He went in and said to them, "Why are you making a commotion and weeping? The child is not dead but asleep."

Jairus has expressed faith in Jesus and he worshiped Jesus and then begged him to come to his home, knowing that Jesus could heal his daughter. That is demonstrated faith.

On the other hand, there are professional mourners at the house; and these are humanists and rationalists and empiricists. In their thinking, death was the end; and there was no future and no release from this darkness. So, this explains why some would mourn so much. They have no hope of seeing their loved ones again. This is truly the saddest sight a person can see.

Nothing in the mourners experience could prepare them for what Jesus was about to do. What He said made no sense to them; but they understood that He was saying that the dead would awaken. However, they did not believe His words. They reject the

pronouncement of good news. Jesus was giving them good news. Death was not the end, which is what Jesus was saying.

Mark 5:40 They started laughing at Him, but He put them all outside. He took the child's father, mother, and those who were with Him, and entered the place where the child was.

These people derided the Person of Jesus Christ. That is a noticeable rejection. The issue is faith. Is there a future beyond death or annihilation? Jairus represented faith in Christ; and the mourners represented disbelief.

Sleep as a Metaphor for Death

1. Jesus is affirming that death is temporary. He uses a sleep metaphor.
2. According to the Lord, death is a state from which individuals will awaken. Sleep is a metaphor.
3. This metaphor is very descriptive. It gives the divine viewpoint of death. This is the viewpoint that the disciples needed to have.
4. How does this analogy work? Sleep is the condition of body and mind; the nervous system is inactive; the eyes are closed; the postural muscles are relaxed; and active consciousness is suspended.
5. The picture here is of a person, this little girl, asleep, even though she is an inert corpse. Death is not annihilation; death is not the end. It is the beginning of eternal life or eternal condemnation.
6. This is a condition from which people awaken and resume normal conscious function.
7. This description of death as a temporary loss of consciousness establishes a resurrection analogy. How important is this? The disciples had not been filled in on the resurrection. The sadducees did not believe this.
8. Just as a sleeper wakes up, so death is not a permanent state.

In many places, death is called sleep. 1Cor. 15:51–53 1Thess. 4:

1Thess. 4:14–15 Since we believe that Jesus died and rose again, in the same way God will bring with Him those who have fallen asleep through Jesus. For we say this to you by a revelation from the Lord: We who are still alive at the Lord's coming will certainly have no advantage over those who have fallen asleep.

Will I be blacked out until the resurrection? There is nothing that indicates a lack of consciousness at any time. There is no reason to assume that will be the case with us after we die and wait for the resurrection.

We are made up of a body and a soul and a spirit. The body goes into the ground, the spirit goes into the presence of God. The soul and spirit never die; they are never unconscious; there is no such thing as soul sleep. This is why we go to heaven when we die.

Is this a disembodied soul? The Scripture never speaks of a soul without a body. They are designed to be linked.

Sleep is a metaphor; not a state of unconsciousness. We have to be conscious to experience no more tears, no more death; the old things have passed away. The moment that we breathe our last, we will not face oblivion.

Physical death is a separation from life. Our Lord describes this circumstance of this little girl as being asleep.

Jesus ejects the mourners and He enters into the room. He takes her hand, and He says, "Tabitha koum." This is translated, little girl, I say to you, get up.

Mark 5:41 Then He took the child by the hand and said to her, "Talitha koum!" (which is translated, "Little girl, I say to you, get up!").

Aramaic was the language of the people of that area; and it is very close to Hebrew. The Galileans could speak Greek and Aramaic. Greek was the language of the scholars.

Mark translates this for his Greek-speaking readers. Jesus spoke to the sea as if a person; and he spoke to the demons; and now He speaks to the little girl. A personal imperative way. Authority over nature, over the demons and over death.

She got up immediately and began to walk; she was 12 years old, so this is what a 12 year old will do.

Mark 5:42 Immediately the girl got up and began to walk. (She was 12 years old.) At this they were utterly astounded.

Jesus told them not to tell of this.

Mark 5:43 Then He gave them strict orders that no one should know about this and said that she should be given something to eat.

Luke 8:54 So He took her by the hand and called out, "Child, get up!"

Luke uses πνευμα here.

Why Luke Uses the Word "Spirit" Here

1. Spirit here is used in a general sense. There are a number of meanings for this word; there is a huge definition. Here, it refers to the immaterial part of man; the breath of man.
2. In this sense, spirit and soul can be interchanged. Both can refer to the immaterial.

3. This little girl's dead body is reunited with her soul and/or spirit. The material and the immaterial are reunited.
4. This wake up was not just bodily functions reawakening. There was the breath of life placed back into her. Her body and spirit were separated in death. That is what death is.
5. Bobby was with both parents when they died. The eyes just reflect nothing. They may continue breathing, but there is lifelessness in their eyes. Was it at the end of their breaths or when their eyes went lifeless. There is something missing. When you look into someone's eyes, there is light; there is life. Death is not just the cessation of breath, but the separation of the material from the immaterial.
6. This miracle that our Lord performs was the reuniting of the material body and the immaterial. Where did the spirit go? It was not unconscious. Jesus spoke a word and the body and spirit were reunited immediately.
7. Uniting these two is how God created man originally. This is exactly what He did originally. Gen. 2:7 **Then the LORD God formed the man out of the dust from the ground and breathed the breath of life into his nostrils, and the man became a living being.** This is how God made human life. Human life requires these two components. Biological life after the first man and woman were created is through parents, and God breathes life into each child when they are born.
8. The reuniting of the body and spirit means that this little girl fully recovered human life from the state of actual death. This is the resuscitation of this little girl. Jesus recreated that moment when her breath was first given to her.

She gets up and walks. Mark mentions this walking action. Nothing is an accident. There is a reason that Mark tells us about this. This confirms to everyone present that she has returned to life with complete health. Someone close to death, someone coming out of a coma, whatever, they don't just get up and wander about. A healthy normal girl returned to her normal activities. There are no residual effects of her. She did not simply recover from an illness. She went from death to life. She is immediately normal; no rehab; no hospitalization. So those who saw this were astounded.

Luke 8:55 **Her spirit returned, and she got up at once. Then He gave orders that she be given something to eat.**

The parents wanted to go out and tell everyone. Jesus sent the mourners out of the house; and Jesus did not bring the crowd with Him; only taking Peter, James and John. Now He makes the same demand of those who watch this miracle. He asks them to not to tell anyone else. This would seem to be counter productive.

When you understand why Jesus said this, you will understand where Jesus was in His thinking and in His ministry. Jesus did not want to attract the wrong people with this miracle. All of the skeptics, including the pharisees who attacked Him for performing miracles and for claiming to be the Messiah.

Luke 8:56 **Her parents were astounded, but He instructed them to tell no one what had happened.**

Jesus already performed a miracle of resuscitation before in Luke 7:11–17. The people concluded that He was just a great prophet. Wrong conclusion. Jesus is God Himself. He had done this before a large crowd.

Jesus was no longer trying to convince unbelievers; they could not be convinced by miracles; there was nothing that He could do that they would believe. The emphasis shifts right here.

Jesus also commands that this girl be given something to eat. She has been sick for a long time; a very long time. This shows that Jesus had continuing care for her needs. Logistical grace was a part of the package of this miracle. This was a demonstration. Jesus cares for her needs.

Her body was not eternal. It still needed to be nourished.

Lesson #0452

Matt. 13: Life of Christ

6/2/2013 1Sunday

One of the greatest miracles performed by our Lord was the raising from the dead. Matt. 9 and Luke 8:

Jesus raises from the dead a little 12 year-old girl, who is a very important synagogue official. There were those in high religious positions who recognized Jesus as the Messiah. Jairus was one of those men. His little girl was desperately ill. She apparently died while Jesus cured the woman who was bleeding constantly.

By all definitions, this little girl was no longer alive. There were mourners present, which indicates that the girl had died. They were skeptical when Jesus said, "She is but asleep." And Jesus sent them out. There were 3 disciples, Jairus and his wife.

Jesus said, "Little girl, I say to you, get up." Jesus used the imperative on a girl who was dead. Her spirit returns to her body; they had been separated. There was a reuniting of the material and the immaterial. This uniting is the essence of human life. We find this in Gen. 2:7.

The body was formed from the dust and Jesus breathed into his nostrils the breath of lives; and this represents the soul and spirit. This made man a living being. This is the uniting of the body, soul and spirit.

Luke 8:54 **So He took her by the hand and called out, "Child, get up!"**

The little girl gets up immediately and walks around. Someone coming out of a comatose state does not get up and walk about. This indicates a miracle. There were no residual effects from her death. She was healed from what was wrong with her.

There will be a moment in the history of man when Jesus returns and instantaneously, the dead will rise and those who are alive and remain will rise to meet the Lord in the air. This is a picture of that moment.

Jesus previously caused a boy to be resuscitated, and not everyone believed in Him; some thought Him only to be a prophet. Only man can give life.

Luke 8:55 **Her spirit returned, and she got up at once. Then He gave orders that she be given something to eat.**

Jesus said that she needed food; so this means that she was resuscitated but not in a resurrection body.

Luke 8:56 **Her parents were astounded, but He instructed them to tell no one what had happened.**

Jesus was no longer trying to convince anyone that He was Messiah; not trying to show that He is divine as well as human. He is not trying to prove anything to anyone.

Jesus was using this time to teach doctrine to his disciples.

What Was Jesus Teaching?

1. First, only God can defeat death. So Jesus must be God. There should not have been a question at this.
2. This validated Jesus saying, **"I am the resurrection and the life."**
3. This miracles showed that Jesus had the power over death.
4. Death could not hold Jesus not can death hold us. Death no longer has power over the disciples, over us, over anyone who believes in Jesus Christ. Jesus shows His power over death right here; and Jesus will further show His power over death at the resurrection.
5. This shows our Lord's continued power and grace to individuals, in spite of the rejection by the nation.

The report of this little girl's resuscitation had gotten out and Jesus does not want to deal with these crowds who reject Him. Those who believed in Him were following Him about; those who rejected Him may or may not be following Him; but they had some animus toward Him.

Matt. 9:26 **And this news spread throughout that whole area.**

Two blind men followed Jesus.

Matt. 9:27 **As Jesus went on from there, two blind men followed Him, shouting, "Have mercy on us, Son of David!"**

These men knew the Word of God and they recognized Jesus, even though they had never seen Him or any miracle which He had done.

We are exactly the same as these two men. We have not seen Jesus nor have we seen any miracles. So many people wish to have been alive at this time, and yet, we can believe without seeing Him.

We heard the gospel as blind individuals. We had no idea until we heard.

People that you witness to have blind faith in all kinds of things. They claim that they cannot see Him, but most who believe Him have not seen Him except by faith.

Most Jews understood something from the Old Testament; they all studied it. They knew the Torah and the prophets. They understood the Old Testament connection to Jesus, the One performing miracles. These men know and associate exactly Jesus and the Old Testament. Negative volition and positive volition are powerful and overwhelming. Positive volition means that nothing can keep you from the gospel. Negative volition means that nothing can convince you.

These blind men knew Who Jesus was. They identified Him, even though they could not see Him. He was their prophetic heritage. Unbelievers are without excuse. God knows when there is positive volition.

So many people demand empiricism. But people believe that man was formed from a big bang; and that is quite unseen. We have hundreds of witnesses to what Jesus did.

Jesus tests and confirms the faith of these men with a question. That is v. 28:

Lesson #0453

Matt. 13: Life of Christ

6/2/2013 2Sunday

The healing of the blind men will also conclude with Jesus telling them not to tell anyone.

Faith is expressed in Christ without seeing Him; and this is the way in which we express faith in Him. This interchange will be rather complex.

The blind men came up to Jesus. They have been crying, "Have mercy on us."

Matt. 9:28 When He entered the house, the blind men approached Him, and Jesus said to them, "Do you believe that I can do this?" "Yes, Lord," they answered Him.

These men are asking for mercy, for grace and for healing; and He asks them, "Do you believe I can do this?" They answer in the affirmative. They have heard and they have expressed faith. They are expressing that faith in the Lord Jesus Christ.

Peter lived in Capernaum; and it is possible that this is Peter's house. This means that Jesus had walked a ways before addressing these blind men. They trailed Jesus for awhile before Jesus speaks to them.

Jesus made them follow Him and He was testing the faith of these men and their persistency.

What Does this Mean?

1. This was a demonstration of those present of the need for perseverance in the spiritual life. These men are already believers. There is more to this than simple faith in Him.
2. This is a lesson for consistent intake of Bible doctrine. Logistics are illustrated by this miracle; the eyesight would be restored. Logistics are always a part of God's grace to the believer. They asked for mercy, grace.
3. Logistical grace is always for a specific purpose in the plan of God. God gives us what we need to survive. Life, food, shelter, clothing. We could just as easily not gotten these things. We need to be cognizant of this. Logistical grace, which is eyesight restored, is the foundation for spiritual advance. Logistical grace is for spiritual advance for all believers. That is the progression of the plan of God. Logistic are provided for the specific plan of God.
4. In that advance, patience and perseverance is something that every believer must continue to pursue, to build upon. These screaming blind men persevered.
5. If you do not get immediate deliverance or answers for some problem in your life; no one likes adversity. So if you do not get immediate deliverance for some problem in your life. Patience and persist in doctrine. The solution will be forthcoming at some point. There is always a time period between asking for deliverance and receiving it. This is a key to the relaxed mental attitude in life. God supplies the logistics and we persevere in the spiritual life.

This is the test for these blind men. This reveals the need for perseverance of faith. They asked for mercy, faith expressed, and then they followed Jesus to Peter's house, which is the test.

Matt. 9:29 **Then He touched their eyes, saying, "Let it be done for you according to your faith!"**

Jesus heals them.

Matt. 9:30 **And their eyes were opened. Then Jesus warned them sternly, "Be sure that no one finds out!"**

Again, Jesus tells them not to spread the news about their healing. Jesus did not to be recognized by those who were in opposition to Him at this point. However, this men did just the opposite of what Jesus told them to do.

Matt. 9:31 **But they went out and spread the news about Him throughout that whole area.**

There was no necessity for anyone to search Jesus out to be healed. These men followed Him, but they did not follow instructions very well. We hear the doctrine and we do not seem to follow the doctrine. It just escapes us. It was not necessary for these men to speak.

It was counterproductive and they would attract the unwanted crowd.

Jesus had not given up evangelism. This was a different doctrine. This was Matt. 7:6; casting pearls before swine.

Why would anyone accept the testimony of these formerly blind men? The same principle still exists today. This is casting pearls before swine; telling people the truth, people who are going to reject it no matter what. They had heard this over and over in synagogues; and why should these blind men waste their time on going to the religious people who have already rejected Jesus. Religion is a very difficult witness. Religion blinds the eyes of so many people. It is very hard to proclaim grace to those working their way to heaven. They have to accept that all of their good deeds is pointless. That is hard for some people.

The Principle

1. There comes a time for circumspection; not pursuing those who have rejected Jesus Christ. We do have an obligation to witness.
2. Discernment is necessary for such a decision. There is a time when one must move on.
3. Do not give up on those who initially reject the gospel. "You can't prove that to me; that's not even rational."
4. What can you do? You must allow for the Holy Spirit to do His work once the gospel has been presented. Sometimes we do not realize that; once the gospel is presented, the Holy Spirit takes it from there and does what we can never do. We want to manipulate people; to continue to bombard them with great information and apologetics by which we can convince them the gospel is true. The Holy Spirit knows why people object to the gospel. If you see the necessity for a follow-up, then you do so. You must recognize when people are asking a question when they do not even ask a question. Sometimes you do not think to present the gospel; but you have to listen.
5. You must also discern when not to aggravate people. Allow people time to make up their minds about Jesus without badgering them.
6. You do not want to further exacerbate reaction from those who have locked-in negative volition. Sometimes that cannot be helped. You do not go out of your way to rub people's noses into the gospel; you do not insult them and you do not lose patience with them.
7. There comes a time when you must write some people off. You must turn to those who will respond and away from those who will not. These men are filled with zeal, but they lack doctrine. The cause of Jesus is sometimes hurt by zealous, over-emotional believers. There is no excuse for a believer being ignorant. You must know when to keep your mouth shut and when to open it. These men were not at

that stage. They charge out to spread the Word, only to fall on their faces and to become discouraged. They want to go out and do great things; and they are shut down every time that they do it. They do not have the discernment, the doctrine, or the ability to give the gospel correctly. A believer needs the discernment of when to give the gospel. So many places just have you hand our tracts. You become the hare krishna of the street corner. You need discernment to be effective. Training is necessary to become truly effective. Do not waste your breath when you lack doctrine.

Bobby recently heard from someone, and they home school their children. There is going to be a conference and some atheists protest the conference. Many of the home school people are believers; and there are some who are adamant about the earth being 6000 years old. Why throw yourself on that sword? Evolutionists must have billions of earth years; but this argument is counterproductive; this only discredits.

Atheists are not protesting over one issue like that. They are protesting that God is in education at all. They cannot stand the idea that anyone mentions God in the classroom and it drives them crazy.

They hate that schools that don't take government money are not subject to government restrictions. Their power is in the courtroom. But this is how some people take issue with things that are not issues.

Doctrine discerns for us when we are unable to discern for ourselves. Doctrine is what gives us discernment. Jesus did not want crowds bothering Him for more and more miracles. He did not want the crowds to follow Him only to be healed. He did not want to be seen as a novelty. This would take up time that would be necessary to train His disciples. A new direction; discernment. What is His purpose? He focuses on His objective and upon His mission.

Jesus could have healed everyone in Palestine; He could have healed everyone in the world. All that would remain is the sign of Jonah for those who did not believe. Now Jesus would move on, to concentrate on His current purpose, to train His disciples, who would carry on as apostles in the future.

Think about the direction in which you should go; and allow doctrine to direct you.

Lesson #none

Matt. 13: Life of Christ

6/5/2013 Wed

No class

Lesson #none

Matt. 13: Life of Christ

6/6/2013 Thurs

No class

Communion Sunday

Jesus took the wine and thanked God for it for the death He was about to die. He would be slaughtered as the perfect lamb of God. He understood the horror and the benefit of His death.

Jesus Christ must be seen beyond all else. It is not merely the elements, but it is what they represent and to whom they point. The communion is a memorial. We are commanded to commemorate what Jesus did for us. The cross always looms large in this commemoration. To fulfill this memorial command is our privilege and something that we should look forward to in our worship. It is a great moment of application of doctrine in our souls.

There is no other memorial that the Bible speaks of concerning Jesus and His work. Only the communion. No other ritual is commanded; only His death is to be celebrated. He continually wants to have the issue of His death before us. We are to proclaim His death until He comes.

It is not just His physical suffering, but the bearing of our sins which is the horrible aspect of His death on the cross. This is so that we might die to sin and live unto righteousness.

The crushed grape constitutes the wine, which symbolizes His death and separation from God the Father. The union between the Lord Jesus Christ and the other members of the Trinity was torn from its cohesion for those 3 hours where sin was imputed to Him. We can never know that suffering or its intensity. He endured all of it for us.

Thomas Paine remarked that no religion can be divine that has any doctrine that offends the sensibilities of a little child. He, sadly, embraced deism. The unregenerate man ridicules what God glorifies. His death may offend our sensibilities, but it also provides for our eternal life.

The communion table is no place for the self righteous person. It is for the person who realizes how short he falls from the glory of God. The believer celebrates with deep devotion the taking of the bread and the cup. The bread is broken and the wine poured is all to be consumed. They were not designed to satiate hunger and thirst.

In your eating, each one takes his own supper first; and one is hungry and another is drunk.

The purpose of this meal is not to overindulge; it is to remember. All believers are in union with Christ and His atoning work. The results are that every believer is united as members of the body of Christ.

Some look upon the supper as recreating the suffering of Jesus. Nothing could be further from the mind of our Lord. There is no salvation in this; no efficaciousness to be found in this observance. The communion elements are representative; they are not reality. There is nothing mystical or magical about that which we are to do. This is a symbolic flesh and blood; not a literal flesh and blood. Eternal life is gained by believing and not by ingesting bread and wine. The person who partakes of the elements is already a believer.

We serve Jesus by bearing witness to Him. This is one way that we bear witness to Him. **For as often as you eat this bread and drink this cup, you proclaim the Lord's death until He comes.** No one knows how long this ritual will continue; He has not returned yet. We see in communion prophecy and history both. As we celebrate His death, we draw attention to His victory in time. We live in the light of eternity; not in the darkness of human viewpoint.

How close we should be with Him in these moments and in the coming days.

Berachah Church has been described as an unemotional church. This is not a praise and worship service as other churches understand it; but it is, in truth, that. If we appreciate the Lord Jesus Christ, then we are expressing emotion.

The Dallas conference. They are a streaming video group. They are a mirror image of Berachah. An excellent turnout; a full house.

Matt. 9:27b

Mat 9:27 **As Jesus went on from there, two blind men followed Him, shouting, "Have mercy on us, Son of David!"**

Jesus knew that any crowd who gathered would be curious, but not on positive volition.

However, two blind men followed Jesus. These men are different. Those in the crowd had eyes and could see what Jesus did; and they still questioned Who He was and Who He said that He was. But these blind men can see Jesus for Who He is. They know Him by His prophetic name. They call Him the Son of David. They could only hear and they could believe in Him strictly based upon what they heard. That is faith based upon things unseen. That is Heb. 11:1.

We do not need something that we can see with our own eyes. We only need to hear it. We have never seen our Lord; we only have the revelation from Scripture.

These men cite our Lord's Messianic title. They appealed to Him for a miracle based upon His Person and Work. They knew that He could perform such a miracle.

Mat 9:28 **When He entered the house, the blind men approached Him, and Jesus said to them, "Do you believe that I can do this?" "Yes, Lord," they answered Him.**

Mat 9:28 When He entered the house, the blind men approached Him, and Jesus said to them, "Do you believe that I can do this?" "Yes, Lord," they answered Him.

Jesus asks these men, "Do you think I can do this?" I.e., have mercy on them. And they answer with a confident yes. They had faith alone in Christ alone. They believed that He could heal their eyesight. They believed that He could heal them spiritually as well. They were the ones whom the Lord Jesus Christ was seeking.

Their answer was evidence of the faith already present in their souls. His profession that He was Lord is not what saved them, but the faith in their souls.

This is not proof that one must claim Jesus as Lord before being eternally saved. Jesus is Lord as soon as faith in Him is present. Faith in Him makes the believer a member of the royal family. By definition, Jesus is Lord. If we are a member of His family, then He is our Lord, whether we say that He is or not. Making Christ Lord is not proof of salvation. This is rather a silly way to say, spiritual advance. Jesus is Lord at the moment of regeneration.

He is our Lord at salvation; but He becomes Lord as we grow spiritually. We have a status relationship with Him—He is positionally our Lord. But as we grow spiritually, He becomes our Lord. Saying the word *Lord* has two different meanings. He is our Lord by being born into the royal family; but He is also Lord by maturation, by becoming a member of His family. Regeneration secures eternal life. Regeneration necessarily precedes spiritual growth and the spiritual life.

Faith was already present in these two blind men. They were regenerate before they answered the Lord's question. This is why they acknowledge Him in the affirmative. They were confident that He healed them.

Regeneration had been accomplished before they answer the Lord's question. This is the same circumstance present in ritual baptism. Some say baptism is necessary for salvation, known as regenerative baptism. However, baptism just expresses faith. We are never saved by means of salvation; similarly, public confession of faith does not make a person saved. These men verbally spoke, but that was not the moment of their salvation. The salvation faith is based upon Jesus Christ and His work.

The miracle that He would perform would be the demonstration of His Person. But these men were saved before they experience this miracle. Faith comes before Jesus is made Lord and before Jesus acts in the life of the believer. They acknowledge a faith which is already present.

Their salvation was not in their profession; that only revealed that they had been saved.

Rom 10:9 if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised Him from the dead, you will be saved.

If is faith that results in imputed righteousness.

Rom 10:10 **With the heart one believes, resulting in righteousness, and with the mouth one confesses, resulting in salvation.**

There is no contradiction in Scripture. Paul is not contradicting Jesus Christ. This reveals the same doctrine.

Introductory Points

1. Confess with the mouth is formulating the content of what is believed. That is the faith of salvation.
2. That is exactly what these two blind men had already done; they spoke of a faith which was already in their souls.
3. What comes from the mouth is the expression of faith in the soul.

They first acknowledge that Jesus is God-incarnate and that God the Father raised Him from the dead. This is the good news which we acknowledge for salvation. That is the content of our faith that is believed and expressed toward God. When a person verbally confesses this, it is simply revealing what is in the soul.

Do the Words Have to Be Spoken out Loud? No.

1. We think with words, whether we speak those words or not. Thought is an expression of thinking and the only way it can be expressed.
2. Faith is expressed in words, which is the only way that we can think. That is thought.
3. We form words in the mentality of the soul; or in the heart, as we have in Rom. 10:9.
4. That is why faith and acknowledgment go together. Thoughts and words go together. Vocabulary is the meeting of all thought spoken or silent. When Bobby studies for a class, and he speaks it out loud. But you can study without speaking; the thought is still in the mind. You express it whether you say it or not.
5. Faith always springs from the volition of the soul. It is not driven by being spoken out loud.
6. The expression of the mouth is an acknowledgment of the faith which is in our souls.
7. That is what brings salvation. The positive volition of faith in Christ expressed, either in the privacy of our souls or out loud, as with the blind men. They were expressing what was in their souls.

These men already had eternal life.

Faith and the Expression of Faith

1. The faith formulated in words is two sides of the same coin. Faith and the expression of faith. They go together. We formulate the words of acknowledgment.
2. So confessing with our mouths and believing in our souls are not two separate steps necessary for salvation. This is where people go awry when it comes to interpreting

this verse. Confession becomes repentance. Faith is the positive aspect of volition toward Jesus Christ. Repentance is the expression of positive volition. It is a change of mind toward Jesus Christ. If you have to repent of your sins, that becomes a work. False repentance is not a requirement for salvation. The confession is, *Father I believe that Christ paid the penalty for our sins.* Sin is not an issue in salvation; our salvation is based upon Christ's work on the cross.

Mat 9:28 **When He entered the house, the blind men approached Him, and Jesus said to them, "Do you believe that I can do this?" "Yes, Lord," they answered Him.**

These men were not healed because they repented; they were healed because they had believed in Him. God already knew that they had faith in their souls. Did they have to speak out loud to confirm faith in God? No. This is like baptism; you do not get sprinkled or dunked in order to get saved.

Mat 9:29 **Then He touched their eyes, saying, "Let it be done for you according to your faith!"**

The result of faith was their physical healing. Their spiritual healing was being demonstrated here. This miracle is a revelation of the Person of Jesus Christ. Only God could restore their sight. This reveals what Jesus had come to do. These two men represented that which was unseen; confidence and faith in the Lord Jesus Christ.

People today say, "If only I could see a miracle, then I would believe." But they would not. The only requirement is faith expressed based upon the words expressed in your soul, which speak of faith in Christ. There is nothing else required.

Their eyes were opened.

The Jews were spiritually blind. Jesus came to reveal God to them. By their faith, the blind man saw. Israel refused to express faith in their Messiah. They died in blindness. The returning sight of these men were indictments of Israel. They had the eyesight of faith versus the blindness of negative volition. We see negative volition everywhere we look.

Faith expressed. The more doctrine that is in your soul, the less blind you are. Jesus is Lord and He becomes Lord. Regeneration and spiritual advance.

Mat 9:30 **And their eyes were opened. Then Jesus warned them sternly, "Be sure that no one finds out!"**

Mat 9:31 **But they went out and spread the news about Him throughout that whole area.**

One final miracle in this series this Wednesday.

Lesson #0456

Matt. 9:32 Life of Christ

6/12/2013 Wed

Bobby's hooked on Downton Abbey.

One final miracle recorded. The 12 year-old girl who was recussutated and the blind men.

Matt. 9:32 Just as they were going out, a demon-possessed man who was unable to speak was brought to Him.

Matt. 9:33 When the demon had been driven out, the man spoke. And the crowds were amazed, saying, "Nothing like this has ever been seen in Israel!"

This has been occurring for a year; but these could simply mean that this sort of thing occurs.

There was absolute insanity of some who were controlled by demons; and there was often cultic religions as well associated here.

There is no typical sets of behavior. It is possible that Hitler, Mao and Stalin were controlled by demons. There was certain some insanity involved. Hitler screamed at all of those in his periphery.

There are plenty of mute people and most are not demon-possessed. We do not know the cause for this in this man.

They were acknowledging that Jesus Christ was unique as the One performing all of these miracles. They seemed to respond with positive volition. They were willing to accept Jesus for Whom He claimed to be.

This whole thing on homosexuality and gay marriage. We have only one opinion which is the Biblical one. That issue came up on the Talk Radio station today. Then they went off on all of these peripheral activity.

The pharisees step in to say what they think happened. They are the hardness of negative volition. They react with hatred rather than responding with faith. The pharisees never saw the Person; they just saw the action and responded with hatred and not with faith.

Matt. 9:34 But the Pharisees said, "He drives out demons by the ruler of the demons!"

This was the essence of their talking points. This was a red herring. They really did not get it. They just attributed these miracles not to God, but to Satan. What they saw did not engender faith in Christ. This engendered rejection. It is astonishing that a miracle resulted in the rejection of Jesus Christ. This is the power of negative volition. Their negative volition continued in spite of all contrary evidence.

Why are people so negative; why can't they see the truth? They have rejected the truth; they are not looking for the truth. Why do people do the things that they do and think the things which they think.

Humanism sees the truth staring them right in the face and they reject it. They do not see it. They have nowhere else to go. In their rejection, they can only refute the obvious. They are fools.

Jesus then leaves Capernaum. He travels to his hometown of Nazareth. He was rejected early on in Nazareth and they even made an attempt on His life in the synagogue there.

Jesus will make this last trip to Nazareth. He had an extended tour in the Galilee area. He spent about a year in Capernaum and now He wants to give his friends and neighbors another chance.

Since leaving Nazareth, Jesus has shown over and over again that He is the Messiah. They would have heard of all the wonders and miracles that He had done. Will this cause them to reflect on their negative volition. Some may have seen these miracles. He was a tradesman; He worked under His father. He was in construction. He hammered nails and cut wood.

Since He left Nazareth, somewhat hastily, He had developed a huge following. Maybe He could get a fair hearing. Celebrities often get a platform for their thoughts, whether these are serious thoughts or not. Every Hollywood actor has something to say; a spokesperson for this or that cause. Or they advertise for this or that; or those with political views want a celebrity to back their thoughts.

"Many people follow the Kardashians; can you believe that?" Jesus had celebrity status. So maybe this would have some impact on the people of Nazareth.

So, Jesus goes back to Nazareth.

Mark 6:1 He went away from there and came to His hometown, and His disciples followed Him.

The quality of His work is clear. His teaching is amazing. Now these are unbelievers who are amazed and skeptical; and the attest to the truth.

Mark 6:2 When the Sabbath came, He began to teach in the synagogue, and many who heard Him were astonished. "Where did this man get these things?" they said. "What is this wisdom given to Him, and how are these miracles performed by His hands?"

They all know Who Jesus is.

Matt. 13:55 Isn't this the carpenter's son? Isn't His mother called Mary, and His brothers James, Joseph, Simon, and Judas?

And they ask this.

Matt. 13:56 And His sisters, aren't they all with us? So where does He get all these things?"

They are offended by Jesus. There was no one like Jesus; they had never heard anything like this before. Only God-incarnate could perform. The rest of his family were just regular people; so those of his hometown would not accept Him as Messiah.

The Preconceptions of Negative Volition

1. They actually saw and admitted that Jesus was something special. Many atheists will admit that Jesus lived and that He was a special Person; but they will say so are other religious types.
2. They refuse to throw away their preconceptions. They will not release them. If you have ever witnessed to an unbeliever. So many times their objections are preconceived notions.
3. Empiricism cannot combine here with faith to perceive the truth and act upon it. That is negative volition.
4. The preconception of negative volition is blind.

Matt. 13:57 **And they were offended by Him. But Jesus said to them, "A prophet is not without honor except in his hometown and in his household."**

Jesus often went to the synagogue because that is where everyone was when the Jews assembled. Jesus taught Isa. 61:1–2 and He showed that He was the Messiah. The Jews could not stand this. They wanted to throw Him over a cliff.

He goes back and returns and does the same thing. He knew exactly what He was doing; He was repeating His previous visit.

Synagogues were designed to teach the Word of God. They were for the expressed purpose of teaching the Scripture. When Jesus began to teach on the Sabbath, His text came straight from the Old Testament. That was the Bible. He taught like no other rabbi had never taught before. These people had heard many rabbis speaking, but no one taught like Jesus did. The rabbis are the ones that everyone went to for help and advice and doctrine, and Jesus is refuting them. Every time you speak the gospel or apply doctrine, you are bucking the wisdom and ideology of this world.

This was the center of the Angelic Conflict. And it appears as though Satan was having a pretty good day. The people are mad and amazed and they hate him and they are afraid.

His reputation and deeds made no difference at all. Jesus did not have the academic credentials to say these things. He is not qualified to speak to us in this way. "You aren't qualified to say this or that."

It gets better; they bring in sarcasm. Astonishment in great fear. Imperfect passive indicative of *εκπλησω* which means *to be overwhelmed by fright, afraid out of their minds*. They react in very unpredictable ways. This is the mentality of those protests and mob actions are like. Overwhelmed and struck out of one's wits. There is no completion to this

process. It kept going; it kept building. It built to a fever pitch. They were getting worked up. Where did this man get this stuff? What is this wisdom given to Him?

They were incensed and offended that He would present Himself in this way.

People often use sarcasm when they have no substantive argument. Bobby spent 4 years in a very liberal college, and when anything of truth was said, then it was dealt with, with sarcasm.

Illustrations tomorrow on this.

Lesson #0457

Matt. 13: Life of Christ

6/13/2013 Thurs

Everyone is watching Downton Abby.

After about a year's hiatus, Jesus is going back to Nazareth, leaving Capernaum.

Mark 6:1 **He went away from there and came to His hometown, and His disciples followed Him.**

His reception in Nazareth was not very good before; and it is negative again. The Jews became so angry and they took Him outside of the town before to throw Him over a cliff. Jesus just escaped by walking through them. They could not stop them. Luke 4:30. You would think that this deliverance would have stuck in their minds, but it did not make any difference. These people had known Jesus all of His life, and they had seen His uniqueness in many ways. You can imagine what it was like to know a child who never sinned, who never made a mistake, was always obedient to his parents. They had to see all of this.

There would have been the testimony of His birth; and there would have been a year or two when He was taken away in order to escape the killing of the children. With all of this having happened, these Jews would not even consider the evidence. They had a preconception that nothing He could do or nothing He could say could change their thinking about Him.

Bobby thought about his seminary days; he liked the academics and the occasional sparring and he was well-prepared to do so from the training which he received at Berachah. He was able to put it altogether in a system. Bob's reputation preceded him. Many of the students were aware of him; they knew nothing about his ministry first-hand; they only knew about his reputation. They rejected him, not for what he taught, but for what they thought he was. Many did not know that Bobby was the son.

Many of them were positive that they were right, even though they really had no first-hand facts.

The people became murderous. Jesus was a very hard worker; he was a part of his father's carpenter business. This is an incredible picture of the savagery of religion in the face of

divine truth. This is perpetuated by negative volition of those in the church and outside the church. Religion is savage. The religious wars in the middle ages were extremely savage; we have a modern-day example in Islam.

In spite of our social progress, our utopian ideals, the multiculturalism which is all around us; religion still persecutes and kills. Religion still generates the same hatred toward Christ and Christians today. The leopard has not and will not change its spots. Satan will not cease his persecution, and he uses religion as one of his main weapons.

Secular humanist society has the same intolerant reaction to the Word of God. Like religion, humanism is also a tool of the cosmic system. We are beginning to see all of that in our own nation. The attempt to discredit Christianity with social issues like gay marriage and abortion. The Southern Baptists just took a stand, and they were castigated by the humanists. And this will get worse, barring the Lord's intervention.

So many times, Christians fall right into the trap. They react.

In His second trip to Nazareth, He receives the same reaction. He speaks in the Sabbath in the synagogue about the same thing as before, that He is the Messiah. This is an attempt to change their minds.

Matt. 13:55 **Isn't this the carpenter's son? Isn't His mother called Mary, and His brothers James, Joseph, Simon, and Judas?**

How can He be the Messiah? His mother is here, and his brothers as well. How could He be the Messiah.

Matt. 13:56 **And His sisters, aren't they all with us? So where does He get all these things?"**

They take offense at Him.

Mark 6:2 **When the Sabbath came, He began to teach in the synagogue, and many who heard Him were astonished. "Where did this man get these things?" they said. "What is this wisdom given to Him, and how are these miracles performed by His hands?"**

They were so upset with Him, that they resented Him. There was theological dissension and there was envy and disagreement. Jesus related Old Testament passages to Himself. He made interpretations of Scripture that no rabbi could. "No one that we know has ever taught this before." They should have been impressed and moved. They should have given Him a hearing and even questioned Him; but their "Where did you get this stuff?" indicated negative volition. It was not a question where information was being sought.

What was the crux of their problem with Him? They had the same problem as all the Jews had. The rabbis had traditional interpretations of the synagogue. They taught the writings of the previous rabbi; and that was the teaching that was done; the teaching of all previous rabbis. This was from the Talmud, which was a compilation of the rabbis. Their

interpretation did not deal with the Scripture directly. You can imagine what they thought of the truth. Jesus departed from their standard traditions.

They could not refute what He taught; all they could say, "He does not follow the rabbi." It was not something in His teaching that they could explain as being wrong.

Religion teaches works and merit; grace teaches the unmerited favor of God through Jesus Christ.

They could not counter His fulfillment of Old Testament prophecy. They knew this. They were well-versed enough to know that He was fulfilling these prophecies. His teaching was accurate and they could not refute Him; so they attacked Him with sarcasm. He is a tradesman; He is a carpenter; He did not even come from a very good family.

Sarcasm is the weapon of those who reject truth.

Sarcasm and Truth

1. Sarcasm is utilized by those who believe that God created the universe.
2. What is amazing is, at the same time that the universe created itself. The Big Bang Theory and evolution.
3. They use sarcasm to put down any objection to their scientific theories. All they say is, "You are backward; you are from the dark ages." Creation by God is more reasonable than revolution. The Scopes Monkey trial; evolution versus creation in the courtroom. The greatest weapon against the creationist was sarcasm. He had the courtroom rolling with laughter because of his sarcasm.
4. With sarcasm, they cover their rejection of God and their rejection of the Lord Jesus Christ. Sarcasm makes fun of anyone who disagrees. It is not a substantive argument; it is an emotional argument. This is found in the college classrooms of America. Bobby heard all kinds of things in class; he heard straight Marxism from some professors. The only weapon that they had was sarcasm. It doesn't work; they cannot show a single incident where Marxism has improved anyone's life.
5. Wherever Biblical truth is spoken, sarcasm and ridicule are not far behind by those who reject it. They do not refute the Scripture; they simply ridicule Jesus.
6. Sarcasm is designed to silence opposition through embarrassment. It is borne by fear of the truth.
7. Sarcasm proves nothing of its own cause. Sarcasm never offers an alternative. It just shows negative volition to Biblical truth.

In this case, the sarcasm was ridicule of the Lord Jesus Christ. Where did He get this stuff and what is this wisdom to Him? They don't say, "Let's stop and discuss this." Then they ridicule His antecedents. His wisdom did not come from his father Joseph, who was a carpenter. Joseph was responsible to teach the Law and the Prophets.

Neither did his brothers appear to have such knowledge and wisdom; nor did His background qualify Him. He was a carpenter. They mocked Him. They denied His claims and teaching using sarcasm.

It is arrogant. Don't confuse us with the truth; we will just put you down. They reject Him with that nasty sarcasm. His family appear to join in. They did not accept His message or His mission. Recall when His family tried to contact Him, and He said, "This is My family;" referring to His followers. His family does not believe Him until Acts.

Two strikes against Him. His hometown is offended by Him. The nerve of this guy. What a scandal. "He is laughable; what a joke." Underneath all of this sarcasm, they were very uncomfortable about this. This is always true where sarcasm is the only weapon. It is used out of fear. It is used rather than a logical argument.

They discounted the miracle; the reports from Galilee; nothing could persuade them. Do not be amazed at the rejection of the gospel that we will see. Do not fear sarcasm. When you know doctrine, then you understand.

Even today, people like this who saw Jesus and His miracles who would not believe, if they saw the Lord do these things today, they would be as fearful and as sarcastic. Their souls would be blackened with scar tissue.

Mark 6:3 **Isn't this the carpenter, the son of Mary, and the brother of James, Joses, Judas, and Simon? And aren't His sisters here with us?" So they were offended by Him.**

Familiarity breeds contempt. Jesus was not honored by Nazareth, by His family or by anyone else. Jesus demonstrated divine knowledge, and all they could say is, "Where does He get this stuff?"

There is possibly a known saying that Jesus quotes here.

Mark 6:4 **Then Jesus said to them, "A prophet is not without honor except in his hometown, among his relatives, and in his household."**

Never feel inferior to anyone. We have more knowledge than anyone else has; we have Bible doctrine. We have a world view that is correct. People in this life are confused and infused with cosmic system thinking.

Closing Points

1. On that basis of prior knowledge and assumptions about Christ, the people of Nazareth could not accept the carpenter's Son as having great understanding. They could not refute His Messiahship.
2. They could not accept the proof of His adult ministry. We do grow up.
3. They could not accept the proof of His miraculous activities.
4. They were the epitome of arrogance.

5. Their was a rejection of the realm of reason. This is how unbelieving believers think; all of them. Presented with the truth, they call it a lie, or they would accept Christ as Savior. Jesus must leave Nazareth.

There will be a new direction in the Lord's ministry at this point. This reveals the greater rejection that He will endure all the way to the cross. The next part of His ministry is a tour of Galilee, an extended tour, His last tour of that area.

Matt. 13:57 *And they were offended by Him. But Jesus said to them, "A prophet is not without honor except in his hometown and in his household."*

Lesson #0458

Matt. 13: Life of Christ

6/16/2013 1Sunday

Bobby was thinking about Bob while studying. Certain passages, when you reach it, things from the past spring to mind. Matt. 6:4 was quoted many times by Bob, and He made this statement after being rejected the second time by his hometown and mostly his family. They did not seem to be in His camp. They were skeptical. Nazareth did not honor Him for Who He claimed to be.

So what does this have to do with R. B. Thieme, Jr.? Bob quoted this statement to Bobby's mother during an argument, "A prophet is not without honor in his own home." He had a half-smile when he quoted this passage.

Matt. 13:57 *And they were offended by Him. But Jesus said to them, "A prophet is not without honor except in his hometown and in his household."*

This was a critical situation in the life of Jesus Christ.

Jesus was speaking of the attitude of the overwhelming number of people in Nazareth who did not want Him to speak in their synagogue. He claimed to be the Messiah and applied the messianic passages to Himself. The people were hostile toward him, and they reacted in arrogance and sarcasm.

Matt. 13:55–56 *Isn't this the carpenter's son? Isn't His mother called Mary, and His brothers James, Joseph, Simon, and Judas? And His sisters, aren't they all with us? So where does He get all these things?"*

They were being both logical and sarcastic. We know all about this man's background. They defamed Him and His family. These people who now rejected Him. They had known these people all of their lives. They had observe His actions and the uniqueness of His Person. Even as a child and as a teenager. His attitudes and actions were perfect. He did not sin; everything that He did was exactly as it should be.

Now they were unresponsive to His claims and to His ministry. He could do nothing to persuade them. This is how strong negative volition is. No one group could be more negative. They saw Him for 30+ years, and they still rejected Him.

Jesus would have to reject them and walk away from His Own family and Nazareth.

Matt. 13:57 **And they were offended by Him. But Jesus said to them, "A prophet is not without honor except in his hometown and in his household."**

Jesus was constrained from performing miracles.

Mark 6:5 **So He was not able to do any miracles there, except that He laid His hands on a few sick people and healed them.**

Mark 6:6 **And He was amazed at their unbelief. Now He was going around the villages in a circuit, teaching.**

Jesus and Miracles in Nazareth

1. That Jesus did not do miracles was not a constraint on the power of Jesus Christ. He chose not to do any except for a few.
2. His purpose for miracles had changed because of this rejection.
3. He would no longer perform miracles as the credentials for His Messiahship. Jesus bypassed many people that He could have healed.
4. His ministry had progressed beyond that point. There was nothing new in His miracles. The people already rejected Him.
5. In the face of such negative volition as in Nazareth, there was no point for a spate of more miracles to confirm His Person. These are the results of negative volition.
6. Those who rejected Him would not change their minds, no matter what He did. This is the power of negative volition. How can people reject the Lord Jesus Christ; when it is so obvious to us. How can they not believe in Jesus? How can they not believe just to cover all their bases.¹
7. Jesus did perform a few miracles where faith was present.
8. Such miracles were a confirmation of what faith brought. These miracles were directed toward those who had believed. Jesus performed a few more healings in Nazareth.
9. The power of faith in Christ is not being expressed by the performance of miracles. They will still be used from time to time as credentials; but here, Jesus reduced the number of miracles which He performed. Nothing He could do could fix this problem.

¹ The social engineering that takes place today is in opposition to Christianity. The truth of Christianity is always opposed to the cosmic system. Our nation is becoming opposed to the very truth which made us a client nation, and which has blessed us. It is not getting better and it won't.

We have been healed when we were saved. This is that indication. This is a reflection of that salvation.

Negative Volition and Man

1. Negative volition stymies even the power of God; no one can be forced to believe, even by God. Even in the face of irrefutable evidence, people can choose not to believe. Jesus had to leave town.
2. God does not overrule negative volition.
3. Man's free will decisions, for or against Jesus Christ are the issue. The issue for man and the issue in the Angelic Conflict.
4. The sovereignty of God and the free will of man coexist. God has allowed man to have free will which can reject God and Jesus Christ. Those who reject show the stupidity of Satan and his angels in eternity past when they rejected God. Nazareth people were a reflection of the negative volition of the fallen angels. Nazareth is exactly the same as these fallen angels. They saw the evidence and they said, "no." Satan and his angels were staring at themselves.

Those who believed in Christ reflected the love and justice of God; and they reflected the positive volition of the angels who clung to God. Jesus Christ was our substitute; He died for us. Right in Nazareth was a demonstration the Angelic Conflict. Those who did not believe reflected Satan and his angels.

Much of Jesus' family rejected Him at first, but later believed in Him. This means that there is hope; anyone can change their mind. So much emotion is hung on that word, *repentance*. It means to change one's mind about Jesus Christ regarding salvation. Faith can be expressed even at the last breath of a person's life. Bob's grandfather rejected Jesus all of his life. Bob's uncle gave him the gospel one more time on his deathbed and he believed. There is always hope. The thief on the cross who believed in Jesus. He had no time to earn his salvation by works. He had no good works.

Do not deny the gospel when you have that opportunity.

Jesus' family came around because of the resurrection of the Lord. They believed in Him for that reason. No idea what will trigger positive volition. Those who are negative; God does not give up on. God works in their lives to make certain that they can hear the truth.

Matt. 13:58 **And He did not do many miracles there because of their unbelief.**

Then there came a very difficult event. Matt. 14: Mark 6:14–29 Luke

John the Baptizer ministry overlapped the Lord's ministry; and many of those who followed John stayed with him. They were a little behind the curve; and now John was gone, in just the right time in history, he was removed from the scene. Then his disciples turned exclusively toward the Lord Jesus Christ.

John's ministry was fading, and then ended. Jesus began to teach the disciples in earnest. Now it was time for a little change in their routine. The disciples would go out to teach without the Lord Jesus Christ. This was to be their future; this is what their lives would be

like. This was their practical training. These men were to receive something that no one had received before.

Lesson #0459

Matt. 13: Life of Christ

6/16/2013 2Sunday

The Lord Jesus Christ and His disciples are at a crossroads. Previously, they had tried to kill Him, so He must exit the city. The herald of the Messiah, John the Baptizer, was beheaded at about the same time. Two great events in the life the Lord Jesus Christ. In all of our lives, there are events in our lives which are turning points in our lives.

Bobby has not been kind in his descriptions of the disciples; they have been hardheaded and they have not understood much of what Jesus taught. Jesus has decided, after these events, for the disciples to get their feet wet. He calls His disciples together.

Also, at this time, there was a formal organization and this was done in a very organized way. Jesus was going to give His disciples a new mission, and they would spread out, and make a kingdom offer to the people. Individual Jews would now be asked to believe in Jesus even though the kingdom was postponed. Before, the promised kingdom had come to them; but now it was postponed. This would be a new message; it is still to believe in Jesus, but it is no longer the Kingdom of God is at hand. The gospel must go out, despite this postponement. The disciples were now called to go out and to canvas the nation. Jesus saw all the individuals of the nation as a vast field. There is a field of ripened grain to be harvested.

It begins in Matt. 9:35:

Matt. 9:35 Then Jesus went to all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and every sickness.

Jesus was on the move here. His miracles had been changed for those who have believed in Jesus, and He did use these as credentials in some places.

Matt. 9:36 When He saw the crowds, He felt compassion for them, because they were weary and worn out, like sheep without a shepherd.

The people were distressed and dispirited like sheep without a shepherd. Jesus is staying on the move, proclaiming the good news of the kingdom to those who would listen.

Matt. 9:37–38 Then He said to His disciples, "The harvest is abundant, but the workers are few. Therefore, pray to the Lord of the harvest to send out workers into His harvest."

Jesus saw them as lost sheep, who are defenseless, who are liable to eaten by wolves, and Jesus would act the role of the shepherd; the wolves were the religious leaders. Jesus Christ is the protector, the lofty sheep. These leaders would have been the shepherds, but they were keeping the sheep from being led by their true shepherd. They had reject their Messiah, the True Shepherd. As a result, Jesus felt great compassion for His people.

Aorist passive indicative of *splagchnizomai* (σπλαγχνίζομαι) [pronounced *splangkhnid'-zom-ahēe*], which means, *to be moved as to one's bowels, hence to be moved with compassion, have compassion (for the bowels were thought to be the seat of love and pity)*. Thayer Definition only. Strong's #4697.

The only solution to recidivism is the gospel. People go all over with a compassion or affection for other people. This is what the disciples must have. We are not called to despise anyone, no matter how terrible they might be. This should be the attitude of all believers toward all unbelievers. All believers should have a burden for the lost. You do not want anyone to end up in hell for all of eternity. No enemy in your life should escape that desire. Compassion is tied to impersonal love. This is not you just trying to improve the lot of the lives of others. This is one of the most misunderstood words in the United States today. They want to redistribute money, which has nothing to do with compassion. True charity comes from the soul of an individual because they want to help someone. Charity is not turning to the government and expecting the government to help everyone. That is handing over your freedom to those who want to take it from you. The government is not compassionate; compassion does not come from institutions; it comes from individuals.

Jesus saw an opportunity in a circumstance of difficulty. That is something that we ought to be reminded of. Hope in difficult circumstances. We are not called to be a pessimist. We are called to be optimists because of Bible doctrine. We have something in our souls that others do not.

Jesus and Offering the Kingdom

1. Jesus saw a message that needed to be given. Our Lord saw it. He is going to do something to solve this problem.
2. Harvest is a metaphor for people responding with positive volition toward the gospel.
3. The kingdom was at hand was a slightly different message, but they were still called upon to believe in Jesus. He would still set up the kingdom, but it would be postponed. Many rejected Him, but He was still there. Do not follow the pharisees in their rejection.
4. Jesus saw many people as ready to be harvested. The pharisees offered the teachings of the rabbis, the teaching of good works; and a religion of merit. "Keep the ordinances and you will enter the kingdom." The people understood the hypocrisy. They touted one thing, but did not obey what they prescribed. They were total corruption in high places like our government today.

There was even death for some who did not follow the pharisees. There is terrible hypocrisy and all sorts of tyrannies and falsehoods and laws being broken. They were looking for something else. Some were hungry for truth. They were dejected because they were hungering for truth. Jesus sees them ready to be harvested. That is why Jesus felt affection and compassion for them. They were the objects of religion. They were being tyrannized by religion. They were being led astray by false religion; by legalism. Jesus felt

compassion because He is the God of grace. He felt compassion for those trapped in legalism. Nothing can be worse than being trapped in religious legalism.

Many of these people were ready to be harvested; but more men with the gospel were needed to go out and perform the harvest. When there are those with no real burden or compassion, the client nation is destroyed. That is why we hear that one of the tenets of a client nation is sending out missionaries. When we refuse to do that or we are not interested, Jesus cannot just let that go. That is His general plan. That is one reason our country is in trouble. We are responsible. We have an obligation in this realm.

Jesus will call the 12 disciples together for a new mission. They are at a point in their training, being taught by the Master for some time. Now they are ready to be launched into this harvest mission.

People accused Berachahians of not going out and helping people; you don't have a lay ministry. Here the disciples are being trained, and Jesus is going to send them out for a little practical experience. We are in Berachah for exactly the same reason.

There is nothing like the motivation of Bible doctrine to get us moving in the plan of God. It is our own individual motivation to light the fire in our own souls. When you have a spiritual gift and it is being developed, then you are ready to go, and the Lord will open doors and even kick you through those doors. Berachah prepares you.

Luke 9:1

Luke 9:1 **And having called together His twelve disciples, He gave them power and authority over all the demons, and to heal diseases.**

Jesus gives them power and authority to cast our demons and to heal diseases. He sends them out in pairs.

Luke 9:2 **And He sent them to proclaim the kingdom of God, and to heal the ones being sick.**

Jesus gives them an operations order. There is a mission and you need how to conduct that mission. Your leaders put together all the information that they know; the intelligence, the equipment, and all that we need to know. An op order? In great detail. Jesus is about to send them into harm's way. He is equipping them. He is going to give them marching orders. He is going to send them out. This is as good as an operations order as Bobby ever received in Ranger school.

Jesus gives them the same power and authority that He has. He can heal the sick and cast out demons. Jesus sends them out with the same credentials. They have watched Jesus for a year, and then He tells them what they can do with this power.

We do not have this power today. That is not what this is about. It is about our resources and our mission and how it parallels today.

Next week is Rick Hughes, and the following Sunday.

Matt. 9:35

Jesus is still offering the gospel of the kingdom to the Jews, but it is now on a different timetable. Those in the synagogue reject Him along with the rabbis of the synagogue.

Matt. 9:35 **And Jesus went about all the cities and the villages teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every kind of sickness and every weakness of body among the people.**

Jesus did not heal all diseases that He came across, but He did cure all types of diseases and sicknesses.

Jesus felt compassion for the people, and they were like sheep without a shepherd. Dispirited and distressed. They struggle in the sense of, "Why am I here? What do I do?" They find that nothing satisfies them.

Matt. 9:36 **And seeing the crowds, He was moved with pity concerning them, because they were weary and scattered, like sheep having no shepherd.**

There are many people to harvest. Jesus is not talking about farming; this is a metaphor. There are only a few workers for all of those who need to hear the gospel.

Matt. 9:37 **Then He said to His disciples, The harvest truly is great, but the workers few.**

Jesus calls for the disciples to pray to God to send out workers for His harvest.

Matt. 9:38 **Pray then that the Lord of the harvest may send out workers into His harvest.**

Apparently, Jesus had not covered all areas in Galilee; these that He did not reach. He substantiated His messages with all miracles. Jesus saw so many who were distressed and dispirited. They were disheartened. They were upset over the legalism and the hypocrisy of the religious types. The kingdom just seemed farther and farther away.

Jesus observed all of this, and He looks at them all with great compassion. "These are the lost sheep according to the house of Israel." That was an expression of His compassion. They were being tyrannized by their leaders. Jesus offered them the kingdom. These sheep needed a shepherd to guide them and to protect them. A sheep that has wandered from the herd is absolutely helpless.

Jesus offers them the alternative as being *the Shepherd*. They had rejected the kingdom in the 1st advent. Now, the kingdom would still come, but it would be in the 2nd advent. The kingdom would be future. It would be when the Lord returns.

Harvesting is people responding with positive volition toward the Lord's ministry. There would be a great harvest. The continuing message that the kingdom is at hand. The Messiah is there amongst them. He is not on the throne, but the King is there. They would be harvested by accepting that kingdom. The Lord said, "I am the King; the kingdom is here;" but it would be future.

There were too many to be harvested by One Man walking over the countryside. There needed to be more. Jesus designated His disciples for this mission. They were to the point in their training that they were ready to be launched; they were ready to reap those who would believe in Jesus Christ.

This is parallel to Luke 9.

Matt. 10:1 **And having called His twelve disciples, He gave [also, to appoint] them authority over unclean spirits, so as to cast out, and to heal every disease and every weakness of body.**

Having called them together, Jesus then gives them power and authority. The disciples are now informed as to why they have been called. They received the resources. This is exact same authority as Jesus has. They can do the miracles that He does. Jesus gives them the power to do certain tasks. They are not more holy. They have been under the teacher; under the master.

Matt. 10:2 **And the names of the twelve apostles are these: First, Simon who is called Peter and his brother Andrew, James the son of Zebedee and his brother John,**

We have already gone over these different disciples.

Matt. 10:3 **Philip, and Bartholomew, Thomas, and Matthew the tax-collector, James the son of Alpheus, and Lebbaeus, whose last name was Thaddaeus,**

They did not have much time to celebrate after graduating; they are told to get cracking. Bobby at graduation; he walked across the stage in the morning; and in the afternoon he was commissioned an officer. Graduate and then get cracking.

Matt. 10:4 **Simon the Canaanite, and Judas Iscariot, who also betrayed Him.**

This was not the appointment of Apostles. This was an appointment to power. It was the credential to the office of Apostle. Now they would receive the resources for that office. They were to represent the Lord Jesus Christ with exactly the same credential. It was to introduce them to the towns and villages as our Lord's representatives. They were sent out with great power.

This would extend the kingdom gospel ministry. They were simply harvesters. They were ready to do some of it.

Jesus gives an operations order. Bobby was looking at the detail of an operations order. A statement of the mission; then everything needed for that mission follows. All intelligence is revealed. What the men will do, how they will get there and what they will do there. What about rations, POW's, weapons, ammunition.

They had power, and it was unlimited. That is some great fire support. They were not to get arrogant. They were not to misuse this power for their own gain. Getting out of fellowship could derail them. Judas was in the midst of all this. Judas had this power. He got the same power as they did. This is one reason why Bobby thinks that he was a believer.

Matt. 10:5 **Jesus sent these twelve out, charging them, saying: Do not go into the way of the nations, and do not go into a Samaritan city.**

Matt. 10:6 **But rather go to the lost sheep of the house of Israel.**

They were specifically sent to the lost sheep of Israel; not to gentiles or Samaritans. The Jews had not yet completely rejected Him. They had heard about the kingdom; they heard about Jesus and they were curious. They had some positive volition but without information upon which to make a decision.

The disciples were to go out with the message of John the Baptizer and the message of Jesus. The Kingdom of Heaven is at hand.

About this same time, John the Baptizer was beheaded.

John the Baptizer said, "Repent, for the Messiah is here; and the Kingdom of Heaven is at hand." No change of message. This message has been going out for a year or more.

This was the final opportunity for all the Jews in Galilee. The Kingdom of Heaven had been promised for a long time; this promise did not begin with Jesus appeared. It was promised in the Old Testament to Israel. These were covenants with Abraham back in Gen. 12:1–3. The covenant to David included a King and a kingdom. Then there was a new covenant made with Jeremiah. This promise had been made centuries ago.

These disciples had a message that was as old as Israel; promising the fulfillment of all the kingdom covenants.

Matt. 10:7 **And going on, proclaim, saying, The kingdom of Heaven has drawn near.**

The disciples were to not go out to the gentile cities or the Samaritan cities. But the gentiles would be included in the kingdom. Gen. 12:3 holds this promise to the gentiles. The blessing of salvation was to come to the gentiles through the Messiah of Israel. Isa. 60:3 nations would come to Israel's light, like moths being attracted to light.

The kingdom is for the Jews, but all nations on earth will be blessed by association with that kingdom. Israel and the church are separated. That is central to theology. We interpret based upon the dispensational hermeneutic.

When we witness to the Lord Jesus Christ, we are testifying to our own faith in Jesus Christ. The disciples are professing their belief in Jesus Christ and in the future kingdom.

Jesus defines the authority which He has given to them.

These are the things which Jesus said they could do. They could do exactly what Jesus could do. These disciples can do the same thing. They received the power and they were to use it freely.

Matt. 10:8 **Heal sick ones, cleanse lepers, raise dead ones, cast out demons. You freely received, freely give.**

No credit cards and no cash; no staff.

Matt. 10:9 **Do not provide gold, nor silver, nor copper in your belts,**

They were given a lot of power; but they were to depend upon God for the logistics. The power that they used was that of the Holy Spirit. They could call upon this power at any time that they wanted; freely.

They were not to limit the performance of these miracles. They were to be used for a purpose.

Don't take money, rations, and no extra clothing. They were to travel very light; and they were not to provide provisions for themselves. Go as you are. Mission is valued over personal consideration.

You cannot operate without logistics. But there are logistics; the disciples will not provide them.

Matt. 10:10 **nor provision bag for the road, nor two tunics, nor sandals, nor staves. For the worker is worthy of his food.**

What Is Highlighted

1. The power that He has given them.
2. It highlights the care and keeping of God during the mission.
3. It highlights the importance of the message over the messengers.
4. Traveling light avoids the impression that the disciples are involved in other businesses.

What God's plan demands for execution, God's plan will provide. The logistics are provided for already. We have a purpose for being here. God did not just put us here. God will provide for them in a wonderful way.

Whatever our mission in life is, God provides the logistics until it is time to depart.

God's Grace and Logistical Grace

1. Their mission is priority even above their own well-being. It is no different for us. If you are overly concerned for your own well-being, how can you concentrate?
2. This is how these men will live the rest of their lives; dependent upon God's grace. Some of us are very capable of taking care of ourselves in every possible way. The grace of God is just as effective for us as it is for others. God's grace is overall. Everything is provided for us by God's grace.
3. These disciples will dedicate themselves as apostles to spreading the gospel and Bible doctrine and demonstrating God's grace. We are responsible to demonstrate God's grace every day of our life. We serve the One Who is gracious.

Lesson #0461

Matt. 10: Life of Christ

6/20/2013 Thurs

The mission of the disciples is coming into focus.

It is difficult to imagine that the Lord Jesus Christ needs help in anything, but in this point of His ministry, He does need help. He cannot go to every village and town in Galilee. His time is growing short. 1 or 2 years remaining in His earthly ministry.

These 12 Jesus sent out after instructing them, "Do not go in the way of the gentiles. And do not enter into any of the Samaritan cities." They were only to go to the cities around Galilee. They were to go to places that Jesus had not yet been.

Their message was this:

Matt. 10:7 **And going on, proclaim, saying, The kingdom of Heaven has drawn near.**

The Jews understood this message; they had been waiting for this message, which had been promised all the way back to Abraham.

Many people were ready to believe; the harvest was great. The Jews needed to hear that Messiah was here, and that therefore the kingdom was near.

The disciples would offer them a place in that future kingdom. That kingdom and the first advent had been rejected. The disciples were still offering the same kingdom, even though it was postponed. They would all die before the kingdom is instituted. This is all parallel to Luke 9.

In the Church Age, we have been commissioned just as we are. They are being sent out and we are being sent out as well. Jesus Christ is no longer present with us today. He would no longer be present with them in such a short time.

The disciples were given unique power to evangelize with. They could heal the sick, raise the dead, cleanse the lepers and cast out demons. You have been given this power freely; and freely give.

Then Jesus tells them to be light on their provisions. The disciples will take up Jesus' same ministry. There will be a confirmation of the message that they would proclaim. The power went right along with the message, just as it did with Jesus Christ.

One set of clothes, one set of shoes, a walking stick; and they would take no food and no money. Jesus was putting the emphasis in the instructions so that the disciples would depend upon the logistic provided by God. Everything would be supplied.

They were not to go out and hustle up a job.

This Same Understanding Is Applicable to us

1. God's logistical grace is always in operation for us. It never stops. We may have nothing. We may go from here destitute, but we do not need to fear for our money, food and clothing.
2. We will always have enough to stay in His plan. We may go off the deep end in His plan, but God will give us exactly what we need in order to stay in His plan. That is a guarantee.
3. Some will have more and some will have less. There is never a time when the Lord fails to take care of His Own.
4. We are guaranteed to have what we need from the abundance of God's grace. Psalm 51 He owns the cattle on a 1000 hills. His logistics to us are unlimited and He will give us what we need. He keeps us alive to accomplish His purposes. If you are without a job, do you sit on your hands all day long and wait for logistics? You do what is necessary. You go look for a job. Whatever it is, you will find it. You do not sit and wait.
5. Our gathering of material things is not our priority. Our priority is always the plan of God for our lives. How easy it is to lose sight of that.
6. The material things that we desire or that we actually acquire may not be what we wanted or the amount that we expected. However, the Lord knows exactly our requirements to do His will. His logistics will be forthcoming for exactly what we need. Relax.
7. Do not be concerned or burdened about material things. You will have what you need.
8. In that regard, be content with what you have. Philip 4:11 Heb. 13:5 Do not get your eyes on what other people have. We live in a materialistic society and it is tempting to strive for the almighty dollar. That is the #1 pursuit. If you are capable,

you should make a good living and even acquire wealth. That is a blessing. Money is not evil.

Wealth can be used in God's service. It has been done many times. This has supported many ministries. Wealth is given by God for the purpose of His plan for us. All the logistics in our lives have a purpose. God always provides for His plan for each one of us.

Jesus explains how they are to survive without food or money.

Matt. 10:10 **nor provision bag for the road, nor two tunics, nor sandals, nor staves. For the worker is worthy of his food.**

Logistics Provided by Others

1. Part of their support would come from some of those they evangelized. People are convinced that Messiah is there and the kingdom is at hand. Their logistics come through other people.
2. The believers would extend appreciation for the message and the men. **The worker is worthy of his support.**
3. Those believers would offer hospitality and logistical support.
4. This way the disciples can just continue to proclaim the kingdom without having to scrounge up a job.

To have to receive remuneration outside of the ministry is not what Jesus has planned for His disciples. For many years, Rick Hughes had to support himself doing other things at first. When Rick was out of money, he would get a check in mailbox, enough to take care of his needs.

The work of an evangelist or a minister is intensive work. All that he can give to it. **The worker deserves the wages for his work.**

1Cor. 9:7–12 speaks of this remuneration. Bobby receives a salary from Berachah Church as a remuneration; and it is paid based upon donations. The policy is, when we are motivated to give, then we will freely give to disseminate the Word of God. By giving, we become partners of a ministry. A check from Berachah Church represents the logistical grace of God toward Bobby.

There will never be any gimmicks and there will never be any pressure. No pressure and no begging for money in Berachah Church. We are not obligated to give out of pressure. You give \$150 and it is under pressure, you can go and get it back. "Bet you don't hear that at many churches."

also an instruction to wear sandals. Don't take an extra pair. That was a critical part of their operation.

All of these instructions are for the purpose of mission accomplished. This is to be done no matter how Bobby feels or what is going on in his life. His charge is mission first. That is the charge to any communicator.

Our Lord is looking out for the physical welfare of the disciples. Bobby looks out for our spiritual welfare. The Lord looks out for our physical welfare.

The military teaches that the mission is first. Mission is more important than the soldier. But the soldier cannot be ignored by his leaders. He is taken care of. Any leader does an equipment check of his troops. Ammunition, water, field gear, etc. Whatever is necessary for the mission.

Now the SOP comes directly from the mouth of Jesus Christ. The disciples are standing by for an equipment check and it is showtime.

We can never forget God's logistical grace. God has a plan for all of us. He will supply exactly what we need to do it. Do not sweat the logistics; just get on with it. You can still have fun in life; you can have a social life. But you must remember your priorities. You must remember what your obligation is in the spiritual life.

The disciples are ready to go. They will get just a few more instructions. Every time Jesus gives these instructions, they have tremendous application for us.

Matt. 10:11 **And into whatever city or village you enter, search out who in it is worthy; and remain there until you go out.**

Lesson #0462

Matt. 13: Life of Christ

6/23/2013 1Sunday

Protocol is important in Berachah; and respect for those in the congregation.

Jesus has been rejected by those of His hometown and he goes out on His final teaching in the Galilee area. His disciples are ready to graduate into their first foray into their future ministries. They will get instructions in what to do.

The twelve have a future that includes apostleship and writing the very words of Scripture that we study.

Matt. 10:5 **Jesus sent these twelve out, charging them, saying: Do not go into the way of the nations, and do not go into a Samaritan city.**

They have a simple mission statement. Jesus is unable to get out to all the sheep of the house of Israel. The disciples must go to them. Their ministry here is limited to the Jews.

Matt. 10:6 **But rather go to the lost sheep of the house of Israel.**

Jesus gives them unusual instructions.

Matt. 10:7 **And going on, proclaim, saying, The kingdom of Heaven has drawn near.**

This is their assignment, and no one has received an assignment like this before. There are many charlatans in the Christian world today, but these disciples have this power.

Matt. 10:8 **Heal sick ones, cleanse lepers, raise dead ones, cast out demons. You freely received, freely give.**

They are not even to take money with them.

Matt. 10:9 **Do not provide gold, nor silver, nor copper in your belts,**

Now Jesus deals with their logistical support.

Matt. 10:10 **nor provision bag for the road, nor two tunics, nor sandals, nor staves. For the worker is worthy of his food.**

The next few verses tell us how they can expect to have their needs met:

Matt. 10:11 **And into whatever city or village you enter, search out who in it is worthy; and remain there until you go out.**

Staying with reputable people gave them an instant hearing.

When you give money out of proper motivation, you are participating in the ministry of Berachah Church. You are supporting missionaries that Berachah supports and evangelists, like Rick Hughes. Do not give grudgingly or of necessity. God will provide the money necessary for Berachah to function. We do not need the money without the proper motivation. We should give without coercion. When we give, we participate in this ministry and in the ministry of many others.

Matt. 10:12 **But entering into the house, greet it;**

They were not to move about to a better house. They were not to better deal their hosts. That is what our Lord precludes. This would be rude and reflect very badly on the one who sent them there. They disciples were to show good manners as houseguests.

Bobby has heard horror stories of pastors or missionaries who have stayed with families, and they have been demanding, rude, and they mooch. They act as if they are privileged. They want people to wait on them. That is not the attitude of gratitude for hospitality that has been shown. That is a lack of grace orientation.

Grace orientation is the order of the day, always. Always operation from a position of grace orientation. When people treat you graciously, you must treat them graciously in return. The disciples could not afford to detract from the gospel by rude and offensive actions. They must not be unmannerly; they must show respect and thankfulness for what they have

received. Good manners reflects what is in the soul of a person. This reveals how they act toward others. Thoughtlessness and self-centeredness. If you only think of yourself, then bad manners result.

Wherever we go, we are ambassadors for Jesus Christ. The disciples were not to cross the line of thoughtfulness of protocol to vulgarity and .

The same protocol goes for us. As believers, we have a Royal Family Honor Code. That is our etticate;

Believers and the Royal Family Honor Code

1. We are the family of the King of Kings and the Lord of Lords. There is never a greater royalty than this.
2. Jesus Christ is sovereign God and He is our sovereign King. We are in union with Jesus Christ. When we believe in Jesus Christ, we are placed there by the baptism of the Holy Spirit. We share all that He is and all that He has. People are born into royalty. That is what regeneration is. This causes us to be born as royalty.
3. As royal family of God, we must behave as spiritual aristocracy. We have never been aristocrats before and we do not know how to act.
4. We have a code of conduct that corresponds to the plan of God for us.
5. His plan is a protocol plan. It has norms and standards and formalities and etticut.
6. The protocols of the Royal Family Honor Code comes form the Bible. We are studying our book of etticut.
7. Doctrine is the spiritual code of aristocracy. We need to learn how to think the honor code and how to think that honor code. A protocol is a set of standards to which we rigidly adhere. The Downton Abbey series is a code of conduct under which they consistently live. Departing from norms betrays their class and disrupts society. Deviating brings shame upon themselves and their families. This is what aristocracy is and how they live. How the hoi polloi live is not the issue.

Honor Code

1. The honor code defines who we are as a family. We are royal family. Our standards of behavior are defined by this honor code.
2. Our behavior is defined by the Royal Family Honor Code. The British aristocracy are trained from youth to live these standards. Aristocracy runs on a protocol system. We do make mistakes from time to time, and we call those sins. That does not mean that protocol goes out the window.
3. The honor code of conduct is lived based upon doctrine. Spiritual advance is the key to living in the honor code of conduct.
4. That doctrine engenders something in us, something which defines us as royal family. We live it and we extend this toward others. We have a position of royalty, so we need to act like it.
5. We learn and are trained in the manners, the conventions and the protocol of the spiritual life. That is our normality. Those are our norms and standards.

Aristocracy today is often ridiculed, along with manners. Often called antiquated as stodgy and undemocratic. Our society ridicules such conduct. We have become a society without any formality at all with greatly reduced standards of behavior. That is the opposite of protocol. The unconventional has become the conventional. Lack of convention is a reaction to authority. The lack of protocol is anti-authority. The authority of Jesus Christ is the authority of the royal family and defines the Royal Family Honor Code. As believers, we have no reason to be anti-authority. An anti-authority society will continue to degenerate in its standards. The abnormal is now normal. For believers, this is called reversionism. For a society, it is called degeneracy.

We have a Royal Family Honor Code; we must know it and we must be spiritual aristocracy.

Lesson #0463

Matt. 13: Life of Christ

6/23/2013 2Sunday

We begin the Christian life as royalty, in union with the King of Kings and Lord of Lords. A guy in the prison ministry has a hard time convincing them that they are royal family. We are mandated to live by the Royal Family Honor Code. This means Bible doctrine in the soul. You cannot live the code without the code being in your soul.

Those who are contemporary royalty are trained from infancy to be royal family. We get our training from the Word of God.

Bobby saw a bumper sticker, *Define normal*. The person driving thought himself smugly superior. Implied that normal is relative. Normal is only what a person decides for himself. There can be no societal norms. If it feels good, do it. That is normal to a society in our place in time. Do what you want to do. That is the epitome of relativity in a society. No social standards. Everyone does what is right in his own eyes. Prov. 21:2 this is the standard of fools (v. 15). Those with relative standards make up a society of fools. We have become a society of fools without protocol. Normal can be defined apart from the relative. Normal is a fixed standard of behavior in society. Similar to the fixed standard of aristocracy. Normal means conventions, protocol, some formality that all people adhere to. The all-importance of freedom over security. There is a standard or a protocol. Today we find this code changing; people who rather be secure than free. Those who would rather turn their privacy over to the government rather than have freedom and privacy. Our constitution is going out the window, treated as a fluid document. Our constitution is a fixed standard. We are no longer governed by laws. That is a societal degeneracy. We have no real societal set of norms and standards. What is normal? That is answered by so many people.

"I am normal because I say I am normal." That is not a fixed, protocol standard. But for the believer, there are a set of absolute norms by which the believer operates. This is inherent to the doctrine that we learn. We cannot learn doctrine without having a spiritual code; without having fixed standards. We have become a society that embraces all things relative. Fixed norms and standards have been abandoned for *anything goes*. Blatant criminal action is ignored; a corrupt society. So acts in a society are without limits. Our

society is almost out of control; but, in some areas, we have become legalistic. However, with all these lack of standards, there is the standard of political correctness. Political correctness constantly changes based upon the political standard. It is just conformity to unreality.

We do not profile certain groups when getting on an airplane, even though they are the primary terrorists in this world. We do not want to offend anyone. That is a protocol not based upon reality. It is being legalistically used for various political purposes. It is not something that we can hang our hat on. Political correctness covers bad behavior. Most news broadcasts will teach the exact opposite. Many operate on political correctness; and they represent no real protocol and they are based on unreality.

Jesus is giving His disciples exactly the opposite; He is giving them standards; He is giving them their marching orders. The kingdom is at hand. These ambassadors for Christ must not detract from Jesus Christ. They must not discredit Him. They must not bring shame upon themselves or upon the Lord Jesus Christ.

The disciples were not to consume their time with an elaborate social life. They did not have time to indulge in frivolities. There is nothing wrong with social life, and that is important for all of us. It was important for the disciples as well. All things in their time and place.

We can enjoy life as believers. We have the capacity to enjoy life. We can do this without forgetting the great purpose for which we live. The disciples are ambassadors. They represent the United States. These disciples have no right to denigrate the Lord Jesus Christ in a foreign country, which are these cities and villages.

Without training, you simply act or do whatever. That is having no standard. We are called to an absolute standard. We need absolutes in our soul. We are all believers on our way to heaven and we all sin. With a standard code of conduct, we know when we are out of line and we know we don't have to stay that way.

Aristocracy has been degenerate from time to time. They can be very degenerate as well. They can set their own false standards. If they do not live by the right code, they would be ostracized. When we are out of fellowship, we are ostracized by the royal family. It is a great parallel in so many ways.

So they should not engage in social life which reflects poorly on their King.

A fixation of believers today on pleasure. We have a society of people who are undependable. They do not show up to work on time. They don't pay their bills. They don't show up to work on time. Some people's vocation is just a sideline to their life. The work ethic in our society is generally terrible. People are more interested in satisfying their appetites than being satisfied by a job well-done. They think they should be given respect or reward when there is no reason to do so. Even if we do not like what we are doing.

Many do not like their professions. But if you don't or do, it does not matter. You must live your life as unto the Lord, and we must do a job as unto the Lord.

You need to stay away from office politics and office gossip. Let your work define you; not your personality or schmoozing. Having integrity stands out. We are to reflect the honor that we should have as representing the Lord Jesus Christ. It is an honor to represent our nation.

When we advance in this way, we are being prepared for something greater. When we advance in the spiritual life, we are being prepared for something greater. We are not promoted in anything unless we are promoted by the Lord based upon His plan. Man promotes based upon human criteria. However, this criteria does not mean that we are ready for such promotions. We are not trained enough. God knows exactly when we are ready for a promotion. When we are promoted by Him, we are not set up for failure. We are set up for success, whatever success is in the plan of God.

Whatever we are being prepared for, we are promoted into it at the right time and under the right circumstances and it will be great. Too many people are promoted to positions that they are not capable of or competent in. We have all had a boss like this; and we may have known people like this. All that we need to do is to be prepared for whatever comes. That is what it means to take in Bible doctrine. This prepares us for whatever comes. We await the unfolding of His plan. God's plan always requires grace orientation and patience.

You will not earn or deserve what God gives us. He gives us what we do not deserve. We are just to prepare ourselves for whatever He gives us. So we depend upon Him and we wait on Him. We trust that His grace is always sufficient. We will be stunned as to what God prepares us for.

Grace orientation results in humility; that is the honor code of the spiritual life. Grace orientation reflects a soul filled with humility. "I am not too great to do this job." We are not too great to do any job.

Bobby in high school did not have a job and his friends got a job. Bob set him up with a job to be a laborer at Portland cement. No matter what dirty lousy awful sleazy job he had in the plant, Bobby wanted to do it well. Bobby wanted to do it well. If he did a lousy job, that would dishonor his father.

That cement plant prepared Bobby in ways he did not expect. God will put us through things and we do not know why He did it, but we will look back and say, "I get it." God does not promote us without learning the lesson of humility. We learn capacity for leadership. We cannot lead and be arrogant. Leaders serve. The leaders of our nation do not recognize that. They are not there to abuse others or to gratify yourself. You have command and authority in the military, but you must recognize that you are serving the men in many ways.

When God promotes us, then we are ready. Doctrine, humility, living under the plan of God, and promotion. Bible doctrine in the soul is success in life. As Christians, we represent Jesus Christ in this world. Whatever we do in word or deed, we are to do in the name of the Lord. That is a responsibility. This is a responsibility to the Lord. That is our ambassadorship. We do whatever we do as unto the Lord. We must favorably represent our position in Jesus Christ. When you do that, you stand out above the rest. There is a great satisfaction above and beyond any human achievement. Some get great human achievement and they are never happy. Whatever they strive for they find human achievement to be empty. But God's work through us gives us great achievement and great personal satisfaction. We know for whom we live.

When we serve ourselves, we will have moments of achievement and happiness, but in that case, we are only as good as our last jump shot. We have a code and it is the code that we live by; and it is the code that we live by. All else is incomplete.

Matt. 10:13 and if the house truly is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you.

Matt. 10:14 And whoever will not receive you, nor will hear your words, having gone out of that house or city, shake off the dust from your feet.

Matt. 10:15 Truly I say to you, It will be more bearable to the land of Sodom and Gomorrah in Judgment Day than for that city.

Matt. 10:16 Behold, I send you out as sheep in the midst of wolves. Therefore, be wise as serpents and harmless as doves.

Matt. 10:17 But beware of men. For they will betray you to sanhedrins, and they will flog you in their synagogues.

Matt. 10:18 And also you will be brought before governors and kings for My sake, for a testimony to them and to the nations.

Lesson #none	Matt. 13: Life of Christ	6/26/2013 Wed
Rick Hughes teaches		
Lesson #none	Matt. 13: Life of Christ	6/27/2013 Thurs
Rick Hughes teaches		
Lesson #none	Matt. 13: Life of Christ	6/30/2013 1Sunday
Rick Hughes teaches		
Lesson #none	Matt. 13: Life of Christ	6/30/2013 2Sunday
Rick Hughes teaches		
Lesson #0464	Matt. 13: Life of Christ	7/3/2013 Wed

Bobby said that Thomas Jefferson was a deist. He reads the first two paragraphs of the Declaration of Independence. Nature's god is divine establishment. The 2nd paragraph tells us why they wanted to separate. They would institute a new government; not anarchy.

Whenever an internal revolution occurs, the result is a worse government than the one that was there before. Right of the people to institute new government. Government should not be changed for light and transient causes. Then all of the reasons for the separation are listed.

Greatest freedom that this world has ever known. We as a people should never take for granted what we have, but we do. So many people have no idea what freedom means.

Jesus was in the midst of giving the disciples new direction. This first verse is an operations order.

Matt. 10:11 *And into whatever city or village you enter, search out who in it is worthy; and remain there until you go out.*

Those who are worthy are followers of the Lord Jesus Christ, and they would desire to support those who proclaimed the Kingdom of Heaven. These would want to see this message disseminated.

They were to seek hospitality in these homes. The disciples were not to get mixed up with unbelievers or with unreputable types.

They were to remain with this one house the whole time they are in that village. They are not to meander around from place to place. Their concentration was to be on teaching the Kingdom of Heaven. Moving about would be rude and show poor manners and bring controversy. People would become concerned about the controversy and the private information about the disciples more than their message.

There was tremendous pressure to not accept grace. They must walk worthy of the gospel that they represent. This requires a code of honor, which is what Jesus was defining for them. Rude and unmannerly behavior would be problematic. They impose on their guests. You must show grace orientation; show graciousness to those who offer you hospitality. You must show grace orientation.

They could not afford to be arrogant; they needed to show gratitude. Nothing too small to show gratitude for. Good manners reflect what is in the soul of a person. Bad manners are self-centeredness. The disciples were not to cross the land from graciousness to boorish behavior. Ungracious attitude toward you still requires a gracious attitude.

We operate under a Royal Family Honor Code. We represent Jesus Christ in this world because we are in union with Him. We are related to Him; we have the family escugeon, the cross. What you learn and metabolize from Bible doctrine, that is the code we learn. These are things that no one else can present, like impersonal love and grace orientation. Humility is also required. The message of the Kingdom of Heaven will then be clear and uncluttered with no distractions. We are not given doctrine to lord it over everyone else; we are not to be arrogant about it. To whom much is given, much is expected.

Salute the house

Matt. 10:12 **But entering into the house, greet it;**

His disciples were to give their blessing of peace; these are good manners. These disciples were somewhat immature. He gave them a lot of power for what they were about to do. He spoke to His disciples like a child about to spend the night at another house.

The disciples were not to be demanding or intrusive. They were to always maintain peace or tranquility in the homes where they reside.

Matt. 10:13 **and if the house truly is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you.**

Behavior of the Disciples in the Homes of Others

1. These disciples bore the greatest message given on earth; the message not to be missed; the message of eternal life.
2. They were to conduct themselves as the bearers of that message.
3. They conduct themselves as men with good manners and humility. Remember that when you are a house guest.

4. Grace demanded that they should always bestow blessing and honor on those homes that had accepted them.
5. Such is the blessing for those who support the message of the gospel and doctrine. This is logistical grace.
6. Those who provide shelter, food, even money are logistical support for these men.
7. The disciples should be grateful just as they are grateful to the Lord for His logistical support. Millions of people do not have what we have to live in. God provides all of these things. Bobby blesses the food that he eats, even in public. We give blessing for what God gives us.
8. All this hospitality in these various towns is invariably the logistical support from God.

The worthy one looks to support the disciples in their ministry. By providing this support, they are a part of this ministry. There is blessing for those who support logistically. This is certainly a mission for all believers. When we provide logistical support for Berachah's ministry, we are sharing.

Matt. 10:14 *And whoever will not receive you, nor will hear your words, having gone out of that house or city, shake off the dust from your feet.*

Shaking off the dust was a symbolic gesture; it was a testimony to their indifference. That is the real problem. They were rejecting the message of the Messiah. They were to shake the dust off their feet as if it were a gentile city. Do not go where you are not wanted; do not go where you will be tainted by their rejection. Why waste your time with those who are negative.

The disciples must have drawn their breath in when hearing this, to compare those cities to Sodom and Gomorrah. There was quite the history here of one of the most terrible judgments.

There is little evidence of these two towns, but these are 2 of 5 cities and there are 44 references to Sodom in the Bible and twenty-some include Gomorrah. Sodom is the focus for Bobby for the next hour or two. When we understand what Sodom is and what it represents, then we will understand this verse.

Sodom is remembered as being excessively evil. Incredible sexual perversions in Sodom including homosexuality taken to criminal behavior. A terrible story with a terrible ending.

Gen 19:4–5 *Before they had laid down, even the men of the city, the men of Sodom, circled the house; from the young to the aged, all the people from its limits. And they called to Lot and said to him, Where are the men who came to you tonight? Bring them out to us, that we may know them.*

Lot had taken in two angels, but he did not recognize them as such. He was hospitable, and did not want to let them stay the night in the town square. The Sodomites demanded

for Lot to bring the men out. The verb is usually used for normal sexual intercourse between a man and a woman. Here, it describes homosexuality.

The Bible gives value judgments on homosexual activity. It is a sin and an abomination before God. But you do not turn away someone for the gospel if they are gay or lesbian.

This city is pretty much exclusively that way. These were homosexual and aggressive. They wanted to rape these angels. This is a gang rape. That is what is going on.

Matt. 10:15 Truly I say to you, It will be more bearable to the land of Sodom and Gomorrah in Judgment Day than for that city.

Lesson #none

Matt. 13: Life of Christ

7/4/2013 Thurs

No class; holiday

Lesson #0465

Matt. 13: Life of Christ

7/7/2013 1Sunday

1776 was truly a great year in the life of our nation. 13 colonies. This is all about the signing of the Declaration of Independence, which led to 5 years of war against the tyranny of Great Britain. The document is not meaningful apart from the ability to defend it militarily. This year defined us as a nation and what we had.

2013 is not such a great year. The cursing of our God is what we will study. It is a very controversial subject. Freedom is being eroded slowly and now the pace is picking up.

The context is all about logistical grace. This is one of God's greatest blessing to believers; it is provided to us for our survival. God provides food, shelter and clothing; resources and support and protection for all of us to carry out the plan of God. We all have a guardian angel and we have no idea how many scrapes the guardian angel has pulled us out of.

The plan of God for our lives and the completion of that plan for each one of us. Sometimes, God provides for us in many and diverse and even mysterious ways. We often wonder, in looking back, how did that come about?

This has been true throughout human history and right down to this very moment. Never has logistical grace been more pronounced and seen than when Jesus told the disciples to go to the lost sheep of Israel (Matt. 10:6–7). To accomplish this, Jesus Christ gave believers the resources that they needed; the resources of incredible power. To heal the sick, the cleanse the lepers, etc. This is not a part of our logistical grace blessing. We do not have this kind of power. We do have the same source of power given to us at the moment of regeneration. We all are given the Holy Spirit and the power of His filling.

The disciples got these resources and Jesus promised His disciples food, shelter and clothing. They were not allowed to take anything with them, apart from what they had on their back. They could take their clothes, no extra set; one pair of sandals; and they could

not take food and money. God would supply for them in His way by His timing. This is a picture of logistical grace. This makes logistical grace absolutely crystal clear to the disciples and to us. This would allow them to carry out their apostolic mission in the future.

Matt. 10:11 **And into whatever city or village you enter, search out who in it is worthy; and remain there until you go out.**

God would provide the people and the provisions for the disciples. This happens throughout our lives and there are middle men of God's logistical grace. They took part by supporting the disciples. This is how Jesus could tell them just handle the mission and He would handle the rest. We as believers have the same opportunity to support the same dissemination of Bible doctrine. We have the same opportunity. We support this ministry and others, just as the people did at that time.

Jesus instructed the disciples about when and how to depart.

Matt. 10:12 **But entering into the house, greet it;**

Matt. 10:13 **and if the house truly is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you.**

There would be those who reject the message of the disciples; and they might get caught up in such a house—perhaps where they might have taken the disciples in so that they could distort or influence their message.

Do not get involved with negative volition. Great image; shake the dust off your feet. How many times did Jesus face negative volition which threatened His life. For your own protection, get out of there. Move out immediately.

Where there is grudging support or no support, do not accept it. Lack of hospitality is testimony to indifference. Once the disciples reject a message, they are truly lost.

In hospitable people and towns.

Matt. 10:14 **And whoever will not receive you, nor will hear your words, having gone out of that house or city, shake off the dust from your feet.**

Now we go to the most inhospitable set of cities of history...and those who reject the disciples' message will get even a heavier judgment from God than Sodom and Gomorrah.

Matt. 10:15 **Truly I say to you, It will be more bearable to the land of Sodom and Gomorrah in Judgment Day than for that city.**

To understand the image that Jesus is using, we are going to look at this in the book of Genesis.

This is a huge issue. Sodom was excessively evil; one of the most evil in the ancient world. Incredible sexual perversion in Sodom. Homosexuality to the point of criminality. Homosexuality and lesbianism have become virtues in today's world. Sodom was a place where God was mocked and every form of human depravity was extolled.

God handles opposition in His Own way, and it would not be pleasant for the opposition. Let God handle the opposition. He does it perfectly with perfect justice.

Lot was the nephew of Abraham and he figures prominently in the life of Abraham. Abraham allowed Lot to choose the best land, and he chose an area which included Sodom. Lot had become a prosperous and prominent citizen there. He was an elder there; today, he might be called a city councilman. In effect, Lot had not shaken off the dust from his sandal of Sodom. Lot was not involved personally in what went on in Sodom, but he lived there and was closely associated with the people of Sodom.

Introductory Points

1. That kind of close association with degeneracy affects you and affects people very negatively.
2. There would be a loss of perspective of evil when you are closely and intimately associated with perversion.
3. Sometimes this type of association becomes involvement in what was unthinkable before.
4. That is why it is so important to shake the dust off your feet when it comes to negative volition.

Lot was tainted by the degeneracy all about him. He was connected to an evil abomination to the Lord (Rom. 1). The time to leave had long since passed. Lot reject divine protection from this city and from the perversion in it. Sodom's evil would be illustrated at Lot's home. He would see the results of removing himself from that time.

Gen. 19:4 **Before they had laid down, even the men of the city, the men of Sodom, circled the house; from the young to the aged, all the people from its limits.**

Sexual relations between men is spoken of here. Lot failed to shake the dust from his sandal, he will have to make a choice between two evils. He failed to get out of town. Bad choices limit future options. This happens with all of us. Good choices expand our options.

When you make a bad choice apart from the will of God; He can do one thing, discipline, which severely narrows where you can go in life. God does not let you get away with bad decisions. The choices that we make determine the life that we lead.

It is never too late to make good choices. As long as you are alive, God can work with you. If you begin to rebound, your options begin to open up; while you are out of fellowship, your options tend to narrow.

There were the gates of the city, and this is where people assembled. He is sitting in the gate of Sodom when Lot sees the angels.

Gen. 19:1 And the two angels came into Sodom at evening. And Lot was sitting at the gate of Sodom. And Lot saw, and he rose up to meet them and bowed his face to the earth.

Lot offers them hospitality in a safe place.

Gen. 19:2 And he said, Behold, now, my lords, please turn in to your servant's house and lodge, and wash your feet; and rise early and go to your way. And they said, No, for we will lodge in the street.

These angels have taken the form of men and Lot recognized them as men. There was something about these guys.

Lot was concerned for their welfare in Sodom.

Lot understood the dangers of this city for these two men. Lot tells them not to go to the square, but to come to his home instead. Lot was very aware of this situation, but he is indicted by it. Lot lives in it and tolerates it. He persuades these men to accept his invitation.

Gen. 19:3 And he much urged them, and they turned in to him and came into his house. And he made a feast for them. And he baked unleavened cakes, and they ate.

The crowd forms and we will see what the protection of them.

There are circumstances in our country which is not that different.

Gen. 19:5 And they called to Lot and said to him, Where are the men who came to you tonight? Bring them out to us, that we may know them.

Lesson #0466

Matt. 13: Life of Christ

7/7/2013 2Sunday

We must talk about this because the Lord talks about it. That by which they will live and minister and utilize the gift of apostleship when the Holy Spirit descends upon them.

Jesus is giving them a marvelous message on logistical grace and protection. Jesus speaks of Sodom and Gomorrah; when you run into negative volition, leave and shake the dust off your feet. Get out of town and move away from this place. This is a part of our protection and instructions for our protection.

Jesus is telling the disciples to use common sense; if someone hates you, then you leave. When it is possible, then get away. Bobby is explaining what Jesus meant here. The Jews, God's chosen people, who reject the message of the Kingdom of God, it will be worse for them than for the people of Sodom and Gomorrah.

Two angels disguised as men came into Sodom and Lot was there and he offered them hospitality because they were going to stay in the midst of the city. It is like going to any big city where crime is rampant. Lot did not want them to come to such a condition.

These angels are a setup by God; there is a reason for them to enter the gates of Sodom and to enter the gates of Sodom. We will illustrate what the Lord is saying, by examining Sodom and Gomorrah.

Before the men could go to sleep, a crowd formed around Lot's house. They wanted to have relations with these men. This was a crowd. They knew about the strangers at Lot's house. People had seen them enter the gate. Strangers to the city and this was spread around. "Bring them out." This shows the depth and breadth of perversion in Sodom. These men were bent on the rape of these visitors. That is what they wanted. They were homosexuals and there were so many meant that this would not be a pleasant experience. This would have been a gang rape. This would have meant pain, injury and death.

Lot must now make a terrible choice. This crowd was in attack mode and there would be no accepting "no" for an answer.

To Lot's credit, Lot would not send these men out. He would not turn them over to the crowd. Lot shows some integrity and courage here. This is a good decision.

Gen. 19:6 [And Lot went out to them, to the door, and he closed the door behind him.](#)

Gen. 19:7 [And he said, My brothers, please do not act evilly.](#)

But Lot offers an alternative. He stayed in Sodom for materialism. He was a big man in the city. The chickens were coming home to roost for Lot. This is an alternative. He offers up his two daughters. He was willing to bring out his own daughters. They were to be substitutes for the men. He might here be condemning them to death. What a perversion to the protocol of hospitality.

Maybe this was a gamble, knowing that they would not be interested in the women. He knew they would reject them; but why offer them, if that is the case?

His other option was to send out the men. There were no good choices here. His options were limited. God's protection is still with Lot, despite all of his bad decisions.

Gen. 19:8 [Behold, now, I have two daughters who have not known a man; please let me bring them out to you and do to them as you see fit; only do not do a thing to these men, on account of this they came into the shade of my roof.](#)

These perverts rejected the women and they went berserk with perverse desire. "Stand aside, get out of the way; we are coming in anyway." Lot was an outsider. He arrived later. He was not one of their kind.

They turned on Lot viciously and brutally. Already, this man is acting a judge. How dare you deny us what we want? These are criminals and they demanded deference. That is happening today in our country. They demand deference.

These homosexuals did not respect Lot or his office; and everyone would be subject to their perversion. They pressed close to Lot and were about to break in the door. In their anger, they went berserk. They resented Lot as an outsider. Criminals do not respect people nor do they respect an office; nor do they respect your possessions or your space. There is no nobility. The Sopranos do not represent honor.

What happened when two guys massacred people in Boston? Kids got on the internet and said that they were too cute. The attitude of Sodom.

Gen. 19:9 And they said, Stand back! And they said, This one came in to visit, and must he always judge? Now we will do evil to you rather than to them. And they pressed on the man, upon Lot violently, and drew near to break the door.

The angels pulled Lot into the house.

Gen. 19:10 But the men put out their hands and brought Lot in to them, into the house, and shut the door.

Then they struck the men with blindness. Everyone in this mob became blind. They found it difficult to find the door. Lot was too stupid to shake the dust off of his feet. He is protected by God, sending the guardian angels. They are logistical grace for Lot; they are his protection.

As blind as they were, they still tried to find their way to the house. Perversion has no boundaries and they will stop at nothing. This is rampant in our country. That is the way that it is. Nothing and no one can stop perversion and their desires.

Gen. 19:11 And they struck the men at the door of the house with blindness, from the small to the great; and they struggled to find the door.

The end result is the total destruction of the city.

Gen. 19:12 And the men said to Lot, Who still is here to you? Bring out of this place your sons and your sons-in-law and your daughters, and whoever belongs to you in the city.

Gen. 19:13 For we are about to destroy this place, for the cry of them is great before Jehovah, and Jehovah has sent us to destroy it.

Gen. 19:14 And Lot went out to speak to his sons-in-law, those taking his daughters. And he said, Rise up, go out from this place, for Jehovah is about to destroy the city. And he seemed as one joking to his sons-in-law.

Gen. 19:15 And when the dawn rose, then the angels urged Lot, saying, Rise up, take your wife and your two daughters who are found, lest you be cut off in the depravity of the city.

Gen. 19:16 And he lingered. And the men lay hold of his hand and his wife's hand, and on the hand of his two daughters, Jehovah having mercy on him. And they caused him to go out, and they put him down outside the city.

Gen. 19:17 And it happened as they led them outside, he said, Escape for your life! Do not look behind you, and do not stay in all the plain. Escape to the mountain, lest you be swept away.

Gen. 19:18 And Lot said to them, Please, no, Lord!

Gen. 19:19 Behold, now, Your servant has found grace in Your sight, and You have magnified Your mercy which You have done to me in saving my life. And I am not able to escape to the mountain lest some evil overtake me and I die.

Gen. 19:20 Please, now, this city is near, to flee there, and it is a little one. Please let me escape there! Is it not a little thing, that my soul may live?

Gen. 19:21 And He said to him, See, I have lifted up your face also as to this thing, without overthrowing the city for which you have spoken.

Gen. 19:22 Hurry, escape there, for I am not able to do anything until you have come there. So the name of the city was called Zoar.

Gen. 19:23 The sun had gone forth on the earth, and Lot came into Zoar.

Gen. 19:24 And Jehovah rained brimstone and fire on Sodom and Gomorrah, from Jehovah out of the heavens.

God does not leave perversion untouched. People and nations will be punished and destroyed for such activity, including client nations. Who were these Jews in Galilee? These are God's chosen people, which makes this passage in Matthew more incredible.

Gen. 19:25 And He overthrew those cities, and all the plain, and all those living in the cities, and the produce of the ground.

Lev. 26 the cycles of discipline. Even on a client nation; and utter destruction at the end. We do not know God's plan in that area of discipline and punishment, nor do we know His timing. It is not our place to go on television and pronounce destruction of our nation due to immorality. This is not the issue. The issue is the gospel of Jesus Christ. The issue for homosexuals, lesbians and all sinners is the gospel of Jesus Christ. These are all souls for whom Christ died. That is our obligation and Bible doctrine. That is the only way the people change. This is our only solution, and it is not standing up and denouncing the evils of homosexuality.

This is a Biblically documented account of divine judgment. We might see this as a natural disaster. This fire burned the city to the ground and the ground itself. Nothing was left of crops and people. Think about the forest fires in the west; that is what has happened. There is no more evidence of them, and God destroyed them.

The angels finally persuaded Lot to get out of town. Don't look back; and he did not, but his wife did, and she ended up dead.

Gen. 19:26 **And his wife looked back from behind him, and she became a pillar of salt.**

We have the greatest freedom of any nation in the world. We are a beacon of freedom like has never been seen before. People want to throw it away, and for what, gay marriage? It is very sad to see this country degenerate; and it is. God provides protection for us, the believer. That is one of the bottom line of the story, is that God did protect Lot.

God's judgment was terrible; but His judgment is always just. The punishment exactly fits the crime when God does it. How does God view rampant, violence homosexuality? God judged them for their rejection. The perversion of the city and it is gone; removed from history.

An alternative lifestyle? Marriage is always defined as the union between one man and one woman. God does not sanction gay marriage. "We had better go march on Austin...we are called to the gospel of Jesus Christ." You do not need to read homosexuals the story of Gen. 19, you present them with the gospel. Such things fall under the disfavor of God.

We are all souls for whom Christ died.

Matt. 10:15 **Truly I say to you, It will be more bearable to the land of Sodom and Gomorrah in Judgment Day than for that city.**

Cities of Israel who are inhospitable to the disciples will suffer greater pain than Sodom and Gomorrah. "Does a bear wander in the woods?"

This is quite a comparison; and it is definitely sobering.

Sodom and Gomorrah were gentile towns; they were heathen towns. The Greeks were terribly perverse; they were married and had male lovers during the golden age of Athens. The disciples are hearing this. "These cities who reject our message are worse than Sodom?"

The idea is not that there will be a greater destruction. Israel should never fall under such condemnation, as they are God's chosen people. Jesus was prophesied in the Old Testament and He is the One Who was coming. These religious types seem to be the exact opposite of the Sodomites. They were very religious and highly moral; but that is perverse. The Jews preferred their own righteousness more than the Lord's righteousness. This is what made Israel's rejection and punishment so much worse than Sodom.

If the Jews reject the gospel, they will end up being worse off than the Sodomites. They had the Scriptures; they knew about the Messiah and they are in the Presence of the Messiah, and yet they rejected Him completely; in spite of all of His appeals and his miracles. His person and office were denied by many Jews. This rejection is a much greater offense than the perversions of Sodom.

God's people will spend eternity in fire because they have rejected His Messiah. The disciples were to go out there and proclaim the message of the Kingdom of Heaven.

About 40 years later, a future judgment would come upon Jerusalem; and this is one of the greatest destruction of any city; the city would be leveled; 1 million would die.

It is not our mission to denounce all the sins of the world, but to offer the solution to these sins. The disciples do not want Sodom to happen to their fellow Jews. Such is the image of Sodom and Gomorrah.

Lesson #0467

Matt. 13: Life of Christ

7/10/2013 Wed

Next week, Bobby is at Gattlenberg at a conference.

We just completed a set of instructions where Jesus gave His disciples power, unlike that having been given before. Jesus gives His disciples instructions on logistical grace.

He will give them instructions next on opposition and how they were to think about persecution and what they would do about it. If you witness for Christ a few times, then you will get opposition. It will be a part of your life. In this country today, we are beginning to see opposition raise its ugly head as we have never seen before in our country's history.

This next section will be critical to the disciples and it will be important to them for the rest of their lives. Opposition persecution would be a great part of their lives and they needed to know what to think about it and how to handle it.

Many times they would be heard and their message will be accepted; but many more times, they will be rejected. So Jesus gives them some advice for the times that they would be rejected.

Jesus is quite descriptive here in this verse.

Wolves are really an apt choice for the opposition. Over powering and devouring sheep. Sheep are defenseless when it comes to predators and wolves. Wolves have been known to kill dogs, pets, cattle, and they have killed animals as large as moose. They are devastating predators in the wild in a pack.

Sheep are the easiest pickings for wolves, so that is what they often went after. So ranchers in the west had no problem with shooting wolves on sight. Sheep have no ability

to protect themselves. Someone else must defend them or protect them or they will be slaughtered. The disciples were the sheep in this illustration.

This is an excellent analogy. Who were the wolves?

Matt. 10:16 Behold, I send you out as sheep in the midst of wolves. Therefore, be wise as serpents and harmless as doves.

The wolves are human. They will be handed over to the courts and they will scourge them in the synagogues.

Matt. 10:17 But beware of men. For they will betray you to sanhedrins, and they will flog you in their synagogues.

This is a far prophecy; unlikely that the disciples faces this in this first time out. The disciples later would be persecuted just like the Lord Jesus Christ was. "You are representing Me; so you know what is going to happen to you. They will come after you. The wolves will persecute you."

Wolf Categories

1. Individual Jews who hated Jesus and would then hate the disciples.
2. There are the local authorities as well, those who ruled Jewish towns. Local rabbis or local officials, just like those who drove Jesus out of Nazareth (it's happened twice; they tried to kill Him the first time). Such wolves would scourge the disciples in the synagogue. They would drag them into the synagogue and beat them. This would make the disciples a public display and to put fear into the hearts of those who would think to believe in Him. The medieval church turned the tables on the Jews and persecuted them. The forcibly tried to convert Jews to Christianity. This is detailed in *Antisemitism*. Part of the Angelic Conflict is centered around the Jews.
3. They would be hauled before all kinds of secular judges and rulers; gentile kings and gentile civil authorities. They would beat the disciples and they might even execute them. The Romans would persecute the future church and kill many of the Christians. The voraciousness of the wolves would backfire on them. Being persecuted and dragged to court and being martyred would have the opposite affect; and the gospel can spread faster where there is no persecution. This is true anywhere the true gospel is proclaimed under pressure. There were many Christians and missionaries killed in China, and yet there are millions of Christians in China. There is a lot of uses for persecution. Believers when a client nation is being disciplined, they may find themselves harmed as well. The coliseum was a blood-soaked place. It is filled with Christian blood; and one of the great triumphs of Christianity took place right there. In spite of this terror, the church spread rapidly throughout the Roman world. It was desperately persecuted in the Roman world. We can therefore be assured that the atheists and the humanists today; but the spread of the Christian message and Bible doctrine will never be defeated. We are on the winning side.

Matt. 10:18 **And also you will be brought before governors and kings for My sake, for a testimony to them and to the nations.**

It is unclear where our government will come down on Christianity. Will gay marriage and homosexual rights overshadow the teaching of the Word of God? Could teaching Romans 1 become a hate crime? Gay rights has become a cause for our government and other humanists and it has affected the thinking of so many Americans. They might call it hate speech; racism; or anti-justice. What a great ploy for Satan to discredit Bible teaching over these issues. A legal excuse by opponents of Christianity to suppress the teaching of Bible doctrine. The Bible is the greatest threat to humanist theology. If Bobby is persecuted, then we will be a target for hate crimes?

Maybe we need some persecution or some discipline, because we need to be brought to the truth again.

If teaching the Bible becomes a crime, there can be fines, sanctions and imprisonment. In the military, the Bible has been banned from display on the desks of some soldiers because someone might take exception to this. Evangelism is also prohibited, especially overseas and especially in Muslim countries. The IRS has exceeded its legal boundaries, and it has singled out individuals and organizations well beyond the normal limits. That scrutiny is based upon certain beliefs or right-wing religious groups (which is a smear-word for what we are). Suddenly, we are right-wing extremists. Churches may be in danger of losing their tax-exempt status. There is also the possibility of Muslims persecuting Christians. Part of the mess in Egypt is all about Muslims killing Coptic Christians. We bend over backwards so that we do not offend Muslims or Atheists; and they are quick to speak out against believers and even against divine establishment.

Some churches bring it on themselves because of their political activism. One church that Bobby read about, and they were picketing a rock concert by some woman, who was immoral, by her lyrics and her life. But they are making morality the message. The message of Jesus Christ carries the power of God. Carrying signs in front of a rock concert shows a total lack of doctrine. They look ridiculous to unbelievers and they play right into the hands of the opposition. They thinking they are taking a stand by denouncing immorality; but they are not presenting the gospel. These legalistic tactics turn off many unbelievers. Most people just see another political group picketing for whatever cause.

Bobby can teach immorality and the marriage facts, but the subject of immorality should never take priority over the teaching of the Word of God. The focus should be on evangelizing unbelievers and renovating the souls of believers. Picketing immoral types changes nothing in a culture.

The power of the gospel is much greater than public opposition to sin. Legalism is not the gospel. Only the gospel and Bible doctrine will make real change in the souls of people. Satan will attack whoever and whenever he can.

Those types of believers who picket immorality become enemies of Jesus Christ.

Persecution will certainly happen to these disciples and especially after the ascension of Jesus Christ. When Jesus makes this statement of wolves, He is not only speaking of their current mission, but He is also looking beyond this present assignment. This was not only about this one trip to Galilee.

Future Jews would represent future persecuted Jews in the Tribulation. The plan of God will get them through all of their persecution.

Bobby is preparing us for the worst case scenario.

Matt. 10:18 **And also you will be brought before governors and kings for My sake, for a testimony to them and to the nations.**

Lesson #0468

Matt. 13: Life of Christ

7/11/2013 Thurs

No class next week.

We don't have to go far to confirm the persecution of Christians today. It is beginning in this country. A few articles were passed along to Bobby. A preacher was arrested on the streets of London. This brings up a point. What is the message that we present to the world about some issue on homosexuality? Are we to proclaim on the streets that anyone going down that road is going to hell? The solution is always the gospel to all people.

Jesus is sending out the disciples on their first solo preaching tour, and with powers that no one has seen before or since.

Matt. 10:5–6 **Jesus sent these twelve out, charging them, saying: Do not go into the way of the nations, and do not go into a Samaritan city. But rather go to the lost sheep of the house of Israel.**

Matt. 10:16 **Behold, I send you out as sheep in the midst of wolves. Therefore, be wise as serpents and harmless as doves.**

The pharisees and the sadducees are the wolves; the opposition of the disciples. The red light of danger is on for the wolves.

Jesus tells his disciples exactly who to look out for. These are the same ones who have gone after the Lord Jesus Christ to destroy His ministry; they denied His miracles, Messiahship, etc. They are the men to beware of.

Matt. 10:17–18 **But beware of men. For they will betray you to sanhedrins, and they will flog you in their synagogues. And also you will be brought before governors and kings for My sake, for a testimony to them and to the nations.**

The arrest of this man in London hit the international news. People hear the message because of that opposition. The opposition includes individual Jews who are willing to tattle on the disciples and to turn them over the hostile authorities. Those authorities will make an example of the disciples. We have the exact same message. Our message is that Jesus Christ is the Son of God and that He died for the world; He paid the penalty for our sins, including homosexuality and lesbianism. The issue is never sin; the issue is, what do you think of Jesus Christ.

The scourging is designed for one thing and one thing only. It is to strike fear into anyone. This is the opposition of Judaism; the opposition of religion; the opposition of government. This would include gentile kings and civil authorities wherever they went. There would be severe penalties and these men wielded the power of life and death. John the Baptizer had already been killed. The Apostle Paul came face to face with Nero and Nero had Paul executed.

Jesus Christ wanted them to draw specific conclusions from their words. Sheep and shepherds must depend upon the Shepherd. Sheep are those who listened and responded to the gospel. Shepherds are those who present the gospel. The wolves were against them and they would persecute and kill them. But, God would provide the logistics and the protective doctrine for them to accomplish His plan.

God will provide what is necessary for the completion of any task He has given to us. We have a mission; we have a life; God takes care of us so that we might complete that mission. Nothing can keep us here on minute longer; and God can take us out. The disciples were to have peace in their souls, despite what they would face in the future. Jesus was barely scratching the surface of what they would face. The disciples would endure this opposition for years.

They were to be as shrewd as serpents and innocent as doves. These animals represent the characteristics that the disciples needed for their mission.

Shrewd is $\phi\rho\nu\nu\mu\omicron\varsigma$ sensible, thoughtful, prudent, wise. Peter is an example exactly of how it should not be done. He swore to the Lord that he would protect Him. Do not pull on the tiger's tail. They should never become arrogant. That would be witless and weak-minded. In doing that, they would be asking for trouble. They had to use their thought process, their wisdom.

Application of Pressures from Others

1. Humility is key; it goes hand in hand with wisdom. When you are arrogant, you are not wise.
2. A relaxed mental attitude from doctrine replaces reaction in the face of disappointment and persecutions. That is a great by-product of metabolized doctrine in the soul. There are a lot of things in life that we cannot control. That is pressure and that is disappointment. When you cannot control anything, who does? Who has you in the palm of His hand? Does His plan fail? That is when we need a relaxed mental attitude; when we cannot control things. We can put it into the Lord's hands.

Do not get impatient and do not get angry. Take it easy, relax and let God work them out. They can control what they think and how they respond to these problems.

3. When circumstances of persecution appear, they must be put into the hands of the Lord. Nothing else can be done. That is a relaxed mental attitude. That is what we are all capable of. Nothing else works under the pressure of those who hate you or those who persecute you or those who cannot stand you. Often, there is no reason for them to dislike you. There are a lot of people who do not like the fact that you have a relaxed mental attitude; and they don't like that.

Matt. 10:16 Behold, I send you out as sheep in the midst of wolves. Therefore, be wise as serpents and harmless as doves.

We do not think of serpents as wise, but as sneaky and underhanded. Are they to surround themselves with a bodyguard of lies? Their mission was to preach the truth and to be truthful. This is not to hide themselves and the message.

There is an instinct for the snake which is good for the snake. Snakes are hated by almost everyone, so the snake conceals himself in unexpected places for his own survival. He can escape swiftly and silently in times of danger. He knows when to stand his ground when threatened. A rattlesnake would rather run than strike. When you hear the rattle, he will stand his ground. This image is not about untruthfulness, but survival in a hostile environment. You will know when to stand and when to move out.

The disciples should preach the Word loud and clear; understand how the opposition operates and how to avoid them if possible. They have a mission and they do not need to hurl themselves off a cliff as martyrs. Mission comes first.

A WWI thing about the French. They did not understand the use of brains as well as brawn. It took them two more bloody years to figure it out. Tragic and heartbreaking. This was not how the disciples were to operate. They were not to charge the machine guns. They need to learn when to charge head-on and when to avoid.

Matt. 10:16 Behold, I send you out as sheep in the midst of wolves. Therefore, be wise as serpents and harmless as doves.

Innocent, Pure or Unmixed

1. Unmixed with or unaffected by the deceit and the vice of the cosmic system.
2. They are not to oppose the doctrine.
3. They must not rely upon human viewpoint. Instead, they must rely upon divine viewpoint.

The dove represents innocence.

Adjective: akeraios (ἀκέραιος) [pronounced *ak-EHR-ah-yos*], which means, 1) unmixed, pure as in wines or metals; 2) of the mind, without a mixture of evil, free from guile, innocent, simple. Thayer Definition only. Strong's #185.

Innocence of Doves

1. Shrew but also innocent.
2. Innocent of the evil thinking of the cosmic system.
3. Untainted by humanism, skepticism, loss of hope and lack of confidence; anger at the world; anger at your country or leaders.
4. Always looking up from the vantage point of doctrine. Not looking down.
5. Believers are to be untainted by the ways of the world. Unmixed.

Bob.

Wisdom in the soul to combat humanism. There is a wonderful innocence in the mind of Christ as we advance. We are not tainted by all that a depraved world throws at us. Yet, we are relaxed in the midst of all of this; not legalistic; not uptight; relaxed. Innocent as doves; shrewd as snakes.

The disciples were to remain unaffected in their thinking. They were not to mix their thinking with human viewpoint. Diluted and that leads to delusion. Not being affected by human viewpoint is a very difficult thing to avoid.

Satan's system is pessimism and despair. The unmixed, unaffected quality of the dove can be based upon the doctrine in one's soul. There is a way of thinking, and that is what we are speaking of here.

Closing Points

1. The disciples must gently and circumspectly approach the amazing authority and the important mission that they have received. They have great power here. They must not plunge into the machine guns of the opposition. They need some new tactics; they need some new end-runs; they need envelopment.
2. They must approach the mission with the wisdom of doctrine to observe the correct course under all circumstances.
3. They must not abuse their power and especially become arrogant in its possession. That invites opposition.
4. They must remember their purpose and always operate to best accomplish it. That includes opposition.
5. That is always the plan of God for believers. We need the wisdom of doctrine and humility and circumspection under all circumstances. This is one of the hardest things to do under pressure. Only doctrine that brings that relaxed mental attitude brings us through difficult circumstances. Casting your cares upon Him.

Communion Sunday:

God's grace to which we owe everything. By substitutionary spiritual death, we are provided the way.

Jesus Christ is the same yesterday, today and forever. Heb. 1 is one of the greatest Christological passages in the Bible. Any visual representation of Jesus Christ cannot come close to describing what these few words describe. The superiority of the Son of God unfolds with amazing clarity. Jesus is greater than all of the prophets and all of the angels; greater than the Levitical priesthood. We see Him in the words of the author of Hebrew, as the Lord of all history, before all, the Christ of all ages. He lives without beginning and without end. The comprehensiveness of Christ is in v. 8: **...but as to the Son, "Your throne, O God, is forever and ever, A scepter of uprightness is the scepter of Your kingdom;...**

If the Lord of this text had Joseph as his physical father, then he can have no preexistence; nor could He have had a part in creating the world. If He was just another man, then His today would have no bearing on our present spiritual condition. If Jesus is not alive, as the eternal Son of God, then He has no forever. If Bobby cannot proclaim this Christ to us, then his message is speculation and white noise.

There is a very practical side to this verse; if we begin to think that the world around us is too much to bear, that solutions to problems are completely too much to bear, Jesus sustained His people yesterday; and therefore, He can do this today. He is salvation and stability, past and present. These are described as times of peril. In the last days, difficult times will come. We are in the last days. The Church Age are these last days. Times of adversity are upon us, and conditions continue to get worse. 2Tim. 3:12–13 **all who desire to live in Christ Jesus will be persecuted, but evil men and imposters will proceed from bad to worse, deceiving and being deceived.**

The times they are a-changing, and not for the better. In all of this upheaval, we have an unchanging Christ. There is no greater stability. Change has come slowly over the centuries, but these changes have accelerated to a staggering level. Historians are hard-pressed to keep up with all of the change. Through it all, Jesus Christ is the same forever. Our customs are changing today. Gentility is being replaced by anger and frustration. There is materialism; the world's problems are brought to us by 24-hour newscasts. With all the education available, lies and ignorance are on the rise. All of our modern conveniences have not satisfied. The saddest thing is the degradation of the human condition. We are living to see these things. 2Tim. 3:1–7 **But know this, that in the last days grievous times will be upon us. For men will be lovers of themselves, money-lovers, braggarts, arrogant, blasphemers, disobedient to parents, unthankful, unholy, without natural feeling, unyielding, slanderers, without self-control, savage, haters of good, betrayers, reckless, puffed up, lovers of pleasure rather than lovers of God, having a form of godliness, but denying the power of it; even turn away from these. For of these are those creeping into houses and leading silly women captive, the ones having been heaped with**

sins, being led away by various lusts, always learning, but never being able to come to a full knowledge of the truth. this is especially true of the humanists.

Do not be carried away with axioms which change with the times.

So revolutionary are these new ideas that they sometimes overwhelm us. The old order of things is being discarded. You cannot but wonder about the ultimate outcome. The attitude toward Jesus Christ which is now being expressed. There have been many who have rejected Him; but there is a hatred of all things Christian is a constant drumbeat; and this has injected itself into our national consciousness.

When there seems to be no anchor, we turn to this text, that Jesus Christ is the same today and He always was.

Matt. 24:4–13 Then Jesus replied to them: "Watch out that no one deceives you. For many will come in My name, saying, 'I am the Messiah,' and they will deceive many. You are going to hear of wars and rumors of wars. See that you are not alarmed, because these things must take place, but the end is not yet. For nation will rise up against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. All these events are the beginning of birth pains. "Then they will hand you over for persecution, and they will kill you. You will be hated by all nations because of My name. Then many will take offense, betray one another and hate one another. Many false prophets will rise up and deceive many. Because lawlessness will multiply, the love of many will grow cold. But the one who endures to the end will be delivered.

To whom do we turn? Christ is not altered by circumstances or time or the events of history. His Word and His works do not change. **With God, there is no variation or shifting shadow. And His compassions never fail; they are renewed every morning.** None of God's promises to us have ever failed. Jesus does the saving and He does the keeping.

The unalterable faithfulness of God tells us that nothing can remove us from the love of God which is in Christ Jesus. There is no beginning and no end; and He never changes.

The only concern is for us to concentrate on the Lord Jesus Christ. He has provided an eternity for us.

The disciples are all set to go on their solo preaching tour and they have power given to no one else. Jesus Christ is present. They are excited; they are ready to go. They are all fired up. Jesus brings them back to earth with a warning.

Matt. 10:16 Behold, I send you out as sheep in the midst of wolves. Therefore, be wise as serpents and harmless as doves.

Who are these wolves?

Matt. 10:17–18 **But beware of men. For they will betray you to sanhedrins, and they will flog you in their synagogues. And also you will be brought before governors and kings for My sake, for a testimony to them and to the nations.**

These disciples will be hauled over to hostile Jewish authorities and over to the Roman authorities. Opposition of Jews and Gentiles. These 12 would be hauled before all kinds of judges. It all sounds grim, but Jesus does not leave the disciples disheartened and discouraged. Jesus provides a solution for them. To counter the opposition, they must develop 2 character asdics.

Matt. 10:16b **Therefore, be wise as serpents and harmless as doves.**

Lesson #0470

Matt. 13: Life of Christ

7/14/2013 2Sunday

Jesus tells His disciples that they need two things to withstand their opposition. This would be true of them for the rest of their lives. This was a warning how to handle the opposition.

Matt. 10:16b **Therefore, be wise as serpents and harmless as doves.**

Being Shrewd

1. The disciples were to be sensible; to have some common sense.
2. They must be prudent; wise with the wisdom of Christ. They were learning the mind of Christ. "Think your way through all of this stuff."
3. "If you know how I have handled this adversity, then do not react with emotionalism to persecution; do not lose it."
4. "Do not retaliate or try to defend yourself." One of our great tests is the desire to retaliate; to get our revenge. Millions think like this.
5. Do not hide or alter the message that you are presenting in order to escape attention. The message of Jesus Christ brings attention. People hear it and this announces to all of Israel. Part of our wisdom is to speak the truth. You do not water down the gospel to keep people from thinking ill of you.
6. The disciples must stay on message, regardless of consequences. Shrewd means to avoid trouble if possible, but go straight ahead in teaching the truth.

Jesus compares wisdom with snakes. We are not talking about total deception. Satan was disguised as a serpent; the great deceiver. Jesus uses snakes and wisdom for one purpose. The snake as an instinctive method of protection; his lacking, silence, lack of motion, even when in the midst of enemies. How many times have you passed a snake and never knew it. If you are in a bayou or in the woods of Houston, you have stepped near a snake.

Bobby walked up to the front door of his place, and there was a snake at the front door. He took a step back and the snake was gone. A snake does not change himself; he is what he is, a snake. He stays low on the radar screen. He knows when to exit quickly. He also

knows to stand his ground. He knows when to stand and defend himself and when to exit. He knows when to do which.

What the Disciples Need to Know and do

1. Be wise about confrontation. Sometimes we are very stupid in this area. We bring confrontation on ourselves which is unnecessary.
2. The disciples were to avoid confrontation in order to present the gospel. If you are constantly in confrontation, then you might not be thinking about the purposes of your reason for being alive.
3. Stay low on the radar screen; focus on the mission. The disciples will get a lot of opposition. No sense in pulling the tail of the tiger.
4. Do not invite trouble with stupidity and ostentatious emotion. Nothing attracts unwanted attention like tirades and expressions of emotion. Tone it down.
5. If opposition comes, they must stand their ground and defend the truth.

There is a second simile; we are to be unaffected by the human viewpoint that they project and the world projects a lot of human viewpoint. Even in persecution, the disciples must present the proper perspective. The only way for us to get around human viewpoint is to maintain our focus on divine viewpoint. That takes a little doctrine in your soul. That takes the mind of Christ. Jesus has been teaching them doctrine; now they need to apply it. They must maintain this thinking apart from humanism, apart from personal attacks, apart from reaction to evil.

Their thinking needs to be unmixed as doves. Tranquility, peace. Jesus has just given these guys the only way to handle persecution. The only defense that we have against adversity. The disciples must gently and circumspectly approach this mission that Jesus has given them.

They need to approach this apart from arrogance. They cannot be arrogant so as to invite opposition. People cannot wait to cut us down. Arrogance is the precursor to almost every mental attitude sins. That is no way to handle mental attitude sins. The disciples must remember their purpose and to operate to accomplish the mission. This is as applicable to us as to the disciples back in this time.

We have a mission and a spiritual gift. In executing the spiritual gift, then we will get opposition. We are given everything to handle any of it.

Matt. 10:16 Behold, I send you out as sheep in the midst of wolves. Therefore, be wise as serpents and harmless as doves.

Jesus does not stop here. Jesus warns them that they will be scourged in their synagogues. There would be religious judgments in these synagogues. Jesus was attacked and ridiculed in the synagogues. When the disciples were hounded by legalistic religious types; when they were condemned by judges and kings, it was because they were teaching the gospel of Jesus Christ.

Mat 10:17–18 'Be prepared for people to hand you over to sanhedrins and scourge you in their synagogues. You will be brought before governors and kings for my sake, as evidence to them and to the gentiles.

They needed to be innocent as doves, despite all of the opposition. We certainly see this kind of activity today. There is a humanistic war against Christianity. It begins with a mocking of our beliefs. God is not governed or subject to the natural world; He can change it if He wants to. They question this. This war continues from then to today. This war touts relativism. We live by absolutes; the world is governed by relativism. We have the absolutes of doctrine. The world rejects doctrines that is in opposition to humanism. The world demands the public display of the Bible like among our military types. A war which classifies Rom. 1 as a hate crime. Christianity will be attacked by these types, but nothing will be said about other religions.

The persecutions would merely represent opportunities to present the gospel.

The Contrast Between the Secular and the Nonsecular

1. When the truth is presented, then it can be seen as night and day; it gives people a clear choice; a clear alternative to the rest of the secular world. This stands out in persecution. Christianity often stands out under persecution. People in the Roman empire died by the thousands for their faith, but were saved by the millions.
2. This is a contrast; the relaxed mental attitude versus the anger and hatred projected by the opposition. Do not become like the opposition.
3. This is one of the greatest witnesses for Jesus Christ.
4. This has been proven true time and time in history. A relaxed mental attitude is one of the greatest witnesses for Jesus Christ. It is a contrast to the rest of the world, which falls apart under adversity. The disciples would live and die with this thinking in their frontal lobes.

They would face these attacks even in open court. All of this adversity is for the sake of the Lord Jesus Christ. Adversity is opportunity. It allows us to advance exponentially. It is an opportunity to present the gospel with a great contrast to the world. It may come your way. The disciples were to keep their eyes on the objective.

Notice something here which is pertinent to today. These disciples are not being taught to be activists or to be anti-authority. In the midst of this revelation of opposition, Jesus did not focus on difficulties. He named them but did not focus on them. The key is the message. The disciples would not be deserted or forgotten.

Jesus is commending a relaxed mental attitude. In every step that they take, they are being supported by the power of God.

Matt. 10:17–18 **But beware of men. For they will betray you to sanhedrins, and they will scourge you in their synagogues. And also you will be brought before governors and kings for My sake, for a testimony to them and to the nations.**

Do not worry about what you should say; do not worry about how you counter it. God the Holy Spirit would give them in the hour what they are to say.

When you have doctrine in your soul and you have a relaxed mental attitude, then you are able to defend the Lord Jesus Christ.

Matt. 10:19–20 **But when they deliver you up, do not be anxious how or what you should say, for it is given to you in that hour what you should say. For you are not the ones speaking, but the Spirit of your Father who speaks in you.**

The disciples can deal with this sort of pressure. These men will be in court, but they are not trying to get themselves acquitted. They are to be witnesses for the Lord Jesus Christ. They are writers of Scripture. All but one of them will die. Only John will survive to die a natural death. They are as shrewd as snakes and unmixed with human viewpoint. They were not to worry. What a great promise for their overall purpose and objective.

Jesus promises that they will not be tongue-tied or at a loss for words. Fear would not silence them. People often choke up when in fear. Maybe a day after you are attacked, you think the next day how to respond. You want words to defend yourself. Fear would not silence them. This is a promise to be remembered. They would respond in just the right language to be most effective.

Bobby prays to be effective in communication. There is no whispering in Bobby's ears; he is not following dictation. But He is communicating the Word of God. He prays that he will be able to effectively communicate. When we speak and apply doctrine in our lives, then others can see the contrast.

Fear does not need to choke you up. When relaxed, you can speak the truth.

Lesson #none	Matt. 13: Life of Christ	7/17/2013 Wed
No class; conference		
Lesson #none	Matt. 13: Life of Christ	7/18/2013 Thurs
no class; conference		
Lesson #0471	Matt. 13:16–19 Life of Christ	7//2013 1Sunday

The disciples are being readied for their first preaching tour of Galilee.

The disciples will face great opposition as believers and proclaimers of Jesus Christ. They would face secular leaders and religious leaders; and Ceasar would oppose them. They will persecute the disciples who represent Him; and they will persecute the disciples who bring the gospel to the lost sheep of Israel.

Matt. 10:19 **But when they deliver you up, do not be anxious how or what you should say, for it is given to you in that hour what you should say.**

Jesus also gave them defensive instructions in the event of persecution, which they would face.

We are not to be confrontational; do not push for confrontations. That takes wisdom. And what they can say comes from their souls; that is what Jesus has been teaching them. This does not mean that it just comes out of their heads, magically placed there by the Holy Spirit.

The message has to be accurate, and they must stay on the message of Jesus Christ.

Matt. 10:16 **Behold, I send you out as sheep in the midst of wolves. Therefore, be wise as serpents and harmless as doves.**

Innocent means unmixed. The purity of the doves is unaffected by human viewpoint, even in persecution. They must maintain the perspective of divine viewpoint. Unmixed, non-synchrestic message. The general two instructions.

These twelve would get the undivided attention of Satan. They must be prepared, not just for this first preaching tour, but for the rest of their lives.

Mat 10:17–18 **'Be prepared for people to hand you over to sanhedrins and scourge you in their synagogues. You will be brought before governors and kings for my sake, as evidence to them and to the gentiles.**

Jesus did not only focus on the grim occurrences which they would endure, but He offered great assurances as well. Jesus would not desert them; He would not forget them. Easy to think that God has forgotten about them.

Our Lord assures them of His support from the greatest support system ever developed.

Jesus giving them the words does not mean that the Holy Spirit just takes them over. You cannot think without a vocabulary. The Lord is bringing thinking to their minds so that they might speak the truth.

Their opposition would follow them for the rest of their days. So God would support them with the same power that Jesus had supporting Him. They will be given logistical grace and living grace and eventually dying grace.

Matt. 10:19 **But when they deliver you up, do not be anxious how or what you should say, for it is given to you in that hour what you should say.**

This is a promise which Jesus gives the disciples; they are being tried for crimes like speaking of the Messiah, Jesus promises that they will not be tongue-tied. They will be able

to think and to speak when necessary. Fear often precludes thinking. Jesus promises that is not to be their fate. They can speak to their situation.

We have this same capability when we are in fellowship. Fear does not need to choke us up. When we are relaxed, we are able to speak the truth; and God the Holy Spirit will aid us when we need it. So the disciples do not need to worry about this.

Verb: merimnaô (μεριμνάω) [pronounced *mer-im-nah'-o*], which means, 1) to be anxious; 1a) to be troubled with cares; 2) to care for, look out for (a thing); 2a) to seek to promote one's interests; 2b) caring or providing for. Thayer Definition only. Strong's #3309.

The disciples must not over think their situations. We cannot sit up all night worried about this or that. They must place the outcome of difficult circumstances in the hands of the Lord. Hortatory subjunctive, means that Jesus is urging them exhorting them not to worry. This is how He operated; He used this power. No one faced more opposition than our Lord.

Use the power of the Spirit and the power of doctrine in your soul all of the time.

1Peter 5:7 **Cast your cares upon Him for He cares for you.** Peter is paraphrasing here. He is taking what Jesus is teaching and then restating it.

The Apostle Paul said it, Philip. 4:6 **be anxious for nothing.** No matter how great the difficulty; no matter what the adversity, this is the command.

The Damage That Comes from Worry

1. Worry is a mental attitude sin. It is a difficult sin, because it is one of self-torment regarding anything in life. You worry about the big stuff and the small stuff. You worry about everything.
2. Worry is a painful state of mind involving illicit or undue concern. You can be concerned about things and prepare for them. This means you do not worry before a test and worry all the way through the test; you prepare for that test and apply.
3. Worry predicts the worst in every situation. You are a defeatist. This so engenders a mental attitude of consistent apprehension. That is damaging mentally and physically. People worry themselves into physical and mental illness.
4. Worry anticipates danger; it anticipates misfortune; trouble; disaster; things which may or may not happen. You worry about things that may not even happen.
5. Worry is a major producer of anxiety and fear in the life.
6. Worry and fear are two sides of the same coin; they go hand in hand. They could not handle persecution with worry; and this would turn them into cowards.
7. Worry is a mental attitude sin that leads to many other problems, especially cowardice. The disciples cannot be cowards; they cannot be timid before the magistrates. They cannot be intimidated by opposition. You hide from opposition.

Adversity is inevitable; but the sin of worry is optional; they can decide not to worry.

Matt. 10:19 **But when they deliver you up, do not be anxious how or what you should say, for it is given to you in that hour what you should say.**

Hortatory subjunctive of merimnaô (μεριμνάω) [pronounced *mer-im-nah'-o*], which means, 1) to be anxious; 1a) to be troubled with cares; 2) to care for, look out for (a thing); 2a) to seek to promote one's interests; 2b) caring or providing for. Thayer Definition only. Strong's #3309.

Some may want to dispute this; and say, "It is just natural to worry about difficulties." All sin can be precluded. The believer must not focus on the problem. The believer must focus on the solution. However you must have doctrine in your soul and you must focus on the Holy Spirit. It is possible on a moment by moment basis.

Jesus does not worry. These disciples of the mind of Christ. His mind is His Word. His vocabulary reflects His thinking. The more doctrine we have in our soul, the more we reflect His thinking. So we can think just like He does. Worry is not, therefore, inevitable. The disciples must be ready to deal with adversity, and that requires adversity. Adversity will get to you.

How Are the Disciples to Deal with All of This?

1. What can the disciples do not to engage in worry? Utilize the resources of the spiritual life. Doctrine and the power of the Holy Spirit. Psychologists have all kinds of drills and little tricks; if your therapist is not working, try some doctrine.
2. The disciples must apply doctrine to the situation using the power of the Holy Spirit. You have it; you apply it. You run into some adversity and you look at the adversity. But you don't worry about all of the permutations of where it can go; you ask yourself what doctrine counters deals with this? What promise has God given us? That is the faith rest drill. You have gone from the problem to the solution.
3. You must concentrate on the truth when called upon. Do not fear the consequences of religion and humanism. They will be persecuted; they must concentrate on the truth and on the power of God, not on the circumstances.
4. As a result, they will advance to the greatest happiness and contentment possible in this life. That is the opposite of worry.
5. Contentment and happiness can counter worry and fear. Jesus says, "Don't worry" in the constative aorist.
6. No one can depart from concentration on God's Word and overcome the mental attitude sin of worry.

Eph. 3::20 **Now to Him being able to do exceedingly above all that we ask or think, according to the power working in us,** Jesus can do way more than we think that He can do. This is all according to the norm and standard or the power which is within us.

This is a superabundance of contentment during adversity. Every believer has this potential; it is provided for us, based upon who works in us. That is the solution caused by the worry of adversity. There is always something that you could worry about. Worry is not inevitable. Worry is not necessary, even under the worst of circumstances. These supercede and overcomes difficulties in our lives. Worry has never solved a single problem that we have ever had. Problems are solved by resident doctrine in the soul of the believer. It is either worry or dependence upon the Word of God. The unbeliever is incapable of a moment by moment not worrying. All unbelievers worry; and they have no way around it.

The believer needs a renovated mind by doctrine.

Freedom thru military victory diagram. It is the grace apparatus for perception. We learn various terms and we understand what they stand for and we have these categories of doctrine build up. It is a gradual thing. This forms a conscience in the soul. It is not morality, although morality is contained in it. We are able to discern what is right and wrong. We then develop spiritual momentum.

Promises that we can apply during the drill. Check the faith rest books. We become oriented to doctrine; we can focus upon doctrine. The focus on Bible doctrine when difficulties crash in upon us. We understand all that God does for us. These preclude thinking about the adversity and we can focus upon doctrine. The destiny that we have in Christ supercedes anything that we lack in this life.

The two types of love, which we covered extensively in 1Corinthians. We have personal love for the One Who has provided all of this for us.

The greatest problems in life are people. Those we work with, those who are family; and we deal with it with impersonal love. No matter who they are, we can handle it with grace orientation. We do not have to hate them or to fear them. This does not mean we need to hug them. It is an attitude toward these people.

The contentment of soul; the happiness of God. There are no worries; you are content, even in adversity. When occupation with Christ, then we think like He does and we are in the highest level. That is what we have as a resource.

All of this is an illustration of how we develop this as a believer in Jesus Christ. The mechanics of being worry-free.

There Are 3 Cures for Worry That the Lord Brings to Mind for Worry.

1. The promises of the Word of God; and these are iron-clad backed by the Word of God. He does not pull the rug out from under us when we need them. The faith-rest technique.
2. Developing problem solving devices; we are able to solve our own problems from our own soul. That is an asset that very few people have. Most people want others to solve their problems; and then they worry about this. We have sin natures and we

make good and bad decisions; and there are always pressures, from the inside and the outside. Regardless of the circumstances, we can handle the problems.

3. The prophecy of the Word of God. The future; eschatology. This is important because we are able to gain confidence in the future. We can place our time on earth in the light of eternity. This info must be metabolized; it just run through the stream of consciousness. Now we do not have to worry or fear.

These things work for every type of adversity; not just for those spoken of here. This is one of the earliest references to what the Holy Spirit would do for believers in the Church Age. This is for the disciples in particular; but it applies to all Church Age believers.

Matt. 10:20 **For you are not the ones speaking, but the Spirit of your Father who speaks in you.**

What is fascinating is, the Deity of God the Holy Spirit was actually controversial and even denied by some in the early church. This was a doctrine which developed. It was the reformation when the work of the Holy Spirit was correctly understood and fully realized. The correct doctrine was always found in the New Testament; but we did not always understand it. Even the disciples and the Lord taught this information. This has always been available at the completion of the canon of Scripture.

The history of the church is a continual battle of doctrine and of theology. The human inspired perversions of the various texts. The reformation revisited all of the Biblical doctrines of the church. This is why the Middle Ages are called the Dark Ages.

This problem is still with us today. Pastors and others take Scriptures out of context. They “proof-text” Scriptures. They isolate verses. They interpret verses in all sorts of ways; and they use literary techniques who allegorize the Bible. They do not use a proper hermeneutic for consistency.

Doctrines are consistent; they do not contradict each other. Doctrines cannot be opposed to one another. So many theologians are incapable of teaching the Word of God. They lack the gift or they lack the knowledge. Some are charlatans. Some well-meaning people, but they are just wrong. Many cults have arisen from a set of false doctrines.

There is a great fallacy concerning God the Holy Spirit, that He has led some special person to a theological conclusion, never before realized, an extra-Biblical revelation. Mormonism is an example. Joseph Smith discovers these tablet and only he can interpret them.

God the Holy Spirit does not just give you some new revelation. They deny error because they contribute their work to God the Holy Spirit. “He will put these very words in my mouth.”

Bible classes where everyone gives their own opinion of what a passage means. People think that anyone can interpret Scripture. Bible classes going on conducted just like this, “What do you think this passage means, Charley Brown?”

Sooner or later you become confused and are blown around by every wind of doctrine. Arrogance and self-deception like this.

Did Jesus say the Holy Spirit would take over their vocal cords and move their mouths and dictate all that they would say? No.

Lesson #0473

Matt. 13: Life of Christ

7/24/2013 Wed

We are continuing a study of persecution. We have seen some of this so far. *Being handed over* can be done by any of a number of persecutions. When you are unsure of what is going on, the Holy Spirit will speak through you.

Matt. 10:19 **But when they deliver you up, do not be anxious how or what you should say, for it is given to you in that hour what you should say.**

Matt. 10:20 **For you are not the ones speaking, but the Spirit of your Father who speaks in you.**

There is a general message which we all need to hear and heed. Jesus first tells them not to worry. We all have problems and anxiety is an option. Worrying is an option. Worry does not solve any of our problems at any time. Worrying often makes things worse. We will face these adversities; we are not to make it worse.

God promises that we do not need to worry; we have the power of God the Holy Spirit in us. Worry is damaging to your person and to your spiritual life. It is a distraction to everything that goes on in life. Worry is undue concern in life. When you worry, you torment yourself. Worry predicts the worst in every situation. It engenders an attitude of consistent fear, which is unpleasant and unproductive. The things that we anticipate may or may not occur. It brings the same effect almost as much as what you are worrying about.

This leads to so many other problems, including physical and mental breakdowns. Worry is cowardice. It manifests itself in that way. Worry and fear go together.

Persecution and opposition will undoubtedly be a part of the lives of the disciples when they proclaim the gospel to the lost sheep of Israel and later to the gentiles.

All believers need to know that a relaxed mental attitude is possible so that worry can be precluded. This takes a huge weight off of all of us. If you are skeptical about living free of worry, remember that this is Jesus Christ Who has promised this.

They are not to be distracted by fear. They faced more persecution than any of us can imagine. They would enter into cities where there was a great deal of opposition. They could not afford to have sleepless nights the night before. They had to present exactly the right words that would be most effective in front of their persecutors.

Matt. 10:19 **But when they deliver you up, do not be anxious how or what you should say, for it is given to you in that hour what you should say.**

If you are called in on the carpet and chewed out; often your mind does not respond. You cannot think and reason and speak. The purpose of being able to speak is to have the maximum impact upon those listening to the proceedings. These were public displays in courts and in synagogues, so God wanted them to have a maximum impact. That impact may allow bystanders to respond to the gospel. They see the courageous attitude. They see the disciples are not worried or afraid.

This is a fantastic promise, the power of the Holy Spirit speaking in them. Bringing just the right words to mind when needed. They know exactly the right words and the right Scriptures to quote.

Matt. 10:20 **For you are not the ones speaking, but the Spirit of your Father who speaks in you.**

Does this mean that the Holy Spirit would take over their vocal cords and dictate to them the exact words that they would use? Would the Holy Spirit take over their faculties so that they have no control (like those who speak in tongues).

What Is the Promise That Jesus Is Giving the Disciples?

1. This defines what the Holy Spirit is doing. The Holy Spirit speaking through the disciples is like the working of divine inspiration. That is also provided by the Holy Spirit as well, to write the Scripture. Every word is infallible; every sentence.
2. In that inspiration, the disciples would not surrender their human intelligence, their vocabulary, their style of speaking, their personality, their personal feelings or any other human factor. This is how they would write.
3. In speaking before persecutors, the Holy Spirit would bring doctrine to mind.
4. The disciples would express the truth being brought to mind using their own words, their own vocabulary, their own style, their own intelligence, etc.
5. The Holy Spirit would bring to their minds a complete and coherent doctrinal defense peculiar to their situation.
6. The Holy Spirit would inspire the things which would be accurate and convincing. It is a relaxed mental attitude that the disciples bring into a pressure situation, which allows them to think, and the Holy Spirit brings to mind the correct doctrine.
7. The Holy Spirit aids but does not take over.

This explains Matt. 10:20

Conclusion

1. This bears the authority of divine viewpoint. That is simply Bible doctrine. The Holy Spirit is simply prompting their minds.
2. The Holy Spirit aids them under the pressure of persecution; that is when it is most difficult to think and to speak. They need this kind of aid when their lives are being threatened.
3. With a relaxed mental attitude, the aid of God the Holy Spirit and the doctrine to recall the speech would follow. We have this same capacity.

4. It was their own speech from their own personality, vocabulary and intelligence, but prompted by the power of God the Holy Spirit Who brought to mind what was necessary. This was already in their souls.

As we get older, our memories become faulty. We need to say something. It happens to all of us. If only we could say what we ought to say. There have been great abuses throughout the Church Age of this verse.

There is a particular type of speech taken from this, excathedra, which is a false concept. Making use of the authority of their church office to speak some extra-Biblical doctrine. When they speak, they are speaking infallible words (which is false). They believe that what they are saying is accurate as the Bible. Popes have been doing this for years, adding to and taking from the Scripture. That is how this passage is perverted.

In the post-canon age of the church, we have the complete canon of Scripture. It is in writing. The canon is closed. God the Holy Spirit stopped divine inspiration. Everything that we needed is now contained in the Scripture.

The Bible needs to be taught; not amended. If speaking excathedra is in agreement with the Bible, then why is it needed? We do not need any more revelation outside of what the Bible provides. Doctrine is all that is necessary for the faith and practice of the spiritual life.

They did not babble; they did not speak goofy language. People could fully understand what the disciples said.

Closing Points of V. 20

1. V. 20 is also a promise to all believers under the pressure of testimony for Jesus Christ. When you present the gospel, there is always pressure. It is not because we are timid or we are afraid of being ridiculed. This is a promise under all the pressure of testimony concerning Jesus Christ.
2. The more Bible doctrine a person learns, the more he has studied and prepared, which is our responsibility. This is how we grow up; it is how we advance.
3. The Holy Spirit when we have doctrine can remind us of the things which are already in our souls.
4. Doctrine must be present in the soul. The key to all of this is, what do you know.
5. The Holy Spirit empowers to think and to speak the gospel when called upon to do so.
6. God does provide empowerment and wisdom by the Holy Spirit for pressure circumstances by bringing to mind true doctrine when it is needed. Many have claimed that the Holy Spirit is speaking through them. But the Holy Spirit does not present false doctrine, but often many cults start with false doctrine coming out of their mouths. The same thing is true of the tongues phenomena.
7. Being in fellowship via rebound is the key mechanic. None of this works without the filling of the Holy Spirit.

Matt. 10:20 **For you are not the ones speaking, but the Spirit of your Father who speaks in you.**

Now we will see the extent and the degree of the pressure that the apostles will be under. They will be inclined to persecute them. Christianity is certainly

Brothers would betray brothers; and fathers will betray their children; and children will rise up against the parents and put them to death.

Matt. 10:21 **But brother will betray brother to death, and the father his child. And children will rise up against parents and will put them to death.**

Unbelieving children would betray their parents, and vice versa. These are the same magistrates which would pronounce death sentences on many. Jesus sums it up by saying, "You will be hated because of My Name." Get used to it.

The more we advance, the more we might face opposition.

We will experience that power of God whether we know it or not. It happens; it is a promise; we have it. Remember this when family turns against family. Just to believe in Christ is dangerous. The world does not look upon Christ kindly. We still do not need to worry or to fear this opposition.

There is great fear and anger of the name of Jesus Christ. People won't say His name on television or in a movie, unless it is a curse. It cannot be spoken in public places without being challenged. There cannot be symbols of it in public places. Even our government promotes persecution. It has always been that way in the devil's world. This can be taken to the point of pain and death to a family member from an unbelieving family member.

We are surrounded by humanism in this country. Almost every public servant and so many other people in public life our humanists and relativists and they are opposed to absolutes. This brainwashing begins with children who are taught political correctness in schools and are taught the absolutes like Bible doctrine are rigid and hateful. What is okay today will not be okay tomorrow. Bible doctrine has no sliding standards; it is the polar opposite to humanism. It is opposed to all relative standards. It is dangerous to the thinking of the humanist. An absolute would make the entire world of a humanist fall apart.

Believers with Bible doctrine are not at all that way. We have impersonal love for the unbeliever. Christian virtue brings the message of eternal life to all men, regardless of who they are and how they think. Humanists think that they are compassionate. But Bible doctrine shows them up for what they are not.

Our indoctrinated kids get to higher education; and the hatred is no longer subtle. Colleges and universities are permeated with anti-Christian thinking. This is one way that persecution of Christianity is encouraged. This is what our school system has been doing. Absolutes and Christian principles and divine establishment have been removed from our schools.

An example, colonialism and Christianity are linked. From the humanist viewpoint, millions of Christians were enslaved by the conquistadors. But that is a distortion of the real story. The gospel of Jesus Christ brings the greatest freedom that this world has to offer. The relationship to Jesus Christ is the greatest relationship and the greatest freedom for humankind. It is this kind of thinking that makes our country great. Our constitution is what comes from the inspiration of divine establishment types and Christians.

Bible doctrine is persecuted and disputed in every way. The only key here is, "What do you think of Christ?" God is the author of good laws; and the Ten Commandments are an example of law in a free society. These bring freedom and order to any society.

The tyranny of human leaders replaces law, and that is happening right now. Under the leadership of the humanists, we have the rise of tyranny. Governing by fiat; governing by executive decree. Sharia law is pure tyranny, straight from the cosmic system of Satan. However that law is tolerated in the name of diversity, whereas Christianity is attacked.

In the first century, Christians and the truth were attacked. The fact is, bringing to anyone the gospel of Jesus Christ is the noblest act of compassion.

Matt. 10:22 **And you will be hated by all on account of My name, but the one enduring to the end shall be kept safe.**

Lesson #0474

Matt. 10:20–21 Life of Christ

7/25/2013 Thurs

Jesus returns to the topic of persecution and the intensity of the opposition to Him. These men were the epicenter of the Angelic Conflict. The intensity of the opposition that they would face.

Unbelievers filled with hatred and religiosity would result in extremes in persecution. There are some beginnings in persecution which we see.

Something came across Bobby's desk. A Christian chaplain is being censored for engaging in free speech and there are those demanding that he be punished. He is stationed in Alaska as an ordained minister. He has a page on the website called Chaplain's corner. He wrote a piece called "No atheists in foxholes." This was spoken by a Catholic priest; and Eisenhower said he was glad that our military was leading more to God (or something like that), and then Ike said that saying. The chaplain recorded this in his column. Reyes' use of the bigoted, supremiscist phrase, he defiles the dignity of military. Military leaders did not respond to FoxNews asking for such rules. However, 5 hours after this, the essay was removed from the website. Faith-based hate is hate all the same, and Reyes must be appropriately punished. These people are saying that the message of Jesus Christ is exactly the opposite of hate.

Those who witness for Jesus Christ are the greatest people in the world. The only hate here is the vitriol of this atheist organization.

What is the message of atheism? What do they present to the world? What do they present as compared to the gospel of Jesus Christ. They bring no message but hopelessness, anger, bitterness. How sad that some spends time watching the blog of a chaplain and then looking to attack him for posting something religious.

Jesus Christ says that this hatred would come from outsiders and it would extend to the closest of relationships.

Matt. 10:21–22 But brother will betray brother to death, and the father his child. And children will rise up against parents and will put them to death. And you will be hated by all on account of My name, but the one enduring to the end shall be kept safe.

There is hatred attached to the very name of Jesus Christ. This is Satan's world and he opposes anything related to Jesus Christ. It has always been that way in the devil's world. It will continue to be that way. So do not be surprised that unbelievers can demonstrate this kind of animosity. Such do not like what we stand for. It seems hard to believe, particularly in a family, that anyone could do as what is found here. That hate can be so bad as to betray one's own family.

In 1949, Mao captured the mainland, and they began to educate the younger children, to convert a new generation to the glories of socialism and atheism. They became indoctrinated with this new ideology and they turned on their parents and their elders. They turned on their parents as anti-communists reactionaries; anti-socialist activities. Many were executed. Many parents were put to death and executed by the accusations of their own children.

Islam does this same thing today. They educate their children to be virilantly antisemitic. They have a mindset to kill Jews. This is the source of the wars of the Middle East. There is no peace process; there is only destruction.

Jesus is now warning the disciples of these things. His disciples would be hated for His name.

The gospel message is powerful and they do not like to hear that their eternal future is grim and they must stop this message because they do not want to hear it. Jesus died for every atheist who has ever lived. Christians are persecuted for a short while, but their persecutors have no eternal promise. This anti-Christian education. This same education is with us today. It has evolved to a full-scale, secular, anti-Christian education.

Psalm 18:17 He delivered me from my strong enemy and from those who hated me, for they were too mighty for me. Satan and his minions are stronger than us; but not stronger than God. **The battle is the Lord's.** You cannot have a relaxed mental attitude unless you have doctrine in your soul; doctrine backed by the Scriptures.

Eph. 6:4 Fathers, do not provoke your children to anger, but nurture them in the discipline and admonition of the Lord. Bringing them up in the Word deters them from rebellion.

Children do have moments of rebellion. Fathers do not provoke that when they teach Bible doctrine. [Train up a child in the way that he should go, and when he is old, he will not depart from it.](#) Truth and the absolutes of Bible doctrine are necessary. They will not get this in the relativist public school system.

The problems of public school education are a good argument for home schooling or for a private school.

Our Public Schools Are a Mess

1. They focus on promoting human self esteem above all else. Bobby went to HISD.
2. There is a plague of human self-esteem based education.
3. It simply means that excellence in the hard subjects is not the criteria for success in the classroom of the public school system.
4. The criteria for success is just making an attempt; so everyone who tries is an attempt. The public schools system does not put out good readers or thinkers.
5. Everyone's opinion is equally valid; you do not want to damage their personal self-esteem.
6. Competition for grades and competition in general is discouraged. We are not trying to evaluate you; or decide that you are a better person academically. We want you to have good self esteem, so we don't put you in a lower class.
7. Correct answers are minimized for fear of hurting the feelings of those who do not know. This is a great leveling process; everyone feels good about themselves. Instill self-esteem will motivate success. Such people come out with no skills or ability to think. What they develop is arrogance. No skills, they cannot think, but they want it all.

Disaster of a failed education system. Victims of the public schools do not easily learn from their mistakes. They do not change or grow in adulthood. Stunted growth. A complete lack of standards. These public school based kids to change or improve means they must admit a mistake that needs correcting. In public places today, no one will take responsibility.

Even the most powerful in government blame others. This is exactly where it comes from. The arrogance of human self-esteem. Corrections for weaknesses are never made. Students are just taught to feel good about themselves. So they never upgrade their standards, but they keep lowering their standards. All they get in school is propaganda and revisionist history. Human self-esteem is very fragile. When challenged, it becomes angry.

No preparation for the hard, cold world that they are going out into. They are prepared to be arrogant, closed-minded and demanding. The welfare state, demanding that others take care of them.

Ignorance is rampant and prejudice against Christianity is increasing exponentially. They students are learning that there are no absolutes, which is the only absolute. There is no other viewpoint but their own. Free speech does not extend to Christians or to the teaching of Bible doctrine.

Just as Jesus said, "They will hate you even for My name."

Christian groups even being thrown off campus. They learn to hate superior achievement and they never strive for it. Equality of results. Humanism is nothing but utopian idealism. Christians are hated because they do not have the utopian idealism of relativism.

The only solution is Bible doctrine, and we must educate the next generation as well. Prep school and the teaching of these principles at home.

Bobby loves to see the young people here. Berachah is raising its own pivot.

In contrast to this humanist arrogance, Bible doctrine in the soul breeds humility. That is what we instill in our children. Not rebellion but humility. This keeps them from going off the deep end. They can see failures and they can make corrections.

We know how insignificant we are. Psalm 103:14 [For He knows how we are made, remembering that we are dust.](#) We are so insignificant in comparison to God. By contrast, the humanist and relativist elevate themselves to God, and their standards are relative, and they can always lower these standards. They live by their own human self-esteem. Psalm 103:17 [But the mercy of Jehovah is from everlasting, even to everlasting, on those who fear Him; yea, His righteousness is to the sons of sons;...](#)

Train your children up in humility and arrogance will not destroy them or destroy this country. Our country is filled with arrogant people filled with self-esteem, who cannot correct their own mistakes. They will persecute because they cannot stand the humility, stability and the strength of believers. But the good thing is, we have the strength of the Lord and we have His protection. Nothing in this world can touch us. Teach your children. Get them strong. Build up their souls.

Matt. 10:21 [But brother will betray brother to death, and the father his child. And children will rise up against parents and will put them to death.](#)

Matt. 10:22 [And you will be hated by all on account of My name, but the one enduring to the end shall be kept safe.](#)

Lesson #0475

Matt. 13: Life of Christ

7/28/2013 1Sunday

Matt. 10:21–22 [But brother will betray brother to death, and the father his child. And children will rise up against parents and will put them to death. And you will be hated by all on account of My name, but the one enduring to the end shall be kept safe.](#)

Some will be hated only for Jesus' name. We represent the Lord Jesus Christ, and we represent Him as a vocal and as a living example. This is quite difficult for unbelievers.

Enduring here is enduring persecution.

There are extremes of hatred against those who profess the name of Jesus to the world. The unbelieving world will not ignore this profession. They cannot tolerate them.

This is the devil's world; and he will oppose the message of Jesus Christ no matter what; and He will oppose all believers, and he will use all means possible. Persecution of believers from all quarters; even from family members. Do not be surprised that unbelievers, even those in your family, will oppose you.

The alternative to eternal life is not pleasant. Then you might end up living a life which is radically different from unbelievers. They are relativists and secular; and oppose whatever you believe. How could a brother or sister even contemplate condemning another family member to death is hard to understand, but it can occur and has occurred.

Humanism is a Satanic philosophy to oppose the plan of God. Such a philosophy will stop at nothing to wipe out believers.

We have several generations who have been brought up in humanism. They are encouraged to reject the teachings of their parents. Even mentioning Jesus Christ in a public school is often disallowed.

If evolution is right, then inanimate material created animate material. They believe this strongly. They would never present another side of the argument, which is more valid scientifically than evolution.

Public education goes after the children when they are young. The only opposition is Bible doctrine taught in the home and in prep school. It is designed to counter all that is taught in public education. Children are becoming indoctrinated by humanism and evolution; this by its very nature is arrogance; and they are learning to belittle those who do not believe as they do.

Such arrogance is embodied by the secular emphasis upon human self-esteem over even mastering the basic subjects. That has become the target, for children to see themselves in the best possible light. It is an unreality. It views mankind in unreality. Viewing man favorably is the highest objective of the humanist.

There is good in the human race and there is a lot of evil as well. The secular humanist denies evil; it is just a bad choice. They must do this or their world view falls apart. Divine viewpoint of the believer in Jesus Christ threatens their entire world view and it sends them into proxims of anger, hatred and an unsettled mind. There is a plague of human self-esteem education in our country, as well as arrogance. It can only be countered with humility in the souls of believers. Bible doctrine and divine viewpoint education is what Christians must receive.

The Christian approach is the exact opposite of humanism. This conflict of views is from whence the persecution by humanists comes from.

Human Self-esteem Versus Spiritual Self Esteem

1. Your self-worth is not about yourself. It is all about Jesus Christ. It is based upon our relationship with Jesus Christ. It is based upon His grace and His unfailing love. Whatever you say is right; whatever you say is valid. Unless it is the Christian point of view. It is not based upon how you see yourself, because you fail. It is not based upon how others see you. Human self-esteem is based upon, Everyone likes me.
2. Spiritual self esteem is confidence in God, no on how we feel about ourselves. When you build up Bible doctrine in your soul, you have spiritual self esteem.
3. With spiritual self esteem, you look at yourself; you see yourself, through the prism of God's eyes and His plan. We see ourselves as God sees us. We know that we are dust; we know that we are nothing. That God has done these things for us in grace is humility; that is based upon the grace of God.
4. We give glory to God and not to ourselves. Humanism glorifies self. Glorifying God can only generate humility and divine viewpoint.
5. Spiritual self esteem eliminates self-centered arrogance as a criteria for life. That is its value in Satan's world of arrogance.
6. Humanist self-esteem is the solution for all of our problems, in their view. What else can they offer? A little psychological counseling, which is intended to make you feel good about yourself.
7. Spiritual self esteem is God-centered. Divine viewpoint means maximum humility and a minimal amount of arrogance.

People putting themselves above everything else. When they realize that they are not above everything else, that is when their world crashes.

Things do look grim in this country. No matter how we are treated as believers in the future and no matter how much freedom we lose, we will build spiritual self esteem, we will survive it and we will thrive in it.

These disciples will be persecuted and they turned the world upside down.

Matt. 10:21 **But brother will betray brother to death, and the father his child. And children will rise up against parents and will put them to death.**

Matt. 10:22 **And you will be hated by all on account of My name, but the one enduring to the end shall be kept safe.**

Lesson #0476 Matt. 10:21–22 Psalm 78 Life of Christ 7/28/2013 2Sunday

In faith-based jail programs in Texas there would not be allowed the name of Jesus Christ to be spoken except as a curse.

Matt. 10:20–21 **For you are not the ones speaking, but the Spirit of your Father who speaks in you. But brother will betray brother to death, and the father his child. And children will rise up against parents and will put them to death.**

Spiritual self esteem is the answer. Our self-worth is tied directly to God's plan and to His grace. When we think of ourselves as great people, as very successful, as a pillar of the community, etc. Human self-esteem is based upon transient and human self-achievement; it is here today and it is gone tomorrow. When a person disappoints or fails himself, his human self-esteem is damaged. God's grace counters our failures and our weaknesses. It is in fact our strength in the worst of our adversities. **"When I am weak, then I am strong."**

The strength we have is always in the grace of God. Our self-worth is directly related to how God sees us in unflinching love, even though we are totally unworthy of it. We advance further in the spiritual life, not as tooting our own horn. We need to be indoctrinated with divine viewpoint. This is the only way to deal with what might come our way.

The religious freedoms which we have are being eroded every day. This verse is so timely; it is a perfect time to teach this verse. We must know these things and that we have the solution is spiritual self esteem.

Psalm 78:5 **He established a testimony in Jacob and set up a law in Israel, which He commanded our fathers to teach to their children**

This is what education should be.

Psalm 78:6 **so that a future generation--children yet to be born--might know. They were to rise and tell their children**

Their confidence needs to be in God. His commandments are the laws of divine establishment.

Psalm 78:7 **so that they might put their confidence in God and not forget God's works, but keep His commandments.**

What happens when these things are not followed.

Psalm 78:8 **Then they would not be like their fathers [= a recalcitrant generation], a stubborn and rebellious generation, a generation whose heart was not loyal and whose spirit was not faithful to God.**

What our children are learning is humanism. Jesus Christ is absolutely right when He tells His disciples that anyone can persecute you; even your families unto death. Children will reject their own parents who do not teach them Bible doctrine. The parents must teach their children for the onslaught of humanism and hatred in this world.

We need to raise up a generation that is prepared for anything. If one family member despises the Lord, they will despise those who put their trust in Him. Hostility will be their thinking toward doctrine, the gospel and those who believe.

Jesus has described persecution which has continued. There is increasing hatred for Biblical Christianity. Hatred for evangelicals; and we are called right-wing Christians.

This hatred comes from humanist groups, from the court system, even in Texas. It comes from other religions. The syncretism of humanism and some form of Christianity. Many people see Christianity as the basis for many problems in this world, because it opposes their humanistic ideology. We are rigid in our beliefs because Bible doctrine is an absolute and so we believe in absolutes. Christians obey the mandates of God's Word. They do not bend to the demands of humanism. They do not conform or compromise to the devil's world.

Believers understand the degeneracy of the human race; and we do not believe in any sort of utopia; and that is what the humanists are after.

Even family members will persecute us; and Satan is behind all of this. Be of a sober spirit; look around you; have something inside of you besides silliness. **Satan goes around like a roaring lion seeking someone to devour.** Just being a believer is a good enough reason. He devours us in part by deceiving us. Our adversary is out there; and his minions are out there opposing us.

Matt. 10:21 But brother will betray brother to death, and the father his child. And children will rise up against parents and will put them to death.

Now to the 2nd have. Many who believe will fail when it comes to resisting persecution. Some of the disciples would betray Him or deny Him.

Matt. 10:22 And you will be hated by all on account of My name, but the one enduring to the end shall be kept safe.

Believers to succumb to fear; believers fail. We can fade. Such people become the opposition to other believers. That is the ultimate in cowardice, to betray and to disavow. Even that believer does not lose their salvation because they failed to endure persecution. Failure in the Christian life is simply a status of being out of fellowship, neglecting doctrine and becoming a reversionist. Reversionism engenders great loss. This is reverting the human viewpoint and to humanism as opposed to divine viewpoint. To the point of being the enemy of the cross, which passage refers to believers. Faith alone in Christ alone.

Paul was a major persecutor of Christians and he became the greatest teacher of Bible doctrine in all the world. Endurance is not a prerequisite for salvation. Churches by the thousands proclaim this verse incorrectly. They become persecutors in their legalism. They will betray you in a heartbeat.

The disciples would be severely persecuted in their lives; and this would not just occur when they sweep through Galilee. It will continue into the future. Satan will never give up his opposition; nor will the humanists or relativists. Persecution will continue into a future day. That is the concept of the end of v. 22.

Matt. 10:22 **And you will be hated by all on account of My name, but the one enduring to the end shall be kept safe.**

If you are persecuted in one city, then go to another. They can continue their mission by moving on to the next city. This must have them confused, when Jesus tells them when the Son of Man comes, as He is speaking right to them. If they get no response in one city, then they are just to go to the next city. When the persecution begins; when there is no positive response, Jesus tells them to move on.

Until the Son of Man Comes

1. Clearly the mission is to go to the lost sheep of Israel and that will not be completed until the Son of Man comes.
2. This future time clearly will exceed the time of the 1st advent.
3. So the “until He comes” cannot refer to the 1st advent.
4. This can only refer to another future time when the Son of Man comes.
5. These words have application beyond the lifetime of the disciples, into a future time yet to be determined. The disciples do not know this. They hear this one mission and this one persecution.

Matt. 10:23 **But when they persecute you in this city, flee to another. For truly I say to you, In no way will you have finished the cities of Israel until the Son of Man comes.**

Lesson #0477

Matt. 10:22 Life of Christ

7/31/2013 Wed

Relativism are norms and standards which change. Bobby found an example of what he has been teaching in today's paper. It is in such contrast to the absolute standards that we live by. The Word of God is absolute truth; and relativism is opposed to Christianity.

Weiner's deviancy is only surpassed by its acceptance by Kathleen Parker. Would that Anthony Weiner were old news, but it won't quit. Only a man who distributed online photos of his own self imagine denial as virtue. He can outlast the electorates attention span, which gnats regard with envy. A second applies to Daniel Patrick Monahan we normalize the deviant to accommodate our moral decay. If you can't fix it, then make it normal. If everyone is doing it, it can't be wrong, right? Monahann was politically incorrect if we could only exchange them.

What is Anthony Weiner but a flasher who would be in another time arrested for indecent exposure. What is different from a man tweeting himself as opposed to exposing himself on the street? There are no standards. The liberated id thrives without restrain tyrannizing the culture under the banner of freedom. We have erased the line between adult behavior and childish acts.

That is the definition of relativism.

Matt. 10:22 **And you will be hated by all on account of My name, but the one enduring to the end shall be kept safe.**

Matt. 10:23 **But when they persecute you in this city, flee to another. For truly I say to you, In no way will you have finished the cities of Israel until the Son of Man comes.**

Jesus is taking great pains to warn the disciples of the pains that they would be facing. Jesus is explaining to the twelve that this will be a continuing part of their lives; it will not let up. Satan's world system and all of those humans and relativists and humanists will always persecute those who bring God's Word to this world. They will oppose anyone who is advancing in the spiritual life.

As believers, God has a plan for us; He has a mission for each one of us and we are a part of the body of Christ. One of the greatest honors in the spiritual life is to serve the Lord and to have someone oppose us.

V. 23b refers to a time which goes beyond the time of the disciples. This is a warning of a future persecution. There is the future time of the disciples. "Flee to the next city if you are rejected and persecuted." Jesus is not sending them out to be martyrs. There are a whole lot of Jews in Galilee who need to hear this message. This is practical advice; this is the mission and this is how you conduct it.

Our Lord's disciples can stand down when He returns. Their mission does not end until the Son of Man comes. That was a bit of a shock. That is the very distant future. This is a never-ending mission. The obvious question is, how distant is the "until"? When is the end, when they will be saved?

The disciples want to know just how long they will need to endure all of this.

Some Interpretation

1. This words have application beyond the foreseeable future of the disciples.
2. This is a future time which is yet to be determined when they will be saved. Believers must endure until that time, until the end, which is the interadvent period, between His first and second advents.

When is the end? When is it over? So we need to look at the context. The context is this particular mission to the lost sheep of Israel, which goes back to vv. 6–7, and not to the gentiles or to the Samaritans. This is strictly about Jews.

The Time Table

1. V. 22b does not refer specifically to the church, not in this context. The church will undergo persecution, but that is not what is found here. This is the Age of Israel after the first advent. We have Jews and beyond the 1st advent. The Church Age is not the Age of Israel.
2. So the end refers to the end of the Age of Israel, when the Lord returns a 2nd time.

3. The end of the Age of Israel is the conclusion of the 7 years of the Tribulation. Daniel 9; divided into two parts, the Tribulation and the Great Tribulation.
4. Therefore the return that Jesus speaks of is the 2nd advent after the Great Tribulation.

These disciples are only thinking ahead about this trip to Galilee, and Jesus is talking about returning a 2nd time.

More Points

1. If the disciples are not going to live until the 2nd advent, which they won't, who is Jesus talking about who must endure to the end to be saved?
2. This is a reference to Jewish believers in the Tribulation, the final 7 years of Israel.
3. They are to endure to the end of the Jewish age, and they will be saved. That is when the persecution will be over.
4. The 2nd advent will deliver believers who have been under maximum persecution, which is what the Tribulation is all about. There will be massive persecution at that time. Saved is σωζω. This passage has nothing to do with not being saved because you are not faithful to the end.

Jewish believers who survive the Tribulation will be delivered from persecution by the 2nd advent of Jesus Christ. That is an outstanding feature of the 2nd advent. This is well beyond what the disciples will experience. Jesus is talking all about the future history of Israel. The Jews have been persecuted to this moment. They will be persecuted as it has never happened before. That deliverance will continue. Jesus Christ wipes out the enemies of Israel at Armageddon. They are wiped off the face of the earth. This is the final 7 years of the Age of Israel. Then the coming of the Kingdom of Heaven, who is Jesus Christ, returning to earth.

Our mission in this era is no less important and we are targets as well. We have tremendous protection as well. What are a few years of persecution if you live your life in the light of eternity.

Being Delivered at the End

1. Salvation from Satanic persecution in the Tribulation does not refer to regeneration to those who endure until the 2nd advent. This is deliverance. There is no salvation based upon endurance. This cannot mean that.
2. This text refers to deliverance from persecution at the 2nd advent.
3. Like the disciples, believing Jews are to evangelize in the Tribulation. There is a parallel here.
4. They are, during the Tribulation, they are to take the message of Christ to unbelievers.
5. At that time, all of the cities will be covered and all Jews will hear the message of the gospel.

6. There will also be rejection and opposition at that future time. The 144,000 will be martyred, as will Moses and Elijah.
7. So the evangelists are to flee such opposition. One instruction is to flee to the mountain. Israel will be
8. Those who persevere in this work, who are not martyred, those who flee to the mountains, will be delivered.

Matt. 10:22 **And you will be hated by all on account of My name, but the one enduring to the end shall be kept safe.**

Matt. 10:23 **But when they persecute you in this city, flee to another. For truly I say to you, In no way will you have finished the cities of Israel until the Son of Man comes.**

Now, with v. 24, we go back to the present, and we have the pattern for the opposition.

Jesus will encourage the disciples with the understanding that they are representing Him. He gives them that warning. The mission of speaking the truth about Christ cannot be stopped.

Matt. 10:24 **A disciple is not above the teacher, nor a slave above his lord.**

They were with Jesus in Nazareth when the crowd wanted to kill Jesus. There is vicious opposition by the enemies of Jesus, and they must not be afraid of this opposition. They need to have courage and confidence.

A Ranger unit on patrol wants to know what they are facing. They want intel.

The mission of the disciples was critical and important, and we have the New Testament because they were faithful.

We have no idea what the future holds for the United States; the trends look bad. The beginnings of persecution of Christianity; the attempt to suppress Christian expression. There is an attempt to remove the name of Jesus Christ from anywhere. People opposed to Jesus want to attack and to remove the message.

There will be opposition, but the life is great. There is no vocation in the world more rewarding or enjoyable than teaching the Word of God. Bobby had no idea until he began doing it. Whatever our mission is in the plan of God, it is equally rewarding. We will get opposition, but so what?

Matt. 10:24 **A disciple is not above the teacher, nor a slave above his lord.**

This is a reminder of something the disciples should be aware of.

There was a controversy among our own group about *rebound*. Bob wrote *Rebound Revisited*. Some did not like it because it was burnt orange. It is rebound from a little bit different perspective.

Many old titles are being dusted off in T&P and they will be republished from time to time. Bobby is still working on a Bible doctrine dictionary, which is a massive project.

Jesus continues this doctrine for the next 5 verses.

Matt. 10:24 **A disciple is not above the teacher, nor a slave above his lord.**

One football team might come in and see the opposition and they are intimidated; they see the opposition. But we represent the King of Kings, so we are on the winning side. No matter the tactics or strategy of the opposition, the disciples have the edge. They simply have to take heart in the midst of persecution. They must stand strong; they must be ready to rock n roll. They just have to line up against it with strength and confidence. They are already winners, so all they have to do is think like winners.

Jesus is saying, "I am the teacher and you are the followers; I am the master and you are the slaves." They are under His direct authority. This carries weight. They are conducting their mission for God Himself, so what do they have to fear? It is paramount that they do the bidding of the King of Kings.

If they have persecuted the master, can they do anything less with the slaves? They hate the source of the message, so they will hate the messengers with that same message.

Anyone who represents His truth will be persecuted. They are His disciples; they serve Him; they proclaim His message and they represent Him in all of His ways; therefore, they should expect hostility.

They will receive the same resistance, so they must be prepared for it. They must get mentally ready, and they get mentally ready with the Word of God implanted in their souls. If you live in the plan of God, if you execute the mission of the Lord Jesus Christ, living the spiritual life, operating with your spiritual gift, you will be a target. You will be wearing it on your back. Do not be surprised that people might mock you for what you believe and how you live. Humanists love to use ridicule; your opposition enjoys to use ridicule.

Religion itself will attack Christianity as well. Those of Islam hate the Lord Jesus Christ and they would silence believers if they could. That is how stupid they are. The greatest thing in the world, they would get rid of.

Persecution of His Followers

1. The honor we bear to represent Him is no less than the honor of the disciples. We have the same charge delivered to us; take His Word to the world. It is our honor,

just as the disciples faithfully served their master. They were ready to die for Him in the end.

2. If the world hates you, they hated Him first.
3. Persecution is an indicator that you are on the right side of history; God's side.

Matt. 10:24 **A disciple is not above the teacher, nor a slave above his lord.**

Jesus is the head of the house. He is the mentor of the disciples; and they are to grow up from what He is teaching them. The whole point of this is, they are learning to think with His mind. They are learning to serve Him with His ways.

Matt. 10:25 **It is enough for a disciple to become like his teacher and a slave like his master. If they called the head of the house 'Beelzebul,' how much more the members of his household!**

Jesus reminds them of his being accused of casting out demons with the power of Beelzebub. If they call the head of the house *Beelzebub*, then how much more will they ridicule those of His household. The disciples can expect this and even worse.

What Does this Mean to the Disciples?

1. The same scorn will be heaped upon His servants.
2. If they can malign perfection, how much more will they malign imperfection.
3. All sorts of lies and misrepresentations will be laid upon them. Jesus and His disciples are being accused of exactly what his accusers do. This reminds Bobby of how Washington D.C. does. Whatever these politicians accuse others of, it is exactly what they are doing. Their accusations are often a smokescreen of their own motives and actions. Yet people believe their lies.

We have made deviant behavior normal. Everybody lies. So politicians just do it. That is the power of the cosmic system. When you understand these verses, you will understand why people come after you. They believe what the cosmic system puts out.

Matt. 10:25 **It is enough for a disciple to become like his teacher and a slave like his master. If they called the head of the house 'Beelzebul,' how much more the members of his household!**

Therefore, Jesus goes to this conclusion.

Matt. 10:26 **"Therefore, don't be afraid of them, since there is nothing covered that won't be uncovered, and nothing hidden that won't be made known.**

The Comforting Phrase Is, There Is Nothing Concealed That Won't Be Revealed

1. Lies will be revealed. We look at what is going on in our country, and we are worried that these lies will not be revealed. They will not prevail in the end.

2. God's justice cannot be denied and His judgment of lies and persecution.
3. No one on this earth past present and future gets away with lying about the truth. The truth of Christ and the truth of divine viewpoint. Those who persecute Christ will pay the price. It will not be concealed.
4. Their duplicity, dishonesty, etc. will be exposed.
5. In due time, in His time, the Lord will reveal both His and their own true character. Their false teaching and works.

This Is for You Personally

1. You may not get personal vindication in this life so that everyone knows that you are right and truthful.
2. This promise is that God's truth will be vindicated. This is about lies of Christ and His doctrine. We will be persecuted for His truth.
3. It will be vindicated through believers and how they handle the persecution. How the believer handles persecution is vindication of the Word of God. It is not about self-vindication or self-justification.
4. This is so much more important than personal justification about the lies of the opposition about you.

The disciples were not to hold back in any teaching. If you teach Biblical truth and someone else calls that hate speech, then you will be called homophobic. The hate is actually on their side. The accusation which they make is about you. The accusation they make about you is exactly what they are. They cannot stand it and they cannot stand you. It is God's Word which glorifies God through us. They will do everything and anything to stop you. You can see it developing in so many ways in our country; it is a ground swell of opposition.

Matt. 10:26 "Therefore, don't be afraid of them, since there is nothing covered that won't be uncovered, and nothing hidden that won't be made known.

Matt. 10:27 What I tell you in the dark, speak in the light. What you hear in a whisper, proclaim on the housetops.

"Proclaim the truth boldly and do it without reservation." is what our Lord is encouraging them to do. "What you have learned from Me, scream it from the housetops." He is telling them to set aside all personal and security issues. Let the lies fly.

Bobby recently read an article about General Henry Clinton, the British commander during the Revolutionary War. He was blamed for it, even though his authority was undermined by the government at home. He was not given enough resources to win. He spent the rest of his life trying to vindicate himself. He wrote long letters and volumes vindicating himself and he was still blamed and he became very bitter. He was lied about and he could not get over it. It all happened and he kept trying to justify something that could not be justified; they others had already made their minds up.

If you are accused or spoken bad of, just shake it off. You will one day be vindicated by God for all of the lies, the wrongs and all of the falsehoods in eternity.

What a waste of time if you spend your life justifying yourself. Bobby doesn't care if Islam hates him for teaching Bible doctrine; or humanists think that he is teaching hate speech. It does not matter.

Respect for the Lord and His truth should always be greater than fear of the opposition. "Do not fear those who kill the body, but cannot kill the soul."

These lies will all be revealed at the Great White Throne.

Matt. 10:27 **What I tell you in the dark, speak in the light. What you hear in a whisper, proclaim on the housetops.**

Lesson #0479

Matt. 10:28 Life of Christ

8/4/2013 1Sunday

Andrew Lloyd Webber song sung, but with new lyrics.

Physical death, Bobby is told, is the greatest fear in the life of many people in this world. This is even true among believers in Jesus Christ. Why is death such a specter, even with believers? Some associate death with pain and with violence. Associated with a loss of loved ones. This is also fear of the unknown, which even includes believers who think that they must maintain their salvation. There is no security in that sort of legalism. We have a security like no other security in life. Once we are saved, we cannot lose that salvation. God is immutable and so are His promises. Sometimes, a fear of life motivates a person's life. Fear destroys love and the capacity for love. It includes all of the problems of emotionalism, including nearly every mental attitude sins. Fear often precipitates bad decisions in our life. Making wrong decisions severely narrows our options in life. Good decisions expand our decisions in life. Fear is the #1 cause of bad decisions. Fear of death destroys capacity for life.

Those who obsess over death often do not enjoy life. They concentrate on their last moments of life, and this robs them of the zest for life. Afraid of life makes them cowards in life. The one person who should have courage and enthusiasm in life and capacity for life is the believer who advances to spiritual maturity.

Heb. 2:15 calls fear of death slavery. Believers should be slaves to nothing apart from God's plan and God Himself. Fear is the enemy of the Christian way of life. No one has control over the manner and time of a person's death. Most would like to string out life over an infinite period of time, but that is impossible.

Life is great when you realize that there is nothing to fear in life. Mature believers are not afraid of death.

Such is the message of Jesus to the disciples. The disciples were commissioned with the responsibility of taking the gospel to the lost sheep of Israel. Since the specter of death will dog their lives from that point on, if they do not metabolize this verse, they will be in constant fear. No believer can function effectively when fear grips your soul. Bumper stickers *no fear*. Psalm 111:10a **The fear of the LORD is the beginning of wisdom...**

Then Jesus tells His disciples:

Matt. 10:28 **Don't fear those who kill the body but are not able to kill the soul; rather, fear Him who is able to destroy both soul and body in hell.**

There is no security reside in hell. Here, it is Gehenna.

Do Not Fear Those Who Kill the Body.

1. Jesus is talking about the opposition; those who follow Him. They will be under constant opposition. They would spread the gospel of Jesus Christ to the world. This is the early church. They begin the age of the church. Satan would love to wipe them off the face of the earth.
2. Whoever wants to kill them can destroy the physical body with which they are born. Our body deteriorates. We are born and we are bound to die.
3. Even in physical death.
4. The believer has an eternal destiny; and unbeliever does not have this. Their body can die, but their soul as well.
5. The opposition cannot take our eternal destiny away from us, no matter what they do; that is a sterling motivation for the disciples not to fear the opposition in this mortal life. A comprehensive view of those POW's in the Vietnam War. Those men suffered unbelievably; horrible tortures and deprivation. How do human survive that? You will never read greater profiles in courage than those men. These men lived under the worst conditions that man can suffer and they came through it beautifully many times. Don't fear it. These disciples should fear offending God in this life; not the persecutors.

Justifying self in the face of opposition offends God. When you are ridiculed for being a believer and for living by the principles of Bible doctrine, the opposition, the humanists, the relativists will all ridicule you. They will despise you simple for His name. A natural response to want to vindicate oneself. But Jesus ultimately vindicates us. Unbelievers cannot drive believers off the face of the earth. Islam is a religion dedicated to doing just that.

The fact that you do not retaliate or you do not want to avenge yourself; that in itself is vindication. Because of your attitude, that is your vindication.

Believers and Persecution

1. To be afraid of the opposition, anyone who persecutes you offends God. This offends God because you are not depending upon God in the face of opposition.
2. The only thing to fear is offending God; you do not fear your opposition.
3. Failure to depend upon God is offensive.
4. Leave the persecutors to God. Let Him deal with them. Just continue on with His plan; let God work out the rest.
5. To complete God's plan is the highest goal of any believer, regardless of the opposition; regardless of the hate and the ridicule; regardless of the threats of death. Any Christian traveling in the middle east is under the threat of God.
6. Respect and love for God and our guaranteed eternal future removes the fear that we can
7. This removes the futile desire to justify self in the face of lies and persecution. We often want to present our side of the story and we spend so much time justifying ourselves, particularly to those whom we are close to.
8. This is what our Lord has just given; a faith rest rationale. It gives believers focus on the mission in the face of opposition. Do you focus on yourself or on your fears? Bobby does not know if believing the Bible or teaching it is a crime. Christianity is a threat to the unbeliever. Do you think the unbeliever wants to think about hell; as even a possibility. "Do you mean everyone who doesn't believe in Jesus Christ will go to hell?" They want to hear you say, "Yes;" and that discredits you before them. You will be discredited if they can. You do not have to apologize for the truth.

The opposition can kill the body; they can make martyrs of the disciples, but they cannot kill the soul or our eternal destiny. This is the ultimate security. *The body they may kill; God's truth abideth still.* Eternity verses a few years. What is a few years on the earth compared to eternity. Our thought process should be focused on eternity; and we can live this life of great use and great importance and impact. The rewards in heaven for eternity are unimaginably wonderful.

Matt. 10:28 **Don't fear those who kill the body but are not able to kill the soul; rather, fear Him who is able to destroy both soul and body in hell.**

Lesson #0480

Matt. 10:28 Life of Christ

8/4/2013 2Sunday

We will cover the second half of this verse. Bobby noticed some squirming, but not as much as occurs at a memorial service. People must confront their own mortality.

Bobby confronted us with the subject of death in the previous session. Those who are unbelievers should be seriously squirming, because this is grim.

Matt. 10:28 **Don't fear those who kill the body but are not able to kill the soul; rather, fear Him who is able to destroy both soul and body in hell.**

Fear the one who kills the soul and body in hell. This is in contrast with the first half of the verse. The first half dealt with the body only.

There is no soul-sleep occurring here. This is not soul annihilation. This is a revelation why the unbeliever should be terrified. No doubt the passage means that the unbeliever's body and soul will be destroyed in hell. There is a destruction involved, but not an annihilation of the soul. If the soul does not cease to exist, how does it exist? All souls are eternal. The body can be destroyed. When the soul is breathed into the body, that soul is indestructible, even though soul destruction is spoken of here. What is this destruction?

What Is Soul and Body Destruction?

1. It is not annihilation
2. Physical death is not the end of body and soul existence. Destroy does not refer to termination.
3. Destruction of the soul and the body is eternal residence of the unbeliever in hell.
4. Would that this destruction was annihilation when comparing it with eternity in hell. However, it is not.

There is a comparison here. We compare the death of the body and the residence of the soul in heaven with the destruction of the unbeliever's body and the soul in the Lake of Fire. The unbeliever should be the one to fear death; the disciples should not fear death.

At the 2nd resurrection of all unbelievers. The first resurrection of believers which takes place in several increments, beginning with the rapture of the church. There are Tribulation saints and Old Testament saints. All unbelievers will be resurrected as well. Then something which is most terrible will occur. Every unbeliever will be judged at the Great White Throne judgment. They will be tried and found guilty by Christ. Body and soul will be consigned to Gehenna. Gehenna is the valley of Hinnom, associated with Jews who offered up their children as human sacrifices; the children were burned to death. This was a cultic practice of degenerate and unbelieving Jews. In later times, this was a garbage dump where there was a continual burning of trash. This is a never-ending destruction. Believers will die physically, but that is of little consequence in the light of the eternal future.

There are no bodiless souls; there will be bodies for believers and unbelievers; and after judgment, unbelievers will be tossed into Gehenna.

Feminine_noun :geenna (γέεννα) [pronounced *GHEH-ehn-nah*], which means, 1) Hell is the place of the future punishment call "Gehenna" or "Gehenna of fire". This was originally the valley of Hinnom, south of Jerusalem, where the filth and dead animals of the city were cast out and burned; a fit symbol of the wicked and their future destruction.. Thayer Definition only. Strong's #1067.

The ticket out is the gospel. Get them saved, so to speak.

We think of unbelievers that we love; if you fail to give them the gospel, they do not disappear forever. They reside in hell forever. We know that they are there or that they will be there. If you do not give them the gospel, that will be on their mind for the rest of your life. This is really as bad as it can possibly get.

This is an eternal destruction; not a destruction where something ceases.

The Contrast

1. First the disciples should fear offending the Lord. They should fear not completing the mission that Jesus Christ has assigned to them in spite of all the opposition. They may not fear that but they had better consider offending the Lord.
2. They should relax in the knowledge that even though the opposition may kill the body, it is the only power that they have. Being killed is nothing; it is inconsequential compared to our mission; and their ultimate, ceaseless destruction.
3. God is infinitely greater than any opposition. The disciples when it is over will reside in heaven for eternity.
4. This verse is a comparison; comparing physical death of believers and their residence in heaven forever; with the unbeliever's death and residence in hell forever. Jesus and believers in Christ cannot be eradicated from this world. This is not just an ideology that rationalism can eventually defeat. There is religion involved in Islam, an enemy that they cannot understand. This is not just one ideology to be defeated by another ideology.

His mission will go on. He will take the church home and then He will destroy the armies which oppose Israel. Nothing can stop this. No religion can stop it. No dictator can stop it. The power of this earth is completely ineffectual. We serve the greatest power of the universe. God is omnipotent.

Matt. 10:28 **Don't fear those who kill the body but are not able to kill the soul; rather, fear Him who is able to destroy both soul and body in hell.**

This was the eternal security approach by Jesus to cause the disciples to want to complete the mission that He has given them. All of God's protection is extended to all His creation.

The next concept deals with something of almost no value.

Matt. 10:29 **"Are not two sparrows sold for a copper coin? And not one of them falls to the ground without your Father.**

One of the most populous bird in Houston is the sparrow. They are all over the place. God respects each one of them, despite their insignificance. And yet, not a single sparrow falls to the ground without God knowing. Not even a sparrow dies before its time. Jesus has these sparrows in mind throughout their short little lives.

Freedom Through Military Victory; a Navy corpsman who landed on Iwo Jima; and he heard a sparrow singing in the middle of all that hell; and he looked up at the sparrow and thought about this verse.

Matt. 10:29 **"Are not two sparrows sold for a copper coin? And not one of them falls to the ground without your Father.**

He is called the Seed of the Woman who was to crush the head of the serpent.

Isa. 7:14 says that a virgin would conceive and have a son. Mary was a virgin before and after conception. It was by the power and the supernatural influence of God the Holy Spirit. Jesus birth was contrary to all that we know about life. No one was ever born as He was, without a human father; parthenogenesis. This is a guarantee of the uniqueness of the Lord Jesus Christ.

Christ was unique inasmuch as He lived a perfect life. Of all the saints, of all the Old Testament prophets and religious leaders, none are without sin. All have sinned and come short of the glory of God.

When confronting the pharisees, Jesus challenged them, "Which one of you convicts Me of sin?" They tried, but they could only bring false charges against Him, at best.

1Peter 1:19 has Jesus as a lamb, spotless. Elsewhere He is holy and undefiled. Hebrews says He is without sin. Psalm 1:1 says that He does not stand in the way of sinners. Pontius Pilate declares Him innocent. Even Judas admits that He betrayed innocent blood.

The pharisees asked an interesting question. They smugly said to Jesus, "Who can forgive sins but God alone?" We can forgive the sins committed against us by others; but we cannot forgive mankind of sin against God.

Luke 5:24 "So that you know that the Son of Man has the authority to forgive sins, I tell you to rise, pick up your stretcher, and go home." He confirmed His claim to deity and Saviorhood.

Luke 7:48–49 told a woman that her sins were forgiven. Only God can forgive sins.

There was a fourth unique aspect. Jesus was born with the purpose of dying. He came into this world under the specter of death; that was His mission and He knew this. None of us can foresee our deaths. We live our lives until the end of our lives.

Jesus came to give His life as a ransom for many. He had an ultimate and unique purpose. God's purpose for Him. He might taste death for all mankind. Everything was directed toward His death.

Fifth uniqueness: the realization that Jesus was the only man to lose His relationship to God, even though He had that relationship throughout His entire life. Regenerate man cannot lose his salvation. We cannot be separated from the love of God. Once that relationship is opened, it is never closed out.

On the cross, there were 3 terrible hours when He was forsaken by God the Father; and the Father disavowed Him and judged Him, pouring our sins upon Him. In that time, Jesus screamed, "My God, My God, why have You forsaken Me?"

The problem was, God the Father could not have fellowship with sin. He turned His back on His Son. The sins of the entire human race was poured out upon Him. What happened in those moments happened uniquely to Him. Because of this time, we are never forsaken by God, even through eternity.

Heb. 9:26b says that Jesus was manifested to put away sin.

6. Every moment we move in our lives toward death and once we die, we are dead forever. But Jesus said that He would be raised from the dead. "For this reason, I lay down My life that I may take it up again." God the Father had raised Jesus Christ from the dead; the Holy Spirit is also said to have raised Jesus from the dead. All 3 members of the Godhead are said to have raised Him from the dead. All men go from life to death; none go from death to life except for Jesus Christ. In union with Jesus Christ, we share His eternal life that cannot be removed. No other man can be removed.
7. He is the One who can be absent and present at the same time. A paradox to the mind of man. This can be accounted for insofar that He is more than a man. He would soon leave and He would stay with them. Jesus is omnipresent. He lives in us, He lives through us, and He is with God the Father.

We have great proofs of our Lord's uniqueness in human history. Other names are not worthy of mention. There is no one else.

Our Lord is sending out His disciples to the lost sheep of Israel. But they will run into some very serious problems; problems that they are prepared for. There is a fascinating ending to the persecution that Jesus speaks of.

Lesson #0482

Matt. 13: Life of Christ

8/11/2013 2Sunday

Believers have nothing to fear, even if the society turns against them. We are seeing this occur in our own society.

Matt. 10:29–31 "Are not two sparrows sold for a copper coin? And not one of them falls to the ground without your Father. And even the hairs of your head are all numbered. So do not fear, you are worth more than many sparrows.

Almighty God is cognizant of every single sparrow and He protects each sparrow in spite of his insignificance. Not a single sparrow will fall to the ground until it is his time.

God has seen to it that there is food and provision for sparrows, ideally suited for their individual traits.

The disciples are far more significant. How much more significance of the disciples?

Matt. 10:29 “Are not two sparrows sold for a copper coin? And not one of them falls to the ground without your Father.

Hairs individually are of little consequence; but God knows the number of hairs on our head. He knows each one; how many are upon our head at any one time. No one else knows how many hairs on upon your head, except God.

Matt. 10:30 “And even the hairs of your head are all numbered.

If God is able to number all of the hairs on your head, will He not look over you and take care of you?

Even though God takes care of all the individual sparrows, and we are much greater than these individual sparrows; therefore, if He takes care of them, He will take care of us. This includes taking care of us in the context of persecution.

God knows every sparrow that falls out of the sky. He has everything worked out in the divine decrees, so obviously, He has things determined out for us. Jesus knows every step of our lives. Jesus even knows and can delineate all of the decisions that we did not make and where they would have taken us. Jesus can tell us exactly what would happen. He can tell us exactly what changes would have been involved. When it comes to omniscience, God knows it all.

Matt. 10:31 “So do not fear, you are worth more than many sparrows.

When someone is bent on your destruction; on anything in which they oppose you, He knows your every need and He will take care of your every need. When God so designates, we go to heaven. This is the greatest time of all. If you live your life in the light of eternity, all of this is meaningless. Death is a welcome anticipation. Do not fear. What does God then require under these conditions?

Matt. 10:32 “Everyone, therefore, who shall confess Me before men, him I shall also confess before My Father who is in the heavens.

Matt. 10:33 “But whoever shall deny Me before men, him I shall also deny before My Father who is in the heavens.

These two verses have been yanked out of their context. The context is setting up the disciples to go out into the world to present Jesus; and the sort of problems they would face.

Confession is a word we should know. Homologeô. This is the prominent Greek verb found in *Rebound* and *Rebound Revisited*. This means *to acknowledge*. Confessing Jesus before men is naming Jesus before men; they are acknowledging Who He is before men. They are presenting His message to the lost sheep of Israel.

These are the disciples' instruction. They were to be witnesses to Christ. They were identifying themselves with His Person and His work.

Acknowledgment of Jesus Christ

1. These men who are acknowledging Him, will be acknowledged by Him to the Father in heaven. We acknowledge Him; He acknowledges us. This is disciples who are already believers.
2. Jesus will testify to this mission accomplishment. This is even more encouraging.
3. This is not merely Jesus testifying that they are believers. That is not what is going on here. This is testifying that these men have undertaken and accomplished their mission.
4. This will be a faithful well-done for faithful service. They are getting a glimpse of their rewards through persecution. Witnesses to Christ through mankind.
5. This includes rewards in heaven for being a witness. This means in the midst of persecution, you do not back down. With that obligation is that great reward. To whom much is given much is expected.
6. Witnessing for Christ has impact; here on earth and in our eternal future. It will be declared by Christ here and in eternity. We will have rewards and decorations throughout eternity. We will get a "Well done."

Matt. 10:32 "Everyone, therefore, who shall confess Me before men, him I shall also confess before My Father who is in the heavens.

This is the alternative to what has already been stated. Aorist active subjunctive of ἀρνεομαι = *to deny*. There is a conditional particle. This identifies this as a 3rd class condition, which indicates a more probable future condition. Uncertainty is implied concerning a future time. If this is true, then that is true.

If there is the first denial (maybe it will take place or maybe it won't); then the conclusion is there will be a second denial. This is a denial of acknowledgment.

Denial of Acknowledgment

1. It is a denial of acknowledgment by Christ to the Father concerning *whoever*.
2. This is any person who rejects the message of the witness of Christ from the disciples. Failing to acknowledge the message of the disciples. They do not acknowledge Jesus Christ after the gospel message.
3. They will be denied by Jesus Christ in the final judgment.
4. This is the case for the pharisees and the other religious types. They failed to acknowledge Jesus Christ as their Savior.
5. They will not be acknowledged by Jesus Christ; they will be judged. The result will be horrendous.
6. This is a denial that no one should have to face.

Matt. 10:33–36 “But whoever shall deny Me before men, him I shall also deny before My Father who is in the heavens. Do not think that I have come to bring peace on earth. I did not come to bring peace but a sword, for I have come to bring division, a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law – and a man’s enemies are those of his own household. 1 Footnote: 1Lk. 12:53, Mic. 7:6.

A sword cuts; a sword divides. The most antagonistic relationship in the universe by far; Satan and God and this will continue to the very end, until Satan is cast into hell along with all unbelievers. Satan’s cosmic system is always divisive and always opposed to God’s plan. The great division of the human race.

Jesus Brings Division to the World.

1. Christ came to this earth and He did not bring peace into this world. Men strive for peace and they put bumper stickers on their car, but there is no peace.
2. Jesus did not arrive in the first advent to bring peace. He arrived for war; and to defeat Satan strategically at the cross.
3. The cross would bring reconciliation between God and man; and Jesus would not bring peace even between believers. Sin is no longer an issue. That problem has been laid to rest.
4. Peace in the world would be reserved for the 2nd advent.
- 5.
6. In the meantime, Christ’s message would divide between those who believe and those who reject.
7. As a result of this sword of the Word, divisions and conflicts would occur. He would divide even the close relationships of families. He came to divide them. This is because acknowledgment or rejection.

Final Points on the Cut

1. There can be no compromise between the gospel and those who reject it. A cut is a cut; a division is a division.
2. Not even families will compromise. If you cannot compromise with your own family, who can you compromise with?
3. Your family will hate you as much as anyone outside of your family. The division is in place.
4. There is a great divide even with family.
5. This does not mean that the believer severs this relationship. You present the gospel at any opportunity. You may be rejected. A natural chasm can be created.
6. They do not want to hear the gospel because it condemns them to hell, if they reject Jesus Christ.

Matt. 10:34 “Do not think that I have come to bring peace on earth. I did not come to bring peace but a sword, 1 Footnote: 1In Lk. 12:51 the word “division” is used, while “sword” has the same meaning here.

Matt. 10:35 for I have come to bring division, a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law –

Matt. 10:36 and a man's enemies are those of his own household. 1 Footnote: 1Lk. 12:53, Micah 7:6.

Lesson #0483

Matt. 13: Life of Christ

8/14/2013 Wed

Jesus is speaking to the disciples.

Matt. 10:34 "Do not think that I have come to bring peace on earth. I did not come to bring peace but a sword, 1 Footnote: 1In Lk. 12:51 the word "division" is used, while "sword" has the same meaning here.

Jesus says that He has not come to bring peace on earth, but a sword.

The Sword of Jesus Christ

1. The 1st advent of the Lord Jesus Christ is not peaceful. It is not just about those who surround him; He focuses on something else. He has a sword himself.
2. He brought a sword.
3. The sword is metaphorical, but no less deadly.
4. His sword cuts and divides and severs.
5. It is the gospel of Jesus Christ; this slashes and divides people. That is why He came. To bring this message of salvation and hope. It had been rejected by some and accepted by others. The disciples should understand it. The disciples had seen this amongst their own friends and family.
6. Jesus would separate friends and families.

Matt. 10:34 "Do not think that I have come to bring peace on earth. I did not come to bring peace but a sword, 1 Footnote: 1In Lk. 12:51 the word "division" is used, while "sword" has the same meaning here.

Matt. 10:35 for I have come to bring division, a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law –

Sometimes the enemies would be within a man's household. Unbelieving family members will not only reject the message of Christ but they will reject the messenger as well. Unbelieving family members will become hostile; they will become enemies. They will hate you simply for being a believer.

Politics and ideologies are different. A good political argument; but the division concerning Jesus Christ is much more volatile. This is how we know that Christ's gospel is the truth. Why is that? Unbelievers are threatened by the truth of God's Word. God's Word contradicts what they want to believe about the world. Humanism has all these utopian images. The rest of the time, this world is under the sword.

Bobby listened about what to do about Egypt. All they want is peace. "Cannot they see what the problem is there?" The middle east will never be at peace; they do not get it. Religion will not allow peace. They are threatened by divine viewpoint. Divine viewpoint exacerbates their insecurities and their fears.

The reversionists who go into a false theology and will cut the doctrinal ties that kept the family close. There is a natural chasm between Bible doctrine and those who go for diverse theologies.

Families split up for this or that reason. A pastor who was a part of this church, and he is now a part of the vineyard movement; a serious Pentecostal movement. When one family member tries to convince another and there can be resentment and animosity and even a severance of contact. That should not be our option. We should not do that. We don't cut off these ties simply because we disagree with them.

There have been several separations of many sister churches from Berachah. The gospel must be presented when the opportunity arises. We have no right to animosity against those with whom we disagree. Sometimes those closest to us have the greatest betrayal. Old friends are no longer friends; some do not speak to others for that reason.

Peter, one of his closest disciples denied Jesus at His arrest. And Judas laid his head on the breast of our Lord? Jesus' half-brothers rejected Him at the 1st advent. They came to Him, and Jesus explained family division and true family.

Matt. 10:36 **and a man's enemies are those of his own household.** 1 Footnote: 1Lk. 12:53, Micah 7:6.

When someone loves a relative more than Jesus, he is not worth of Him.

Shocking Points

1. The greatest human ties are nothing compared to our relationship with the Lord Jesus Christ. Priorities are being taught here.
2. This does not lessen human ties.
3. The relationship with our Lord exponentially elevates the spiritual relationship; not the human relationship. The disciples need to hear what their first priority is.
4. So we see the over-arching principle here of the spiritual life. Relationship with Christ is above all else. This is hard of those of a close family. This does not mean that you give up your family. It is just about priorities.

Jesus speaks of Jewish culture. The virtue of family love is replaced by the priority of love for Christ. There is not a dissolution of relationship here. Now, if the entire family turns toward doctrine, then there is a great increase of family closeness.

We have as the royal family of God a relationship with Him first. This is how we glorify Him.

The developing of impersonal love is the best way to negotiate divisive issues of family members. If there are divisions, it provides peace of mind for believers even in the face of antagonism. There is peace of mind in putting Christ first. Then you understand what is going on in this situation. It gives you a relaxed mental attitude even with the more difficult situations in life.

Priorities in the Plan of God

1. Supreme love and loyalty first and foremost to Jesus Christ.
2. What does this mean? When love of one's household conflicts with the plan of God, then supreme allegiance must be given to Jesus Christ. Emphasis on Bible doctrine and impersonal love. How many people tell you they love you and you find out that they do not have the capacity to love.
3. Christ must come before family in the affections and loyal obedience of the disciples.
4. So the Lord and His plan take priority.
5. When love of the Lord comes first, family relations are enhanced, not denigrated; even if there are divisions. You still maintain a family relationship even in the face of antagonism.
6. The love of the Lord and the priority of His plan indicates spiritual maturity. That maturity must be demonstrated in a divided family. Otherwise, it gets worse. Nothing is worse than a divided family at each other's throats who despise one another.
7. Thus capacity for love toward family members is greater if the Lord is 1st priority; if you have developed reciprocal love and impersonal love. Without impersonal love, a divided family will be more divided.
8. Impersonal love is the environment for the best family relationships. It is so much better when the love for Christ is intact and operating.

Matt. 10:37 **“He who loves father or mother more than Me is not worthy of Me, and he who loves son or daughter more than Me is not worthy of Me.”** Footnote: 1 See 19:29, Lk. 14:26.

James, John, Peter and Andrew left the family business of fishing. How do you think that went over with the family? The mission that they would have took priority. Probably their families came along with them after awhile; but this split must have been devastating.

They did not sever these relationships; they just put Jesus first. Nothing is worse in a family relationship than arrogance self-centeredness.

Taking care of wife and children is also a part of a believer's responsibility before God; this is true, even if one is a believer and the other is not.

Peter had a wife and he took care of her, even though his life belonged to the Lord.

Bobby has certain theological differences with people he has known in the past. He has no animosity against them. He believes that they are leading their sheep astray. Bobby's responsibility is Berachah.

Retaliation or feuding is not putting Jesus Christ first.

Impersonal Love and the Division of Family Members

1. There may be a great divide between believing and unbelieving family members. But disowning and feuding is not an option for the growing believer. The one heading in a different direction may have a real problem with you; but you do not have a problem with them.
2. Priority to Christ in the spiritual life includes demonstrating impersonal love toward all, including those who have disowned us.
3. If you can operate under impersonal love, the chances of evangelism or reconciliation are greater. This is also putting Christ first. Always priority to the spiritual life.
4. That principle of evangelism and reconciliation is true, even in betrayal.
 - a. The principle is that graciousness and impersonal love have an impact on others. The great divide between family members for doctrinal reasons; believing versus unbelieving; or political differences; but you must maintain impersonal love.
 - b. Impersonal love is one of the best things for rising above antagonism; for those who would hate us; for those who would run us down. With the problem solving devices, it can be done and with the greatest impact.

Matt. 10:37 "He who loves father or mother more than Me is not worthy of Me, and he who loves son or daughter more than Me is not worthy of Me." Footnote: 1See 19:29, Lk. 14:26.

Bobby will clear this passage next time around.

Lesson #0483

Matt. 13: Life of Christ

8/15/2013 Thurs

Bobby saw some people tapers from Luxemburg that he knew back in 1977.

Jesus is speaking to His disciples.

Matt. 10:37 "He who loves father or mother more than Me is not worthy of Me, and he who loves son or daughter more than Me is not worthy of Me." Footnote: 1See 19:29, Lk. 14:26.

Children on one hand and parents on the other. How can Jesus relegate family to anything but top priority. The disciples understood the importance of family. This is a divinely ordained institution. This is the central feature of Jewish life.

Joshua said, "As for me and my family, we will serve the Lord."

Families are fundamental to the organization of all society. Family provides two biblical safeguards for society. A mother and a father are the authorities. Jesus does not speak of a mother and a mother here.

Manners are learned in families; and the parents often allow children to run amuck in restaurants. Kids seem to rule and the parents do whatever the kids tell them to do. However, when the parents guide the children, society is preserved. When this is turned around, then the seeds of anarchy are being sown. As teenagers and young adults, they become insolent, defiant, self-centered when they are not guided properly in life.

All of this lack of authority-orientation ends up with children out of control. The kids of the 60's generation and their kids; and they have become an entitlement generation. It is continuing and it is getting worse. When authority is not honored, the nation suffers from instability and eventually from a loss of liberty. National disintegration begins in the home and in the family.

Family is of the utmost importance, and Jesus places family in 2nd place.

However, Jesus is not denigrating family. Far from it.

Doctrine has a priority fulfills this obligation. This is how parents and children are worthy of Christ.

It Is a Matter of Priorities

1. Jesus Christ is not reducing the importance of family here.
2. What is He doing? He is setting priorities. This is something that we must all do. We cannot do everything at once. So we must have priorities.
3. Family and Christ are not mutually exclusive. Do not go overboard here.
4. The higher priority of Jesus Christ and doctrine are the keys to all other successful and fulfilling relationships in life. That is why priority goes to Christ. With that priority, family works.

To Jews, who place family above everything else, this is a shocking statement to them.

This was a window into the top priority for the rest of their lives. This is what makes them worthy of Christ. There would be tremendous persecution and there would be great persecution even within families.

How can you be worthy of Jesus Christ unless you put Him first? That does not mean walking into a church and getting all emotional. Worship by emotion is not God's plan.

There is so very little divine establishment in our homes today. You put doctrine first and then the family works. Metabolizing Bible doctrine and living the spiritual life strengthens and promotes a secure and stable family. You put the priority on Jesus Christ. Being worthy of Jesus Christ is the principle of putting Him first in your life.

We are first and foremost royal family. We are in union with Jesus Christ. Living the spiritual life and growing in grace and accomplishing the plan for our lives. This is being worthy of our station in life in union with Jesus Christ.

1. Do not neglect, deprives or despise family. When one is a believer and another is not; and you cannot even talk politics or religion. Do not neglect and you do not deprive and you do not despise.
2. You give preeminence of relation to Jesus Christ by metabolizing doctrine and living the Christian way of life.

Matt. 10:37 **“He who loves father or mother more than Me is not worthy of Me, and he who loves son or daughter more than Me is not worthy of Me.”**¹ Footnote: ¹See 19:29, Lk. 14:26.

For the 3rd time Jesus speaks of someone not being worthy of Him. This is the first reference to a cross.

Matt. 10:38 **“And he who does not take up his stake and follow after Me is not worthy of Me.”**

What Is this Reference to a Cross?

1. This is not a reference to the cross of Jesus Christ.
2. This refers generally to the Roman means of capital punishment. Cruel and unusual. It was a horrible way to die.
3. In other words, cross here refers to the overall suffering and dishonor inherent to that form of punishment. This is a reference to someone taking up his own cross and taking it to a place where he would be executed.
4. Taking up one’s own cross is a sign of suffering and disgrace.
5. The disciples must be ready to endure bitter persecution. This persecution will be difficult.
6. They would have to endure disgrace and ridicule and suffering from the opposition. Even from their own family it will happen. This is to be worthy of Christ in every aspect.

This is the sort of thing which happened to Job. Job stuck to his spiritual life even in the midst of the most difficult circumstances of anyone. Job has a huge amount of wealth; and all kinds of employees; and a great family; and in 24 hours, it was all wiped out; everything. This was all about the Angelic Conflict.

Here is Job with nothing; he is grieving. What does Job get and he loses his health and his wife looks at him and says, “Do you still hold fast to your integrity? Curse God and die.” This is true family opposition. In all of this, Job did not sin. He lived upright. He depended upon the Lord. He was worthy. He was worthy to face this trial and tribulation.

These men needed this kind of dedication to move forward. This was the only way that they could accomplish what God had for them.

This can mean a loss of some of the special times of a family life, but it is for a greater purpose. Being worthy of the Lord by putting Him first.

The disciples are like soldiers going overseas and going into combat. It is definitely a sacrifice for those soldiers going to war; but it is for the greater good for the nation. Their family suffers from their absence. Sacrifice is involved for both parties. The life of a soldier is different and difficult.

These disciples will be at the epicenter of the Angelic Conflict. Much of their time will be spent in this combat.

Only in a very few cases does the believer live under the law of the supreme sacrifice. This seems like a great sacrifice, but this is where some believers are.

Matt. 10:38 **“And he who does not take up his stake and follow after Me is not worthy of Me.**

Paul, the ultimate sacrifice, so that he might win more. 1Cor. 9:19 **For being free of all, I enslaved myself to all, that I might gain the more.**

Paul never saw any children grow up; he was often in financial difficulty. He was content by the spiritual gift that God had given him. He loved what he did. He was not frustrated at all.

A Dedicated Life

1. Following and serving the Lord first and foremost is the great purpose of the disciples' lives. That is what the Lord is saying. “Do not put anything before the doctrine and before your spiritual gift.”
2. In spite of the deprivation that this kind of life would bring, certain blessings would be forthcoming that they would not otherwise enjoy.
3. **“So that I may win more”** as Paul wrote.
4. Well-performed service in the name of Jesus Christ, taking up a cross would bring maximum eternal rewards. We will see that in the remainder of Matt. 10.
5. The principle: God's grace always takes up the slack for what a believer in these circumstances misses that other believers experience in their normal lives.
6. Such a person like the disciples does not have a normal life, at least not in the sense of a normal family life. But there are great compensations.

There is an analogy. Jesus had His Own family relationship with God the Father severed, which was the most terrible time for Jesus in His 1st advent. The Father turned His back on His Son—they were willing to set this relationship aside for us and for our salvation.

This was the greatest thing to happen to the human race.

Serving the Lord is sometimes given as an excuse to leave the family. This is not what Jesus is saying here. This is all about priority going to the Lord. Jesus Himself took time for rest and recuperation. Jesus had a great relationship with several women. He enjoyed their company. Service to the Lord does not require us to annul our great relationships.

The point is priorities. Doctrine is our priority. Everything else falls into place. Even if there is a deprivation of family life, it is okay.

Rick Hughes is a perfect example of this, and Bobby will use him and his father as examples. Our relationship in a family and with any person and how it all fits together.

Matt. 10:38 “And he who does not take up his stake and follow after Me is not worthy of Me.

Matt. 10:39 “He who has found his life shall lose it, and he that has lost his life for My sake shall find it.

Lesson #0485

Matt. 13: Life of Christ

8/18/2013 1Sunday

Bobby has been caused to reflect on his past and of the church; and the building was opened late in 1958. Bobby has thought, how many times has a certain thing occurred in this auditorium. One of the things which has occurred every time that the doors opened, is rebound.

Matt. 10:16–31 Jesus takes this time to point out the meaning of persecution in the lives of His disciples. They will be dragged into court by the powers that be and unfairly prosecuted and treated rather badly. They will be lied about; scourged; even tortured. These would be itinerant men who would go from city to city to proclaim the gospel. They would be repeated His doctrine in many ways and in many places.

In spite of all these difficulties, Jesus promises them protection and compensation. God knows every predicament and difficulty that they will face. Jesus knows all of our situations. Nothing can touch any of us unless it is His will. More important than anything that man can do by persecution.

Matt. 10:37 “He who loves father or mother more than Me is not worthy of Me, and he who loves son or daughter more than Me is not worthy of Me.¹ Footnote: ¹See 19:29, Lk. 14:26.

Jesus teaches priorities. Whoever loves their father or mother more than Jesus is not worthy of Him. Same for sons and daughters.

Children may think, “I don’t like my parents, so I am worthy of Christ.” When you lack authority-orientation, then you will go down and you will be disciplined for that.

What this means is, human family does not take precedent over our relationship with the Lord. We are royal family of God. That is our primary relationship.

You may develop a greater personal love for your family members when you advance spiritually. This also includes impersonal love which allows you to solve problems in all other relationships. The closest relationships bring on the biggest problems. To enhance this, we need impersonal love.

Sharing the happiness of God means contentment in whatever circumstances. Even when you find yourself opposed by family and friends.

Matt. 10:37 “He who loves father or mother more than Me is not worthy of Me, and he who loves son or daughter more than Me is not worthy of Me.”¹ Footnote: ¹See 19:29, Lk. 14:26.

Matt. 10:38 “And he who does not take up his stake and follow after Me is not worthy of Me.

Then there is a cost; and this is another “not worthy of Me” clause.

There was a crucifixion performed on people by the Romans and it was a slow suffocation. The criminal would drag his own cross to a place of execution. Jesus would have to do this Himself. It was an extreme time of shame for Him.

This demonstrates the overall suffering and the agony inherent to that form of punishment; and this was very prevalent in the Roman empire. The disciples must be ready to endure bitter persecution revealed by the punishment of the cross. This must take place in order to accomplish their mission.

“You must take up your cross and walk in your mission for Me.” The disciples must shoulder their own cross. These punishments took place on the roads in and out of cities; and this was a testimony to criminals and this acted as a deterrent for crime.

This is about priority going to the Lord no matter what. This is a matter of the greatest importance to these disciples. Jesus is not excluding family or friends or other pursuits or hobbies and r&r. Jesus took time for rest and recuperation. But He stuck to His mission. Along the way, He had great relationships as well.

This does not mean to be legalistic in your purpose; nor does this mean to abandon members of your family. People constantly interact with others to carry out their mission. There is recreation.

Bobby is not a creature of solitude. Pastors are not to be kept in their cages and locked up at night.

Part of Bobby’s reflection was about his father and the legalistic opposition which he faced, and this was a serious opposition. Bob did make mistakes and he had feet of clay; but in all of those 53 years, he never lost sight of his priority. Through all of the opposition, God preserved him and his ministry against all comers.

We must press on in life, we advance in the spiritual life, toward the goal, a little blocking, a little running, a little passing; and this is done for the prize of the upward calling of God. This is for a race in this context. Paul is saying that he is fulfilling his mission for the great results for eternity. This is the call that each of us must heed before the Lord. This is what we must do to reach the goal, to accomplish the purpose for which we are here.

These disciples cannot fail. They will have lost sight of the prize. The results would have been horrendous for them and for us. These 12 men still have tremendous impact for us in our lives. John, Peter and James would write Scripture.

We have a leadership position in a family, simply by the way that we think. Unbelieving parents will be influenced by their children. Believing parents must bring up their own children in the Lord. This is directed to all of us. We each have this obligation.

Bob said many time, "A pastor lives an abnormal life" compared to other believers. Many pastors live a life in many ways is abnormal. This does not mean that Bob neglected his family nor did he lack friends. Bobby had a great relationship with his father throughout his life. Bob was Bobby's teacher, guide, friend and disciplinarian.

This relationship was different from most. As Bob's ministry progressed, so was the time with his family more limited. The requirements of his ministry took precedence for reasons that are clearly apparent today. His impact on thousands of believers was his priority. That was his dedication to the service of the Lord.

Bobby can still see Bob pounding on his mechanical typewriter where he typed out over 11,000 hours of teaching. Bobby came to understand and he did not resent this. Bob became Bobby's model. This is an example which stays with him to this very day.

Bobby received many advantages that other children would never enjoy. That was his window to dedication; that is his look to the priority of a relationship to Jesus Christ.

There has been an opportunity for spiritual growth at Berachah Church unlike anywhere else. This is Bob's legacy to the world.

If you are emotional, then you are not dedicated to anything except to your own emotion and how you feel in church and in life. However, we need the priority of your spiritual life.

Pentecostals who have been a part of Berachah Church and they have rejected the importance of Bible doctrine in their lives.

There is a jail ministry; and there are ministries of helps and hospitalities; and Roger Lewis and how he has helped Bobby in all of this time. There are kinds of services for us to do. This includes your outreach to your own family and you operate in environments that no one else does who has your background.

There will be opposition, but nothing like the opposition faced by the disciples. We become worthy of Him by picking up our cross and following Him.

Matt. 10:38 "And he who does not take up his stake and follow after Me is not worthy of Me."

Friday was the 4th anniversary of Bob going home. Bob spoke 9x a week and at one time had 17 conferences. Bobby has no idea how he did that. He used to teach a book of the Bible every time.

Matt. 10:38 **“And he who does not take up his stake and follow after Me is not worthy of Me.**

Jesus told His disciples that there would be sacrifices and that there would be opposition to them. The disciples needed to fully understand these things.

Jesus is on point and He is saying, “Follow Me.” In the case of an infantry lieutenant, take up your weapon and follow me into combat.

Jesus is saying, “Focus on this; and nothing else should distract you or keep you from this mission. To whom much is given, much is expected.

Rick Hughes understands the dedication in his own life. Rick has spent huge amounts of time on the road, visiting schools and evangelizing kids. He missed many great moments with his wife and 4 kids. He still had a good family and a good family life. As a result, Rick has been entirely effective and he has borne his cross for all of this time.

Max Klein has been all over the far east. He spent a lot of time since seminary, and has spent a lot of time evangelizing and teaching. Recently a new missionary have been taken up and supported. They are in Brazil near Venezuela. They live in a stick house with a very primitive tribe and they are trying to learn the language. Valerie says this biggest problem are the scorpions who climb up the stilts to the house.

These people go through these things out of dedication to the service of the Lord. This is a sacrifice for everyone, but one which all people in the family support. The family is willing to live in those circumstances.

Every person has an appointed service to the Lord, in whatever gift you have, and there will be opposition to that service. When there is an unbeliever in the family and they do not understand putting the Lord first, and their feelings are hurt, then you have antagonism, resentment an problems. In a family of believers, there should be the mutual support of putting the Lord first.

Matt. 10:38 **“And he who does not take up his stake and follow after Me is not worthy of Me.**

Now some principles based on this:

Matt. 10:39 **“He who has found his life shall lose it, and he that has lost his life for My sake shall find it.**

The context is the disciples, persecution and true family life.

The Greek verb εὑρισκω. It means *to find, to discover*.

Families and Priorities

1. In this context, this is the wonderful life inside a family context.
2. This is the discovery of one of the great blessings in life. To have a wonderful family life is a blessing.
3. A family is divinely designed as a relationship of love and association found in very few other places.

Απολυμη means *to be deprived of*; which refers to being deprived of a certain loss of family life.

The Sacrifice

1. In this case, απολυμη indicates a sacrifice of some part or all of a family relationship. For most of us, it will be a part of a family relationship. For Paul, this was all of his life. He never saw children grow up. He never had the blessing of a family.
2. This sacrifice losing or deprived of this life is still directed toward the special mission of the disciples. Pastors, evangelists, missionaries.
3. The mission was described in v. 38, what they will be deprived of. **“And he who does not take up his stake and follow after Me is not worthy of Me.**
4. This does not mean that no family life is experienced. Even our Lord had a family life and Jesus charged John with taking care of his mother. The Christian life is not a green light to ignore family life; nor does it mean that you forego relaxation and recreation.

What Does it Mean to Lose Your Life for Christ?

1. This is the believer who lives a certain abnormal life. He has lost a portion of his family life.
2. This is a certain loss for the sake of serving the Lord Jesus Christ.
3. This loss is in varying degrees. A complete loss of family relationship is possible in Matt. 10:21.
4. By putting the Lord first, a believer can be ostracized by his family or his friends or persecuted or hated or lied about. Bob's father ridiculed him for becoming a pastor. So what, when the priority is Jesus Christ?

Sometimes there is a perceived loss of attention by a family member. They can become bitter. Bob saw both sides of the fence and he never allowed this to happen.

This was even true of Jesus' Own half brothers. Even they did not believe Who He was and what He did. His entire time on earth, His relationship was shattered with members of his family. Judas was a very close associate of Christ and he betrayed Him.

In the last phrase of v. 39, we have the 4th principle. **“He who has found his life shall lose it, and he that has lost his life for My sake shall find it.**

Putting Jesus First Even over Family

1. Finding his life is putting Jesus Christ first. That is putting Him first. Occupation with Christ. Some believing friends will pull away from you. Berachah is a church filled with kooks because you go to church so often.
2. The advancing believer finds a greater relationship with the Lord. That is greater than any relationship that we will have in life. Whatever the relationship is, this relationship is greater and more important.
3. The person who finds it, finds a life that takes up and finds what is lacking in all other relationships. A life of reciprocal love. This becomes greater and more intimate than even family life. Contentment even during the family brawls.
4. Whether relationships among family members are good or bad, you must remain occupied with Christ. If you do not understand this, your life as a believer is lacking.
5. Fellowship with Christ outshines everything else. The first blush of romance. We have an ongoing romance with the Lord Jesus Christ. This gives us perspective for all other relationships.
6. This is the life discovered by the believer when all human ties have become secondary to the Person of the Lord Jesus Christ. This does not mean complete neglect; nor is this the life of a hermit. This enhances all other human relationships.

The Priority Life

1. This priority life will be the defining feature of the lives of the disciples. They will be the most important people of that age.
2. With this doctrine, they will keep their priorities straight; they will never lose sight of their mission. They will not be deterred by persecution. They will drive on right through it.
3. Their focus becomes accomplishing the critical mission of evangelism and teaching doctrine and planting the early church; and writing the New Testament.
4. This does not mean that there would be no down time, no family time, etc. It is all a matter of priorities in the lives of these men. The eternal rewards are great.

Matt. 10:39 **“He who has found his life shall lose it, and he that has lost his life for My sake shall find it.**

Then Jesus speaks of the rewards, which will be Wednesday.

Lesson #0487

Matt. 10: Life of Christ

8/21/2013 Wed

This will begin some concentrated instructions that Jesus will give to the disciples. Very practical advice.

The disciples will face simple opposition to their teaching. They will face much difficulty throughout their spiritual lives. Jesus will encourage them in this regard. There are rewards involved as well.

Matt. 10:40 **“He who receives you receives Me, and he who receives Me receives Him who sent Me.**

Δεκομαι means *to receive, to welcome; to receive kindly, to receive with hospitality; to take someone up in one's arms*. This is a fond embrace or a gracious acceptance. A kindly or an understanding attitude between believers and between family members.

Here there is *δεκομαι* among family members. This is opposed to animosity and persecution. *To receive with open arms*. This is the opposite of the persecution which they will face.

Receiving the Disciples with Graciousness

1. The one who receives a disciple with open arms is concerned over his welfare. \
2. This person recognizes the mission. It takes maturity to recognize that a ministry is indispensable.
3. This person wants to provide rest, recovery, friendship, and a haven from opposition. That is what this is all about.
4. To participate in this way, to participate with hospitality; and to participate in this way is participating in the mission of the disciples.
5. *Δεκομαι* receiving or welcoming with open arms; this is their means to accomplish their objective in life. This is big.
6. The believer demonstrating *δεκομαι* is properly motivated to see the plan of God come to fruition. This occurs by the dissemination of the Word of God.
7. Such a person is occupation with Christ and not with himself. Real hospitality is extending a great welcome to those who are teachers. Those who are inhospitable are occupied with themselves.
8. This concern and hospitality is motivated by a desire to help the disciples execute their mission.
9. This hospitality reveals the priority of the plan of God in the thinking of this kind benefactor.

This can be about extending hospitality to any set of believers. There is a greater picture here. This is wonderful when it comes to the communication of the Word of God. Any way that this ministry can be furthered, it is a help. That is the importance of this hospitality. That is part of being worthy of Christ, for some believers. This is taking up one's cross.

It sounds that taking up one's cross is misery and suffering; but this can be using your spiritual gifts. Such gracious thinking should be a part of the *modus operandi* of all believers.

This is in marked contrast to the arrogant self attitude, “You must treat me in the way that I want to be treated.” One is welcoming with open arms; gracious hospitality.

There is a much better response when you approach this, “I will treat you as I would like to be treated.”

A Δεκομαι Mental Attitude

1. Δεκομαι is receiving the disciples and furthering their mission through refreshment and support.
2. Receiving is an action; an action of a family or of other believers who embrace the disciples for their benefit. They make it about the one they are hospitable to.
3. They understand the priority of Christ first.
4. They accept them in the scope of God's plan. That is grace orientation. They ask for nothing in return. Some are hospitable hoping for something in return.
5. Such hospitable believers are cognizant of the importance of the disciples and their focus on the Lord. This single-minded purpose; and those with hospitality are often the only ones who can give them a break.

The wrong motivation is to invite a guest or to be hospitable in order to be the center of attention or to be recognized. That is arrogant and self-centered. There is a way to be a good host and a way not to. It is about them. There will be those who will receive you and treat you.

Hospitality must be done within a certain framework. Hospitality is not hospitality under those conditions. Hospitality is supposed to be selfless. It is the same environment for a family environment.

By application, this same attitude extends to the family environment; extends to an evangelist. There is a communication spiritual gift. There must be an understanding of the importance of their mission.

The wife should not be jealous of the time constraints upon a pastor-husband. When Bob was in his study, working on his studies, Bobby knew not to go in there for any reason. This is how a family understands the mission which needs to be done. There must be humility.

Bobby leaving his father alone was aiding him in his ministry. The family had to be cognizant of the mission and putting that mission first.

There is a delicate balance for a pastor-father-husband. A good pastor is a juggler.

What Is the Motivation?

1. Jesus says the acceptance of the disciples is the same as receiving Him. If they receive the disciples, they are receiving Him.
2. Receiving them is the same as acknowledging and accepting Christ Himself.
3. This δεκομαι is recognizing and accepting giving priority to the service of the Lord Jesus Christ.
4. To embrace the disciples is to embrace Jesus Christ. This means to embrace His Word; Bible doctrine.
5. That is the highest motivation.

6. So it is as if Christ Himself is receiving their hospitality. Hospitality to a missionary or to a evangelist, is the same as hospitality to Jesus Christ.
7. To embrace the disciples, hence to embrace Jesus Christ, is also to embrace the One Who sent Him; God the Father.
8. There is this chain of grace to the disciples and from them to Christ and on to the Father.
9. Each time the disciples are received with hospitality, it is tantamount to embracing Christ and the Father.
10. This hospitable treatment of the disciples is a significant demonstration of occupation with Christ and deference to the Father.
11. There is great blessing and reward for the attitude and the action of hospitality.
12. All believers are in line for this reward when they fulfill the directive of v. 40, receiving the disciples or others.

This is all about the communication of the Word of God. Later, as apostles, they will provide mystery doctrine to believers of the new Church Age.

Matt. 10:40 **“He who receives you receives Me, and he who receives Me receives Him who sent Me.**

Next, Jesus documents the rewards.

Matt. 10:41 **“He who receives a prophet in the name of a prophet shall receive a prophet’s reward. And he who receives a righteous one in the name of a righteous one shall receive a righteous one’s reward.**

Hospitality extended toward the disciples, to those communicating God’s Word, or to righteous men, that means a share in the rewards that these men will enjoy. The disciples will receive great rewards; and there will be similar rewards to us.

When you give the disciples rest and food and relaxation; and they will receive commensurate rewards. This applies to us as well.

Receiving the Communicators of God’s Word

1. A prophet as stated in v. 41 represents someone who speaks the truth of the Word of God.
2. They would be received by other believers just because they were prophets, communicators of the Word of God. This goes to motivation for δεκομαι.
3. Those believers who embrace and offer fellowship, kindness and understanding to the disciples are doing so just because they are disciples. This is only because they are dedicated to communicating the Word of God.

They Will Receive the Prophet’s Reward

1. They are a part of the prophet's ministry.
2. They will themselves receive reward in the coming age of the kingdom, just like the prophets; just like the disciples.
3. There is a one-to-one correspondence. Equal rewards for all for an equal participation in the ministry.

Modern-day communicators today of Bible doctrine are analogous to the prophets of old. They are speaking the Word of God from the Word of God.

There is no new revelation being given today. The communicator from God's Word is a prophet in the best sense; but the book of Mormon is fallacious.

Practicing Hospitality

1. There is a gratefulness among other believers for receiving God's Word.
2. The reciprocate with hospitality because they are receiving doctrine from that communicator. They are, in essence, receiving these men. Gratitude for this; this is communication of doctrine and the spiritual life.
3. This is the one, this pastor, this communicator, is the one from whom they receive doctrinal knowledge and spiritual growth.
4. In appreciation, which is a pure grace motive, they express hospitality with graciousness.

This may include lodging and seeing to their needs. This illustrates grace. Rom. 12:13 describes such hospitality (**imparting to the needs of the saints, pursuing hospitality**). Women often provided such hospitality to the Lord during His earthly ministry.

There is reward which comes with this hospitality toward communicators of the Word of God.

Matt. 10:41 **"He who receives a prophet in the name of a prophet shall receive a prophet's reward. And he who receives a righteous one in the name of a righteous one shall receive a righteous one's reward."**

Lesson #0488

Matt. 13: Life of Christ

8/22/2013 Thurs

These are the instructions for the disciples on their mission; and they are not yet departed. These are the last few instructions.

Matt. 10:41 **"He who receives a prophet in the name of a prophet shall receive a prophet's reward. And he who receives a righteous one in the name of a righteous one shall receive a righteous one's reward."**

Δεκομαι = to receive someone fondly, to welcome warmly, a metaphorical embrace; a gracious benefactor who shows concern for the needs of the disciples. These are people

the disciples who have not met before, but will receive them and provide them with logistical grace during their mission.

Pure motive has everything to do with living the spiritual life. When your motives are self-centered, you know you are spiritually out of kilter; but when they are pure, you know you are fellowship and acting as you should.

Logistics, rest, recreation, help, nourishment, hospitality. Those who extend such hospitality recognize the importance of the disciples mission.

Whoever extends the δεκομαι, these people are doing this as to Christ; it is as if they are receiving him. Each time the disciples are received with hospitality from pure motivation, this is embracing God's plan.

The disciples and God the Father and Jesus are all embraced. This is the chain of command for provision for believers. The Word of God, the mind of Christ, and the disciples, who are learning the Word of God.

The Shared Reward

1. Receiving a prophet with hospitality is participating in their ministry.
2. The result is receiving reward in the coming age of the kingdom.
3. There is a one-to-one correspondence of reward.
4. Commensurate reward for those who share participation. This person or persons who receive a prophet receive a reward along with the prophet. The disciples are prophets here. Prophets throughout the Old Testament prophesied of things to come as well as doctrine. The disciples acted as prophets, but not necessarily foretelling the future. A prophet to day communicates doctrine.

There are those who claim to bring new revelation are false prophets today; Mohammed and Joseph Smith.

The stunning result; a commensurate reward along with the communicator.

If there was ever a clearer delineation of full-time Christian service; and the extent to which we share in this ministry is the extent to which we share in the rewards. Rewards in the Christian life for all service. This is it. When hospitality is extended, that believer shares in the ministry and in the rewards.

Some believe that the communicator of doctrine will receive greater rewards; but this tells us that is not true.

This is true equality of opportunity and equality of results, in the spiritual life.

Bobby thinks of his father and all of the hospitality and support that he received for all of the time that he pastored. He traveled and held many conferences. He was received in a

kindly and an hospitable way. Bobby has experienced the same sort of hospitality. Great refreshment. According to these verses, that is participating in this ministry.

In the secular world, it is always the top dog who gets the bigger reward by far; but not in the Christian life. Bobby studied this and thought of Roger Lewis and his 60 years of service; and he is entirely behind the scenes. He is decidedly participating in this ministry by his actions and he will receive a commensurate reward. Regina Taylor took care of R. B. Thieme, Jr. during his final years.

Matt. 10:41 “He who receives a prophet in the name of a prophet shall receive a prophet’s reward. And he who receives a righteous one in the name of a righteous one shall receive a righteous one’s reward.”

Matt. 10:42 “And whoever gives one of these little ones a cup of cold water only in the name of a taught one, truly, I say to you, he shall by no means lose his reward.”

Protizô. This is graciousness; even on a small scale. This is still about equal opportunity. Grace is grace in whatever small way that it might be expressed. This is only a small representation of grace; giving a cup of cold water to someone who needs it. Reward is always connected to operating under grace. If you don’t have that much to give, then you operate under grace orientation. You must understand grace. The more you understand about the grace of God, the more you can reciprocate it.

We will run into people who will give us great grace.

Who are these little ones? You need to know who they are so that you can do it. Those in the Bible who are great, are often called the small. The disciples will be great as communicators. But they will also operate under humility and grace orientation. They must never get fat-headed about the spiritual gift or how much authority they have.

These disciples have been given Messianic powers. It would be easy to get arrogant; so the disciples here are called little ones, which is the grace of God which makes these men great. As Paul means *little*.

Giving the Little Ones a Cup of Cold Water

1. *Little ones* refers to the disciples. They are, in fact, insignificant. The Lord is just putting is all into perspective for them.
2. Anyone who provides for them by way of help or hospitality, no matter how small that help happens to be, even a cup of cold water. That person will not be forgotten by God. God does not miss anything. He notices everything and does not forget anything.
3. Whatever the hearers of the 12 gave to them in Christ’s name would be the basis for their reward. Equal opportunity for all believers to receive eternal reward.
4. The rewards would go to all who receive the disciples’ ministry great or small. And consequently receive the disciples with hospitality. Giving is receiving. Those who

receive with hospitality are commensurate with those who give. The same reward the disciples will receive.

Matt. 10:42 “And whoever gives one of these little ones a cup of cold water only in the name of a taught one, truly, I say to you, he shall by no means lose his reward.”

With these instructions, the disciples are now sent on their way to proclaim the gospel of the Kingdom of Heaven to the lost sheep of Israel. They are briefed and they are on their way.

Mark and Luke give a brief summary of what happened.

Luke 9:6 And going out, they passed through the villages, having announced the gospel, and healing everywhere.

Mark 6:12 And going out, they proclaimed that men should repent.

Mark 6:13 And they cast out many demons, and anointed with oil and healed many sick ones.

The disciples responded to the instructions that Jesus gave them. They did what Jesus told them to do. No doubt they received opposition and they moved right through it. They had been inspired, warned and encouraged.

What did Jesus do during this time? He resumed His Own ministry.

Mat 11:1 And it happened when Jesus finished commanding His twelve disciples, He left there to teach and to proclaim in their cities.

It is unclear if Jesus went before them, or after them.

Then they all met up in Capernaum.

Lesson #0489

Matt. 13: Life of Christ

8/25/2013 1Sunday

This is the first time that the disciples will be going out on their own with the message of Jesus Christ. Jesus gave them the power and the authority to heal and to cast out demons. If they decided to do it, they did it. This provided them with credentials. They represented Israel's king or Israel's Messiah, Who is one and the same.

It is the offer of the kingdom which they proclaimed to Israel. This was a mission that would continue for the rest of their lives. This was the opening gambit in their life mission.

Jesus made it clear to them that they would receive a great deal of opposition from religious types, secular magistrates and from citizens; and even from their own families. However, they are not to lose heart over all of this persecution. Even though some would reject them, there would be those who would accept them.

There would be rewards for those who offered them hospitality; and these rewards would be equivalent to the rewards received by the disciples. This is a great encouragement and it encourages us as well.

Mark 6:12–13 Luke

Luke 9:6 **And going out, they passed through the villages, having announced the gospel, and healing everywhere.**

Mark 6:12 **And going out, they proclaimed that men should repent.**

Mark 6:13 **And they cast out many demons, and anointed with oil and healed many sick ones.**

They were able to perform miracles to validate their teaching.

What was Jesus doing at this time? Matt. 11:1

Mat 11:1 **And it happened when Jesus finished commanding His twelve disciples, He left there to teach and to proclaim [the gospel and the kingdom] in their cities.**

The Bible does not tell us exactly where Jesus went. He followed behind the disciples, very likely. In this way, the disciples were being advance men. They said *Messiah is here*; and Messiah would come into their village.

The fame of Jesus began to spread all over Galilee as never before because of the disciples. The king of that part of the Jewish world, Herod Antipas, also heard about Jesus and had some curiosity about Him; fearful as well. It was this Herod who held John prisoner. So there would be jealousy and fear involved here. He learned his politics from the knee of Herod the Great. Like his father, he became very ambitious and he was quite immoral. Nothing stood between him and his ambition.

His personal life was rather confusing; married to the daughter of Aritas; a powerful man and this was a good family marriage to hold power. He went with his wife to Rome where he visited his half-brother Herod-Philip; and he became enamored by his brother's wife, Herodius and they carried on an affair. He decided to marry her. Even in pagan Rome, this was a criminal and incestuous union. This proved to be the beginning of the fall of Herod Antipas. These two greatly affected the life of Jesus Christ and His disciples. The story of Herod and Herodius is the background for John the Baptizer being beheaded. Jesus was on His preaching tour of Galilee around March A.D. 31. John the Baptizer and Christ and the disciples are intimately linked.

The beheading Matt. 14:3 and Mark 6:19

This will be a transition in the ministry of Jesus Christ.

Mat. 14:1 **At that time Herod the tetrarch heard the fame of Jesus.**

Matt. 14:2 And he said to his servants, This is John the Baptist. He has risen from the dead, and because of this, powerful works are working in him.

Matt. 14:3 For seizing John, Herod bound him and put him into prison, because of Herodias, the wife of his brother Philip.

Matt. 14:4 For John said to him, It is not lawful for you to have her.

Mark 6:14 And Herod the king heard, for His name became publicly known. And he said, John the Baptist has been raised from the dead, and because of this the works of power operate in Him.

Mark 6:20 For Herod feared John, knowing him to be a holy and just man, and kept him safe. And hearing him, he did many things, and gladly heard from him.

Mark 6:21 And a suitable day having come, when Herod made a dinner for his great ones on his birthday, also the chiliarchs, and the first ones of Galilee.

Matt. 14:5 And desiring to kill him, he feared the multitude, because they held him as a prophet.

Matt. 14:6 But a birthday feast for Herod being held, the daughter of Herodias danced in the midst and pleased Herod.

Possibly Herod was both drunk and somewhat seduced. He was pleased with this.

Matt. 14:7 So then he promised with an oath to give her whatever she should ask.

He was so pleased, he promised her with an oath whatever she asked.

Matt. 14:8 But she being urged on by her mother, she says, Give me here on a platter the head of John the Baptist.

She had been prompted by her mother.

Matt. 14:9 **And the king was grieved, but because of the oaths, and those who reclined with him, he ordered it to be given.**

Herod did not hate John the Baptizer; but he commanded for John to be beheaded because he made an oath as a king. You do not go back on an oath as a king. Doing so would have undermined his authority.

So he had John beheaded.

Matt. 14:10 **And sending, he beheaded John in the prison.**

He gave the head to the girl and she took it to her mother.

Matt. 14:11 **And his head was brought on a platter and was given to the girl, and she brought it to her mother.**

The disciples buried John's body. Then they reported this to Jesus.

Matt. 14:12 **And having come, his disciples took the body and buried it; and coming, they reported to Jesus.**

While this is going on, Herod hears about what is going on with Jesus. He thinks that this is John returned from the dead. This causes him to be quite fearful. This shook him up.

Matt. 14:13 **And having heard, Jesus withdrew privately from there in a boat, into a deserted place. And hearing, the crowds followed Him on foot out of the cities.**

Herod was perplexed about this.

Matt. 14:1 **At that time Herod the tetrarch heard the fame of Jesus.**

It is possible that those around Herod are stoking some fears here.

Matt. 14:2 **And he said to his servants, This is John the Baptist. He has risen from the dead, and because of this, powerful works are working in him.**

Mark 6:15 **Others said, He is Elijah; and others said, He is a prophet or as one of the prophets.**

Mark 6:16 **But hearing, Herod said, This one is John whom I beheaded. He has risen from the dead.**

Mark 6:17 For having sent, Herod himself had seized John and bound him in the prison, because of Herodias the wife of his brother Philip, because he had married her.

Mark 6:18 For John had said to Herod, It is not lawful for you to have the wife of your brother.

Mark 6:19 And Herodias held it against him, and desired to kill him, but was not able.

Luke 9:9 And Herod said, I beheaded John, but who is this about whom I hear such things? And he sought to see Him.

Herod Antipas would like to kill Jesus. Uneasy is the head of the king.

Herod and Herodius were very ambitious. Herodius got Herod to go back to Rome to be called king of Rome. He wanted all of this surrounding area to be given to him; and some was ruled by Herodius' brother.

Herod Agrippa won out. He faced Christ at His crucifixion.

In doing all of this Herod was banished to Gaul, which is the edge of Spain. They died in obscurity and dishonor. Legend says that he died horribly of a vicious disease. God will avenge His servants.

Nero after killing Paul did not last very long.

Mark 6:22 And the daughter of Herodias herself entering, and having danced, she also pleased Herod and those reclining with him. The king said to the girl, Ask me whatever you wish, and I will give it to you.

Mark 6:23 And he swore to her, Whatever you ask me, I will give to you, up to half of my kingdom.

Mark 6:24 And going out, she said to her mother, What shall I ask? And she said, The head of John the Baptist.

Mark 6:25 And immediately going in with haste to the king, she asked, saying, I desire that at once you give to me the head of John the Baptist on a platter.

Mark 6:26 And having become deeply grieved, but because of the oaths and those reclining together, the king did not wish to reject her.

Mark 6:27 And the king sending a guardsman at once, he ordered his head to be brought. And going, he beheaded him in the prison,

Mark 6:28 and brought his head on a platter and gave it to the girl. And the girl gave it to her mother.

Mark 6:29 And having heard, his disciples went and took his corpse and placed it in a tomb.

John's death was the beginning of Jesus' ministry to outlying areas of Galilee. The next increment is the period of crisis; a period of change; a turning point in the life and ministry.

From this point on, Jesus will no longer pursue a public ministry of Israel. From this point on, He will mostly teach the 12 and there will be crowds, but that will not be His primary focus. They would have to continue His ministry after He departed. His first step was to withdraw from Herod Antipas's domain.

Jesus will go to a mountain retreat. He will escape the heat to go to the mountains.

Mark 6:31 **And He said to them, You yourselves come apart into a deserted place, and rest a little. For those coming and those going were many, and they did not even have opportunity to eat.**

Lesson #0490

Matt. 13: Life of Christ

8/25/2013 2Sunday

Mark 6:31 **And He said to them, You yourselves come apart into a deserted place, and rest a little. For those coming and those going were many, and they did not even have opportunity to eat.**

Intrigue, murder, bad guys, historical evil, utterly stupid guys, and the greatest Hero of all time. It is a great novel; and absolutely true as well.

There were tremendous lessons to be learned from His miracles, like the walking on water.

Herod Antipas is quite upset that Jesus is so popular and he wants to put a stop to that. John the Baptizer had been beheaded. The first step was to withdraw from Herod Antipas's domain. There were several good reasons why Jesus needed to withdraw.

Jesus told His disciples when the people reject them, then to move on. There was open hostility on many fronts. Jesus also wanted some rest and tranquility. His disciples were tired and they needed some relief.

The disciples could relax in the mountains and they could have uninterrupted time with the Lord. This withdrawing was a time for special instructions by the Lord Jesus Christ. He also withdrew to escape His popularity by fanatics who would make Him a political figure. There was jealousy and persecution by Herod Antipas, and Jesus vacates Capernaum and does it by boat. Wherever He went, there was always the problem. The crowds were always there.

Mark 6:32 **And they departed by boat into a deserted place apart.**

There were several people in the crowd near the boats, and they heard Him saying let's leave; and they saw Him leave the shore. They looked at the direction of the boat and they anticipated His destination. The Sea of Galilee was only 12 miles across and it could be

circumnavigated. So they went around to meet Jesus on the other side. They were waiting for Him.

Jesus did not escape. The fact that the crowd was there impacted what happened next. After the death of John the Baptizer, we have some of the most famous events of His ministry. The feeding of the 5000 (John 6:1–14); He walks on the Sea of Galilee (John 6:16–21). Knowing what Jesus has done is not a bad thing to prepare us for teaching to come. Then a 3rd event, Jesus presented Himself as the Bread of Life and He was refused. John 6. Eating with unwashed hands. This made you ceremonially unclean. Matt. 15:1–20 Mark

We have passed the long day; but now we have a very busy weekend. All of these incidents all occur over the same weekend during the Passover season. Normally, Jesus would go to Jerusalem. So many Jews and religious leaders go to Jerusalem and Jesus did not. They hated Him even worse in Judæa. The religious leaders had rejected Jesus completely. This feast had nothing to do with God; it was just religious ritual now. It had become pure legalism. Therefore, it was not for Jesus to go to this invalid feast.

Now Jesus and His disciples are on their retreat in the mountains. Luke 9:10–12 John

This would normally be a quiet spot; but the crowd began to surround Him once again. No rest. They were anxious to see miracles performed on the sick. They had hustled around the lake.

Matt. 15:29 *And moving from there, Jesus came beside the Sea of Galilee. And going up into the mountain, He sat there.*

Matt. 15:30 *And great crowds came to Him, having with them lame ones, blind, dumb, maimed, and many others. And they flung them down at the feet of Jesus. And He healed them;*

Matt. 15:31 *so that the crowds marveled, seeing dumb ones speaking, maimed ones sound, lame ones walking, and blind ones seeing. And they glorified the God of Israel.*

Luke 9:11 *But knowing this, the crowds followed Him. And having received them, He spoke to them about the kingdom of God. And He cured those having need of healing.*

Luke 9:12 *But the day began to decline. And coming up, the Twelve said to Him, Let the crowd go that going to the surrounding villages and farms they may lodge and find food supplies, because here we are in a deserted place.*

Their real need was spiritual teaching; they did not need food stamps or welfare; they needed spiritual food. He began to teach them on the Kingdom of God.

Mark 6:33 *And the crowds saw them going, and many recognized Him. And they ran together on foot there, from all the cities, and came before them, and came together to Him.*

Jesus spoke to them of many things; and He wanted to fulfill their spiritual needs. They were eager for the wrong reasons. He spoke the truth to them, even though not all of them were positive. He spoke and He continued to heal.

He performed miracles to validate His Messianic message. The disciples had not got it yet. They do not fully understand all that there is to know about Him.

Mark 6:34 **And going out, Jesus saw a large crowd, and had pity on them, because "they were as sheep having no shepherd." And He began to teach them many things.** Num. 27:17
Ezek. 34:5

Spiritual maturity is constantly a progression in one's life. Take heart; we are still a project under construction.

The great message of the Kingdom of God. He continued that message and He continued to heal as well. This was to be a concentrated time for these disciples. There was a dual purpose here in speaking and teaching. Jesus would use this crowd and their physical hunger in order to illustrate a point. Jesus will use this to demonstrate spiritual hunger. This would be the job of the disciples.

Mark 6:35 **And now a late hour occurring, drawing near to Him, the disciples said, The place is deserted, and it is now a late hour.**

Jesus did perform one miracle that would meet their temporal material needs; and He would meet the needs of His disciples for spiritual instruction as well.

The disciples listened as Jesus spoke to this crowd of 5000. They watched Him perform miracles for most of the day.

Bobby can tell when our minds are drifting. They lost concentration; and they lost focus on the message; so Jesus would perform one spectacular miracle that day. This miracle was performed to take care of the crowd's needs; but to teach the disciples about the priority of the spiritual needs of the people. They would be feeding them in the future.

The disciples did not even have the basics down at this point. They did not know what they needed to know. Their attention was drifting off somewhere. There was a lot to learn in the upcoming miracle.

We all have physical needs and God's logistical grace meets these physical needs. We must have our priorities centered in this physical needs. Our Lord would supply some physical needs here. The disciples must observe the miracle they are about to see; they would be supplying the spiritual needs.

Pentecostals would have loved this service; miracles, healings; but no bopping on the head.

As they listened, they began to get hungry.

The disciples wanted to allow the people to find a place to eat and sleep. They knew that the crowd needed to forage for food in a desolate place. They put their hunger first.

Luke 9:12 **But the day began to decline. And coming up, the Twelve said to Him, Let the crowd go that going to the surrounding villages and farms they may lodge and find food supplies, because here we are in a deserted place.**

Jesus tells the disciples to feed them. There are priorities in life.

Luke 9:13 **But He said to them, You give them to eat. But they said, There are not to us more than five loaves and two fish, unless going we buy food for all this people.**

They are hungry, so you feed them.

Matt. 14:16 **But Jesus said to them, They have no need to go away. You give them food to eat.**

They do not say, "You can feed them; we cannot."

Mark 6:37 **And answering, He said to them, You give them food to eat. And they said to Him, Going, should we buy two hundred denarii of bread and give them to eat?**

They have the solution right in front of them. There are no supermarkets; no fast food; no restaurants. Can they buy this much food? From where? This was impossible for them to do this. How can they be such idiots. They have seen Jesus perform miracle after miracle after miracle.

Jesus had been teaching and healing; and the disciples did not get it. They had watched this all day long. They still had human viewpoint only.

This was for His purposes; and He asks another question.

Mark 6:38 **And He said to them, How many loaves do you have? Go and see. And knowing, they said, Five, and two fish.**

Jesus is checking out what they know. This is a test. Do they have any faith rest at all? They will fail this test miserably.

John 6:8 **One of His disciples said to Him, Andrew the brother of Simon Peter,**

This is why they need instruction; this is their answer.

John 6:9 **A little boy is here who has five barley loaves and two fish; but what are these for so many?**

It never occurs to them that Jesus can perform any miracle that He chose to. They would think that He could perform such a miracle to feed these. They should not worry about

food, and their eyes are on circumstances, but they are not thinking doctrine; they are not thinking about Who Jesus is. This enthusiastic crowd; and they were getting the Bread of Life. But the disciples have their eyes on circumstances.

What crisis are you in where you are confused? We all have a solution.

Lesson #0491

Matt. 13: Life of Christ

8/28/2013 Wed

Herod Antipas beheaded John the Baptizer. The daughter of the seductive dance was Salame. It was her mother who put her up to this.

Jesus heard this from the disciples who buried the body of John the Baptizer. They also told Him and they left the district of Capernaum.

There were many people around Him, but they simply wanted to be healed; many were not interested in what He was teaching or Who He was.

Capernaum is in the northwest corner and Bethsaida is on the northeast corner of the Sea of Galilee. People figured out where He was going, so they went around the lake and they were there waiting for Him.

As soon as He got out of the boat, he faced a gathering crowd.

Luke 9:11 **But knowing this, the crowds followed Him. And having received them, He spoke to them about the kingdom of God. And He cured those having need of healing.**

Jesus continued with them, watching them for the day; and the disciples had seen these many miracles. People in all kinds of sickness, and Jesus cures all who come to Him.

They heard Jesus preach, which they had heard many times before; and they had already gone out and proclaimed the kingdom as well.

The people and the disciples were all becoming hungry. The disciples said to send this crowd away; but there was no place for them to eat. The disciples were really concerned for themselves. They put physical nourishment ahead of the spiritual nourishment.

What is a little hunger when listening to the Lord Jesus Christ teach. You can be hungry for a long time; but hunger is not so bad, particularly when you are hearing the teaching of Jesus.

The disciples were not willing for Jesus to make this time decision. They were tired of people by this time. They think that they are helping with their suggestions. They really have their eyes upon circumstances. They are thinking about their own needs.

For all intents and purposes, they were negating the Person of Jesus.

Mat 14:16 But Jesus said to them, They have no need to go away. You give them food to eat.

Mar 6:35–37 And now a late hour occurring, drawing near to Him, the disciples said, The place is deserted, and it is now a late hour. Send them away, that going away to the surrounding fields and villages they may buy bread for themselves. For they do not have what they may eat. And answering, He said to them, You give them food to eat. And they said to Him, Going, should we buy two hundred denarii of bread and give them to eat?

Luke 9:12 But the day began to decline. And coming up, the Twelve said to Him, Let the crowd go that going to the surrounding villages and farms they may lodge and find food supplies, because here we are in a deserted place.

Luke 9:13 But He said to them, You give them to eat. But they said, There are not to us more than five loaves and two fish, unless going we buy food for all this people.

We don't have this money? We cannot go out and buy them all food. These disciples needed a little faith and a little divine viewpoint. You would think that after all of this time that they would have one ounce of divine viewpoint. They do not have divine viewpoint. Jesus has been performing miracles all day long. Jesus is able to feed everyone.

Their eyes are off divine solutions and they are thinking about impossible human solutions. Impossibly human solutions. They are ignoring the power of Jesus Christ. They have been watching Him and they cannot put it all together.

By the Lord's impossible demand that they feed the 5000, Jesus is setting them up for a lesson.

The Disciples Learn a Lesson

1. They needed to learn a lesson.
2. The Lord knew that they needed to learn and to build confidence in the Lord that would go beyond all human resources.
3. They were about to get a startling lesson on the unending logistical grace of God. With God, nothing is impossible.

Mark 6:38 And He said to them, How many loaves do you have? Go and see. And knowing, they said, Five, and two fish.

John 6:7–9 Philip answered Him, Loaves for two hundred denarii are not enough for them, that each of them may receive a little. One of His disciples said to Him, Andrew the brother of Simon Peter, A little boy is here who has five barley loaves and two fish; but what are these for so many?

The disciples are skeptical. There is almost nothing; but in the hands of Jesus Christ, this small amount of food would become enough for all. It is linked to divine power and logistical grace. Jesus begins to take care of the situation.

The focus shifts away from the disciples and their human viewpoint and toward the Lord and what He is able to do.

John 6:10 And Jesus said, Make the men to recline. And much grass was in the place. Then the men reclined, the number was about five thousand.

Matt. 14:19 And commanding the crowds to recline on the grass, and taking the five loaves and two fish, looking up to Heaven, He blessed. And breaking, He gave the loaves to the disciples, and the disciples gave to the crowds.

Sit these people down to eat in groups of 50.

Luke 9:14 For they were about five thousand men. But He said to His disciples, Make them recline in groups, by fifties.

This was a grassy area, and this gave the disciples something to do.

Luke 9:15 And they did so, and made all recline.

They got their eyes on the Lord and began to follow His instructions. Jesus said to do it, and so they do. The disciples did what they were told. They were organized; they got these people organized into groups.

After a year of lessons, they get another lesson. Focus on Christ and not on what is going on around you. They are to focus on what they know that Jesus wants.

There is the beautiful grassy slope overlooking the Sea of Galilee. These people are no longer a mob, but they are organized into groups. There is the sun setting in the west. In this setting Jesus performs one of His most incredible miracles.

As was His custom, Jesus would break up the loaves.

Luke 9:16 And taking the five loaves and the two fish, looking up to Heaven, He blessed them, and broke, and gave to the disciples to set before the crowd.

Jesus was able to take the little that was there and kept breaking up these loaves and passing them out and the fish.

John 6:11 And Jesus took the loaves, and giving thanks distributed to the disciples, and the disciples to those reclining. And in the same way the fish, as much as they desired.

Jesus kept giving until they were all satisfied.

Luke 9:17 And they ate and were all filled. And twelve hand-baskets of fragments of that left over to them were taken up.

Grace is the principle of multiplication; it keeps coming until you are satisfied. When spiritual food, the Word of God, is presented, it multiplies as spiritual growth.

The Spiritual Food of the Word of God.

1. The Word of God is grace of us; it is spiritual food.
2. When you cut yourself off from spiritual food, then you will not grow. A church that does not teach the Word of God, then there is no growth which occurs.
3. Throughout our lives, the spiritual food continues to multiply as we eat. Metabolized doctrine is eating; it is a process of taking food, eating it and swallowing it. This is operation Z. The spiritual food become spiritual energy.

John 6:12–13 **And when they were filled, He said to His disciples, Gather up the fragments left over, that not anything be lost. Then they gathered and filled twelve hand-baskets with fragments of the five barley loaves which were left over to those who had eaten.**

Jesus, after everyone has eaten, tells the disciples to go out and gather up the extra uneaten food. 12 baskets of bread was not eaten. They exceeded far what they began with. Grace multiplies. It is a beautiful example. There is always a greater abundance than what you begin with.

Each of the 12 disciples had his own basket of leftover bread. They distributed the food and they picked up the leftovers; and this food returned to them in great abundance. They each had an object lesson; they could see it. It would be their mission in the future to do exactly what Jesus was doing.

The preaching of God's Word never returned void. When God's Word is taught, people grow. The one who teaches the Word receives a full basket of blessing. Teaching is a full basket of blessing for Bobby. This is the greatest life that a person can have, teaching the Word of God.

This all returns back to them exponentially compared to what they started with. It does not matter that Jesus is standing in front of them holding these loaves.

This miracle brings the focus of the disciples back to the Lord. This also affected the crowd and there is a wrong focus from the crowd.

John 6:14 **Then seeing what miraculous sign Jesus did, the men said, This is truly the Prophet, the One coming into the world.** This was a recognition that the One in front of them was truly a great man.

What's All this About? What Is Their Thinking?

1. Deut. 18:15 is exactly where they got all of this. Deut. 18:15–16 Jehovah your God shall raise up to you a prophet from among you, of your brothers, one like me; you shall listen to him, according to all that you desired of Jehovah your God in Horeb in

the day of the assembly, saying, Let me not hear again the voice of Jehovah my God, nor let me see this great fire any more, lest I die.

2. They understood Jesus to be the prophet prophesied by Moses.
3. They made a connection between the prophecy of Moses and the miracle that they had just witnessed.
4. What was the comparison? They compared the miracle of the loaves and fishes to the miracle of manna in the desert. Jesus provided all of the food for them as Moses provided all of the food in the desert for the Jews.
5. Similarity of miracles. He is doing the same sort of miracle.
6. This was an accurate identification, but a misinterpretation.
7. But they failed to recognize Him as their Messiah. "It's the Prophet that Moses spoke of;" but they did not realize that He is more than just that.

Jesus will present the difference.

Lesson #0492

Matt. 13: Life of Christ

8/29/2013 Thurs

Some groups put service before everything else. The Christian way of life becomes something that they do, rather than something that they learn and then do.

The people saw the sign of the feeding of the 5000, and they called Jesus the Prophet who is to come into the world.

John 6:14 **Then seeing what miraculous sign Jesus did, the men said, This is truly the Prophet, the One coming into the world.**

The context is the beheading of John the Baptizer which occurs and then they go to Bethsaida. This was to be a time of teaching of the disciples. But as they went to the northern end, there was already a crowd there waiting for them. They walked around the lake.

There were a lot of people there waiting for them there of about 5000 people who wanted to see the Lord. They were in a desolate area, so they did not come from that area but from elsewhere. They assemble in this place and in spite of our Lord's weariness, He felt compassion for the people and He began to speak.

He also healed a number of people as well. Many followed him to be healed as well. However, after this went on for several hours, people got hungry.

The disciples said, "Send the crowd out to get something to eat so that we can eat."

The spiritual aspects should come first, and Jesus was teaching these men about teaching crowds like this.

It was time for the Lord to give His disciples a critical lesson of keeping their eyes on Him. He would teach them the multiplication of logistical grace.

Luke 9:16 And taking the five loaves and the two fish, looking up to Heaven, He blessed them, and broke, and gave to the disciples to set before the crowd.

John 6:11 And Jesus took the loaves, and giving thanks distributed to the disciples, and the disciples to those reclining. And in the same way the fish, as much as they desired.

Luke 9:17 And they ate and were all filled. And twelve hand-baskets of fragments of that left over to them were taken up.

John 6:14 Then seeing what miraculous sign Jesus did, the men said, This is truly the Prophet, the One coming into the world.

Their identification came from Deut. 18:15 Jehovah your God shall raise up to you a prophet from among you, of your brothers, one like me; you shall listen to him,...

This was not the first time that Israel was fed miraculously. They associated the manna in the desert with Jesus feeding them. The miracles were similar. Based upon the comparison of miracles, many concluded that this was the Prophet that Moses foretold. But this was the wrong conclusion.

The Dissimilarities

1. There was the obvious physical nourishment connection.
2. There was a marked difference between Jesus and Moses, which these people did not recognize.
3. This made all of the difference in determining if Jesus was a prophet or something greater.
4. A correct comparison between the feeding of the 5000 should have brought about the identification of Jesus as the Messiah. They did not recognize Him as the Messiah.

Ex. 16:6–8

Jesus never promised the miracle of feeding.

Differences

1. Moses told the people that God would supply manna.
2. The source of the manna in the desert was clearly God and not Moses.

3. The manna never came from the hand of Moses. He was only a communicator; that's all. The disciples organized the Jews into groups of 50 and 100.
4. When Jesus fed the 5000, the bread and fishes came directly from His hand. He was the one breaking them, and the loaves and fishes kept multiplying. In the manna incident, there was always enough every day.
5. The real source of the food to the 5000 was the same source as the manna in the desert. God supplies the manna and food to the 5000.
6. Jesus Christ did not just announce supplying food. He did not say, "God will now supply you food;" He did it Himself.
7. Properly interpreted, this miracle further demonstrated Jesus true Messianic claim and His deity. That is the correct identification. They were looking at God.
8. The connection should have been obvious; He was more than a prophet. He was the same God Who provided manna in the desert. Ex. 16:10 this was the glory of God providing manna; the Shekinah glory. He was the manifested visible presence as the incarnate Christ. This Jesus Christ was God supplying food to the 5000; He is the same God supplying manna to Israel.
9. The desert was a desolate place. This place near Bethsaida was also a desolate place. No food there. How can they miss the parallel?
- 10.
11. Likewise, just as in the desert, Jesus supplied food to the 5000. That was the true connection between the miracles.
12. The conclusion they should have reached: Jesus Christ is the Messiah, the Shekinah Glory. It is simply to put together, but they could not take it that far.

Every day, that manna was a provision that there was one more day of provision and God was still with them.

Here Is How the Link Goes

1. Jesus was providing food for them in the desert.
2. So our Lord provided the logistical grace of food, multiplication of bread and fish. It was a great parallel.
3. Jesus did this just as God through Moses had supplied manna in the desert.
4. Miraculous, mystery bread was produced by God the Father and God the Son. In both cases. Jesus showed that He was far more than just a prophet. He was the source of life. He had been preaching; He had been preaching spiritual food to survive. He was the source of life. He was also the source of his spiritual sustenance. Jesus was call Himself the Bread of Life.

However, they rejected Him; they made a wrong identification; or not a complete identification.

Now a very telling event takes place. The people were impressed and they were going to take Him by force and make Him king .

John 6:15 Then knowing that they were about to come and seize Him, that they might make Him king, Jesus withdrew again to the mountain alone by Himself.

Moses also liberated Israel from the oppression of Egypt. That is what is coming into their minds. Joshua conquered the land. The prophet would do the same thing for the Jews in a future time.

The Abrahamic covenant promises a king. Now s the time for the King.

The Misinterpretation

1. The crowd interpreted Jesus as Moses' prophet who had come.
2. He would be the man to lead them out from the slavery of Rome. This was their land, in their minds. They were thinking in material terms.
3. Jesus as there to conquer the land, as did Joshua (they have the same name).
4. The crown would forcefully crown Him king. All for the wrong reasons. They had not accepted Him for Who He was to them.

They wanted to be delivered from bondage. They saw Him as a political savior and as a conqueror. They saw Him only in geopolitical terms. They missed His significance.

Was he not offering the kingdom? Was He not the king? Jesus was not going to be king to fulfill their political or geopolitical aims. They had a narrative and they would make the facts fit the narrative. It happens in every generation.

They just missed Him; they just missed the Messiah. He did want to be King, but not on their terms. Jesus would be a king to provide them with land and blessing. But only on God's terms. God made a covenant with Abraham and hence with Israel. The terms were God's terms and not theirs.

They needed to accept Jesus as God and Messiah. This is a perfect example of what was missing in the thinking of the Jews.

The 5000 represented Israel in general, who wanted only a material king, someone like David to deliver them and to defeat their enemies.

Jesus will be accepted at the 2nd advent.

This was a crucial turnin point. This was such an obvious missing of the mark. The leaders had reject Him and now the common people had rejected Him as well. This was a feta complete.

In listening to His teaching, they got carried away in their emotions, based upon their gut feeling about Him, based on their material needs and desires.

How many times do Christians get emotional and miss the proper application. They cannot use doctrine because they are emotionally worked up . The Christians today are out there wanting to take back the country. But our country may be gone already, except for Jesus Christ. We are right in the center of this.

Emotionalism is characteristic of humanism; humanism comes out of emotionalism. Humanism reacts to the gospel and to Bible doctrine; humanism is exactly the opposite of Bible doctrine.

These people have come enemies of the cross. Philip. 3:18–19

Philip 3:18–19 For many walk as hostile to the cross of Christ, of whom I often told you, and now even weeping I say it, whose end is destruction, whose god is the belly, and who glory in their shame, the ones thinking earthly things.

Those who live by emotion; their God is their emotion. And whose glory is in their shame; who set their minds on earthly things. Their minds were on food and liberation by a king who was their Messiah.

A reversionist acts just like an unbeliever. This is where the believer goes without doctrine. They think of God primarily in emotional terms. This goes on in churches all over. They worship God from their emotions and not from their mentality.

If we worship God by emotion, we only worship Him a little. We worship God moment by moment; there is never a time when we don't worship Him. We worship Him by the doctrine in our souls.

Emotionally means the worship is based on highs and lows. These kinds of people become enemies of God. They are in an emotional state.

These people did not consider His spiritual aspect; they only understood the geopolitical prospects and they were excited and emotional, but they were not doctrinal.

John 6:15 Then knowing that they were about to come and seize Him, that they might make Him king, Jesus withdrew again to the mountain alone by Himself.

Lesson #0493

Matt. 13: Life of Christ

9/1/2013 1Sunday

We are endowed with the same empowerment that Jesus had. We have the filling of the Holy Spirit, which is the empowerment of the Christian life.

Near the town of Bethsaida, the Sea of Galilee, Jesus just fed 5000 people with 5 loaves and 2 fishes. The people began to talk about what they had just seen and experience and what the meaning of this. They compared this miracle to the provision of manna for the sons of Israel in the desert. This was a good comparison; and they understood that this was a miracle. However, they did not carry this out to the right conclusion. They did not

correctly recognize Jesus. They understood Him to be the great Prophet promised from Moses. Moses did not produce the manna, God did. The food produced from these 5 loaves and 2 fishes came right from the hand of Jesus Christ. So there should have been a conclusion, that Jesus is God.

Ex. 16:10 describes the glory of God in the production of manna. This production indicated that God's Presence was with Israel; and these people should have known that God was with them right there. They should have known that this is the incarnate Shekinah Glory. Today, we have the indwelling of the Shekinah Glory, Christ in us, the indwelling Presence.

They saw Jesus as a great man and as a great prophet, but no more than that. They saw the material things which Jesus provided. Jesus could provide bread for all the people; no more poverty. He could save them from the oppression of Rome.

They decided to make Him king; but His purpose was not to become a political, material king; He was first and foremost their Spiritual King, the Savior of their souls. The Messiah would sit on the throne of David, as their Savior.

Jesus knows their thoughts. They were going to seize Him and make Him king, without any choice. Here they wanted Him as their material king.

Jesus left and went up to the mountain to pray. He prayed many times. There was a great deal for Him to pray about. He prayed for His disciples; for the Jews, for nation Israel.

The common people had rejected Him. Israel had rejected Him. They had received signs that the Messianic Age was there; this was the announcement of Jesus and of John the Baptizer.

They got all excited, but for all the wrong reasons. So many Jews did not completely get Him. This is how people in this country can have such negative volition; the people of that time, seeing the Lord, have negative volition toward God. They were face to face with God Himself and they said, "No."

John 6:15 Then knowing that they were about to come and seize Him, that they might make Him king, Jesus withdrew again to the mountain alone by Himself.

A new phrase in His ministry occurred at this moment. It was time to leave Israel behind and teach His disciples in earnest. He sends the crowds and the disciples away as well.

John 6:16–17 And when it became evening, His disciples went down on the sea. And entering into the boat, they were going across the sea to Capernaum. And darkness had already occurred, and Jesus had not come to them.

They were going to cross; Jesus had told them to go, and they went, as commanded. 4 great events in a crisis weekend. This is probably the most famous of all miracles. This is found in all 3 gospels. Matt. 14 Mark 6 John 6:16–21

this miracle has become a metaphor today for a person who is above it all.

John 6:18 **And the sea was aroused by a great wind blowing.**

A storm whips up on the Sea of Galilee. This was not the first storm that they faced. They lived on this water and they had faced a great storm. Great waves are caused by winds, which push waves about. In Hawaii, a strong wind might push 40 or 50 ft. waves.

This wind was no accident. This would be a training aid for the disciples. They could only learn through experience. It is easier to metabolize doctrine and get the point and then utilize it. But, most of us need to take a few lumps. Our lives do not work without the doctrine without our ability to use the doctrine in our souls.

Jesus would use adversity to teach another great lesson; and He teaches His authority over the disciples and over all nature. He uses the Sea of Galilee as his classroom demonstration.

God uses all circumstances to enhance the progress of all believers. Some people cannot learn under prosperity. There are some things which we must learn through adversity. All circumstances are for our benefit, when we learn Bible doctrine from it.

It is for our benefit when we learn to use God's Word from our soul to get through it. Adversity is for our benefit. Otherwise, what happens to the disciples on the Sea of Galilee will happen to us.

The disciples sent away from His sight; Jesus needed to pray for them.

Matt. 14:23 **And having dismissed the crowds, He went up into the mountain alone to pray. And evening coming on, He was there alone.**

We should be able to handle whatever comes along without being propped up by other people. Otherwise, we will suffer from separation anxiety if we depend upon someone else.

In the previous miracle, they had their focus on their own hunger, but they regained the correct focus with the miracle. Can they hold this focus, keeping their eyes on Jesus, even though He is not present. They must see Him through the doctrine in their souls. They will fail the test this time around. But they will learn another lesson. We all fail tests. We all spend time wallowing in our misery and in our adversity. We focus on our problems. We lose focus on the solution because we are focused on the problem. If we focus on the problem, then we are like the disciples here. If we focus on the Lord, we are advancing spiritually. Is there anyone who does not have adversity in their lives. There are always storms. Every day there are some little problem. What do you focus on?

The disciples are no different than us in the Church Age. Jesus is not visually present with us. We can see Him in the way that the disciples should have seen Him. Each disciple has

a full basket of bread, to concentrate on. A little adversity hits them and all they have to do is look at their own basket of bread.

We have another asset, which is what we have. We have prayer. We think of prayer as a powerful weapon to use. Part of our spiritual life is time spent in prayer, just as our Lord is doing. What a picture of our Lord's future intercession for us. **Jesus is our great High Priest making intercession for us at the right hand of the Father.** Jesus is not with the disciples but He is praying for them.

This was a gale force wind that came off the mountains, that comes up quickly, and was a dangerous wind, raising up great waves. They were being battered by the waves.

Matt. 14:24 **But the boat was now in the middle of the sea, tossed by the waves, for the wind was contrary.**

Mark 6:48 **And He saw them being distressed in the rowing, for the wind was contrary to them. And it was about the fourth watch of the night when He came toward them, walking on the sea. And He willed to go by them.**

Jesus walked toward them; He stepped out and walked. The wind began to blow. The storm was raging by the time they dipped the first oar in the water.

They had only gone 3 or 4 miles; slow going, when Jesus saw them.

Jesus came to them 3am to 6am. At that time, there was at best some ambient light. They had been rowing for 8 to 9 hours. It is only 8 or 9 miles to get across the lake and they were only halfway at this time. They were exhausted and they were not thinking clearly.

Matt. 14:25 **But in the fourth watch of the night, Jesus went out to them, walking on the sea.**

Lesson #0494

Matt. 13: Life of Christ

9/1/2013 2Sunday

Bobby was told about this series, the person suggested that he not teach just a lot of stories about Jesus. The narratives are just as filled with doctrine as what Paul wrote. Our Lord's life is packed with doctrine. Experiential. They are in a monster storm. You might put yourself in the position of the disciples. The solution is always the Lord Jesus Christ. In this way, you get to see or experience. Some can learn and others need to see it with their own eyes.

These stories are wonderful; and they are all true.

The disciples have been rowing for 8 or 9 hours and they are only about halfway across the Sea of Galilee. They are in a place of complete collapse. What is really happening is they disciples are getting panicky and emotional and fearful. Because of this, they would mistake what they were about to see.

They look out and believe that they see a phantom/ghost/spirit and they cry out in fear. When they are at their worst possible state, Jesus comes to rescue them in the storm. This is a prophetic picture of the 2nd advent, and Jesus coming to the Jews when there is great Tribulation. The worst period of Jewish history; Jesus would come in this storm and deliver them. This might seem obvious to us, but it was not in the minds of the disciples. They were in the middle of a storm and they were worn out. They could not recognize Jesus walking toward them.

phantasma (φάντασμα) [pronounced *FAN-tas-mah*], which means, 1) an appearance; 2) an apparition, spectre. Thayer Definition only. Strong's #5326.

Many times we forget Jesus Christ and we emote, we go to pieces, we try all kinds of ridiculous things. Jesus Christ is always with us. He is with us and in us; His help and His rescue is as close as the application of Bible doctrine during faith rest. This is a perfect experiential picture of faith rest in the souls of believers. He is always moving toward us in the storms of adversity. We push Him away by our own attitudes.

Matt. 14:26 *And seeing Him walking on the sea, the disciples were troubled, saying, It is a phantom! And they cried out from the fear.*

The disciples must stop emoting and begin to think Bible doctrine. No better way to do it than standing in a boat going down, afraid and discouraged, and now they see a ghost.

Jesus has to get through to them.

Jesus says, "It is I." His mere Presence on the water is a faith rest rationale to them. Knowing that it is Jesus, they are refocused. They know that Jesus can deliver them. They recognize that salvation is right there with them.

John 6:20 *But He said to them, I AM! Do not fear.*

This is the moment where they turn back toward them. There is a prophetic aspect to this and all Church Age believers will be delivered by Him.

Matt. 14:27 *But immediately Jesus spoke to them, saying, Be comforted! I AM! Do not fear.*

Peter hears His voice, and he responds to the Lord's voice. Peter is not completely certain that this is Jesus.

Matt. 14:28 *And answering Him, Peter said, "Lord, if it is You, command me to come to You on the waters."*

Peter needs a bit of encouragement and he recognizes the voice. But he wants a sign; he wants to have deliverance on his own terms. "This is what I want." That is his demand. We sometimes demand God to deliver us in the way that we think is best; but God knows the best way for us to be delivered. Peter wants a verification of Who this is.

Matt. 14:29 **And He said, "Come!" And going down from the boat, Peter walked on the waters to go to Jesus.**

Why can't we relax and trust in God, if Peter is able to do this? Peter saw the Lord and he is not yet completely convinced, and he does the one thing that we need to do. He has stopped being afraid of the storm. He was no longer concentrating on His circumstances. Peter begins to make some application of doctrine. There is progress and there is a process involved. There is some sort of trigger mechanism which turns us from our circumstances to toward the Lord. Some promise that we know. Now we progress in the faith rest drill.

Peter gets to the point where he is not longer afraid; then he looks for the solution; and the faith rest drill begins to kick in.

Peter uses a vocative: κυρία, which is *Lord*. The One Who is in charge of all nature. Fear is gone; so now, how do you take that step out into faith rest? Peter knows that he can do this if it is God's will. Jesus has the power to do this; so now, is this what Jesus wants or will allow? Peter could have stepped out at any time; God would take care of that. However, Peter wants some assurance. He is trusting in God and his focus has been turned around. He is proactive. He wants to step out in faith.

Peter was the spiritual leader. He could tell them what they were going to do, and people would follow him. Peter is a spiritual leader. Peter has performed many miracles throughout Galilee as many of the others had. He sees the Lord walk on the water and Peter wants to do that. He wants to do with the Lord is doing. He has a great desire to do what our Lord has accomplished. This is what the Lord had required; follow His lead.

Aorist active imperative of ἐρχομαι. Jesus accommodated Peter's request. In fact, Jesus commands him to walk out. So Peter knows that this is God's will. Whatever God mandates to us, He has given us the ability for us to accomplish that.

Peter steps out in faith rest. He did not sink. He got out of the boat and he was riding the waves. Peter even without a surf board is walking along the waves of this storm and he even walked toward Jesus.

No idea how far Peter walked. He became cognizant of what he was doing; he realized what he was doing was impossible, by human viewpoint. This happens to an air borne soldier on his first jump. Then when facing a long jump, it suddenly seems incredibly unnatural. Many washed out.

Peter took his eyes off the Lord and refocused on the circumstances. He lost his focus and he lost his faith rest attitude. Even though he had been walking on the water, he backed off. We are cruising along and everything is fine, and then we hit that one big problem and we fall apart, with our eyes on the problem.

These believers have had prayed for answers and they received answers to their prayers. They have some doctrine in their souls. However, an overwhelming circumstance comes

along and puts them over the top. This puts them out of fellowship; they turn their eyes away from the Lord and they focus on the problem. The believer then is no longer walking toward the Lord. **We walk by faith, not by sight.**

If Jesus can take care of the small stuff, the adversity, etc., then He can take care of the big stuff. If He can do this for us, then it works for everything. There is someone or some thing that just gets to us. It does not have to. If it works one time, it will work every time.

Matt. 14:30 **But seeing the strong wind, he was afraid, and beginning to sink, he cried out, saying, Lord, save me!**

Lesson #0495

Matt. 13: Life of Christ

9/4/2013 Wed

We have studied a number of miracles, the one we are currently studying is the most universally known miracle performed by Jesus. This is known by those of other religions.

It is known by some as a metaphor by anyone who is above it all or particularly good at a job or a task; and used for someone who is arrogant.

Agnostics and atheists will use this miracle to “prove” that Jesus is a legend.

Jesus’ disciples are caught in an horrendous storm and these men are veteran fishermen and they have seen a lot of storms before, but they are scared witless in this storm. They had moved only a few miles after rowing for 8 or 9 hours. They are caught in the middle of the Sea of Tiberius (the Sea of Galilee).

Matt. 14:26 **And seeing Him walking on the sea, the disciples were troubled, saying, It is a phantom! And they cried out from the fear.**

The disciples did not correctly identify Jesus and called Him a phantom. What they saw on the water was a phantom coming toward them from the world of the dead. This is what it appeared to be to them.

These men had spent over a year with Jesus and they had forgotten Who it was that they were dealing with.

These men are deep into human viewpoint. They were only a few hours from focusing on the 5000. These men should have focused on the plan of God, but they did not. Fear has overcome any divine viewpoint that they had learned.

Even after the miracle of feeding the 5000, they were under pressure and they lost their faith in Jesus. The food for 5000 was encouraging, but this was gone to them. These men were now under severe pressure and they were operating under human viewpoint.

They needed to be stable under pressure. They needed to be thinking divine viewpoint under a number of conditions.

Jesus is very direct in getting them oriented to life.

John 6:20 **But He said to them, I AM! Do not fear.**

Impulsive Peter provides another lesson.

Roman and Greek gods liked to play with people. What we are studying is the Word of God. These men knew one another, but they wrote their biographies independently. The Holy Spirit was involved, which is why everything meshes.

These men wrote with perfectly clarity. Different styles. This has never occurred anywhere else over the world. The Bible was written over a period of 5000 years by 40 diverse authors without contradiction.

Matt. 14:27 **But immediately Jesus spoke to them, saying, Be comforted! I AM! Do not fear.**

Matt. 14:28 **And answering Him, Peter said, "Lord, if it is You, command me to come to You on the waters."**

Peter asks to be commanded to walk on the water, and he looked toward the Lord, and he was able to walk on the water. He was not staring at the threatening sea.

Peter wants some proof; he is testing the Lord, just as Gideon had.

There was a little doubt in Peter's mind, and faith rest cannot be sustained under those conditions.

When emotion takes control, then we begin to make some bad decisions.

We get sidetracked and we focus on the problem and not upon the solution. When you know the problem and you don't know how to handle it. When you can't handle it, you let the Lord handle it. This is why we have all this doctrine in our souls.

Matt. 14:29 **And He said, "Come!" And going down from the boat, Peter walked on the waters to go to Jesus.**

The storm had not abated. Peter saw the wind and he stumbles. He turns his eyes from Jesus, and he looks on the strong wind, and suddenly he is afraid, "Lord, save me."

And when Peter asked for help from the Lord, he got it, immediately. This was a hopeless situation. Peter needed to understand that he could share in Christ's life and in his victory.

Peter needed to understand that he could share in the victorious life with Jesus. This was a great moment of growth for him.

Burn a bridge when you learn a doctrine; and know the doctrine and apply it; or you will have to learn it again.

Our Lord's objective was for Peter to advance from this failure. The other disciples watched.

Problems never disappear, but solutions are available. When adversity hits, it is not a setback; it is an advance.

We are not face to face with Christ, but when we ask, He will deliver us; He will deal with the problem. He may not pull us out of the circumstance instantly, and He may want for us to stay within the mire of these circumstances for a bit.

His solutions may not be exactly what you expect. Do not superimpose your solutions upon Him. It never works. His health will always be to our benefit. The real issue is, what doctrine do we learn and apply in adversity.

We have a lot of discipline coming our ways; a lot of adversity coming our way. Jesus Christ controls history. He honors those who honor His Word. Nothing can assail us in His plan unless He allows it.

We learn spiritual self esteem when we develop confidence in Jesus Christ. Too many think today that, if we develop self-esteem, then that is all that we need to move ahead in life.

Spiritual Self Esteem

1. The believer has his encouragement from divine viewpoint. What we think about Christ is where our spiritual self esteem comes from.
2. Spiritual self esteem is the ability to apply doctrine in all circumstances. We do not revert to emotionalism.
3. A believer who is spiritual self esteem can think, decide, make decisions and apply for himself without speaking advice or for approval from others. Often when we are in trouble, we go to someone else and ask their advice.
4. The believer with spiritual self esteem can keep his eyes on the Lord and not fall apart under adversity.
5. His help comes from the strength of doctrine; and not from the weakness of humanism. That is what the faith rest drill is all about.

Who cares for me more than anyone? Jesus Christ. And we can learn to think with His mind. We can learn to

Matt. 14:30 **But seeing the strong wind, he was afraid, and beginning to sink, he cried out, saying, Lord, save me!**

Jesus did not allow Peter to sink beneath the waves. By reaching out to Peter, Jesus is giving him confidence. Jesus is always there. It is a matter of rebound and applying doctrine.

Jesus explains the reason why Peter is sinking. **“You of a little faith; why do you doubt?”**

Jesus was not playing a trick on Peter, to lead him out there and let him drop into the water. Jesus was teaching Peter a lesson. Peter should have had the confidence. People forget who is the commander. They leave doctrine, which has been their strength, and they think they are going to solve their own problems. Peter could not think outside the box of human viewpoint.

In the boat, the planks of wood kept Peter afloat as long as they floated. There is more confidence to be placed in Jesus than the boat. When the believer trusts in the objects in which men trust, then the spiritual life is difficult and only consulted under difficult circumstances.

God gets our attention in a myriad of ways. Peter began to walk by faith rather than by sight. He begins to sink. He emotes. He panics. He screams for help, when faith rest would have sufficed. The all-sufficiency of faith rest is at our fingertips.

Matt. 14:31 **And immediately stretching out the hand, Jesus took hold of him, and said to him, Little-faith, why did you doubt?**

Lesson #0496

Matt. 13: Life of Christ

9/5/2013 Thurs

Bobby was asked why did he repeat those 3 verses every night. It gets us in the mood. It also helps Bobby warm up his voice.

These lessons learned are quite critical to the disciples. There are tremendous application to us, although possibly for different reasons.

In hindsight, the disciples could see the deity of Jesus Christ shining through. This would be a confidence builder to have God physically present among them.

Jesus called, and the disciples walked toward Him.

3 Lessons

1. The disciples learned that they must remain focused on the Lord and not on the storm. We studied another storm when the disciples were on the sea and Jesus was asleep in the boat. He immediately stopped the storm. It was obvious that He had control over the water and the wind. The men were astonished by this.

2. The divine viewpoint of the mind of Christ must always take precedence over circumstances.
3. Eyes on the Lord through faith rest overcomes fear of circumstances. When you fear circumstances, the result is emotionalism.

Peter got out of the boat and walked on the water just as the Lord was walking on the water, strolling along in the middle of the storm. Then he took his eyes off the Lord. Emotionalism and fear ruined his moment. It did not take him long to concentrate on the storm.

Peter could not actually see the wind, but he could see the effects of the wind.

Matt. 14:30 **But seeing the strong wind, he was afraid, and beginning to sink, he cried out, saying, Lord, save me!**

Jesus walked over and picked Peter up and got his eyes back on Him. We should look at this metaphorically; when we sink into the mire of adversity, then we take Jesus' hand.

Matt. 14:31 **And immediately stretching out the hand, Jesus took hold of him, and said to him, Little-faith, why did you doubt?**

Peter is doing the unimaginable, walking on water. Peter had this opportunity and he was doing it, but then he got his eyes off the Lord. This is a picture of our spiritual life in and out of fellowship. When we are filled with the Holy Spirit and when we metabolize doctrine and apply it, we are then walking in the manner that the Lord has commanded us to walk. Walking is a standard metaphor for living the spiritual life. For a few moments, Peter is in perfect harmony living the life God designed for him; but he slipped out. This was a picture of a spiritual life that was working. For Peter, as for us, doubt reared its ugly head. Doubt is always a problem. As soon as Peter questioned what he was doing, and looked at that problem, the spiritual walk ceased and the failing began.

Peter was walking with the Lord until he looked down, and his faith was suddenly set aside. You have to give him some credit because he got out of the boat and walked toward the Lord. Looking at the water was human viewpoint; looking at the Lord was divine viewpoint.

Peter began his walk with faith rest; with divine viewpoint. This is a picture of us going through life, where there are storms around us, an unsteady ground, but we look to Jesus and are guided through it all.

Peter's mind went straight to human viewpoint.

When Jesus got into the boat, the wind just stopped. The all-sufficiency of faith rest is confirmed. Had they applied the faith rest technique, they saw what would happen; the storm would go away.

It all stopped; dead calm; the storm subsided. The storm in our soul will cease, and that is the point. The adversity ceased immediately when Jesus stepped on board, but they should

have been calm in their souls. We do not use faith rest to stop adversity; we use faith rest to stop the storm in our soul.

Matt. 14:32 **And coming into the boat, the wind ceased.**

They have a chance here to think objectively about what it was that they just saw. Why did they need to fear when the Lord was right there. They had to think about what it was that they just saw. He is with them; He is omnipotent.

There are tremendous benefits to faith rest. It is also a time of evaluation and learning. Questions like, how do I learn under pressure. How effective was this faith rest drill in all of this? Can I depend upon it? Did fear and worry fix the situation?

What doctrine did I used to handle the circumstance? And what doctrine could I have used under these circumstances. When things get calm, you can become objective. The object is to be objective.

The After-Action Report

What happened and what should I see and what corrections should I make?

1. There is growth in evaluation and recall, especially when doctrine and adversity are linked. After it is over, evaluate yourself and there is growth in this.
2. It is a very productive exercise to review how doctrine works under pressure. You may not have used it, but you should think about what you didn't do and what you should have or could have done.
3. This exercise of evaluation of your use of the faith rest technique is critical. You must consider the doctrine that you use and other doctrines which might apply to future circumstances. You are thinking about what just happened; and that same circumstance can occur again.
4. There is a personal after-action report to yourself, by which you can assess your spiritual life and your spiritual advance. These doctrines will be needed in the future again and again. This is a time of refreshment and preparation. They must learn from this and what they have by way of resources and come up with a rationale. Their life will be stormy.

The disciples needed to do some soul-searching at this point. When you are looking at yourself and circumstances from divine viewpoint, that is good soul-searching. Amazingly, the disciples did not understand the lessons of his previous teachings.

Mark 6:51 **And He went up to them into the boat, and the wind was cut off. And they were amazed, exceedingly beyond measure within themselves, and marveled.**

They did not properly evaluate what they had learned; and they got no insight. They learn nothing. We need to be able to give the gospel, and this is a basic service for the Lord. We all have this mandate. We are all commanded to spread the gospel. We need to apply what we know. We need to evaluate circumstances and people. How many times did we

have the perfect opportunity to witness about the Lord? We need to evaluate these circumstances.

Mark 6:52 **For they did not understand about the miracle of the loaves, for their hearts were hardened.**

They could not wrap their minds about what happened. They had to learn. They could not put 2 and 2 together in the storm crisis. They missed the obvious signs of His true identify; so they could have applied this later, and known that Jesus would preserve them.

His disciples did not recognize that Jesus did not send them out merely to die. So they had to go through this again. How much doctrine did they need to hear in order to use it? We must hear doctrine constantly and consistently. We can never say, "I now have enough doctrine."

We need to be reminded to consistently keep our heads in the Word. We learn what we have and who we are.

The faith rest drill works every time that it is used. It is the application of doctrine.

How many times have you said something to a person, and then you think of something to say, but 5 min. later. Put that in the doctrinal context, you can see how this has spiritual application.

Using faith rest does not necessarily remove the adversity. That is not the point of the faith rest drill. It is not applied to end adversity. Handle it.

If our mental attitude is equal to the adversity, then we are miserable. Adversity will be there; how do you think about it? What is your attitude? That is what the disciples needed to know.

They should have looked at the waves and said, "Wonder where the Lord is and what will He do about this?"

Mark 3:5 **And having looked around on them with anger, being greatly grieved over the hardness of their heart, He said to the man, Stretch out your hand! And he stretched out, and his hand was restored sound as the other.**

Jesus was dismayed at the negative volition. He was grieved at the scar tissue of their hearts. Jesus will make the same observation of His disciples.

Mark 6:52 **For they did not understand about the miracle of the loaves, for their hearts were hardened.**

They had not learned faith at the feeding of the 5000.

Adversity is good; not bad. At times, there is no other way for us to learn and grow. The storms in life become a blessing if the lesson is learned and confidence and faith is advanced. The disciples finally advanced a little.

They heard, they metabolized, applied, evaluated.

Lesson #0497

Matt. 13: Life of Christ

9/8/2013 1Sunday

Communion Sunday

The Holy Spirit, when we believe, places us into Christ.

All of these benefits which we receive are possible because of our Lord's work on the cross. God's grace provides for everyone perfect righteousness.

We have a life of total purpose and definition. We have an absolute certainty of our destiny in Jesus Christ. What God has promised cannot be lost and it cannot be changed. Yet Christians and theologians have disputed the doctrine of eternal security throughout history. Their argument was, if eternal life is given and cannot be removed, that Christians would seize this eternal life and live a life of wanton disregard. They believe that people would believe and then go their own way. They see eternal life that cannot be removed is a hazard.

Arminian theology assumes that a person who is a Christian who does not live like a Christian believes that he could lose his salvation. Reform theology believes that such a person probably was not saved in the first place. Immorality to them is a sure size of heathenism. The Christian life is so much more than morality and so much more secure than their understanding of it.

This means, however, that we can also fail. But the grace of God never fails; we may fail Him but He never fails us.

No works are necessary for salvation. There is only salvation by grace through faith and this promise cannot be abrogated. No one can add to the finished work of Jesus Christ and no one can take away from it. Eternal security is a vital inseparable part of the salvation package.

We are permanent sons of God. Once we are born into a family, there is no way that we can be removed from that family. It is an accomplished, unchangeable fact. No believer can be removed from the family of God. We are in a permanent union with Jesus Christ. We cannot remove ourselves by our own actions or words. Titus 3:5 **He saved up not on the basis of the deeds of righteousness which we have done, but by...** Are we so arrogant to think that we can overrule the actions of our God? God loves all of us, whether we succeed or fail.

No one who believes will be lost. Also an iron-clad guarantee for resurrection into the next life. Every person who is a son of God possesses an eternal family inheritance which cannot be lost. **To obtain an inheritance which is imperishable and protected by the power of God through faith by a salvation ready to be revealed at the last time.**

Our inheritance is first and foremost eternal life. We have an inheritance based upon our relationship with Jesus Christ. This includes a promise of eternal life after our physical death. We have a share in His suffering. It sounds ominous, but this is an enhancement to our spiritual growth. Regardless whether we advance or not, we will one day share the glory of Christ forever.

What God gives, He cannot take back. What He gives us is because of Christ. The fact that we are secure in Christ does not imply that we will succeed in time. Whether we become invisible heroes or losers in the Christian life, all depends upon the application of doctrine to our lives. Our future is secure. Our security is a fact of God's absolute faithfulness.

Lam. 3:22–23 **Because of the LORD's faithful love we do not perish, for His mercies [His gracious provisions will] never end. They are renewed every morning; great is Your faithfulness!**

Eternal security is not a liability nor is it a license to sin; and sin is not a sign of unbelief. **Whom the Lord loves, He disciplines.** Even as prodigal sons, we are still sons of God. We may fail miserably in the Christian life, we will still stand before His glory.

The disciples fail, but they are still His. They listened to Jesus teaching for approximately a year and they saw many miracles, including the feeding of the 5000 only recently. They needed to focus on Him and upon His Word. The disciples, like many believers today, they failed. They did not lack doctrine. It was not a lack of doctrine, but the disciples had another problem. They could not reach a doctrinal conclusion under pressure. They had it; they had heard it and they could not seem to make an application. Fear took hold of their souls as it does us during adversity. Fear is always on the perimeter of our lives.

Matt. 14:23–26 **After sending the people away, he went up a mountain to pray by himself. When evening came, he was there alone. The boat, now hundreds of yards from shore, was being thrown around by the waves because it was going against the wind. Between three and six o'clock in the morning, he came to them. He was walking on the sea. When the disciples saw him walking on the sea, they were terrified. They said, "It's a ghost!" and began to scream because they were afraid. (God's Word™)**

Their response was fear. They needed to rely on the faith rest drill. They needed to claim a promise; use a doctrinal rationale.

Matt. 14:27–31 **Immediately, Jesus said, "Calm down! It's me. Don't be afraid!" Peter answered, "Lord, if it is you, order me to come to you on the water." Jesus said, "Come!" So Peter got**

out of the boat and walked on the water toward Jesus. But when he noticed how strong the wind was, he became afraid and started to sink. He shouted, "Lord, save me!" Immediately, Jesus reached out, caught hold of him, and said, "You have so little faith! Why did you doubt?" (God's Word™)

Psalm 56:3–4a Even when I am afraid, I still trust you. I praise the word of God. I trust God. I am not afraid.

Isa. 41:10 Don't be afraid, because I am with you. Don't be intimidated; I am your God. I will strengthen you. I will help you. I will support you with my victorious right hand.

Lesson #0498

Matt. 13: Life of Christ

9/8/2013 2Sunday

We saw a promise that Isaiah spoke of, concerning fear:

Isa. 41:10 Don't be afraid, because I am with you. Don't be intimidated; I am your God. I will strengthen you. I will help you. I will support you with my victorious right hand.

This promise was given when the southern kingdom was being assaulted and going to be taken out. "Do not look anxiously about you."

They were rowing for hours and going nowhere.

Peter responded to Jesus as he should; but then he began to get his eyes off Jesus and he considered his circumstances and the storm. He began to sink into the water. Jesus reached out to him.

Isa. 41:10 fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my righteous right hand.

This is what needed to be applied. Jesus was there; and faith rest was ready to flee Peter's thinking almost immediately.

Faith Rest in the Crisis

1. When you apply faith rest, it does not change the circumstances of adversity. That is not what it is for.
2. Faith rest does allow the believer to face the adversity with a relaxed mental attitude. It is not about the external circumstance. It is about your thinking; whether you are afraid or not.
3. Faith rest is the attitude of an operative, spiritual life.
4. Adversity + faith rest = spiritual growth
5. Turmoil in the soul with faith rest is quieted; faith rest quiets turmoil in the soul, even if the adversity is still churning.
6. Ultimately the adversity ceases or it becomes inconsequential in your life. Life is much better if you do not focus on adversity.

They should have immediately recognized that Jesus is God; He is walking on the water. He has the power and essence to walk on this water. He therefore has complete authority over nature. This include authority over the waves splashing over the bow of the boat. The metabolized doctrine calms their fears.

Had Peter held onto the vision of Jesus Christ, Jesus would not have to pull him up. He had doubts. He lost his faith rest in these moments.

Jesus then applied another rationale.

The faith rest drill of for the storm; not for when times are easy.

Matt. 14:29 He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus.

Matt. 14:30 But when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me."

Matt. 14:31 Jesus immediately reached out his hand and took hold of him, saying to him, "O you of little faith, why did you doubt?"

Adversity is not bad; it is good. Sometimes, there is no other way for us to learn or to grow. The storms of life become a blessing. If you see the hand of the Lord in the storm, then you have grown spiritually.

Sometimes, that is all it takes is a little adversity to refocus us. This is a blinding flash of the obvious. Then you move on. That is spiritual growth.

Matt. 14:32 And when they got into the boat, the wind ceased.

Now the disciples get it. They understand Who Jesus is.

Matt. 14:33 And those in the boat worshiped him, saying, "Truly you are the Son of God."

They finally understood it. A salient point: how did they understand that this is God?

What the Disciples Learned

Matt. 14:33 And those in the boat worshiped him, saying, "Truly you are the Son of God."

1. They worshiped the Lord because of what they had just learned about Him. This was burned into their minds. They metabolized that Jesus is the Son of God. They understood the doctrine of the Deity of Jesus Christ. They will proclaim it and write it for the rest of their lives. They learned this right here. Who else could walk on water, still the storm, and allow Peter to walk on water. Notice that they do not worship Peter. This was the second storm that Jesus had calmed. Now they get it. Now they understand His power and they ponder what it all means. Evaluate where you have been; consider what just happened.

2. They finally caught on in their thinking that Jesus is, without a doubt, the Son of God. They will never forget this fact. This is in their souls.
3. They understand that God is among them. What kind of a revelation is that?
4. They knew that they could unequivocally depend upon Him for the rest of their lives.
5. They gain a mental attitude of awe and reverence. That is worship. We contemplate the Lord Jesus Christ; that is worship. They contemplate and they appreciate His Person in their souls. That is worship. Their worship reflected their thinking. That concentration is communion. This is based upon what we know about Him.

A believer can worship God on a moment by moment basis; not just when we feel like it. People want to feel the love; but we only need to respond to the doctrine in our souls.

Worship is not what you do; worship is what you think. True worship occurs in the soul; it is a mental attitude. It does not require an overt expression nor are emotions needed. You cannot maintain a high state of emotion for every long. It is difficult to hold onto emotion for any amount of time. Worship is moment by moment. Some people only feel worship when they are forced to when they have some emotion in church; or they sing or they lift up their hands or do some other thing that they call worship. Do you only love someone at those times when you express emotion towards them? If that is the case, then you have no capacity for love. Love is a mental attitude that is lasting. It goes moment by moment toward the object of your love. It does not fade in conflict or in adversity. The more mature that you are, the more capacity that you have for love. Love grows; love grows in relationships. You become occupied with that person in love. When love for God is part of your thinking, then it cannot be altered by circumstances. Without knowledge of doctrine, worship is just going through emotions and feelings. There are literally millions of Christians going through some ceremony today which they call worship. But the disciples worship Jesus because they understand the deity of Jesus Christ. Their thinking is, there is no one else like Him. They think of this and they are in awe and reverence. This did not occur in a boat. They were not on their knees. They were sitting in a wet boat.

Jesus tries to make sure that they get the message, and they land on the opposite shore from Bethsaida.

Matt. 14:34 **And when they had crossed over, they came to land at Gennesaret.**

This is an easy geographical place to understand. It is a little south of Capernaum. They land at this little village.

Matt. 14:35 **And when the men of that place recognized Him, they sent around to all that region and brought to Him all who were sick.**

Everyone knew who Jesus was. So they sent word to everyone that Jesus was in their area and everyone from around there brought them their sick. They did not come to worship but to bring their sick ones in front of the miracle worker.

Bethsaida to get some rest, but there was a crowd waiting for Him. It began small but swelled to be 5000. Jesus was tired and He welcomed them anyway.

Jesus knew that His disciples needed another lesson about the miracle and what it meant and what it taught them. There was a giant storm and the disciples were on the boat and Jesus walked to them on the water. And Peter wanted to walk with Him; he was focused on the Lord. He began to walk and then he realized where he was. He took his eyes off the Lord.

The miracle finally sunk in.

Matt. 14:32 **And when they got into the boat, the wind ceased.**

Matt. 14:33 **And those in the boat worshiped him, saying, "Truly you are the Son of God."**

John 6:24 **So when the crowd saw that Jesus was not there, nor His disciples, they themselves got into the boats and went to Capernaum, seeking Jesus.**

These others did not go out on the storm; they went out after the storm.

John 6:25 **When they found him on the other side of the sea, they said to Him, "Rabbi, when did You come here?"**

They wondered how Jesus could get there first through the storm. They let Jesus know that they are frantically searching for Him and they had a little resentment towards Him.

"When did You get here?" They wanted what Jesus could provide for them. They wanted it immediately as soon as He had arrived. "How dare You make Yourself unavailable to us!"

The crowd had learned nothing. Why are there no more healings? Where is the bread?

Matt. 14:34 **And when they had crossed over, they came to land at Gennesaret.**

They knew where Jesus was, so they brought their sick to Him, to get healed.

Matt. 14:35 **And when the men of that place recognized him, they sent around to all that region and brought to him all who were sick**

These people only wanted more miracles.

These people wanted material blessing, but they did not want a Savior. They only wanted the material things that they could get from Him. Many go to church for material advantages. Some will show up for church like this.

Matt. 14:36 **and implored him that they might only touch the fringe of his garment. And as many as touched it were made well.**

Some people simply go to church so that their ship will come in. Jesus was passing out the food stamps of that day. They envisioned a permanent gravy train. Sustenance without labor. They were on the dole; "Keep feeding us for nothing."

They wanted free healthcare and free food. What they wanted was a political, physical king. A government which would provide for them. This sounds like us; we want good medical care, food stamps and a good politician to follow around.

In spite of their wrong reasons and their wrong motivation, Jesus gave them something that they did not expect. He gave them a great spiritual discourse.

The Bread of Life discourse; and this will launch the 3rd great event of that week. Jesus unequivocally presented Himself as the Savior, as the Messiah.

Israel, at this time, is on the brink; they are focused on materialism; on their own needs; and they have no room for a spiritual life. When the search for a spiritual life ceases, God gets our attention.

John 6:26 **Jesus answered them, "Truly, truly, I say to you, you are seeking Me, not because you saw signs, but because you ate your fill of the loaves.**

They reject the spiritual meaning of the miracles that they witnessed. It did not occur to them that Jesus is the bread of life, went genuine humility

Bobby is not a teacher of the health and wealth blessings which go with the spiritual life. We will have exactly what we need. How does a little food and feeling better compare with eternity in heaven?

John 6:27 **Do not labor for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on him God the Father has set his seal."**

Jesus is the Messiah. God has sealed Him in the office of Messiah. He has the stamp of God upon Him. There is an obvious comparison. The physical food of manna compared to the Lord Jesus Christ. He is the true Savior of man. What He gives is eternal; not temporal.

Spiritual food is unearned and it brings eternal satisfaction; you are eternally satisfied. The ultimate end in life must be grace; i.e., the bread of life, not legalism. Not the physical bread with no eternal value.

The crowd responds with legalism.

John 6:28 **Then they said to him, "What must we do, to be doing the works of God?"**

They ask, "What can we do, to work the works of God?" A religion of ritual and works. Keeping the law and all kinds of purification and animal sacrifices. Whatever you can do

by way of good works is what God wants in order to accept us. Recently, the pope said that people did not even have to believe in Jesus for salvation; they only needed to do good works. They had to put together some acceptable righteousness; that is what they believed in. This is one of the most difficult things for a person to accept.

Lesson #0500

John 6:26–37 Life of Christ

9/15/2013 2Sunday

We understood the difference between grace and works a long time ago. But that makes us unique. However, grace is one of the least understood concepts in the world.

A young woman was not reacting not well to what Bobby was teaching in the previous session. This woman was so angry, and she did not think that her works would exclude her from God's approbation. She stormed out in the last 2 minutes. She represented those Jews who were asking what kinds of works they needed to accomplish. There is nothing that we can do to make God smile upon us. If we do not understand grace, that upsets us. It is quite sad. A rejection of God's grace.

John 6:28 Then they said to him, "What must we do, to be doing the works of God?"

Jesus has presented Himself as the Bread of Life. And these Jews ask Him, "What can we do, to work the works of God?"

Jesus gives them the grace answer. Jesus defines for them what the work of God is. It is not their works which impresses God.

John 6:29 Jesus answered them, "This is the work of God, that you believe in Him Whom He has sent."

There are no works involved in coming to God. Our works are the grace of God. All of this comes through God's grace. But our salvation comes first. Without this understanding, we have no understanding of the life that we have.

John 6:30 So they said to Him, "Then what sign do You do, that we may see and believe You? What work do You perform?"

They are asking for another miracle, a work to prove His claim. It is as if they had never seen any miracle. They were not convinced by what Jesus has done before. The gospel is right in front of them, and they refuse to believe; they refuse to accept Jesus. Such will fill up the Lake of Fire.

Legalism Versus Grace

1. Legalism, I will do works of righteousness to be accepted by God. My good deeds will make me acceptable to God. The idea is, God needs my help and my works; God will save me.
2. Grace says that God sent His Son to do the acceptable works to God.

3. We are born unacceptable and our works do not change this.

4. **Not by works of righteousness that we have done...**

That woman has probably never heard Bible doctrine before. The crowd continues in that works mode.

John 6:31 **Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.'**"

So they give Jesus an example. They equate physical bread with what is provided for them out of heaven. They go back to the Old Testament. Moses did not create the bread. He announced the bread. So they are asking, could Jesus do what Moses did? "Can You produce that kind of bread for us?"

Moses took them out of the land; He freed them from slavery; He spoke to a rock and water came out. "Can You do that?"

John 6:32 **Jesus then said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but My Father gives you the true bread from heaven.**

Jesus replies to them. Jesus gives them absolute truth. It was not Moses who gave your fathers bread, but My Father Who gave you the bread from heaven.

John 6:33 **For the bread of God is He Who comes down from heaven and gives life to the world."**

What Is He Talking About?

1. Jesus had to remind them that it was not Moses who gave manna; it was God.
2. In their minds, they were comparing Christ to Moses, a purely physical comparison. They were not thinking of eternity or of spiritual things.
3. Jesus points out the error of their thinking. He was not unequal to God; He I Go. Jesus came down; He is God.

The Bread of Heaven Contrasted with Manna

1. Jesus compares the physical bread with the Bread of Heaven.
2. Manna was from heaven, but it only sustained physical life. They ate it and it was good for their physical life. It provided proof that God was with Israel in the desert. He provided for them
3. This physical manna did not impart eternal life. No matter how much God gave them, it was temporary sustenance.
4. Jesus is the True bread from heaven.
5. His presence was proof that God was among them. He was the bread of heaven. Not manna. He would provide spiritual sustenance.

John 6:34 They said to him, "Sir, give us this bread always."

They call Him *Lord*, but in terms of a man. "Keep on giving us this bread."

John 6:35 Jesus said to them, "I am the Bread of Life; whoever comes to Me shall not hunger, and whoever believes in Me shall never thirst."

Jesus took the Old Testament and turned it around. Manna is not permanent; the physical water is not permanent. It was not the bread that Jesus provided for the 5000 that would permanently save them. God provided water in the desert, but this would not quench their thirst forever.

Jesus Is the Bread of Heaven and the Living Water

1. Just as God sent manna in the Old Testament to physically feed the people and water,...
2. Now God was sending the true manna; and the true water. Everything that happened to Israel speaks of the grace of God. And here are the Jews 14 centuries later and they do not get the message or the grace.
3. Jesus Christ was the nourishment that gave eternal life to the world. For God so loved the world that He gave His uniquely-born Son, that whoever should believe in Him should have eternal life.

John 6:36 But I said to you that you have seen Me and yet do not believe.

"You have seen everything you need to see, and you want more signs?" They still do not believe. He has told them and has shown them. Only God could provide the food which Jesus provided for them.

These Jews are so hard-headed. They cannot believe their own eyes. They have not correctly identified themselves with Him as Messiah. These Jews wanted a breadwinner. They rejected Him as the One Who could save them. They wanted the physical bread, but they would not eat of the eternal bread.

Jesus is gracious to these people, regardless of their negative volition.

John 6:37 All that the Father gives me will come to Me, and whoever comes to Me I will never cast out.

There is encouragement to the crowd; but this is specifically spoken to the disciples. They know that Jesus is the Messiah. The disciples need a lesson in eternal security. They are seeing Jesus rejected, so they need to understand that they will be eternally saved.

A point which is often lost. Those the Father sends Him will come to Him and not be cast out. So then we have Calvinism versus Arminianism.

John 6:22–71 is the Bread of Life discourse. Eating of Christ is salvation. There is one area which requires us to stop and look at this carefully. Many of the Jews have rejected Christ. There was quite a crowd, and clearly they did not believe in Jesus Christ; and He was blasting them for this unbelief, despite all that they have seen.

These people wanted a political king and free food and a gravy train of healing. They were off base. They would not eat of the eternal Bread; they only wanted the physical bread. They have not correctly identified themselves with Jesus Christ as their Messiah.

The disciples are overwhelmed with what they have seen. The disciples recognize that this is God and man in One Person; and they are watching all of these people on negative volition, who have rejected Jesus as God. The disciples therefore, needed to be encouraged.

John 6:37 **All that the Father gives me will come to Me, and whoever comes to Me I will never cast out.**

This sounds pretty deterministic. People appear to be saved on God's will alone. The paradox is this, there is the element of free will; of free choice. The element of free will is present; not believing is a legitimate choice, and this is not predetermined.

Has God predetermined who would be in heaven and who would be in hell? How do we reconcile God's irresistible will with man's free will. Do we have free will; can we really believe?

The short answer is, the sovereignty of God and the free will of man coexist as they meet at the cross. This doctrine has been a conundrum in the Christian world for centuries, and many good believers have come to different conclusions.

Divine Decrees and the Sovereignty of God

1. Definition of the problem: the sovereign will of God is laid out in something called the divine decrees in eternity past. This is not an on-going progressive thing. It was laid down and finished.
2. A decree is God's eternal, holy, wise and sovereign purpose; it is His will. God comprehends all things at once; it is all in His mind at one time. They conditions, heir causes, their conditions and their relations to others; and He knows their certain futuration.
3. The source of the divine decree is the omniscience of God; God knows all; He has always known everything.
4. The Father knows everything and He comprehends all events before they happen; before He created the world. These things are all in His mind in eternity past.

5. Knowing these things, His omniscience foreseeing it all, He decreed that it would happen. He knew it so He decreed it. Because He knew everything that would happen, then He decreed that it would happen.
6. The decrees are a direct result of His knowledge. The decree determines what will happen at a given place and time based upon God's omniscience.
7. Since He knew what events would occur, because He is omniscient, He then decreed, or He guaranteed that they would happen. The decree is a guarantee. What He says happens; what He decrees happens.
8. The decree is His eternal and His immutable will that stands behind all events of history.
9. What is decreed is guaranteed to happen, in just the way that God wants it to happen; no room for mistakes or happenstance.
10. This is the foundation for so much of theology; this is theology proper. The fact that God guarantees that all of these things would happen, God makes certain that all events in the history of mankind occurs. He did this before He created mankind. This took place before angels and before the heavens and the earth. It always was.
11. So the decree is the will of God so that it renders certain all events of history. God foreknew all of these things.
12. Thus it can be said, that He decreed or guaranteed all things that would actually happen to every individual.

Is it God's knowledge and decree that makes us saved? After all, God has decreed everything, hasn't He? The answer is, *no*.

Free Will and the Sovereignty of God

1. The decree makes certain, given truly free will, a person who believes is guaranteed the efficacy of faith in Christ. He is guaranteed salvation.
2. This is the difference between a limited and an unlimited atonement by Christ.
3. Limited atonement, a false doctrine:
 - 1) For whom did Christ die? Who was it for? All of us or just we who believed? God decreed who would be saved and who would not be saved in limited atonement. The free will of man is not truly free.
 - 2) What was the extent of Christ's atonement. Christ died only for the elect. In limited atonement, God died only for those who are chosen by God. God selected those who would believe.
 - 3) In limited atonement, Christ died only for the elect; only for those God decreed would be saved. God decreed it and therefore, they were saved. Those are only the election.
 - 4) So in this view, believing is not a true free will decision.
 - 5) It is merely the pre-determined act, faith, an act of acknowledging one's election and acknowledging that God has chosen you.
 - 6) So election and salvation or condemnation was decreed by God in eternity past for every person.

- 7) That means that only those God chose by decree are saved.
 - 8) Hence, Christ dies only for those who are chosen.
 - 9) Limited atonement by Christ based upon election and the decree. This is often called Calvinism. This is a false doctrine.
4. Unlimited atonement, the true doctrine.
- 1) Anyone in this world, regardless of gender, race, IQ, etc., can believe in Jesus. Whoever ex 1Tim. 2:6 1John 2:2 believes is saved.
 - 2) The atonement of Christ has benefit for all mankind; not just for the elect; all can be saved. They will reject or believe by their own choice.
 - 3) Reconciliation, propitiation and redemption are all 3 aspects of what Christ did for us on the cross. We are reconciled to God; God is propitiated, and Christ redeemed us. Unlimited atonement gives all men the clear option of faith in Him. This is not because God decreed one or the other actions in eternity past.
 - 4) None of the decisions for or against Christ was predetermined by the plan of God.
5. Even though God is sovereign, the decrees the free will of man. God's decree as we know in eternity past determined all future events. One of those events is us believing in Jesus Christ. If He decreed it, it is inevitable. There is the concept of faith all throughout the Bible.
- 1) Man still has free will, even those God has determined who would be saved. It is our free will to decide, but knowing how we would choose is God's sovereign will.
 - 2) The decree does not determine who will be saved; it guarantees the efficacy of those who would believe.
 - 3) The decree does not determine anyone's decision.
 - 4) The decree reflects any person's decision and it guarantees the efficacy of their free will decision.
 - 5) So salvation is not conditioned upon election; or upon the decree, but upon faith in Christ. Our faith is truly from our free will. Our faith would mean nothing if God had not decreed the cross of Jesus Christ. They both operation in tandem.
 - 6) God's omniscience foresaw that some would believe in Christ. He decreed the certainty of that free will choice.
 - 7) Those who make the choice for Christ are the elect. They are elected to privilege. The elect are elected to privilege as believers in Eph. 2.
 - 8) God simply knew that ahead of time certain ones would believe. There was a certainty to a time and place.
 - 9) The decree fixes with certainty what will happen, but it does not cause it. God's sovereignty and man's free will work hand in hand.

Those who have believed in Jesus Christ will always remain saved; they will never be cast out. Nothing that we can do can relieve us of this salvation.

God guarantees that our decision to believe in Jesus Christ will be effective for salvation. So believers will continue to have eternal life and they will never be cast out.

John 6:38 **For I have come down from heaven, not to do My Own will but the will of Him Who sent Me.**

Now we are back to the will of God in v. 39. In eternity past, God the Father determined that Jesus Christ would come to this earth as the Son of God.

John 6:39 **And this is the will of Him Who sent me, that I should lose nothing of all that He has given Me, but raise it up on the last day.**

Jesus will never lose us and, at the last day, we will be resurrected.

The will of the Father is the divine decrees again. Everyone who looks upon the Son and believes in Him; the decrees meet the free will of man at the cross. It is guaranteed that he will have eternal life, and Jesus will raise him up on the last day.

John 6:40 **For this is the will of my Father, that everyone who looks on the Son and believes in Him should have eternal life, and I will raise him up on the last day."**

Not even God can cast you out. People say, "I don't want to be a Christian." And God cannot cast them out.

We just got the whole scope of the Christian life; and how it is all set up. We are in the mind of God, always. That gives us some perspective on God, in our finite way.

Probably only 3 churches in American have gotten to doctrine of divine decrees that quickly.

Lesson #0502

John 6:40–47 Life of Christ

9/19/2013 Thurs

The Jews have seen some fantastic signs and miracles and have heard great teaching; but now they are grumbling about what Jesus has said. Imperfect active indicative of gogudzō. It sounds like it means.

Verb: gogudzō (γογγύζω) [pronounced *gong-GOOD-zoh*], which means, 1) to murmur, mutter, grumble, say anything against in a low tone; 1a) of the cooing of doves; 1b) of those who confer secretly together; 1c) of those who discontentedly complain. Thayer Definition only. Strong's #1111.

The Grumblers and Their Negative Volition

1. This outer expression indicates a rejection of Jesus Christ.
2. This reveals their preference for self-righteousness and human works. These were very self righteous people. Jesus was presenting His Deity clearly, and they rejected that.

3. The Jews would not identify Jesus as the Messiah and the Savior. They refused Him as the Bread of Life to be eaten for eternal life.
4. In their legalism, faith alone was not enough; they wanted to contribute their works.
5. The Bread of Life which provided eternal life was not enough for them. That is not what they wanted. They wanted a political king; a geo-political king. They wanted free bread and some entertainment.

We cannot make ourselves acceptable to God by what we do. It has nothing to do with being good and moral.

John 6:41 **So the Jews grumbled about him, because He said, "I am the bread that came down from heaven."**

Jesus is from this general area and His lineage is well-known. This has been discussed. If He has been born of Joseph and Mary, then how could He come down from heaven? They believed Jesus to be beneath them. They do not believe that someone from heaven needed to come down and provide them with salvation. They could do this themselves; they were working themselves through heaven.

The Jews had rejected Jesus as the Bread of Life.

Jesus is the Perfect Teacher, and He was not always nice about it. Jesus tells them for the second time that He has come down from heaven.

John 6:42 **They said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, 'I have come down from heaven'?"**

So the question is, did Jesus come from heaven or from Joseph and Mary? They assume that He is the genetic Son of Joseph. They reason that He could not come down from heaven, so they see Him as a liar.

They saw Jesus as having been born through human creation. They would not believe that He is God; they rejected the doctrine of the Hypostatic Union.

Satan will attack every truth and every major doctrine of Christianity. Jesus had a claim to Deity and he proclaimed this to them all. And the people here rejected this claim.

Jesus has to be seen as more than just a man. Jesus put Himself on a par with God the Father. These Jews were griping about this claim.

Jesus then says emphatically. "Stop your grumbling." Christ knows how ignorant these people are.

John 6:43 **Jesus answered them, "Do not grumble among yourselves."**

The grumbling is negative volition. They did not believe and they had not been drawn to Christ by the Father.

Not even their Old Testament Scriptures were enough to draw them to Christ. They would not believe.

John 6:36 **But I said to you that you also have seen Me and did not believe.**

Jesus revealed the Father because He is God.

This Is the Proof That Jesus Came down from Heaven

1. No one can reveal God but God.
2. When man tries to define God, apart from Scripture, it is merely speculation.
3. You cannot ever find God through the thoughts of man; not through philosophy or through theology. It must be Biblically based.
4. You look and find God through His Own revelation about Himself. He provides His Word for us. It takes a long time to fully understand God.
5. That revelation of God is from the divinely inspired Scripture and from the Living Word Who is Jesus Christ.
6. Without that revelation from God, God cannot be known. This is why God has given us His Son and His Word. This reveals Who God is.

John 6:44 **No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day.**

Jesus has seen God and Jesus has revealed God.

John 6:46 **not that anyone has seen the Father except He who is from God; He has seen the Father.**

John 1:18 **No one has seen God at any time; the only begotten Son, who is in the bosom of the Father, that One declares Him.**

Only the Son has declared Him. He has explained Him.

Jesus Reveals God

1. God is Spirit, so no one can see Him.
2. He is invisible to the eye and unfathomable to the finite mind of man.
3. God is unknown to us unless He chooses to reveal Himself. Unless He does that, humans cannot know or see Him.
4. Christ here claims to have seen God and to explain God to man, the only One Who can. Bobby can explain based upon only what is revealed.

If all this is true, then how can Jesus, as a mere man, see and know and reveal God. Jesus is making a claim that He is more than a man. He is claiming to have a close, personal relationship with God the Father.

John 6:45 **It is written in the Prophets, 'And they will all be taught by God.' Everyone who has heard and learned from the Father comes to Me--**

Who better to explain the Father than the Son?

Only God Can Reveal God

1. Only the One Who has come from the Father can reveal the Father.
2. No living human being can be face to face with God come from heaven and explain God unless He is God.
3. Both Father and Son are the same in essence. One can explain the Other because they are the same. They are different members of the Trinity.
4. The claim in Christ here is that He explains Him, this means that Jesus is God incarnate.
5. It is through seeing Him and His explanation of God that anyone can see and understand God.

John 6:46 **not that anyone has seen the Father except he who is from God; he has seen the Father.**

Heb 1:2–3 **...in these last days He spoke to us in the Son, whom He appointed heir of all; through whom He indeed made the ages; who being the shining splendor of His glory, and the express image of His essence, and upholding all things by the Word of His power, having made purification of our sins through Himself, He sat down on the right of the Majesty on high, Psa. 110:1**

The Age of Israel is coming to an end; the last days.

God Has Spoken to Us Through His Son

1. "Spoken to us" is a revelation from God the Son.
2. God has given us the Son through Whom He has revealed Himself.
3. The world sees and hears the words of Jesus Christ. We will not fully understand God until we see Him in heaven. All we need to know is revealed by Jesus Christ.
4. We can understand His absolute love; His grace, which is incomprehensible. We can understand His perfect righteousness and justice. Only revealed in His Word. All that finite man can understand about God.
5. The world sees God through Jesus Christ. Through what He has said and done. He is God and true humanity in One Person.

One God and 3 Persons is only found in Scripture. Christ is equal to God in essence. What does He inherit. Jesus inherits all things. This is a picture of the sovereignty of Jesus Christ; His absolute sovereignty.

It is through God the Son that God the Father made the worlds. Jesus Christ executed the creation of the universe. This reveals the omnipotence of Jesus Christ.

Jesus has shown His power over nature in a multiplicity of ways. He stopped a huge storm; He walked upon water. He is the Creator and the Master of all things nature.

Heb 1:2–3 ...in these last days He spoke to us in the Son, whom He appointed heir of all; through whom He indeed made the ages; who being the shining splendor of His glory, and the express image of His essence, and upholding all things by the Word of His power, having made purification of our sins through Himself, He sat down on the right of the Majesty on high, Psa. 110:1

Jesus Is the Direct Glory of God

1. This is not a reflected brightness like the moon reflects the sun.
2. Christ has the inherent brightness like the direct rays of the sun.
3. Jesus' glory comes from Him being divine.
4. Jesus is the very source of glory, just like God the Father. He is the expressed image; He is the exact representation; the exact essence of God.
5. His glory is the same as God the Father's glory.
6. Therefore, God the Son is the exact representation of God the Father because He is divine.

Today, we cannot see Jesus Christ because He is sitting at the right hand of the Father. However, we know Him through His written Word.

No one has revealed God the Father except Him Who has come down from heaven. Therefore, Jesus can reveal God in all His radiant glory. We are incapable of such a view.

Some people in the Old Testament saw the Angel of the Lord, Who was Jesus Christ. He appeared to them. This is a theophany; an appearance of God. No one has seen the fully unmasked glory of God; no one can see this with our human eyes no more than can we look directly at the sun. It would be like standing next to the sun and looking at it for an instant before being incinerated. We cannot look at the sun anymore than we can look at God.

There is no other search; there is no other Person to find to speak to. He is the final authority on God and man's spiritual destiny. He maintains all life.

John 6:47 Truly, truly, I say to you, whoever believes has eternal life.

Muslims say that Jesus never claimed to be God. They could not be more wrong.

Lesson #0503

John 1:18 6:38, 46–53 Life of Christ 9/22/2013 1Sunday

Bobby is saddened by those who think that love is forthcoming simply because you feel good. We worship God in Berachah in Spirit and in truth.

Jesus makes it clear that He is the source of eternal life and that salvation comes through faith in Him. If Jesus came directly from heaven, then He is more than a man. This place of origin is unequalled.

John 6:38 **For I have come down from heaven, not to do My Own will but the will of Him Who sent Me.**

John 6:46 **not that anyone has seen the Father except he who is from God; he has seen the Father.**

God can only explain God. There is no view of God from man apart from a Divine Witness. This is another claim of Deity.

John 1:18 **No one has seen God at any time; the only begotten Son, who is in the bosom of the Father, that One declares [explains] Him.**

The only one Who can declare God is His Son. The exception clause is the uniquely-born Son. Jesus has a face to face intimate personal relationship with God the Father. That is what it means by being in the bosom of the Father.

Theophanies or appearances from God, the Angel of God. Yet no one else has seen God in all of His radiant glory. No man on earth can look directly on God in all of His glory and live. Ex. 33:20 **"No man can look upon God and live."** This would be like looking at the sun from 100 miles away; you would be incinerated. And Jesus claims to have seen God on a face to face basis.

No living human being could be face to face with God unless He is also God; and that is Who Jesus is claiming to be. Therefore, they are of the same essence. Jesus can speak of God in intimate and accurate terms.

Christ dwelled with God the Father and then He came in the 1st advent to reveal God to us.

John 6:47 **Truly, truly [= most assuredly], I say to you, whoever believes has eternal life.**

Only God is inherently eternal. As such, only He can impart eternal life. This is how God gives us everlasting life. But only God can do this.

There are many people who believe if they are not baptized or they sin too much, they can lose salvation. Where does God draw that line? That is the contention of those who do not believe in eternal security. There is no salvation or eternal life in anyone else but Jesus.

John's gospel presents the strongest case for the Deity of Jesus Christ; and it is because of His Own words.

One of the great criticisms of Christianity by Islam is that Jesus never claimed to be God. These passages make it pretty obvious that Jesus understood Himself to be God and He said so, in no uncertain terms. He is not the son of Joseph, but He came down from heaven. He has a unique origin.

Undiminished Deity and complete humanity in One Person forever. These Jews hearing Him understand that salvation is only through faith in Him.

Eating the bread here is not literal; it is metaphorical. He eat bread; anyone can do that; and we choose to believe in Jesus Christ.

John 6:48 **I am the bread of life.**

The fathers of these Jews ate the manna in the desert-wilderness, yet they are all dead.

John 6:49 **Your fathers ate the manna in the wilderness, and they died.**

There is a bread from heaven which can be eaten and they would never die. If anyone eats of this bread, that one will never die.

John 6:50 **This is the bread that comes down from heaven, so that one may eat of it and not die.**

And the Jews asked, "Where is this bread?"

Then Jesus tells them, "That bread is My flesh. I will give it for the life of the world."

John 6:51 **I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is My flesh."**

1Peter 2:24 **He Himself bore our sins in His body on the tree, so that, having died to sins, we might live for righteousness; by His wounding you have been healed.**

Jesus as the Bread of Heaven

1. Manna had to be repeatedly eaten to sustain physical life.
2. Manna could not prevent spiritual death. It could stave off physical death for awhile. Jesus' point is, "Your fathers are dead."
3. Jesus is a bread of a different kind. There is bread aka manna; and there is the bread of Jesus Christ.
4. If anyone ate this bread, they would never die, spiritually. No eternal death.
5. Jesus Christ as the bread, Who could be eaten, was the source of eternal life. This required them to believe in Him. This is simple for us to understand; but it was

difficult for those listening to Him to understand. The Person and Work of Jesus Christ in this One-bread analogy.

Then arguments broke out. How can this man give us His flesh?

John 6:51 I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is My flesh."

Jesus Christ knew ahead of time what His purpose was; He knew about the cross. This was not a surprise to Him when it happened. He knew that he was giving up His life for the life of the world. He knew that He must be given to be offered as a substitute for the sins of mankind. By His death, life came to the world. It is the only way life can come to this world.

They were thinking of bread as literal; and they could not understand eating his flesh for eternal life. They were repulsed. "We're not cannibals." That is taking a metaphorical statement literally.

John 6:52 The Jews then disputed among themselves, saying, "How can this man give us His flesh to eat?"

How is it possible for this man to give us His flesh to eat? This is a simple metaphor and this metaphor escaped them. There are all sorts of metaphors in the Old Testament; there are many metaphors in the Old Testament dealing with the eating of God's Word. In churches all over Houston, the United States and in the world, they do not get it.

John 6:53 So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.

Lesson #0504

John 6:52– Life of Christ

9/22/2013 2Sunday

A guy at Berachah was asked to conduct a revival. He will use the Bread of Life discourse at the Huntsville Prison. We know the gospel and we almost tune it out. This is so unforgettable. We can always remember it. It has a great impact on those who hear it.

Still, there are those who reject the gospel of Jesus Christ, for the most ridiculous reasons. Some actually think that Jesus is speaking literally of His Own body, and they are repulsed by this.

John 6:52 The Jews then disputed among themselves, saying, "How can this man give us His flesh to eat?"

What is this zombie-stuff? This quarreling is a violent argument which broke out among these Jews. These are heated arguments. Some probably understood it; and others were arguing that it was a messtup discourse. They are negative toward the gospel, so they rejected all that He said. "Why would He offer His flesh to be consumed? What does that

have to do with eternal life?” This was repulsive to the Jews. The idea of consuming Christ’s literal flesh is alive and well today in the Catholic Eucharist. The disciples understood this as being metaphorical; they had already believed in Jesus. How could the Jews understand this literally? It is crazy. Jesus was present with them, alive and well. Was He offering himself up as a meal? Metaphorically but not literally.

Some theologies today which take this concept literally. Bobby mentions this not to go on a tirade against another religion, but this illustrates the thinking of these Jews. We understand perfectly what this means. Faith alone in Christ alone for everlasting life. There is a doctrine alive and well today known as transubstantiation. This literal doctrine was accepted first by the Roman church in A.D. 1215. It was later spelled out in doctrinal form between A.D. 1545–1563; and it became a doctrine after the Reformation. In this doctrine, the Roman Church took the statements of John 5:50–51 took this to refer to the Communion Supper.

At this Last Supper, Jesus was sitting with His disciples at the table, and they understood that Jesus was not speaking of them to ingest Him literally. The Roman Church took this to be literal as their dogma and made it into their sacrament of Communion. Even Martin Luther had consubstantiation.

When the priest says the appropriate liturgical words in the mass, the bread is transformed to the literal flesh and the wine is transformed into His literal blood, even though there is no perceptible chemical change. Real flesh and real blood is their dogma. Christ is in fact physically present in the bread and the wine. When ingested, this is uniting with Christ in his sacrifice.

Every time a partaker eats and drinks the bread and the wine, this becomes another sacrificial event post-cross. The priest is offering up the literal blood and flesh of Christ as a renewed sin offering. This makes their communion and on-going sacrifice. This is a denial of His finished word on the cross. But Jesus said, “It is finished.” It was once for all; and no atonement for sin need ever be made again.

The sacrifices were a picture of the sacrifice of Jesus Christ. But, when Jesus did it, it was once for all. Christ died for us, body, blood; and there should be no more recurring sacrifices. They looked forward to what Jesus would do. These are illustrations of what Jesus would do. His sacrifice is all that is needed for our salvation. The great fallacy of transubstantiation is, this is in direct contradiction to the actual salvation event. The event recurs over and over again, offering Jesus up over and over again in the communion ritual. This is why their sacrament is necessary for salvation. You are not ingesting the body and blood of Christ, making Him sacrificed over and over again. Salvation is not a one-time event, but it is a ongoing repetitive ritual which continues to give them eternal life.

This explains why these Jews could look upon this as being literal.

Communion is a memorial; it looks back and commemorates what Jesus did. The grape juice and the bread is not His literal flesh and blood; it is metaphorical, illustrating what Jesus did on our behalf. We do this in remembrance of Him.

Ingesting Christ literally signifies a sacrament that is directed toward men. But Christ's sacrifice was a sacrifice to God for men. He was our substitute. He is the Mediator between God and man.

Our salvation is taken care of if we believe in Him even for a second in this life. That is the power of the sacrifice of Jesus Christ. Faith alone in Christ alone based upon the finished work of our Lord.

John 6:52 **The Jews then disputed among themselves, saying, "How can this man give us His flesh to eat?"**

These people reject the gospel because they tripped over the literal flesh and blood of Jesus. People today in the Catholic religion trip over this exact same thing.

Bobby has a hard time believing that they took His words in this literal way. They had no excuse to misinterpret this. This same metaphor was in the Old Testament; it was used for taking in something spiritual. Jer. 15:16 **Your words were found, and I ate them. Your words became a delight to me and the joy of my heart, for I am called by Your name, LORD God of Hosts.** This is obviously metaphorical, and no one misunderstood this meaning. This refers to the assimilation to Bible doctrine into the soul. I found your words and I ate them. We are eating the very words of God; we are metabolizing them.

These Jews rejected Jesus as the Messiah, and they reject the gospel and they rejected it all. So this is their negative volition. It was blind and boundless. A person with negative volition to the gospel who rejects the gospel frequently offers up rejections and humanistic proof for their rejection. Today, people twist the words of the gospel in order to reject it. They reject the Bible as the Word of God and therefore, they can reject the gospel. They call Christianity a psychological crutch, like the power of positive thinking.

They will even question, today, whether believing in Jesus is too simple. They want to do something for salvation.

Or, people observe Christians doing bad, being hypocritical; and they say, "I don't want any part of it." Or they will cite evolution as their objection. They will throw objection after objection into the face of truth.

There are logical ways to deal with their objections, which involve logic; but often arguing with people face to face gets you nowhere, most of the time. Whatever their objections are, they are refusing to acknowledge Jesus Christ as the source of eternal life. No matter what the objection is, they are ultimately rejecting Jesus. If they ever believe in Him, it is because God brings circumstances into their lives to turn their head around.

Even Christ's Own brothers believed in Him when they saw Him resurrected.

Sometimes, the only way to get through to them is the simple gospel—that Jesus died for their sins. Most people just toss tracts away. There are ways to present the gospel that are much more effective than handing out tracts.

Often, when you have a personal relationship with someone, a tract might be read that you hand to them.

Bobby someone in Tyler, TX put these tracts into Barnes and Noble books; and Barnes and Noble called them up and threatened to sue. Jesus presented the gospel in a wonderful metaphor, as the bread of life; and some rejected it because they did not want to listen to the idea that they must eat the physical body of Jesus or drink His literal blood.

John 6:53 **So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.**

Lesson #0505

John 6: Life of Christ

9/25/2013 Wed

John 6:53–54 **So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever feeds on My flesh and drinks My blood has eternal life, and I will raise him up on the last day.**

Jesus repeats in detail of eating His flesh and drinking His blood. This will be another lesson in salvation through Christ alone. This is an incredible illustration of how the gospel works in our lives. Repetition is always a good teaching device for implanting Bible doctrine. This was for those who believe in Him.

Jesus takes the metaphor of the consumption of His flesh and drink His blood; and the Jews who hear this, find it revolting, as they do not understand it. It is savage and heathen to them. However, this could have simply been an excuse not to believe in Him.

They quarreled amongst each other, saying, "How does this Man give us His flesh to eat?' To them, they seem to think that He wants them to fill up a cup with His blood and drink it up. Did they really think this?

There are many times in Scripture when there is a metaphor or a figure of speech. Many times a metaphor can refer a spiritual truth. Metaphors in the Bible always have a literal interpretation; they do not stand for another metaphor for something else. This metaphor stands for a piece of soteriological doctrine.

The Jews many time in the Scripture there were metaphors with a literal interpretation. This was true throughout the Old Testament.

Jer. 15:16 **Your words were found, and I ate them. Your words became a delight to me and the joy of my heart, for I am called by Your name, LORD God of Hosts.**

Jeremiah received these words and He ate them. They became a joy and a delight of his heart. Jeremiah is not speaking of tearing out a piece of a scroll and eating it. But the Jews, who know this Scripture, try to take what Jesus says literally.

This eating means to hear, to understand, to believe, and thereby to digest the food (the words of doctrine). This is metabolizing doctrine. However, we are not nourished with God's Word on a one time basis. This has to be done repeatedly.

In this instance with Jesus, this is a one-time eating of His flesh and blood, which is believing in Him.

John 6:53 **So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you.**

John 6:54 **Whoever feeds on My flesh and drinks My blood has eternal life, and I will raise him up on the last day.**

Jesus now explains the metaphor. These people have not appropriated once and for all His atoning sacrifice. The entire benefit of salvation, which meant a guarantee of resurrection in the end time. Jesus promises to raise such a one up on the last day.

This is a metaphor for the saving work of our Lord on the cross. Drinking His blood is faith in the finished work of Christ. This is why transubstantiation is wrong. That is a continuing drinking the blood; but that blood is shed only one time for all men.

John 6:55 **For my flesh is true food, and my blood is true drink.**

This drinking of the blood and eating of the flesh results in a person abiding in Him and Jesus in him.

When you take in food, it becomes a part of your body. It is metabolized and it becomes a part of you. You chew it, it is mixed with saliva, and this is the process of metabolizing. You decide to chew, but the metabolization occurs naturally. God has provided the physical mechanism. Once this food is in the stomach, then we have something which will sustain our life. The food is turned into complex sugars and it is absorbed into the blood stream and sent throughout the body. Once the food is chewed and swallowed, the rest of the process is complete involuntary. Even if you are bulimic, some of this process will take place. This is God's gracious process for sustaining life. It occurs without our effort to make it work. The food strengthens the body; it becomes the power.

The Assimilation of Food by the Body

1. Food assimilates into the body through the metabolism process and it nourishes and sustains the body.
2. That food that is metabolized becomes the very substance and the life of the body. It is all as a result of the metabolizing process.

3. You have to eat the food before it converts to energy to feed the body. When anyone believes in Jesus Christ, this is taking in the gospel, and God's grace takes over in the spiritual metabolism process.

The mechanics for eating and metabolizing doctrine. Operation Z. Bobby has a new diagram. This is what happens when you eat of the bread of life and drink the blood of Christ. You hear the gospel. The food on the table. That is the gospel. The positive volition is chewing and swallowing the gospel. Then you decide that you are going to swallow it. All we have to do is to express positive volition. At this point, the Holy Spirit metabolizes the gospel and it is metabolized and processed. It becomes effective for our salvation.

This is a wonderful metaphor . There are two types of metabolism: food and doctrine. These things become inherent to your life when you believe.

The top circle and the bottom circle.

The word *abide* is one of the most important words in the gospel of John; this is the gospel of belief. We have metaphors for believing in Christ. Now we are talking about abiding in Christ. *Μενω*, which means *to abide, to remain, to continue*; but in the figurative sense, as it is found here, it refers to a believers who partakes in salvation through faith in Christ. The person remains or abides as being in union with Christ. We share everything that He has and everything that He is. There is a mutually abiding relationship. This can be described as the closest of relationships in life. This is the bottom line of the bread of life discourse. All you have to do is eat of the gospel of Jesus Christ, and you come out on the other end as a believer, and you are set up to grow in grace and knowledge.

John 6:56 *Whoever feeds on My flesh and drinks My blood abides in Me, and I in him.*

Lesson #0506

John 6: Life of Christ

9/26/2013 Thurs

We are in the Bread of Life discourse, and when He gets into a discourse, the doctrine really flows.

Summary verse:

John 6:54 *Whoever feeds on My flesh and drinks My blood has eternal life, and I will raise him up on the last day.*

Points on this Summary Verse

1. Only an eternal Person can give eternal life.
2. The flesh and blood of Christ are metaphors. The means of salvation and eternal life. Jesus must be a man; and His blood must be given for us.
3. His flesh and blood represent the atonement. This is all wrapped up in the substitutionary death for us.

4. Eating the flesh and drinking the blood of Christ represents a person who expresses faith alone in Christ alone.
5. The flesh of Christ represents the body of His humanity, which was given for us. **He bore our sins in His body on the cross, so that we might die to sin and live to righteousness.** We can live the spiritual life based upon what Jesus has given us.
6. The blood of Christ is figurative language.
7. Drinking His blood is once again an expression of faith in the finished work of Christ. **"It is finished."**
8. That means assimilating the benefits of His substitutionary spiritual death on the cross. This physical metabolism is a metaphor for spiritual metabolism.

Jesus is speaking of a spiritual metabolism and not a physical one.

What Is the Metaphor?

1. The involuntary actions in the body illustrate God's grace in saving us. Jesus uses this analogy for our salvation.
2. The believer eats of the gospel of the Lord Jesus Christ which is represented by His flesh and blood; the gospel is eating. We eat and drink the gospel. That is the analogy.
3. Once we eat and drink the grace process begins that makes faith in Christ effective for salvation. Bobby trusts that everyone in Berachah has chewed at eaten the gospel.

We begin our metabolism by seeing food on the table. We must decide whether or not to eat it. At that moment, we have a choice, to eat that food, something else, or to not at all. When we accept the food and put it into our mouths, the metabolism process begins. Once it is swallowed, it goes past the epiglottis and down the esophagus tube, and there it is processed for life-giving nourishment. This is something that we all have; we all have this involuntary process available to us.

Bobby has a slide which he shows at this time. The gospel is the food here. This gospel is on the table. All that has to happen is to hear the gospel. That is how this whole process begins. There is the choice to believe in Jesus Christ or whether to reject Him.

The Holy Spirit acts as a human spirit. The Holy Spirit makes it palatable to a person. They understand the basic issues, and so they begin the process. Once faith is expressed and the gospel is swallowed, the Holy Spirit takes that faith and it is automatically moved down the esophagus to make it valid for regeneration. He makes our faith effective for salvation. He regenerates us. He creates a human spirit in us.

The Holy Spirit also baptizes the believer and places him in Christ. The information is metabolized and we are then given eternal life and put into Christ.

Then the believer abides in Christ.

John 6:56 **Whoever feeds on My flesh and drinks My blood abides in Me, and I in him.**

Abide is *μενω*, and in this, we share everything that Christ is and all that He has. People want to do all kinds of works, but it is simple; we just believe in Him. That is a grace procedure. Just like eating. It is all involuntary after we masticate our food.

But Jesus is also in us. This is a mutual abiding relationship based upon metabolizing the gospel. This is the closest relationship we will every have. No relationship on earth will be this close.

Bobby Is Going to Give an Example of this Closeness

1. Menô is sometimes used for the relationship of the 3 Members of the Trinity.
2. John 14:10b **"The father abides in the Son."**
3. The Father and the Son are inseparably united. They are separate persons, but have identical essence.
4. So they are inseparable in essence, purpose and thinking. All 3 members of the Trinity are on board for the plan of God.
5. Their communion in the Trinity, which is stated by Jesus Christ in John 17:21 they are so close that One might be said to indwell the Other. Same attributes; no difference. That is close.
6. The essential being of the Father is mirrored in the Son, so that the Son is the perfect image and counterpart of the Father. Heb. 1:2–3
7. John 1:32b **The Holy Spirit remained upon Jesus.**

John 17:22–23 **I have given them the glory You have given Me. May they be one as We are one. I am in them and You are in Me. May they be made completely one, so the world may know You have sent Me and have loved them as You have loved Me.** We become one with Christ, just as the Father and Son are one.

So We Know What Our Relationship Is and What it Is like

1. Every believer is assimilated into Christ through the metabolism process. We are united with Him because of faith alone in Christ alone and because of the grace of God and nothing else. We cannot earn this relationship.
2. The believer who metabolizes the gospel is baptized into Christ by the Holy Spirit. We share all that He is. We share His Sonship, His Kingship. Christ indwells us forever.
3. Because of the eating of His metaphorical flesh and drinking His metaphorical blood, there is the closeness of interpersonal connectedness. No one indwells us but God.
4. Having metabolized Christ through the eating of the gospel, there is complete assimilation into Him.
5. A bond an unbreakable bond an eternal relationship is formed with God. Not just in this life but for eternity. Can there be anything closer?

In the existence and working of this relationship, our relationship grows. This is what virtue love and reciprocal love are all about. That is all a part of this abiding that doctrine brings. The doctrine forms an intimacy of thought because it is the mind of Christ in you. There is also an eternal security remaining or abiding in Christ forever.

We do not take communion and redo the entire cross. This is not the same as eating the Word of God. This is spiritual growth. One must repeatedly eat doctrine. Just as we must repeatedly eat nourishment. This must occur on a repeated basis.

We will eat food down to the end of our lives. Doctrine is the same way. You do not reach a point when you no longer need to take in doctrine. When a believer ceases to metabolize, then he stops moving forward in the spiritual life. If you stop eating physical food, you will eventually die. If you stop taking in doctrine, you will not just stagnate, you will fall backwards.

This is a repeat of the metabolism analogy that R. B. Thieme, Jr. taught. When teaching the bread of life, Bobby rediscovered this. From beginning to the end, it is all about metabolism.

Summary

1. The metabolizing of food into the body is involuntary. Once you swallow, everything else happens. Your free will is no longer involved.
2. It is the same way spiritually. Metabolizing the gospel and doctrine into the soul. These are entirely grace procedures. This is the grace of the Holy Spirit, and not the merit of the eater. Once we swallow the gospel, we have no control over what happens to it.
3. In both cases, the process begins with positive volition. Physically, we swallow. Spiritually, it is faith alone in Christ alone. Then positive volition toward doctrine. Then it all continues involuntarily. Such a picture of God's grace. We hear it and accept it and the rest of it is done. The process is all about what the Holy Spirit does. We have positive volition or negative volition. We hear or don't hear; we accept or not.
4. Physical metabolizing of food is an automatic process of the body. Spiritual metabolism of the doctrine nourishes the spiritual life.

Lesson #0507

John 6:57 Life of Christ

9/29/2013 1Sunday

Jesus is speaking to a crowd of Jews in the synagogue, some of whom have believed in Him and some who have not. He has presented the metaphor of eating Jesus' flesh and blood.

John 6:57 **As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me.**

John 6:58 This is the bread that came down from heaven, not like the bread the fathers ate and died. Whoever feeds on this bread will live forever."

This will end the bread of life discourse, one of the 3 great discourses in the gospels. God the Father is eternal life. This is an attribute of God.

God the Father is the Living Father and He sent the true humanity of Jesus to the world, God the Father sent down the Bread of Life, just as He provided the manna in the wilderness. The Bread out of heaven opens the door to eternal life through His work on the cross. Therefore, anyone who eats of the bread will have the same life as the Father and the Son.

John 6:59 Jesus said these things in the synagogue, as he taught at Capernaum.

This makes it clear that Jesus is speaking to Jews. These same Jews have listened to Him for about a year or more. He uses an analogy that they understand exactly; the provision of manna in the wilderness. Manna did not provide everlasting life to those who ate of it. It extended their temporal life and it had to be eaten daily. The bread of life, when He is eaten, that is eternal life for the eater.

This is the final analogy that Jesus would make to these people.

The Jews believed that by keeping the traditions of the rabbis that this was their way to God; and Jesus is telling them, "No, that is not the way."

God has given the genuine life-bread from heaven; He is standing right there before them. Jesus Christ describes the life that He has come to give. Eternal life belongs to God alone and He is giving that. Human life is imputed to us at birth. Human life will be terminated at some point.

Physical death means nothing to us; it is a passageway from life to eternal life. It is nothing. We have eaten the flesh and drunk the blood of Christ, so that we are eternally saved.

These Jews in the synagogue; and these words were impossible for them to accept.

However, there were some disciples who had followed Jesus for perhaps a year, and they have decided that this is just too much. They cannot buy into this. They want Jesus as their political savior, but it is apparent that He is not going to do this. Jesus is not going to provide for their physical welfare. He will not be their geopolitical savior; so they began to reject Him.

Jesus was unique; He was a supernatural healer; the consummate teacher. He spoke and people listened to Him. But His words were difficult for some of them. They refused to metabolize His words.

The mechanics of salvation is hearing the gospel and understanding and believing it. Once you accept the gospel as truth, the Holy Spirit takes over from there; just as if you swallowed food. Your body takes that food and metabolizes it; and the Holy Spirit takes our faith and metabolizes that in our human spirit. With the gospel, the gospel believed is made efficacious for salvation.

John 6:60 **When many of his disciples heard it, they said, "This is a **hard** saying; who can listen to it?"**

Adjective: sklêros (σκληρός) [pronounced *sklay-ROSS*], which means, 1) hard, harsh, rough, stiff; 1a) of men: metaphorically harsh, stern, hard; 1b) of things: violent, rough, offensive, intolerable. Thayer Definition only. Strong's #4642.

John 6:61 **But Jesus, knowing in himself that his disciples were **grumbling** about this, said to them, "Do you take offense at this?"**

Verb: gogguzô (γογγύζω) [pronounced *gong-GOOD-zoh*], which means, 1) to murmur, mutter, grumble, say anything against in a low tone; 1a) of the cooing of doves; 1b) of those who confer secretly together; 1c) of those who discontentedly complain. Thayer Definition only. Strong's #1111.

Jesus is posing a scenario for their consideration.

John 6:62 **Then what if you were to see the Son of Man ascending to where He was before?**

So Jesus asks them, "What if you see the Son of Man ascending into heaven?" Jesus would return to heaven; and many would see Him. If you saw this, what would you think? Jesus is certainly referring to His resurrection and ascension.

So, now they have to consider this possibility, and they are confused and scratching their heads. They are being given every opportunity to understand what He is telling them, that He is the Son of God.

Lesson #0508

John 6:63 Life of Christ

9/29/2013 2Sunday

Jesus is the bread from heaven which is the eternal life bread. We need eat from him only once. He was in the beginning, which was not a beginning.

Jesus will return and sit on the throne of David, for 1000 years. Then we will move into the eternal state.

Jesus return would prove Who He is. God incarnate and true humanity. His offer of Himself as the bread from heaven, the eating of which is eternal life, is completely valid and should be metabolized. The gospel of Jesus Christ should be eaten and accepted. Faith alone in Christ alone. Probably a number of these people in the synagogue had believed this and some would believe in the future when presented with this truth in the future.

John 6:63 **It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life.**

It is only the Spirit which gives life. The flesh of man is of no help. Therefore, there is no being saved by works of the flesh. What Jesus has said to these people are spirit and life.

Pneuma is repeated in this verse. It is the Holy Spirit which gives life to those who believe.

John 6:64 **But there are some of you who do not believe." (For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him.)**

Millions of people do not know what we know. We are grace oriented. We know what God has done for us, which is eternal life. We experience physical death once. We know where it comes from. Jesus Himself said, "The Father sent Me." The Holy Spirit puts all this together for our regeneration.

Many of the Jews did not believe it because they could not work for it. The words of Jesus Christ are to be eaten; accepted by faith; positive volition.

These words are spirit. These words have much more than simple human discourse. And the people are thinking, "How can this be?" And Jesus tells them, "These words are spiritual; they are the words of eternal life." This leaves no room for a works salvation. There are those in the world who believe that nothing happens until you get baptized, but here Jesus makes it clear that there is no required baptism for salvation; or any ritual. This wipes all of these out. It is His Words which are spirit and life. Salvation is solely a work of God and the work of Christ and the work of the Holy Spirit.

If we want to be grace oriented, it begins right here. This discourse is simple yet profound. All of His words are profound. As wonderful as grace is, so many people try to come to God through their own efforts. Man's efforts to reach God cannot equal God's plan for Him to reach us.

"I think I need to do a few things; I need to tweak this a little bit; I need to add just a little something to make it all work." That is for salvation. What happens after salvation is a whole different deal.

Jesus has difficult words and they are stumbling over these words in v. 61.

John 6:64 **But there are some of you who do not believe." (For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him.)**

Jesus knew who did not believe; He knew who would betray Him. He knew who would walk away and who would desert Him. Betrayal refers to Judas Iscariot, who is one of the twelve in that crowd.

How could Judas, one of the twelve chosen directly by Jesus, not believe in Him? Judas was an integral part of the twelve. He was thoroughly involved in this ministry for His public ministry. Judas saw and spoke with Jesus regularly and he was the treasurer. He handled the money and the budget.

Some of us are evil and deceitful; but we may have believed in Jesus Christ; and that means that we are saved. Our failures do not disqualify us as believers.

Jesus knew in eternity past that Judas would betray Him. This was not a surprise.

John 6:65 **And he said, "This is why I told you that no one can come to me unless it is granted him by the Father."**

The reason here is that Jesus knows that some have not believed. God the Father decreed in eternity past that Jesus would be our Savior. God guaranteed that this would happen. He guaranteed that this would happen; man can accept or reject the provision of salvation. The ones who accept Him are the ones to whom God the Father grants salvation. All 3 members are involved in salvation.

End of the Bread of Life discourse. And because of this, many of His disciples rejected Him. They walked away from it.

John 6:66 **After this many of his disciples turned back and no longer walked with him.**

Lesson #0509

John 6:66 Life of Christ

10/2/2013 Wed

Numerologists take all kinds of weird meanings of Scripture based upon some weird things; but we need to look for the meaning that God means for us to get from it.

Two more weeks then no Bible class. Last conference of the year.

We are about to see the result of this incredible sermon which began with the feeding of the 5000 followed by the walking on water.

John 6:66 **After this many of his disciples turned back and no longer walked with him.**

Right now, Jesus is in the synagogue in Capernaum. Some of the disciples did not like what they had just heard, which was eating His flesh or drinking His blood. This was too much for these people. They ran into a doctrine that they disagreed with. They could not swallow this doctrine. They just could not agree with what He had just said. Many of them had a good dose of legalism in their souls.

For some believers and unbelievers, there is such a thing as too much grace. They just cannot believe it. However, the twelve continued to walk with Jesus.

They could see all of His miracles and heard all of His words; and He fulfilled the prophecies of the Old Testament. So how could they resist Him? First off, they were legalists who could not let go of the works righteousness. Their lives were all about keeping the laws and all of those regulations which they gathered. The Sabbath regs alone were quite mind-swirling. Jesus offered them grace and they had to do nothing for it.

Jesus refused in no uncertain terms of becoming a political king. They were looking for someone to lead them to take back the land, and Jesus was not going to do this. They expected the consummate politician and reformer. They were looking for a human savior. But He refused this; and the zealots were upset. They were disappointed by Him saying *no* to them. They no longer saw the solution to Roman tyranny in the Person of Jesus Christ. They simply rejected Him.

We can all see coming disasters in our government; and we can see an approaching tyranny. If the disasters are not coming, then some of them are already here. So some people have taken on the mantle of action; and they have made politics the criterion of their life. They are going to take back the country. In some cases, this can go as far as revolution. Many have rejected the spiritual solution and have taken up instead a political solution. However, a change in politician will not solve the problems of this country.

Any plot to overthrow the government will simply bring on more tyranny. When a people revolt against their government, a worse government will take its place. This is an interior revolution. Same for the French, the Russians, The Chinese.

What we did was not destroy the government which was over us in 1776 was not a true revolution. The people mirror the corrupt government. Political activism is a pipe dream. When the people and the government reach a point, there is no nirvana.

What we need is a relaxed mental attitude in this life. That is the personal and national solution. You may wonder how can sitting in Bible class change the nation? What will that do for the nation? That is nothing. What do I have to do in solving these problems.

The Lord honors His Word and He honors the nation. The Lord can deliver believers through anything and church history tells us that He has done so already. Client nations survive all kinds of disasters. Bobby wants to go through the book of Numbers to show just how bad it got in Israel. Yet, after 40 years, those people marched into the land just as God has promised. The Exodus generation. They died in the desert and their sons and daughters went into the land and took it.

However, so many believers have rejected the doctrine. Jesus controls history for His purposes. Politics and activism will never overcome the sin nature of man. The real problem is the sin nature of man; not the government and the politicians. We the citizens elect these politicians. A few believers marching off the spiritual maturity will deliver this nation.

There is a third reason this crowd stopped following Jesus. He refused to give them more signs and miracles. Jesus was not primarily concerned with their physical welfare. That was not His reason for being there. Jesus was concerned with their spiritual welfare.

Our Lord demonstrated true compassion in His concern for the eternal future of mankind. He did not demonstrate the pseudo compassion of politicians today. Humanism always brings with it unintended consequences which make things worse.

Back in the 1960's we started a war on poverty; the great society. This had all the best intentions. It was going to lift people out of their misery and poverty. However, millions have been enslaved to the welfare state. Humanism has not other solution; none.

Jesus Christ said, 'The poor you will have with you always.' But the government has made it all worse. They have added poverty to poverty, and increased slavery.

So many in that synagogue wanted the material benefits of the miraculous acts of Jesus without the provision of eternal life. They were as much at a loss as humanists today. The reaction of people when they hear that Jesus is the Bread of Life, and they must eat of Him, it was just too much.

Believing in Christ is a non-meritorious action. The doctrine of grace is always the divider of the truth from what is false. These people did not accept God's grace, they walked away from their only hope. They turned on Him. They got mad and hated Him all the more. His discourse on the bread of life was unacceptable to the legalists.

Certainly some unbelievers and political zealots had followed him and walked away from Him.

Where Bobby went, they were surprised that Bob could be so harsh and dogmatic. They rejected the message of grace and focused in on the man. People like this left because in droves. Some left Berachah in protest.

There are those out there who cannot leave Berachah quietly; and they work up an emotional state; and they attempt to influence others to their way of thinking. They incite others to leave the church. And, in some cases, they attempted to replace the pastor. There have been a number of conspiracies to get rid of Bob.

Whether a pastor is right or wrong; Bobby saw many people in his lifetime attack Bob; and the outcome was not good for them. Some died; and others became very miserable. And many of them never settled down in a church and they want to run every church that they go to. This has occurred in Berachah Church many times.

Bobby spoke to a man recently who has experienced the same thing in his church. A woman became angry and vengeful and her husband did not have the wherewithal to shut her up. He let her run amuck. She was a back-stabber. She tried to ruin this pastor's reputation, calling him lascivious. That is the kind of thing that happens. She was so full

of verbal sins and accused him of antinomianism. Legalism must destroy him they oppose. Where grace is taught and believers are grace oriented, it always aggravates the legalist. They will initiate the conflict; and that is where the pastor must step in and stop.

Points on this Kind of Legalism

The legalist in Capernaum and today as well

1. Legalists are manipulative. They sought control. They wanted to dictate standards and to impose standards on others.
2. The legalist always knows that he or she is right. That is a trait of self righteous arrogance. You are beneath the legalist if you are grace oriented.
3. These sorts of people pose as very spiritual. The pillars of the church.
4. They become in their legalism the self-proclaimed arbiters of the standards of other believers. No one can meet the standards of the pharisees; they cannot meet their own standards.
5. They often appear to be in total support of the pastor who teach doctrine and grace orientation. However, they have their own agenda, every time.
6. Sometimes, they will try to buy influence through giving money. That is not the right motivation for giving. They resent it when their giving does not pay off. They become church bullies. They have infiltrated boards of deacons and they object to too much doctrinal teaching. They want more programs for the kids. No creeping legalism in the board at Berachah. Bob had to fight that all the time; but Bobby has never had to fight that battle. Some of the big problems are with assistant pastors. Bob gave him one piece of advice; no assistant pastors. They become jealous or offended by grace. They develop cliques to oppose or depose the pastor. If we have that problem, then they need to stay focused on the Word of God.

Bobby is going to teach grace orientation whether we like it or not. But we will have the greatest life; the most relaxed life; even in the midst of the worst political or national disasters that we could imagine. It is all about Bible doctrine.

John 6:66 *After this many of his disciples turned back and no longer walked with him.*

Lesson #0510

John 6: Life of Christ

10/3/2013 Thurs

John 6:66 *After this many of his disciples turned back and no longer walked with him.*

The result of the bread of life sermon, many of the disciples stopped going with Jesus. Bobby warned us not to over think the number of this verse.

It has been a long time since Revelation was taught. He thinks it was last taught in the 60's. It is called the number of the Beast and on the followers. He is also called the antichrist of the Tribulation. It is evil only when referring to that person in that dispensation.

These disciples deserted Him when He made the claim that He is God; and they also rejected Him when He spoke of eating His flesh and drinking His blood.

They were disappointed that Jesus was not going to feed them from thereon in. The miracles were designed to help people with miracles; then we are supposed to help people in our own way...that is the sort of reasoning which occurs.

They turned their backs on the Lord Jesus Christ because they were steeped in legalism. The grace of God in Christ was threatening to them. Grace was a threat to them. These people, as the pharisees had taught them, were very proud of the equity that they had built up in their works-righteousness. They refused to abandon the traditions of the rabbis, which allowed them to work there way into the kingdom. They choked on the idea that this is all free. They had strove to keep all of these rituals and obedience to all of these regulations, and they were not about to abandon all of that. Legalism is one of the greatest road blocks to accepting the grace of God.

They were unable to re-gear from the cosmic system to grace thinking.

The worst quality of a legalist is placing an agenda on others; there ideas were imposed on others; and they became the arbiters of all righteousness. They do not like to evaluate themselves; they like to focus on others. They love to focus on the sins of others.

They manipulate and they discourage; and they will malign others. They bring guilt into the souls of those whom they are oppressing. They want to enact immediate change in the lives of those around them. They do not want to wait for Bible doctrine to do this.

What Would Legalism Try to Do to Us?

1. The legalist cannot allow for a believer to outgrow the trends of the sin nature. We grow out of many of these through spiritual growth.
2. They impose legalist standards and they oppose the spiritual growth that alleviates many of the problems of the sin nature.
3. Spiritual advance increasingly denies the sin nature's control over the believer. The legalist does not want to wait for this.
4. Renovated thinking solves the sin problem; not enforced legalism. Legalism is the ultimate of hypocrisy. They are shocked and angered at the sins of others. They look down their noses at a variety of taboos. They look for some of these things.

They look at a person who is grace oriented and brand them as antinomian. They do not need to mind other people's sins; they need to think about their own lives. Legalists love to throw stones. They intimidate and they mind everyone else's business. Only spiritual growth truly brings the sin nature under control; and believers spend less and less time out of fellowship and their spiritual life blossoms. We do not need a legalist looking over our shoulder telling us what we ought to be doing. Let Bible doctrine tell us and show us how to live the spiritual life.

Summary

1. Every believer must tend to his own spiritual life and not attempt to manipulate others into a legalistic mold. We do not mold other Christians; Bible doctrine does that.

2. The modus operandi of the legalist distorts grace in order to control the lives of other believers. When you force change, no real change has taken place. When that takes place, all you have is hypocrisy.
3. The mind of Christ gained from doctrine in the soul does its own convicting of sin and a change of attitude toward that sin.
4. The sin nature trends fade as the spiritual life advances.
5. But legalistic thinking and activity is a road block to that process. They are stumbling blocks to advance. They do not help.
6. Legalism causes reaction or more legalism in those that it targets. It makes a bad situation worse. The legalist becomes a critic of everyone else. They become judges of others and they inflate themselves and they cannot wait to refute the pastor and his teachings. They are legalists and they oppose those leading the grace life.

The distortion of rebound has raised its ugly head as of late. If you cannot see God's grace in rebound, then you cannot see God's grace. Rebound is a purely grace oriented procedure. We confess; we name our sins and He is just and gracious to forgive us our sins.

Rebound Revisited and the Distortions of Rebound

1. There are those who put a prerequisite condition. on the simple technique of rebound.
2. They call rebound ineffective for forgiveness unless a change of mind takes place before acknowledging the sin or sins.
3. If a believer has no desire to change his sinning ways, then he remains in carnality. This means that you must have a desire to change when in a carnal state.
4. It is a continuum of carnality. It is a situation which God does not forgive. That is what is being taught in other churches.
5. When a believer does not change his mind or attitude about the sin, then he simply continues in sin, according to these types.
6. This means there is a precondition for rebound to work.
7. This is a distortion of grace in the simplest of grace procedures. This muddies the simplest grace procedure that there is. It is manipulation. This person wrote a book recently and takes this exact position and many of us know this person.
8. He uses subtle semantics which is a perversion of the doctrine.
9. What this means is, spiritual advance occurs while in carnality.

This was clearly stated in a newsletter from awhile ago.

Rebound Incorrectly Presented

1. One cannot truly acknowledge his sin without repentance. You cannot acknowledge your sins unless you repent.
2. It is defined correctly as a change of mind; there is no emotion involved.

3. This change becomes a prerequisite which sets up a change that must occur outside of rebound.
4. In that statement about acknowledging sins without repentance, a change of mind becomes a necessity to make the rebound procedure effective for forgiveness.
5. Bobby corrects this: what you are thinking in your mind when you rebound has no bearing on God's promise to forgive. You name the sin. What you think about it or whatever you think has no bearing on the grace procedure.
6. This is a subtle, almost imperceptible change. This person requires a change of attitude toward that sin. An identification is not a change of mind.
7. This author says, *a change of mind must take place prior to acknowledgment of sins*. The subtle difference is recognizing a sin versus a desire to change that sin.
8. He goes on to say that God will reject this confession. You would be shocked if you knew who wrote this.

This is a subtle way of manipulating people to stop sinning. They cite bitterness as an example. In this book's viewpoint, if there is no desire to change the attitude, then nothing changes. This man makes a wrong assumption that leads him to a wrong conclusion. He believes that bitterness never abates until the person changes his mind about that sin.

The bitter reversionist can never enjoy fellowship at any time until he changes his mind about that sin. He has to want to change that sin. Spiritual advance therefore has to take place when in carnality. How does his attitude ever change without the filling of the Holy Spirit.

The Truth Is This:

1. Any change of mind before rebound is simply recalling the technique of rebound when you are bogged down in sin. There is a procedure for this and you choose to use this procedure.
2. That is not a desire or resolution to change. It is simply recalling what you should do. You may have a desire to change and to stop sinning; but that does not affect rebound.
3. Rebound always works, regardless of whether a mental attitude sin persists or not. His position is backwards.
 - a. A change of thinking always follows rebound; it does not precede it. It can't. Nothing changes until you advance spiritually.
 - b. Only metabolized doctrine derived from the filling of the Holy Spirit can change entrenched mental attitude sins.

When you were a young believer, you found yourself rebounding all the time. That is why this book was written.

Bobby gives us the opportunity to rebound so that we will be filled with the Holy Spirit which allows for us to spiritual grow. We put other things in our lives aside. You do that every time you are in Bible class.

The repetition of rebound and sin slows down as you grow spiritually. Why is that over thinking necessary? Legalism. Viewing the sins of others and thinking legalistically about rebound and then trying to fix it by altering the procedure. Subtle. For the most part, this book is accurate about forgiveness. This book is in print.

John 6:66 *After this many of his disciples turned back and no longer walked with him.*

Lesson #0511 Rebound Revisited Life of Christ 10/6/2013 1Sunday

16th and 17th are conference days.

John 6:66 *After this many of his disciples turned back and no longer walked with him.*

This is a verse about people who have doctrine right in front of them, but they cannot accept it; they cannot believe it. Some of Jesus' disciples will desert Him because of the bread of life discourse. They will desert Him due to their ingrained legalism.

The Jews were approaching God based upon their own works. Grace is one of the most difficult concept for people to grasp. We are a merit-oriented people. When grace is distorted, and it easily is, the Christian life becomes a system of righteousness by works and deeds. Grace comes to us without a bit of human merit. It does not matter what our frame of mind is when we confess a sin. We make the decision to name our sin; and God is *always* faithful and just to cleanse us from all unrighteousness. Rebound is simple; it is such a grace procedure.

From time to time, Bobby needs to remind us of the simplicity of grace and rebound. If you distort rebound, then you are distorting grace. It is particularly important to do this, when this problem occurs amongst those we are close. When it comes to confusion in this congregation, there must be clear delineation of the truth. A book recently published by a person that many of us know. This book puts a legalistic twist on the grace provision of rebound. The author strongly speaks of grace in rebound; but while espousing grace, he teaches a form of legalism in God's forgiveness. Therefore, the book is a contradiction. It sounds good in many places.

Bobby found several quotes and gulped a few times. Quote from a newsletter. *One cannot truly acknowledge his sin without repentance. Repentance is simply a change of mind. This means, in so many cases, just a change of mind. He means a change of mind about a desire to sin. That is fine, as it is not pleasing to God. The problem is when that change of mind occurs. That change of mind must take place prior to the confession of sins...God rejects his confession whenever he confesses his sin (when the sins are not repented of first).* He adds *repentance* to 1John 1:9. He says that rebound is ineffective unless a change of mind takes place before a confession of sin. If the believer has no desire to change his sin, then he simply remains in carnality. That is a distortion of grace. Thank God that He forgives even when this grace procedure is rejected.

In his scheme, there is a human element in forgiveness of sin. There is something about what we do in carnality to be forgiven. The precondition of forgiveness is added in order to make forgiveness effective. God does not forgive you unless you have changed your mind about a thing.

Real advance comes by the filling of the Spirit and the inculcation of Bible doctrine. What we do in the power of the flesh has nothing to do with spiritual advance. Rebound must take place first and then a change of attitude. This author suggests a change of attitude first and then rebound. This is a subtle way to manipulate other believers. *You had better change your attitude, or God will not forgive you.* Logically, this means that, if someone is in reversionism, they cannot be forgiven of that sin unless they decide in carnality to change their minds about their status. They must no longer change their minds about sin. Under this system, you must change your thinking in order to get into fellowship. But how do you get out of reversionism? Bobby does not think that he even recognizes the contradiction.

Rebound Revisited

1. God's forgiveness after rebound is not about our attitude before forgiveness.
2. It is all about pursuing the grace procedure which God has designed. That is what effects a future change of thinking. This author wants you to change your attitude in carnality and not when in fellowship.
3. God's grace is paramount; not our attitude toward any sin. Rebound is the basis for our grace thinking. Have you never confessed a sin that you really enjoyed? You were flat unrepentant about it. "I am not guaranteeing God that I am not going to do it again." Do you continue to have thoughts of anger after confessing it? People struggle with this, particularly when they are new believers. It is a constant cycle. It gets old to them. A person's attitude is not the issue in God's forgiveness. Just naming sins is the procedure for forgiveness.
4. Rebound is simply recognizing a sin and naming it.

Let's go back to that sin of anger. The highway is a perfect example. You should be able to get angry on the roads of Houston; and the anger is not subsiding when you rebound. You still get angry when you think about the circumstances.

Rebound Revisited Again

1. Clearly when the attitude of anger is rekindled after rebound, the filling of the Spirit is lost and carnality is resumed. You are out of the bottom circle.
2. The only way to remove the anger in your soul, or any other mental attitude sin, is to advance spiritually. It is not removed by a person simply deciding to remove it and then rebounding. That is impossible. You are angry and you decide not to be angry any more in order for God to accept your confession.
3. Consistent rebound and the filling of the Holy Spirit must happen before any change of mind can possibly occur.

4. That change is progressive. It is not an immediate change. It does not happen immediately. The spiritual life is progressive change. As a new believer, you will still be angry and bitter.
5. Rebound must occur first before any change of mind about sin. Otherwise, there will never be a pervasive change of mind about sin.

It takes time to overcome sinning. Rebound is the only way to get into that progression. You know what a relaxed mental attitude is when you do not go off like a Roman candle. Your mind has been renovated; your thinking has been renovated.

If what Bobby said is true, how do you stay in fellowship long enough to grow spiritually when a sin frequently or immediately occurs. That would be a mental attitude. If the filling of the Holy Spirit is rarely if ever available, how do you affect change in your thinking? If you are always in sin, you have not been forgiven. But how do you do that? That is a great question. This is the question that many believers struggle with; the question the new believer struggles with and it causes doubt in the rebound doctrine. Or a manipulation of the doctrine as this author did; or an abandoning of the doctrine. Rebound does not change you. Rebound only opens the door to the possibility of change.

You must stay in fellowship long enough to grow. That is what Bible class is all about. "I confess my sins and immediately get out of fellowship." is the complaint.

The answer is putting everything else out of your mind in order to metabolize Bible doctrine. When we come into the auditorium, that is the time to grow spiritually. When we name our sins, then we concentrate on Bible doctrine and we put everything else out of our minds. Bobby can see that. He can see when he has our attention. He can see the wheels turning in our brains.

People complain that they cannot concentrate in school or on the job; but when you learn the filling of the Spirit and spiritual growth, then you learn how to concentrate. You grow and advance spiritually; but many times, this spills over into other parts of your life.

Lesson #0512

John 6:66 Life of Christ

10/6/2013 2Sunday

John 6:66 **After this many of his disciples turned back and no longer walked with him.**

Many of Jesus's disciples rejected Him in hearing this one doctrine. This work's righteousness. This can carry over into a doctrine so simple and so grace oriented as rebound. This doctrine has been taught in Berachah Church for 63 years now.

People have heard it over and over again, and it can still be distorted. Many people love to hear other pastors and what other people say about doctrine. They just want to see what other people are doing. It is called itching ears. You hear something and it is subtle. Subtle and anti-grace.

At some point, some little doctrine tweaks that legalism and there they go. Bobby is not saying that he is everyone's right pastor. Everyone needs to be under one pastor and hear correct doctrine and not be confused. When you find it; you need to stick with it. But be careful out there.

Rebound is nothing but a grace procedure; nothing else. You name your sins to God the Father and He is faithful and He is just to forgive us our sins. Putting other conditions with that, like changing your mind or changing your desire to sin; God still hears your confession and forgives you.

It is easy to confess and sin and then to get right back into it; like bitterness or some other mental attitude sin. Before studying Bible doctrine, you always rebound. Without the enforced authority, it is easy to get distracted during a message. But the key is concentration on Bible doctrine.

We don't necessarily defeat the sins that we have in our lives. Mental attitude sins are right there with us; we cannot get rid of them quite as easily; so we can fall right back into that sin or sins again. Getting a better handle on these sins does not happen overnight. It is doctrine which deals with this. The more that you grow, the more time you are able to log in the Spirit.

Rebound is a license to grow. Legalists say, "It is a license to sin." So people think, "I can sin all I want and just rebound after." As doctrine permeates your soul, so does the correct thinking on all of these sorts of things.

Rebound and spiritual growth go hand in hand. We maintain that status of the filling of the Spirit for as long as possible during Bible class. When Rick Hughes evangelizes, after holding another class, he teaches very basic doctrine. You cannot learn apart from being filled with the Spirit. That has to be fundamental to their learning.

You cannot approach rebound by already changing your mind about the sin you committed. The other is a manipulative system. If you do not have a desire to change your attitude toward that sin, you will remain carnal. God will reject your acknowledgment of sin. It is very similar to faith alone in Christ alone. There is the group who add something to faith. Show some good works; otherwise, maybe it did not take.

Rebound is simply recognizing your sin.

Maybe, as a new believer, you use rebound as a license for sin. You rebound and go back right into the same old attitudes.

More Points on Rebound

1. Rebound does not change your desire to sin.
2. Nor does rebound give you a license to sin.

3. What is rebound? It is a gateway to spiritual advance. It is a free pass to grow spiritually. When it is perverted, it is called a free pass to sin; but it is really a free pass to grow spiritually.
4. The change of thinking only happens through the spiritual advance; rebound is the gateway to that.
5. Rebound is the means to stay in fellowship long enough for some growth. Sooner or later, the doctrine kicks in, and you are able to concentrate for a longer period of time. Your attitude is changing. You are not consumed by anger.
6. Spiritual advance ever increases by using rebound.
7. The change of mind which this author talks about does not come before rebound; it comes over a period of time during the progression of spiritual advance.
8. That progression brings a greater control over the sin nature. That is what spiritual advance does.
9. People expect others to change simply because they tell them to change. At best, they might become hypocrites and hide what it is they are doing. You learn to think closer and closer to God's way of thinking; and you can recognize that over a period of a few years. You do not spend your life trying to change others. Legalists try to change others. But every believer has the privacy of the priesthood.
10. That change of mind at that given point of time is not required for rebound.

It is easy to read a book like this and miss the problem with it.

A simple formula; you are advancing in a straight line and there is this one little degree of deviation; and as you get further and further out, you lose your spiritual advance. And sometimes, if false doctrine take hold, then you get to a point where this doctrine is not even recognizable.

Unchecked, legalism filters its way into other areas of your life. A little bit of legalism can change everything. How many times have believers deserted the teaching of God's Word because it was not what they wanted to hear? They put their own priorities above that of Bible doctrine. Pretty soon, they are looking for the explanation that they want.

Self righteous arrogance; they put their own thinking above doctrine. Or "I have learned all the doctrine that I need to know. Now I need to serve the Lord." As if you can't do both. When you leave doctrine, pretty soon you have this big pile of human good that you are sitting on, and in eternity, that will all be burned up.

People leave Berachah and they even go in for the gift of tongues. They want to feel their spiritual life. They want to inject their own standards of legalism. A god that is not compatible with Scripture is not God.

The only criteria for understanding God is His Word.

Your spiritual knowledge also infiltrates your soul, as well as your spirit, so that you are able to understand certain spiritual concepts, even when you are out of fellowship. You can

recognize sins because you have norms and standards, and those norms and standards are in the soul; and your inculcation of Bible doctrine also impacts your norms and standards.

John 6:66 **After this many of his disciples turned back and no longer walked with him.**

Authority, grace, standards, structure, judgment, consequences God's righteousness are fundamental to the Christian faith.

Jesus now confirms that His primary disciples will stick with Him.

John 6:67 **So Jesus said to the Twelve, "Do you want to go away as well?"**

Jesus asks them straight out. Jesus formulates the Greek, desiring a negative answer from the disciples. He wants them to stick it out with Him. Some of them were obviously being affected by the other opinions. This was not a statement of fact; Jesus was allowing them to make their own decision. He allowed for their positive or negative volition.

Peter is a natural leader and he always has something to say. He answers the question for everyone.

Lesson #0513

John 6: Life of Christ

10//2013 Wed

A lady's letter from a church in Ukraine. Could not find a new church; and she eventually found Bobby's teaching. She could see how people keep God in a box; reaching for Him when they need Him. God has helped her raise her son. All she has is by His grace only. Listening to the life of Christ, He has become even more real. Lesson by lesson, she is overcome by emotions. She understands exactly Jesus went through as true humanity and Deity. She is emotional about doctrine. She was amazed as to how Bob could teach for so many years and still find things to teach. There are precepts built upon precepts. We advance if we stick with it. She studied on his 2005 studies of the edification complex. She is happy to see that building growing.

John 6:66 **After this many of his disciples turned back and no longer walked with him.**

There was an exodus of Jews who were following Jesus, but then they stopped. These people were legalists. They were the worst kind of legalists who could not accept the grace message of the bread of life discourse.

What about the twelve? They were right there when all of this. What did they think when they saw all of these desertions. They observed disciples rejecting further teaching by Jesus. The way that Jesus formed this question means that He expected and wanted a negative answer. This question was an appeal to their volition. They have a choice to make. He is allowing them their own decision. Jesus provides the doctrine and we make the decision whether to stick with it or not.

John 6:67 So Jesus said to the Twelve, "Do you want to go away as well?"

Simon Peter answers this question.

John 6:68 Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life,

Jesus is then called by a new name. The *Holy One of God*.

John 6:69 and we have believed, and have come to know, that you are the Holy One of God."

The Lord Jesus Christ was none other than God with us; Immanuel. What an affect He has upon human history. He is also transcendent; God taking on the form of a man and involving Himself directly in the affairs of man.

The followers had rejected the Holy One of God. But Peter testifies to Who Jesus is. This is after a long weekend of miracles and discourses; this has been a weekend of epiphany. Peter in this says that He is staying on with Jesus. This indicates positive volition. The more we learn about Him, that spark of positive volition turns into a fire.

When Peter speaks, he is representing the others. He uses the 1st person plural. He was an obvious leader, given his personality. This indicates that every one of them have accepted Jesus as the Holy One of God Who brings eternal life. "You are God, You are man, You are our Savior." Bobby says that Peter was speaking as well for Judas.

We don't know about the life of Judas or what his life was like. He probably stole money and he perpetrated one of the greatest crimes in history; but that does not disqualify him for salvation.

John 6:70 Jesus answered them, "Did I not choose you, the Twelve? And yet one of you is a devil."

We see the sovereignty of God interacting with the free will of man. Jesus chose these disciples; He knew them from eternity past. His omniscience knew them. It says that God had given them to Him. That seems pretty determinative. Why would He ask the question if He chose them? They come to Him without negating their free will.

John 6:71 He spoke of Judas the son of Simon Iscariot, for he, one of the Twelve, was going to betray him.

Just because Jesus chose them, they all had free will to follow Jesus or not for the rest of their lives. 11 chose to continue following Him; and 1 later on chose not to. We have choices throughout our lives. We have choices to be positive or negative at any given time. Volition is involved to the time that a person dies.

Philip. 3:18–19 is a passage about reversionism. Is it worth it to miss out on the greatest life that you can possibly have in order to spend a few months or years in reversionism? Only God is guaranteed to keep His commitment to us forever.

Δισβολος is what Jesus called Judas. Jesus is not calling Judas *Satan*.

Judas the Devil

1. Judas is a devil; a person who does evil.
2. Judas will follow the cosmic system of Satan. The cosmic system is the mind of man. It is anything which is not divine viewpoint. Satan will do this by betraying Christ. He will show it by betraying Jesus Christ.
3. Does this prove that he was an unbeliever? Peter answered positively on his behalf. Bobby answers with a tentative “no.” he won’t throw himself on his theological sword over this.
4. Believers and unbelievers can do evil things under the influence of the cosmic system and with negative volition.
5. Devil describes Judas’ method of work. It is devil-like activity.
6. Judas will perpetrate one of the greatest betrayals in the history of mankind. This character in Russia has nothing on Judas. He brought Jesus down, which is what Satan has attempted to do since his own fall.
7. Judas in facilitating that event was a devil.
8. Judas in his betrayal facilitated the salvation event; the cross. Judas betrayed himself and the Lord and facilitated the greatest event in all human history.
9. Undoubtedly Judas was a tool of the devil. He was totally influenced by the cosmic system, which he chose to follow, rather than what he knew and believed about Christ. He is the picture of an evil reversionist.

John 6:71 **He spoke of Judas the son of Simon Iscariot, for he, one of the Twelve, was going to betray him.**

How could Jesus betray Jesus, the One Whom is the Holy One of God. This shows the depth to which a reversionist can sink. Do not be surprised as to the depths which a believer might sink to.

Impersonal Love and Judas

1. V. 71 is a prophecy of the betrayal. This is the first they have heard of it.
2. This makes the impersonal love of God as expressed in John 3:16 all the more poignant and powerful. This is the epitome of loving one’s enemies.
3. Impersonal love is extended to one as heinous as Judas Iscariot. This gives us the idea of the power of impersonal love.

Matt. 15:1–23 Mark 7:1–23 John 7:1 is the next big event. The subject is eating with unwashed hands. This does not seem to be much of a thing, compared to the other 3 great events.

Introduction to Eating with Unwashed Hands

1. The pharisees imposing binding traditions on the Jews. This is another look at legalism.
2. This is a prime example of religious legalism. We have religious legalism all over in this country.
3. These next verses will legalistic defilement versus the true mandates of God. The greatest enemy that we face, the precepts of legalism.

John 7:1 **And after these things Jesus was walking in Galilee; for He did not desire to walk in Judea, because the Jews were lusting to kill Him.**

It has been a year since He had been in Judah. Jesus had been run out of town and there was Herod Antipas there causing a great many problems. The Jews wanted to kill Him. This opposition has been gaining momentum for months. This reached a crescendo with the bread of life sermon.

In this incident of hand washing, which was ceremonial cleanliness. This is a challenge from the high authorities there who arrived in Capernaum from Jerusalem. These are religious bigwigs from Jerusalem. They had come to wipe Him out; to cleanse Him from their land.

Killing Him was only a matter of when and where. They had already conspired to kill Jesus. They were going to get Him. The cross was not just some emotional moment. It was premeditated and took a year or more for them to plot it out. The Holy One of God, "Let's kill Him."

Matt. 15:1 **Then the scribes and Pharisees came to Jesus from Jerusalem, saying,**

Matt. 15:2 **Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread.**

This was an offense punishable by death. This is one of the most interesting battles of legalism versus grace.

Matt. 15:3 **But answering He said to them, Why do you also transgress the command of God on account of your tradition?**

Lesson #0514

John 6: Life of Christ

10//2013 Thurs

Matt. 15:1–23 Mark 7:1–23 John 7:1 is the 4th big event. The subject is ritual cleansing and its violation; eating with unwashed hands.

The Mosaic Law is designed to teach doctrine. Some about rebound, some about Jesus Christ; and hand washing has an illustrious doctrine behind it. However, it is turned into works righteousness. Salvation by works. These regs have been passed down from generation to generation.

These traditions were written down and codified and became a source of their legalism.

John 7:1 **And after these things Jesus was walking in Galilee; for He did not desire to walk in Judea, because the Jews were lusting to kill Him.**

They sought Jesus in Galilee in order to kill Him. They did not seek Him as a political leader or as Messiah, but they hated and feared Him. They feared His power and His many disciples. This fear and hatred had progressed to be desirous of murder. All they needed was a reason. Any reason. They were looking for a reason. Killing Him was only a matter of when and where.

A delegation of scribes and pharisees came up from Jerusalem. They were going to put the pressure on Him. They were going to investigate what is going on, and confirm it. They were looking for something which would allow them to condemn Him and His disciples.

Matt. 15:1–2 **Then the scribes and Pharisees came to Jesus from Jerusalem, saying, “Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread.**

Mark 7:2 **And seeing some of His disciples eating bread with unclean, that is unwashed hands, they found fault.**

Mark 7:3 **For the Pharisees and all the Jews do not eat unless they wash the hands with the fist, holding the tradition of the elders.**

They complain that the disciples are not washing their hands.

Their Bible was this compilation of traditions. They engaged in some serious ritual here.

Mark 7:4 **And coming from the market, if they do not immerse themselves, they do not eat. And there are many other things which they received to hold: dippings of cups, and of utensils, and of copper vessels, and couches.**

Everything had to be cleansed. They followed an unbelievable number of regulations, following either the Hillel school or the Shemei school of elders. They followed these laws to the letter. There was no wiggle-room in their laws. They scrupulously enforced these laws. They decreed themselves to be righteous for keeping the law and watching everyone else to make certain that they fulfill the Law.

These ritual washings had originated from the Mosaic Law. The washing of hands had arisen as an illustration that the Jews needed to maintain separation from the unclean peoples, which were the gentiles. The Law saw the gentiles as unclean heathen, in the eyes of the pharisees. So this separated them from the unclean.

They did not understand the meaning of uncleanness. That is the picture of sanctification. This reminded them that they were a people set apart to represent Y^ehowah God to all other people. They were a special people set apart to this by God. They were the people with

whom God made the Abrahamic covenant. The Mosaic Law was also part of what God gave His special chosen people. Only God gave Israel this law.

The elders took all of the laws from the Mosaic Law, and they kept adding more and more regulations to them. It sounds just like our government. The latest healthcare legislation is all about regulation and the greatest tax increase in the history of our country.

All of these regulations were manmade and they took something out of the Mosaic Law and made it into a form of legalism.

It was all about the outside. It has nothing to do with the inside.

Whenever a Jew came from the marketplace to their home, there were things that they could touch or simply pass by, that they had to come back and wash. They were tainted by whatever they touched or passed. This had become an external ritual about touching something that is unclean. This was done according to elaborate regulations. After meals, all of their plates, etc. had to be thoroughly cleaned. They cleaned everything all of the time. These had become rituals without any sort of reality.

Any deviation from these rituals was intolerable. A statement of a rabbi, "Better to go 4 miles to water than to incur guilt by hand washing." Oppressive and legalistic. Walking an extra 4 miles was not to be a part of the Mosaic Law.

Exterior washing did not mean anything. Sanitary and ritual practices had become a sign of righteousness before God; an external righteousness based upon a ritual.

Hand Washing the Traditions

1. The pharisees said the ordinance of hand washing had come down all the way from Solomon. This meant that this was a very important and well-documented tradition. The older the tradition, the more important it was.
2. If the Jew kept this hand washing ritual, he would be rewarded with the highest reward.
3. Eating food daily that was purified with washed hand would mean they were eat bread in the kingdom of God. If you wash your hands, this ritual will get you to the Kingdom of Heaven. This is pure-dee legalism.
4. This is how important these regulations had become. They had become a spiritual criteria for the Jews.
5. The pharisees carried ritual washing to such an extent that it overshadowed the doctrinal and grace principles of the Mosaic Law. The Mosaic Law became less important than their traditions about it. They continued to accumulate these traditions. They did not repeal any of them.
6. Legalism and meaningless ritual removes the participants from the message of God's Words. Some churches turn into ritualistic works-based churches.

They broke down each category and passed down their regulations by means of oral tradition.

Legalism tends to get very vicious. There is one long history of viciousness in the church when it becomes legalistic. When you depart from Biblical Christianity and grace, you get a vicious bunch of killers.

This is a good sanitary practice. Nothing wrong with it. It probably saved a lot of laws. We have regulations about food servers touching food and washing their hands first. So this was one practical dietary reason for hand washing; it was all about being sanitary; but it was also representative. It was a teaching aide. It reminds the Jews of their requirement to be set apart. Internal sanctification represented by an internal washing. This is not much different than baptism. An external manifestation of an internal cleansing. It is a washing of regeneration (Titus 3:5).

This ritual is the reality. In Jewish tradition, this external washing had taken over internal changes. The custom of this ritual washing had become an issue of works righteousness before God. This is a case of religion taking something good and making it into legalism righteousness.

All of these laws given by God; and the rabbis and priests began to add to these laws; they began to develop regulations which were to be applied. They would apply a multitude of regulations in order to interpret the Mosaic Law. They were impossible to keep. This had become so serious that one could be executed for failing to observe this regulation.

Mark 7:5 **Then the Pharisees and scribes questioned Him, Why do your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?**

They ask Jesus about the tradition of the elders. They knew that they had Jesus here. They caught the disciples red-handed. They had them here. They could put them in handcuffs and lead them away.

Essentially, the blame fell upon Jesus, their leader, their rabbi, who permitted His disciples to disregard this ritual. Another rabbi would have respected the traditions of the elders.

These legalistic Jews preferred their traditions over their Messiah. These traditions pointed to the very One Who is found in all of these traditions.

Grace versus Legalism	
Scripture	Legalism
Salvation is faith alone in Christ alone.	Works are required for salvation.

Grace versus Legalism

Scripture	Legalism
Confession requires one to just name their sins.	Confession requires repentance.
Spirituality is the status of being filled with the Holy Spirit which is lost by sinning.	Spirituality comes from what you do.
Living the Christian life. This is lived by a total grace operation. What we do is all a matter of divine good based upon that criteria.	Legalism says the Christian life is being a good person; it is being a good person; it is working in a soup kitchen; it is voting for Democrats.
Communion is a memorial to the Person and work of the Lord Jesus Christ. We memorialize God's grace.	Transubstantiation is one form of communion which is legalism. Another view is, we do a ritual and suffer through it and God likes that.
Witnessing is presenting grace; faith alone in Christ alone.	Legalism wants to know how many people you witnessed to today.
The priesthood—every believer is a priest and every believer is a saint.	The Old Testament had a specialized priesthood of special people; and this occurs in some denominations. Some very special people are designated saints.
Unbelievers can be good people too.	

Jesus takes the Mosaic Law and shoves this legalism right down their throats. He shows their hypocrisy and He in turn indicts them.

Matt. 15:3 **But answering He said to them, Why do you also transgress the command of God on account of your tradition?**

Lesson #0515

Life of Christ

10/13/2013 1Sunday

Communion Sunday:

We are following the confirmed instructions of Jesus, **“Do this in remembrance of Me.”**

Jesus is the only celebrity of the history of man. He is the unique man of all human history. He is God and He is man, all in one Person. He is the only means by which we can approach God.

His very name belies His celebrityship status. **He has inherited a much more excellent status than the angels.**

His excellent name denotes the character and importance of the Divine Owner.

Each of the 4 seas are given a color. The White Sea, the Red Sea (given that name due to a color by an organism growing near the water's surface). The Yellow Sea. The Black Sea which divides southern Europe from Turkey. A number of theories here. Sailors of long ago caught in a storm and lost due to the absence of islands and the ferocity of storms, causing death, black being the color of death.

Speaking of Mary, the angel of God said, **"She will bear a Son, and you will call His name Jesus."** Isa. 7:14 **A virgin will bear a child and she will call His name, Immanuel.**

Jesus has a much more exalted name than any angel. The Savior of mankind Who will save His people from their sins. The testimony of Scripture as to His name and character.

God has bestowed upon Him a name upon every name and every tongue will confess...

The psalmist understood the value of His name, when he wrote in Psalm 8:1 **How majestic is Your name, displayed above all the heavens.** His name bears testimony to his exalted position. In spite of the fact that this Man became obedient unto death. **He humbled Himself by becoming obedient to the point of death.**

Jesus did not reject the Father's plan for our salvation. Eternal life cannot die, even on the cross. The only way for Him to die was for Him to refrain from using His deity.

He accepted the punishment for our sins on the cross from His Own free will. When He bore our sins in His Own body on the cross, he refused to invoke His Own righteousness to bypass this punishment; this would have been rejecting the judgment for our sins, and we would perish. We would have no way out.

He was subject to pain, to weakness, to sorrow, to human limitations. Jesus experienced physical and mental growth. He never used His deity to improve His physical existence. He took long trips spreading the message of His salvation. His omniscience was revealed by many situations; but He was silent about future events unrelated to His place in God's plan.

He never used His deity to gain any advantages for Himself. He suffered as we suffer; but he never gave up His deity or his ability to function as God. He was constantly undiminished Deity when in the form of true and unblemished humanity. He never functioned in contradiction to the plan of God the Father.

No one will surpass Him. No person has never been born without a sin nature; He never sinned. No man can lay claim to this.

Many people in our culture can be called celebrities; but they are all noted for some activity that they have accomplished; they hold or break a record. The permanent record of sinlessness is an accomplishment which stands forever. Had He sinned even once, He would have been unacceptable to God. Even one little sin would put Him in the same predicament as all mankind. He needs perfect righteousness in order to satisfy the requirements of God the Father.

Were He not the record-holder for sinlessness, God the Father could not have imputed to Him the sins of the world. A spiritually dead person cannot make atonement for another spiritually dead person. The dead cannot save the dead. Had He not have been sinless, we would be without hope and at a loss

With the wall of sin intact, we can possess at best a relative righteousness. We need to be justified by Jesus. Without His perfection, we could never meet the standard of God's perfect character. Jesus Christ was perfection. No one else could ever be so.

So He was qualified to be our substitute. The greatest act of justice, righteousness, love and grace in human history. As our celebrity, He is the Lord of Lords, King of Kings, the Great High Priest. The Mercy Seat was the Old Testament representation of the doctrine of propitiation in Israel. His atoning work was sufficient.

The localized dwelling place of God in the tabernacle or the Temple; where blood sacrifices were offered. The mercy seat covered in blood was the propitiation for our sins. Consequently blood sprinkled on the mercy seat stands for His sacrifice for us. All a picture of a future substitutionary death.

The Jews saw everything that Jesus was and all that He would provide in their rituals. A death has taken place for the redemption. Heb. 9:15 **And because of this He is Mediator of a new covenant, so that, death having occurred for redemption of transgressions under the first covenant, those being called might receive the promise of the everlasting inheritance.**

It is impossible for the blood of bulls and goats to take away sin. In Israel, they looked forward to the work, as we look backward to the work.

The seating or session of Jesus Christ declared Him to be superior to all angels, a name above every other name. Because we are in Him, we are positionally higher than angels. In the resurrection to come, we will be experientially superior to angels.

The preeminence that surpasses all understanding. He is full of love and grace and truth; and that is who we worship. We remember Who our Lord is.

Bobby will be at the San Antonio Bible conference this next week.

Jesus represents grace as nothing else can represent it. In the 2nd service grace will face the epitome of legalism. We will see the picture of God's grace; but we will also be able to recognize one of the scourges of Christianity, which is legalism.

Lesson #0516

John 6: Life of Christ

10/13/2013 2Sunday

Matt. 15:1–23 Mark 7:1–23 John 7:1 is the 4th big event. The subject is ritual cleansing and its violation; eating with unwashed hands.

John 7:1 **And after these things Jesus was walking in Galilee; for He did not desire to walk in Judea, because the Jews were lusting to kill Him.**

Keeping all of these legalistic traditions were entry into the Kingdom of God in the minds of these pharisees. The traditions were the epitome of works-righteousness. There had to be rituals and all sorts of works righteousness. Their traditions superceded the grace of God. God gave laws to govern Israel as a spiritual entity and as a national entity.

Each law was given more regulations for each line in the Mosaic Law. There were so many regulations in the time of Jesus, that they could not be kept track of. The traditions had not all been written down yet, but they would be collected into the Talmud.

The rituals and the sacrifices pointed toward the Savior. No one could keep all of the Law. The true purpose of the Law would show the Jews just how far short they fell of the righteousness of God. No one could keep the Law perfectly; and the lesson was, you cannot, by your own righteousness, ever approach God.

Traditions had replaced the grace of God. Here is the problem. Jesus took all of these traditions and rituals and He pushed them aside, and He presented Himself as the only entrance to the Kingdom of God. Therefore, the pharisees despised Him. They came to Galilee to catch Jesus violating their traditions, so they could kill Him.

One of the rituals of tradition was hand washing. It is amazing that someone could take legalism out of hand washing.

Here is what they observed:

Mark 7:2 **And seeing some of His disciples eating bread with unclean, that is unwashed hands, they found fault.**

The pharisees would not eat without washed hands, which was a part of the tradition of the elders. This was not a sanitary measure, but an important religious recognition. It is not just a religious ritual that we get through. These guys wash their hands as a religious ritual. And not observing this is punishable by death.

Pharisees took the sanitary and ritual expression in the Mosaic Law; and they expanded on it and made it a sign of morality and righteousness before God.

Mark 7:3 For the Pharisees and all the Jews do not eat unless they wash the hands with the fist, holding the tradition of the elders.

Not washing your hands before a meal identified you with the sinners. Their traditions took the place of the requirements of the Law. The Jews were a separate chosen people different from the rest of the world. This was to represent an internal sanctification, which an external hand washing represented.

The pharisees looked for and found the violation they were after.

Mark 7:5 Then the Pharisees and scribes questioned Him, Why do your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?

The pharisees preferred the traditions of man over the doctrine of Scripture. They teach good deeds today and the social gospel today rather than the redemption in the Bible. Religion is always about works; it is always about what you can do for God.

Jesus Christ is the epitome of grace.

Our Lord looked at the pharisees, and He would not allow them to distort God's Word in this way. Jesus would deal with them in two ways.

So Jesus gives a prophecy of Isaiah which is all about their thinking and their actions.

Mark 7:6–7 And answering, He said to them, Well did Isaiah prophesy concerning you, hypocrites; as it has been written: "This people honors Me with the lips, but their heart is far away from Me; and in vain they worship Me, teaching as doctrines the commandments of men." Isa. 29:13

It is a great fallacy to put your own thinking above the commandments of God.

The Legalism of These Pharisees Versus Grace

1. Our Lord is citing the difference between religion and Bible doctrine from God. There is a great gulf between these two ways of thinking. As soon as you lose the perspective of Bible doctrine, you are on the wrong road.
2. He cites the difference between the mind of man and the mind of Christ. The mind of Christ is absolute truth.
3. This is absolute legalism versus grace. That is the age old conflict. This is the epitome of the Angelic Conflict.
4. Anyone who touts legalism is in the same camp.
5. The legalist professes to be righteous through tradition and ritual and by what they do for God. Jesus says, "This is far away from God."

6. They are hypocrites, teaching man's tradition over God's Word. They make tradition and ritual above the pathway to God.
7. Jesus speaks of the difference between religion and Bible doctrine.

The pharisees are thoughtless and filled with legalism.

Therefore, Jesus cites Isaiah to show who these people are. They put regulations on people that they themselves cannot keep.

Isa 29:13 **And the Lord says, Because this people draws near with its mouth, and they honor Me with its lip; but its heart is far from Me, and their fear of Me is taught by the commandments of men;...**

They have nothing in their souls. They learn a tradition by rote; that is what they offer God. Isaiah faces this problem in his day, as Jesus faced, as we face today. They mouth empty, repetitive phrases. It is all about worshiping God and gaining God's favor.

In the time of Isaiah, the Jews were very apostate, and headed for the fifth cycle of discipline. The same thing was true in the day of Jesus. And even today, the Jews are scattered all over the earth.

The Jews tried to give outward honor to God without any inward truth. There was no truth in the inner man. **Your heart is far from Me.**

What Is Jesus Saying Again?

1. Their hearts and thinking were so far from Jesus, that there is no way that they could worship and honor and please God.
2. Jesus is denigrating the legalism and hatred in the souls of these men. Empty hearts reveal empty souls.
3. Their so-called reverence for God was based upon outward actions. These are self-satisfying rituals. They needed to only give lip service.
4. They worship the laws and regulations of their own making. Elders; human beings. A canon of legalism.
5. The Jews went well beyond and well apart from God's Word. They went well beyond or departed from it. They went far from the precepts of God.
6. They had entirely perverted the doctrinal meaning found in the Word of God. They perverted it to their own use. That is how religion operates. When there is no regeneration and no grace, only religion is left (if they think about God at all).
7. These religious men have elevated their own human precepts and their own personal experiences over the doctrines taught by Christ. They call these human pronouncements doctrines and worship of God. This was stuff that they just made up.

Mark 7:5 Then the Pharisees and scribes asked Him, Why do your disciples not walk according to the tradition of the elders, but eat loaves with unwashed hands?

The pharisees noted that the disciples of Jesus did not follow the hand washing of the traditions. Hand washing was used for teaching doctrine and for simple cleanliness. This represented an internal sanctification. A renovation of thinking represented with this ritual of hand washing. This was very much like the baptism. It was an external representation of an internal change. This was not and never will be a means of salvation. Many people in the United States believe in baptismal regeneration. This is similar to the thinking of the pharisees and scribes. The external washing demanded by the pharisees had taken the place of internal sanctification. Hand washing had become a sign of spiritual purity. This indicated righteousness. But not washing hands would be unclean; a lack of righteousness before God. The custom of ritual washing of hands had become an issue of works righteousness. This was a case of religion taking true doctrine and making it a ritual without reality. They removed the doctrinal reality. These rituals had become binding and the means of salvation. It was the washing that made the person righteous; it did not represent righteousness to the pharisees.

Justification is God bestowing His righteousness upon us. The Jewish rabbis and scribes have embellished the Mosaic Law. Not washing one's hands could be punished with death. This is the same legalism found in Islamic republics, where death is prescribed for very minor infractions. When there is no regeneration or grace, this is how legalism operates. This simply represents legalism; the pharisees represent what legalists do and how they think.

Internal is what the Bible is concerned with; external is what legalists are concerned with. This is even true of high churches as well. The pharisees had superceded the Word of God and the design of God. This describes any cult or any other religion in this world. It is evil.

Today, when Scripture is superceded by experience; where experience supercedes the strong Word of God. Their feelings and subsequently redefine Christianity based upon their own experience. There is no criteria for their spiritual life. That is form over function; the externals over the internals. The subjective experience. The fallacy of religious legalism.

Jesus understood exactly what the scribes and pharisees were doing here.

They wanted to indict Jesus and His disciples; but Jesus will indict the legalists. Jesus took the Old Testament and applied it correctly.

Mark 7:6 But He answered and said to them, Well has Isaiah prophesied of you hypocrites, as it is written, "This people honors Me with their lips, but their heart is far from Me.

Everything is external. There is nothing internally going on.

Mark 7:7 However, they worship Me in vain, teaching for doctrines the commandments of men."
Isa. 29:13

Man is making up his own God. He is making God in his own image.

The context of Isa. 29:13 is

Any so-called reverence for God was based upon outward actions which they performed. This was no basis in the actions of God. This is self-satisfying ritual. The Jewish elders had developed a code, and this was a perversion of Bible doctrine. This is what some people do with the doctrine of rebound. They want to tweak it a little bit. But they end up adding something which is not a part of the rebound technique. They want to add something which they do in order to gain God's approval. Rebound in their minds is just too easy. So the pharisees are doing the same sort of thing.

The Thinking of the Pharisees

1. The pharisees were the ones who transgressed the Law; and the doctrines given by God in the Old Testament. What had they done? They indicted Jesus and His disciples based upon their not following legalistic doctrines.
2. They pronounced themselves of innocent of all transgressions.
3. They base this upon all their righteous deeds and their observance of their own traditions.
4. In their traditions, they have taken them and superimposed them over the Word of God.

They now have to face their man-made legalism. When the words of man and man-made traditions, and superimpose themselves on Scripture, legalism and heresy are always present.

Jesus had indicted them one time, so He will make a second point, going to a principle that we all understand. Jesus then goes to the Ten Commandments.

So Jesus puts it right back on them.

Matt. 15:3 **But answering He said to them, Why do you also transgress the command of God on account of your tradition?**

These men want to kill Jesus for not washing His hands; and yet, they are violating

Matt. 15:4 **For God commanded, saying, "Honor your father and mother," Ex. 20:12; Deut. 5:16 and, "The one speaking evil of father or mother, by death let him die." Ex. 21:17**

But these people used the Corban gimmick; they do the exact opposite of honoring father and mother. This screws over the father and mother financially, when they are at their lowest ebbs; when they need help.

They will violate the simplest of God's laws. Today, kids do not honor their parents. They have their own ideas of what to do, and this is contrary to the teaching of their parents. There is a terrible price to pay for this kind of action.

This is something that everyone in Israel knows. But the developed a loophole for the 5th commandment.

Matt. 15:5 **But you say, Whoever says to the father or the mother, A gift, whatever you would gain from me;**

Lesson #0518

John 6: Life of Christ

10/20/2013 2Sunday

Mark 7:11 **But you say, If a man says to his father or mother, Corban, (which is, A gift!) whatever you may profit by me.**

Mark 7:12 **And you no longer allow him to do anything for his father or mother,**

The Scripture is clear that children are to obey their parents; and one of the great punishments is that which they bring on to themselves. Their rebellious souls translates to the inability to get along with people. If you cannot get along with people, you cannot get along in this life.

So what about this 5th commandment? For children, this is authority-orientation. If you do not learn this the easy way, then you will learn it the hard way.

So, *what if my parents are drunkards? What if they are losers and bad examples?* You may begin with a bad advantage here, but you learn authority-orientation from doctrine and grace orientation. It is too bad you don't get a good start as a child, but you can make up for it. You can learn how to treat the worst people with graciousness.

We also learn impersonal love. Leaning authority-orientation and impersonal love does not mean that we need to hang out with our parents all the time. In adulthood, we are given freedom.

The pharisees developed the corban gimmick. Corban is a Greek transliteration of karban, which comes from the noun karba? This is where Mark got the word *corban*; he got it from the Hebrew Bible. It means *to draw near*.

Corban and the Levitical Offerings

1. Lev. 1:2–3 is a part of the Mosaic Law. It is translated *offering*.
2. In the Old Testament, it refers to any sacrifice or gift brought to the altar and dedicated to God. This was an Old Testament tradition; a ritual for reality. You could bring a lamb, or a turtle dove, or whatever, to sacrifice to God. You could bring other things to God.
3. Corban is an inherent concept; it is inseparable from the Mosaic Law.

4. Corban is a picture of the greatest of all sacrifices. The Levitical offerings anticipate the sacrifice of Jesus on the cross. They did not know the name of Jesus Christ, but they knew the blood sacrifice.
5. Corban foreshadowed the substitutionary spiritual death accomplished for us.
6. The meaning of corban is exactly why Jesus picked this piece of legalistic tradition. They took this doctrine from the Old Testament and perverted it. They rejected Jesus as the true corban sacrifice. Jesus fulfills the corban sacrifice.

The Corban Gimmick

1. The pharisees used the corban gimmick; they took a legitimate teaching doctrine, and they used it to escape the responsibility of a child to help them to escape it.
2. It was a trick of pronouncing corban upon their personal wealth. All of their assets became "corban" when their parents were in need.
3. All of their personal goods were pronounced as "given to God" i.e., corban.
4. Therefore, they did not have to give anything to their parents. God never demands all of our assets. This made their assets untouchable. No one could get them except for themselves.
5. Corban was an excuse to ignore parents who needed the help of their children.

They had studied the Law and figured out a way to get around it.

Our constitution is under the same attack. There was a certain ideology, and the constitution is made to fit that ideology.

The Use of Corban in the Time of Jesus

1. Corban could be used to preserve anything of value.
2. It did not matter whether the things declared were brought to the synagogue or not. It just made these things off-limits.
3. Once corban was declared, no further action was necessary by the children, in terms of helping their parents.
4. This made them exempt from the 5th commandment.
5. With this gimmick, kids no longer have to give up anything to their parents.
6. The fifth commandment is to demonstrate the importance of the divine institution of family; and to teach authority-orientation. If the family disintegrates, the nation disintegrates.
7. If a parent or parents were in need, the fifth commandment requires them to help their parents financially and in other ways. Family and the importance of family.

The corban gimmick kept their assets free. To declare corban, the priest gave whatever his authorization was required in order to keep all of the assets and yet have them under corban. There would be a fee paid for this. So, instead of the 5th commandment being unequivocal, corban became unequivocal.

By this gimmick, children could be kept from obeying the 5th commandment. This practice brought in additional income to the rabbis and priests. This caused untold suffering to many parents in their old age. Legalism

for some, all of it is about power and money. Why do you think taxes are going up? Money is power. Money buys power. Religious leaders looked to gain more and more of each. The pharisees were religious tyrants, which is the worst kind. So Jesus Christ tells them that they have perverted the Law.

Mark 7:11 **But you say, If a man says to his father or mother, Corban, (which is, A gift!) whatever you may profit by me.**

Mark 7:12 **And you no longer allow him to do anything for his father or mother,**

Regulation takes the place of law. Nobody gets to vote on it. There is always a regulation that someone is in violation of. The pharisees wrote enough regulations to take care of anyone who got in their way. That is the tyranny of politics and power.

And Jesus tells them that they do many things like this. It was just a legal trick up the sleeves of the pharisees. You could, with enough money, get whatever you needed from the pharisees.

Mark 7:13 **making the Word of God of no effect by your tradition which you delivered. And many such like things you do.**

All of those ancient pharisaical traditions and regulations overruled the Mosaic Law.

Religion is always a front for evil. It has nothing to do with the God of heaven. Today, the traditions of the elders, the very traditions that they developed, are now compiled in a book called the Talmud.

Mark 7:13 **making the Word of God of no effect by your tradition which you delivered. And many such like things you do.**

These gimmicks never give us a reason to persecute Jews. We always need to focus on grace. We have responsibilities for our aged parents as well. Jesus takes them down with their own Scripture.

We can never get a better explanation of legalism than in the past couple of hours. We have seen their legalism and the grace of God. We live under the grace of God; not under legalism.

Now Jesus will teach those around Him. He will now go into a positive mode. He will give this lesson in a way that we will never forget.

Jesus was never without opposition; even though He spoke the truth. His ministry and hypostatic union were rejected so often by those who saw Him face to face.

The pharisees came looking to go after Jesus and find a reason to execute Him.

John 7:1 **And after these things Jesus was walking in Galilee; for He did not desire to walk in Judea, because the Jews were lusting to kill Him.**

They could actually put someone to death for a person not washing their hands. Stoning a person to death was a Jewish form of capital punishment. But Jesus could not let them stone the disciples; or get away with such legalism.

Both of Jesus' answers to these pharisees dealt with their legalism and the concept of grace.

Mark 7:6 **But He answered and said to them, Well has Isaiah prophesied of you hypocrites, as it is written, "This people honors Me with their lips, but their heart is far from Me.**

Mark 7:7 **However, they worship Me in vain, teaching for doctrines the commandments of men."**
Isa. 29:13

They were no better than the people of Isaiah's day, and they would go out under the fifth cycle of discipline. These people would they themselves go out under the fifth cycle of discipline as well.

What these pharisees had done was superceded the laws of God. They took what God supplied and superimposed their traditions. They upheld hand washing, a work that makes them righteous in their own eyes.

Jesus makes certain that they see their wrongness.

Matt. 15:3 **But answering He said to them, Why do you also transgress the command of God on account of your tradition?**

Jesus exposes their attack against the divine institution of family. When family breaks up, then the nation disintegrates. We see that today.

Matt. 15:4 **For God commanded, saying, "Honor your father and mother," Ex. 20:12; Deut. 5:16 and, "The one speaking evil of father or mother, by death let him die." Ex. 21:17**

Matt. 15:5 **But you say, Whoever says to the father or the mother, A gift [coban, which is given to God], whatever you would gain from me;**

They used this gimmick against their own parents when their parents needed help. When their parents were old; their personal goods were pronounced given to God. Mostly they did not give their parents anything; they promised it all to God. In most cases, it was never

actually given to God. They exempted themselves from the 5th commandment in order to retain use of all of their money.

Matt. 15:6 **and in no way he honors his father or his mother. And you annulled the command of God on account of your tradition.**

The pharisees knew right then and there what Jesus was accusing them of. They could not refute this. Jesus had them dead to rights. They were exposed. They were mad over this. This upset them greatly. Nobody called them criminal; they called everyone else criminals.

Jesus has exposed these men. He turns His back on these pharisees and He began to address the crowd which was there. Cleanness before God is on the inside.

Mark 7:14 **And calling all the crowd near, He said to them, All hear Me and understand.**

Jesus continues telling them that the externals are not what defiles a man. What is inside defiles the man.

Mark 7:15 **There is nothing from outside the man, having entered into him, which is able to defile him. But the things going out from him, those are the things defiling the man.**

Then Jesus delivers a stock phrase to people who could hear. "If you have got an ear, listen to this."

Religious types would avoid sick people. Leprosy and they would throw rocks at them; get rid of them. They are unclean. They were not nice people.

The external cleaning was symbolic. The washing was representative. They used their rituals to define their righteousness. But washing did not make them clean; it represented cleanliness on the inside. The crowds had not heard this before.

The Pharisees and Uncleanness

1. Uncleanness did not come from external sources.
2. Uncleanness represented sin. For the pharisees it represented violated of the traditions of the elders.
3. What was dirty could not be cleaned with soap and water.
4. Jesus said that real uncleanness is on the inside. No ritual can change that. The washing ritual simply represented what happened on the inside.
5. The legalist had not received the washing of regeneration.
6. It did not matter how often the pharisees washed their hands or went through all sorts of rituals; they were unclean on the inside. That is true of any church that depends upon ritual for salvation.

Mark 7:16 **If anyone has ears to hear, let him hear.**

The disciples were worried perhaps that Jesus went a little too far with the pharisees. The disciples were not hearing what the Lord was saying. The disciples do not get it. They watched the contorted faces of the pharisees.

Jesus wanted everyone to see grace and the futility and nastiness of legalism.

Matt. 15:12 **Then coming, the disciples said to Him, You know that hearing the Word, the Pharisees were offended?**

Now Jesus gives a short little parable. Whatever plant my heavenly

The Plant Analogy

1. The plants are the pharisees; the religious legalistic types. Not just the pharisees.
2. In this context, it is what the pharisees have done.
3. They have perverted the Word of God with self-developed doctrines. They made them up as they went along. They took the Word of God and perverted it and added to it. They are the plants.

Then Jesus gives them an ominous warning. This is a horrifying warning. The perversion of doctrine will be uprooted by God.

Matt. 15:13 **But answering, He said, Every plant which My heavenly Father has not planted shall be rooted up.**

It is easy to become discouraged when we see so much error in thinking today; and how much of a mess Christianity is today. It is becoming emotional; entertaining.

God Ripping out the Plants

1. When we say it is time to uproot all of this stuff, it does not make any difference. This is our timetable; not His. In His own timing, God will rip out every plant. We do not want to be ripped out by God.
2. Judgment will come to those who reject the truth of judgment. Not our justice; not national justice; but God's justice.
3. Jesus will remove those who perpetrate or perpetuate evil in this world. Legalism and humanism are the evils in our world.
4. They will be exposed; evil plants for destruction.

Jesus says, "Let them alone. They are blind leading the blind." There is negative volition in the pharisees and negative volition in their followers. The leader and follower all fall into a pit. Blind leaders and blind followers all end up in the pit. These pharisees want to see Jesus dead. This is why they beat Him to a pulp when they brought Him. Then Pilate washes his hands to represent cleanness.

The pharisees hated Him. Jesus exposed them for blind religious kooks. These here are blind to the truth and blind regarding anything to do with the truth of God.

Matt. 15:14 **Leave them alone. They are blind leaders of the blind; and if the blind lead the blind, both will fall into a pit.**

Blind leaders lead blind followers. Like our political leaders who lead people to government dependence. We could get divine discipline on the people, the nation or on the earth itself. Or it could be eternally much worse.

Jesus has exposed them as blind, religious fanatics; but the people do not have to follow them into the pit.

Lesson #0518

John 6: Life of Christ

10/24/2013 Thurs

It is God's grace versus legalism. Worshiping God in your own way just means that you make it up as you go along. You make up your own moral standards. There is no relationship with God without the concept of grace.

The pharisees and scribes have surrounded Jesus and they are questioning Him and they are the epitome of legalism. They are entrenched in their traditions. Because Jesus has violated their traditions, and opposes them, then He must die. He would be stepping on their toes as well. They are a power-mad bunch, as is often true of legalistic types.

They rejected the Lord and they rejected His Word. That is always the modus operandi of religion. Jesus takes this phoney indictment and turns it against them. He takes their legal indictment and turns it against them.

He refers to Isaiah who calls the people hypocrites who prefer the commandments of man over the commandments of God. He now turns to the surrounding crowd. They have been listening and watching carefully.

The disciples were stunned at the boldness of Jesus Christ in front of the pharisees. Did He not worry about being stoned to death by these legalists? Jesus speaks to them in Mark 7:, posing the question, what is real righteousness? It is not what you do externally.

The disciples are there; and they are listening to all of this. They note Jesus fearlessness, but they are afraid.

Matt. 15:12 **Then coming, the disciples said to Him, You know that hearing the Word, the Pharisees were offended?**

Matt. 15:13 **But answering, He said, Every plant which My heavenly Father has not planted shall be rooted up.**

The pharisees are the plants which will be uprooted; they have perverted the Word of God with their self-conceived traditions. These legalists will be exposed for what they are; they will be ripped out; uprooted. God will handle this.

His conclusion; let these men alone. They will lead the blind and they will all fall into the ditch.

Matt. 15:14 **Leave them alone. They are blind leaders of the blind; and if the blind lead the blind, both will fall into a pit.**

It is hard to imagine that when an unbeliever breathes his last, he enters into an eternity of separation from God. This is the end of those who believe that they can come to God apart from Jesus Christ.

The disciples hear all of this and they still don't get it.

Mark 7:17 **And when He entered into a house from the crowd, His disciples questioned Him about the parable.**

The disciples want further instruction. They do not understand fully what the Lord was saying. So Jesus tells them; then he will tell them what He just told them; and then He will tell them again what he told them previously. Somewhere along the line, they will get it.

It was difficult for the disciples to catch on to grace; and this is true of anyone; particularly religious types.

Mark 7:18 **And He said to them, Are you also so undiscerning? Do you not perceive that all that enters from the outside into the man is not able to defile him?**

"Do you not understand what I am saying?" It takes a lot of doctrine to work through religious backgrounds. You must get rid of your legalism. Once you catch on to grace, you are on the way to spiritual maturity.

What enters man from the outside does not defile him. As you continue to grow, you begin to see things in doctrines that you never saw before. You are building doctrine upon doctrine.

The disciples are persevering through the fog.

"Don't you see that whatever enters the mouth from the outside [referring back to the pharisees worried about no hand washing] cannot possibly defile him. It does not go into his heart, but it goes into his stomach and it is eliminated." By this, Jesus made all foods ceremonially clear.

Mark 7:19 This is because it does not enter into his heart, but into the belly, and goes out into the waste-bowl, purging all the foods.

The Point That Jesus Is Making

1. Whatever food is eaten after being touched by unwashed hands, the food is ceremonially defiled, because it was eaten with unclean hands, according to the pharisees.
2. This ceremonial defilement has no meaning to God. Righteousness is not based upon ritual.
3. Further, all the food that had been declared unclean by the pharisees was no longer ritually unclean. Jesus just eliminated the rituals. Since Jesus is here, the rituals are no longer important. Now we can eat anything.
4. Ceremonially, unclean food, which is an external uncleanness, cannot defile the inner man, because it is ritually unclean.
5. All that is, is ritual without reality; meaningless externals. Righteousness is about what goes on internally.
6. The fact is, the ceremonially unclean food gets digested and eliminated from the body, just like ceremonially clean food. This is what the body does with food.
7. Neither unclean nor clean food has any ill effects on the body or soul. This is not dealing with ceremonial uncleanness. It has nothing to do with salmonella.
8. Clean and unclean foods are fine for body nourishment; but they do not defile the unclean man.
9. The physical function of eating any food has nothing to do with the spiritual life or with experiential righteousness.
10. Ceremonially unclean food does not affect the body in any different way than ceremonially clean food.

To the legalists, righteousness before God depended upon these rituals. That is legalism. Ritual versus reality. What the pharisees teach is ritual uncleanness. They miss the real reason for defilement; the sin nature and the volition of man.

Now Jesus goes to the immaterial part of man. Defilement comes from that sin nature. It is sin which comes from the inside that defiles a man. You chose to sin; the sin nature is there; and by this, you are defiled.

Mark 7:20 And He said, That passing out of the man, it is the thing that defiles the man.

The pharisees say that it is all about this food that you are eating with dirty hands. Jesus says defilement comes from the inside. Then He adds some of the sins He has in mind.

Mark 7:21–22 For from within, out of the heart of men, pass out the evil thoughts, adulteries, fornications, murders, thefts, greedy desires, iniquities, deceit, lustful desires, a wicked eye, blasphemy, pride, recklessness.

The person who has these sins is not considered clean by God. All of these listed sins indicate the unrighteousness of man. The pharisees are guilty of these sins. They have demonstrated these sins since Jesus began to talk to them. But the pharisees call themselves clean because of their ritual righteousness. They are washing away their sins through their rituals.

Many who reject Jesus Christ believe that they are good enough; I am a good person; how can God reject me? How good do you have to be? Where's the line?

Mark 7:23 **All these evil things pass out from within and defile the man.**

Matt. 15:20 **These things are the things defiling the man. But eating with unwashed hands does not defile the man.**

Summary Points

1. Jesus is the only man who has lived without sin.
2. Jesus offers them that righteousness; all they have to do is eat the bread of life.
3. Had they accepted Jesus by faith, they would be justified before God.
4. They would have an imputed righteousness, even though they have a sin nature. That is the only way to be righteous before God.
5. The imputation of divine righteousness is what makes a person clean before God. It is not what they eat or how they eat it or how many times they wash their hands.
6. The pharisees believed themselves to be righteous without Christ. Today, it might be baptism. That is external; nothing to do with the washing of regeneration. Baptism is a testimony to the world; it is an illustration that you are now clean. You are now justified is what you are saying.
7. This ritual righteousness is the epitome of legalism through religion. It is false and it is deadly.

Lesson #0519

Matt. 15: Life of Christ

10/27/2013 1Sunday

We are in Matt. 15; and Jesus has just instructed the disciples and the pharisees about hand washing.

Jesus has decided that He needs to spend a great deal of time preparing His disciples; and He will reduce His public ministry. They will learn more from this than from watching Him do miracles and the like. They will have to represent Him as Apostles in the future.

There was also a problem of geography. The hostility of the religious leaders and had so grown, that He had to withdraw from the region of Capernaum and Galilee in general. The pharisees wanted to be rid of Him, and they will find a willing ally in Herod Antipas. He lived for power and influence like the other Herod's; and they would take out anyone who might threaten their power. But it was not yet time for Jesus to die. He understood that it was time for Him to move on; and He would wait for things to calm down. Jesus still had His eyes directed toward Judæa and Jerusalem.

So He needed to go somewhere where the religious leaders could not follow Him. They had closed the doors to the synagogue and in Judæa. There was His great grace message of the Bread of Life, and many of His followers began to desert Jesus.

So Jesus seeks a place of privacy, but not too far away. So He goes to the border region of Phœnicia. Jesus is in Capernaum; and this place was too hot for Him; so He needed to go elsewhere, to Tyre and Sidon.

Matt. 15:21 *And going out from there, Jesus withdrew to the parts of Tyre and Sidon.*

These are Phœnicians who are Greek sea peoples; 35 miles west of Capernaum. An easy walk for those used to walking. No place offered a safer haven from the Jews who were seeking to kill Him.

This begins a new section.

Matt. 15:21 *And going out from there, Jesus withdrew to the parts of Tyre and Sidon.*

Mark 7:24 *And rising up from there, he went away into the borders of Tyre and Sidon. And entering into the house, He desired no one to know, but He could not be hidden.*

This is a gentile woman; not a Jew. She falls at His feet and begins to plead.

Mark 7:25 *For hearing about Him, a woman came up, one whose daughter had an unclean spirit. And she fell down at His feet.*

She calls for Jesus to help her daughter.

Mark 7:26 *And the woman was a Greek, a Syro-phoenician by race. And she asked Him, that He would cast out the demon from her daughter.*

This woman was, without a doubt, a seeking of truth. She had confidence in the Lord Jesus Christ. She came to Him over this great crisis and she knew that no one else could do anything for her and her daughter. She knew that Jesus is the only One Who could break the power of this demon. So she clearly is a woman of faith; she clearly understands Who Jesus is.

She uses two Messianic names for Jesus. She calls Him *Lord* and *Son of David*. She recognizes that He is the Messiah; and she knows it. She knows that He is God and He is the Messiah.

Matt. 15:22 *And, behold, a woman of Canaan coming forth from those borders cried out to Him, saying, Have pity on me, Lord, Son of David! My daughter is badly demon-possessed.*

The Jews had rejected Jesus; and this gentile woman knew Who Jesus was. She had a depth of faith. She knew that He is God and He is Messiah. He is her Savior. She is

persistent; she would not be denied a hearing. She knew that God would hear her. This is what she expected; it is what she believed.

Like any mother, she is very concerned about her daughter. Her confidence in our Lord's compassion and grace combined with her faith in Him. She comes and demonstrates faith in Him; and the disciples are a little fuzzy about this faith. Jesus has so many times said to the disciples, "Oh, you of little faith." There is a genuine powerful faith. She knew what He was capable of doing.

Normally, Jesus would have healed her daughter on the spot. He had done this many times before. This was the key; they believed, they trust in Him, and they were immediately healed. An illustration of salvation.

The compassionate Jesus turned away from her. The relief from suffering is not always immediate. We pray for relief; we pray for something that we want to have removed from us; and it does not happen. He has a higher purpose. Healing the daughter right now was not as important as what He needed to teach.

Matt. 15:23 But He did not answer her a word. And coming near, His disciples asked Him, saying, Send her away, for she cries out after us.

Then His disciples came and said, "Send this shouting woman away from us." Her voice was irritating and she was a gentile. As Jews, they had a built-in prejudice to gentiles. They were snobs and racists. They wanted nothing to do with gentiles.

Jesus has a higher purpose in His silence with her. God's plan is best; and His plan may not involve an immediate relief from whatever problem we have. Why is He not the loving God that we think He should be? His plan comes first. Whatever this plan is, it may come for suffering on our part. This is called suffering for blessing. The book *Christian Suffering* covers this topic. This allows us to come through the suffering and understand it. It is beneficial, even if we do not recognize it as such.

The disciples have reacted to this woman; possibly even taking their lead from the Lord, who ignored her. This was supposed to be their time with the Lord, and they were unhappy to have their time taken from them.

They needed to learn this doctrine; and this would begin the lesson of the status of gentiles as related to the Lord Jesus Christ. This has direct application to us. No matter our race or background; every person is a soul for whom Jesus died. The crucifixion and Bible doctrine are open to people even that we do not like.

Almost everyone is Berachah Church is a gentile. It is important to us because this defines our relationship with Jesus Christ. The Jewish Messiah has something to do with us gentiles.

Racism will never be completely stamped out. Jesus speaks directly to the problem of racism here; but Jesus is using this as a vehicle. The disciples are racists regarding gentiles; but that is simply a Jewish mindset. Jesus will teach them a valuable lesson here. It is not the main issue.

Matt. 15:22 **And, behold, a woman of Canaan coming forth from those borders cried out to Him, saying, Have pity on me, Lord, Son of David! My daughter is badly demon-possessed.**

Matt. 15:23 **But He did not answer her a word. And coming near, His disciples asked Him, saying, Send her away, for she cries out after us.**

This is a great problem. She watches her child in this terrible condition. She is, in part, pleading with the Lord; and she knows that Jesus has the ability to heal. Jesus is the master teacher. He does not just teach a subject as we do; but Jesus uses every possible means to teach. He uses every circumstance that He finds Himself in to teach a doctrinal lesson. They got practical application everywhere that they went. If anyone was to learn anything, it was the disciples. These are reasonably intelligent men. But a relatively high human IQ is not enough. What matters is, is a strong faith in learning the doctrines and knowing the plan of God for you life. She represents an outcast to these Jews. However, she is a person for whom God has a plan. The disciples will drop their collective jaws when they get this lesson. Jesus is the Savior of the world. They will have to recognize this; and they will need their doctrine here.

They have religious and racial prejudice. Gentiles are unclean; they are untouchable. The doctrine being illustrated is God's people versus those who are not God's people. The gentiles are unclean; but that is when they are without Jesus Christ.

However, gentiles are not inherently unclean; nor were they to be shunned simply because of their racial makeup. Jesus will use the uncleanness of the hand washing; and they move to a different location, and Jesus teaches essentially the same lesson, but using the gentiles as a teaching prop. Sooner or later, this will come through to these guys.

Racism has been reduced, but it will always be a part of our culture to some extent. However, for the believer, there should be no racial differences. Our Lord now turns to the gentiles to offer His salvation. The religious, legalistic Jews who rejected Him, this is a manifestation of the Lord going to the gentiles.

This is a repeat of the Samaritan woman at the well. The disciples wanted her gone as well. Now, Samaritans are half Jewish; so the disciples may have allowed for that, once they got the lesson. But this woman is 100% gentile.

The Jews are the chosen people; they are set apart from all the rest. Jesus is the Jewish Messiah; and He should have nothing to do with the gentiles. The Jews were a clean people and the gentiles are unclean.

The disciples figured that Jesus should have nothing to do with this woman. And Jesus therefore needs to break down their attitude of exclusion. That needs to be fixed. These men had their eyes only upon themselves. This is their Messiah. They are saved and regenerate. But so is this woman, and they cannot quite accept that.

They lacked compassion for those who needed help; and they had no desire to offer salvation to gentiles. That did not yet compute to their brains. How can a gentile be a part of the Kingdom of God? They are unclean.

The disciples are thinking right here, just like the pharisees. This is a moment of legalism; their Jewishness is bubbling to the surface. This legalism can pop out at any time.

In the meantime, this woman has not stopped being persistent. She has an unrelenting belief in the Messiah. She knows that Jesus is able to save her daughter.

Now Jesus is teaching His disciples; that is what He is doing first and foremost. He ignores her. He does not say, "Wait a second, hon, and I will get to you."

God will fulfill all of His promises to Israel. The nation Israel in the Millennium is the fulfillment of God's promises to Israel.

Matt. 15:23 **But He did not answer her a word. And coming near, His disciples asked Him, saying, Send her away, for she cries out after us.**

Jesus, the Jews and the Gentiles

1. Turning to the gentiles in Tyre and Sidon did not disqualify the Jews for the Kingdom of God. It could be taken that way when Jesus left Galilee. He makes it clear that he was sent to the lost house of Israel.
2. Therefore, He did not throw over the Jews to go to the gentiles. This is the teaching of some churches; covenant theology.
3. This is a statement of God's continued concern for the Jewish people as well as His concern for gentiles, as we will see.
4. The church does not replace Israel; the church has not become spiritual Israel. Replacement theology is false.
5. It was never Jesus' purpose to drop racial Israel from His plan. We can take that from v. 24.

Jesus has left Galilee and He is speaking directly to gentiles, starting with this woman. He is in the land of the gentiles now. Why is He there, and yet He ignores this woman?

Matt. 15:24 **But answering, He said, I was not sent except to the lost sheep of the house of Israel.**

Jesus says, "I was sent to the lost sheep of Israel." Jesus is making it clear that He is not rejecting the Jews. He will deal with this woman, but He makes certain that these disciples understand that there is no full-on rejection of the Jews.

This woman does not qualify racially to be in the house of Israel.

Christ came first to the children of Israel. "Don't worry; I came to the Jews first." But He will have to deal with the status of this gentile woman.

Jews, Gentiles and the Kingdom of God

1. The disciples are about to find out about the inclusion of all believers in the Kingdom of God. Jew and gentiles in the Kingdom of God.
2. They will also find out about the doctrine of unlimited atonement.
3. But they also are going to realize that Jesus came to the Jews first; and then to the gentiles. Paul reflects these very words, "To the Jews first and then to the gentiles."
4. Therefore, the gentiles are included. This is the first time this has been brought to the attention of the Jews.

Matt. 15:25 **But coming, she worshiped Him, saying, "Lord, help me!"**

Jesus has ignored her; the disciples have said, "Get rid of her" and she throws herself before Him and calls for His help. It ought to seem as if He is not going to do anything for this woman. Jesus appears to be rejecting her; and this should crush her hope; but she will not depart from them. She will not become angry or bitter; she is rejected; but she stays with Him. She believed in Christ, but she was not getting any satisfaction from Him. She should have left in anger; and it was killing her to watch her daughter. She is dealing with rejection, which is one of the hardest things for a person to take. She ignored what she has seen and heard, and she expresses great faith in Jesus. She is one admirable, strong woman. She is strong not using her own toughness and arrogance; she did not screech some feminist claptrap; she illustrates her true strength by having faith in Jesus. Jesus is her Savior and He is her problem-solver; and she is not dissuaded. **When I am weak, then I am strong.** In our weakest moments, we need to depend upon Jesus Christ. Can you do this in adversity? She has her eyes on Jesus; so she is able to apply her great faith.

Lesson #0521

Matt. 15: Life of Christ

10/30/2013 Wed

Jesus has no access to the synagogue any more in Capernaum. The pharisees were bent on finding a reason to kill Him. He goes to Tyre and Sidon; these are cities and districts as well. He is wandering somewhere between Tyre and Sidon and during this time, He is approached by a Greek woman.

He is going this direction to get some privacy to spend time alone with His disciples; as He would be outside of the realm of the pharisees.

Matt. 15:22 **And, behold, a woman of Canaan coming forth from those borders cried out to Him, saying, Have pity on me, Lord, Son of David! My daughter is badly demon-possessed.**

Syro-Phoenician woman means that this woman was a Greek, from a polytheistic background. Yet she was different, knowing exactly Who Jesus Christ was.

She pleads with Jesus because her daughter is possessed by a demon. She calls Jesus *Lord* and *Son of David*; which means she recognizes His divine authority and she recognizes that He is the Messiah.

The disciples had not seen this before. They saw a Samaritan woman before, but she was half-Jewish.

Jesus appears to treat her callously.

Matt. 15:23 But He did not answer her a word. And coming near, His disciples asked Him, saying, Send her away, for she cries out after us.

The disciples did not want to hear this woman calling after her. He refuses to acknowledge her presence; and the disciples are incensed at her tenacity and lung power. These Jews had a built-in prejudice against gentiles. Jesus had no prejudice against anyone. He certainly heard this woman, yet He remained silent. He was silent because He had a purpose; and this was going to be a teaching moment.

They have to understand that no one, even gentiles, are excluded from the grace of God. The kingdom of God brought by the Messiah was open to all. It does not matter what your race is; all believers are brothers in Christ. But the Jews at the time of Christ did not see it this way. This gentile women is intruding upon their consciousness. Jesus will speak to this woman; but He speaks to the disciples first.

Matt. 15:24 But answering, He said, I was not sent except to the lost sheep of the house of Israel.

Now that His disciples are listening, and the woman is listening, Jesus says, "I was only sent to the lost sheep of the house of Israel." This statement, which is obvious to them, and they have no problem with it. This confirms that it is okay to ignore this woman.

This woman is not from the house of Israel.

What Is He Doing Here?

1. Jesus is setting up the disciples to learn a valuable lesson about their spiritual advance and their future ministry.
2. At this point, Jesus is speaking to the disciples; not to the woman. He was speaking to the misguided disciples.
3. He is saying that He has not and never would turn away from the house of Israel, despite their rejection of Him. They are fleeing the Galilee area, because many had turned away from Him and some were essentially running Him out of town.
4. V. 24 is designed to reassure the disciples of national Israel's continued place in the plan of God, despite their wide rejection of Him. Israel, as a nation, still has a future. God's promises are never abrogated. This foreshadows what is to come; and these disciples will be Apostles in a few short years. These men will write the NT and

establish the church. They must understand the plan of God and the gentiles. They cannot have this negative mindset toward the gentiles.

This woman does not let up. She calls for Jesus to help her and she bows down before Him; and she says this in a loud voice.

Notice that she knows Who He is; but the pharisees going into the garden could not figure out Who Jesus is, without being identified by Judas.

Matt. 15:25 **But coming, she worshiped Him, saying, Lord, help me!**

No matter what Jesus is saying, this does not stop her. She does not shut up. Her pleading is accompanied with complete humility. She bows down before Him. She is not some pathetic groveling woman. She assumes an attitude of worship. Even though she is ignored, she worships Him. She is one of the great women of the Bible. Her great faith will teach a lesson to the disciples, whose faith is far less than hers.

She could have gone to pieces here, from this seeming rejection. She could have said some very nasty things at this point. She could have gotten arrogant and combative. Remember that woman who cried out, "Blessed are the breasts that gave you suck"? She is just the opposite, even though they both call out. She reacted to Jesus whereas, this woman is responding to Him.

She was strong in her faith in the Lord. She did not accuse Him of abandoning her here. She believes in Jesus; she believes that He is the Messiah. She knows this.

Despite the way that she is being treated, this woman expresses greater and greater faith in Jesus Christ. Jesus has not forsaken this woman; and He has not forsaken us.

When God Allows Suffering

1. We cannot see the future; we are incapable of that. We cannot see the big picture of God's plan for any of us. We can see little increments of God's plan; but we cannot figure out where we are going in God's plan. We know that God has a plan and that we need to stay in it.
2. We also do not know what God is doing elsewhere in the lives of others; and how He might be using us in our suffering or difficulties. We think only about ourselves. Bob went through Alzheimer's for the past few years of his life; and this had an impact on a number of people. No one knew that; but God used that for our benefit. These disciples need to get over their prejudice. \
3. We must always be confident that, whatever the Lord's purpose is in suffering, it is for everyone's benefit. There is a long book on suffering for blessing.

Jesus has a purpose here; and He is teaching the disciples something that they need to know; and is using this woman in teaching them. He will not forget this woman.

This woman may have felt a little discouragement at this time. However, she kept on pleading to Him. She had unyielding faith.

Jesus knows what is in her soul; He knows that He can interact with her and teach His disciples. This woman is in the midst of severe adversity; and it is so difficult for this woman to see her daughter in such agony. There were great and painful circumstances for this daughter. She wants desperately to have her daughter relieved of her torment.

It is God's timing that matters. It is always to our benefit to wait on the Lord's timing. This woman was in a weak position, but she is demonstrating tremendous strength to the disciples; and this strength is being demonstrated to the disciples.

Mark 7:27 **And Jesus said to her, "First, allow the children to be satisfied, for it is not good to take the children's bread and to throw it to the dogs."**

Let the children be satisfied first; it is not good to take their food and throw it to the dogs; the Jews are the children and the gentiles are the dogs. So, it is dinner; and your children are at the table. They are fed first; you do not take their food and throw it out to the howling dogs outside.

What's Going on Here?

1. As children, the chosen people, the Jews, have received bread, manna from God.
2. Just a few days before Jesus Christ had offered Himself to the House of Israel as the Bread of Life.
3. In doing so, Jesus wants Israel to be filled with the bread. This is the reception of eternal life.
4. The Jews rejected Him as the Bread of Life, and they threw Him out of the synagogue.
5. After this rejection; should Jesus take the bread for the children and give it to the dogs? Should he take the bread for the Jews and throw it out to the dogs?

Israel is first; Israel is to get the bread before all else.

Matt. 15:26 **But answering, He said, "It is not good to take the bread of the children to throw it to the little dogs."**

This woman has begged and pleaded; and Jesus is calling her a dog; or comparing her to a dog. She is one of those dogs. This was a standard slur concerning her race. This was quite a test for this woman. She is getting standard Jewish prejudice from the Jesus that she has placed her faith in.

How Should We Understand This?

1. By this statement, Jesus appears to be confirming that this woman is a gentile dog.

2. He asks, should He stop giving bread to the house of Israel and give it to the gentile dogs? Should we be offended? Today, everyone appears to be getting offended by everyone. Millions of lawsuits or riots in the street because people who believe themselves to be offended. Newspapers would have attacked Jesus for these words. Religious leaders would be called upon to condemn this statement; other religions might put a price on His head.
3. We spend a great deal of time being offended. If we were in the position of this woman, we would be reacting right here. Today, if we are accused of racism, it is the worst thing ever to be accused of.

She has a marvelous answer to Jesus. She still shows Him respect. She acknowledges the Jewish viewpoint. She is not offended. She has a reply that is the epitome of grace orientation. This is almost like banter between them. The woman knows that Jesus is the Christ and that He had come to Israel first. He understood what He said and she did not resent His words. She knew that she is nothing before Him. She understands His perspective of Israel. She did come to Israel first.

“I’m a dog; but just throw me a few crumbs.”

Mark 7:28 **But she answered and said to Him, “Yes, Lord; for even the dogs under the table eat from the crumbs of the children.”**

Lesson #0522

Matt. 15: Life of Christ

10/31/2013 Thurs

Bobby was thinking today, while studying another miracle. It is quite clear that Jesus performed many hundreds of miracles during His 1st advent. The recording of the miracles in the 4 gospels is only a the tip of the iceberg. The ones which we have studied have reasons why they are found in the Bible. Although some seem to be repetitive; they each have a particular meaning that we need to know. We are studying a miracle that we have never known before.

It should be clear that the Jews had a very low opinion of gentiles. Gentiles were the last thing on their minds. They were unclean; they were not interested in spiritual things, they were warlike.

Jesus went northwest from where He was; and He went to Tyre and Sidon, which were cities of Greeks; originally Greek Sea peoples. Jesus was avoiding the hostile pharisees who wanted to kill Him; and He needs to prepare His disciples. It is possible that His short ministry was designed to be long enough to prepare His disciples.

Matt. 15:21 **And going out from there, Jesus withdrew to the parts of Tyre and Sidon.**

They come into contact with a particular gentile woman; and she is the last thing that the disciples wanted to see or deal with. This woman would change the outlook of the disciples concerning gentiles; and this would change their outlook toward gentiles forever. She is a critical piece in their training. She is a critical object lesson.

This woman has a daughter who is possessed; and this torments both of them. She finds Jesus and begins to plead with Him to cure her daughter. She knows that Jesus and Jesus alone has the power to cure her daughter.

Matt. 15:22 **And, behold, a woman of Canaan coming forth from those borders cried out to Him, saying, Have pity on me, Lord, Son of David! My daughter is badly demon-possessed.**

The disciples did not care for this. They did not want this woman cutting into their time with the Lord. Jesus knows what is in the soul of this woman and what is in the souls of His disciples.

Jesus was a master teacher; and He used every possible instance to teach the disciples. He would teach the disciples in a way that was unforgettable.

Jesus is the fulfillment of the covenants made with Abraham, Isaac and Jacob. Also these covenants were made with Israel and with David.

It would have seemed reasonable that those who were religious would be the most likely ones to listen to Jesus; but they wanted to kill Him.

Replacement theology; the church replaces Israel because Israel rejected the promises made to her by Jesus. Even though Israel rejected Jesus in the 1st advent; Jesus would not reject them. He would not remove His promise of the kingdom to the nation. It was God's promise. God does not shift those to whom He made the promise.

The Bible is filled with promises and we reject them regularly. That does not mean that there is anything wrong with the promises or that the promises would be withdrawn. Jewish believers will be regathered in the Land of Promise and the Tribulation occurs and Jesus rescues them from complete annihilation.

Jesus would not reveal that the gentiles would be included in the kingdom promised to the Jews. He is King to the gentiles as well. The disciples needed to learn this themselves. When you teach, you make statements and you illustrate them as well. The disciples would learn by observing this woman and her faith. Her great faith would put the faith of the disciples to shame.

While Jesus is walking with His disciples; this woman keeps yelling to them and she bows down before them all. She does not want help for herself but for her daughter. This is a request from her for someone else.

Matt. 15:23 **But He did not answer her a word. And coming near, His disciples asked Him, saying, Send her away, for she cries out after us.**

Matt. 15:24 **But answering, He said, I was not sent except to the lost sheep of the house of Israel.**

Matt. 15:25 **But coming, she worshiped Him, saying, Lord, help me!**

This woman is entreating Him and He keeps ignoring her. But finally He speaks and says, "Let the children be fed first." But she understands what He is saying.

Matt. 15:26 But answering, He said, "It is not good to take the bread of the children to throw it to the little dogs."

He has given her the status of Israel and is now giving her a status as a gentile. Israel is represented by the children. They would be fed bread first. Jesus has to offer the bread of life, which is Himself. They were to believe in Him for eternal life.

The dogs are gentiles; and they are represented by this gentile woman. Jesus seems to be quite cruel. The woman is begging and pleading and Jesus is calling her a dog. But she understands what He is saying. All of this need to be put in context. Should He now turn away from the Jews and give the bread to the dogs. The children are not eating this bread, so does He throw it out for the dogs?

Matt. 15:27 But she said, "Yes, Lord; for even the little dogs eat of the crumbs falling from the table of their lords."

She agrees that Israel is first. They get the offer of the bread first. God gives them the content of His promise to them—the kingdom has arrived with the King.

Jesus appears to be speaking to her as any religious Jews would have spoken to her. But He is using her to make this point. And she says, "If there are crumbs left over, they can be thrown to the dogs."

The disciples will see this.

These circumstances and this woman etc. is not accidental. It is all a part of God's plan. The strong faith of the gentile woman, who is the dog, puts Israel to shame for their lack of faith. She recognizes who she is and she knows Who Jesus is. She is the sole of humility before Him. She will allow Him to call her anything; she is nothing before God and she understands this. She in fact bantered with the Lord to some degree.

Matt. 15:28 Then answering, Jesus said to her, O woman, great is your faith; let it be to you as you desire. And her daughter was healed from that hour.

She agrees with Jesus. Israel is first. Jesus came to Israel first and she understands that. But even the dogs under the table feed off the children's crumbs. This is brilliant in front of these disciples.

Mark 7:28 But she answered and said to Him, "Yes, Lord; for even the dogs under the table eat from the crumbs of the children."

Dogs were the garbage cans of the dining room. The dogs would come in and get under the table. They give us this baneful woeful stare. They would get fed with whatever was

not eaten. They would be under the dining room table and a scrap or two might be thrown to them.

How Is this Woman Relating Herself to the Garbage Cans?

1. This woman is not trying to take anything from Israel. She just wants a crumb.
2. She accepts unequivocally that she is a gentile dog under the table of Israel.
3. She now asks in humility that the Messiah of Israel that He might bring a little of that bread to her. Great humility. She is not like everyone in the United States with their hand out, wanting their share. She will take any crumb from the Bread of Life. She knows Who Jesus is; Israel does not.
4. She also makes it clear that in no way would she reject Him as Israel had. She wants just a few crumbs from the table. What a contrast to the pharisees.
5. She would gladly accept anything extra that Jesus has to give her. She also recognizes that the Messiah of Israel owes her nothing. But she would take what He gives; even a crumb. This was a demonstration of grace orientation in her soul. Her faith is completely evident to the disciples. It was laid out to her humble response.

The pharisees had utterly rejected Jesus as their Messiah.

How Was this Woman Able to Do This?

1. She was intent on Christ and His Person. She was not focused on herself; even though He appeared to put her down. Jesus on other occasions was complimentary to some others with faith; but he does not give these accolades to her. The pharisees were intimidated and jealous of Jesus.
2. She was selflessly begging for help on behalf of her daughter. Jesus is the only one Who could help her; she knew this. Her falling down and pleading and worshiping; all of this was find for her. She did not feel degraded. She knew Who Jesus was.
3. She had faith that Jesus could deliver her daughter from the demon. All the adversity; all the suffering; all of this is in the Lord's hand.
4. She knew He could deliver her from the curse of a lost gentile people. She believed in Him; she knew He is God. She was also uncertain. How would Jesus treat her? Would she be given even a crumb?

Because of this great faith, her request was granted. She did not earn or deserve it; it was because of her demonstrated faith. Jesus now compliments her on this faith.

Matt. 15:28 Then answering, Jesus said to her, O woman, great is your faith; let it be to you as you desire. And her daughter was healed from that hour.

Faith is the entrance; not lineage.

Mark 7:29 And He said to her, "Because of this word, go. The demon has gone out from your daughter.

Because of her faith, her daughter was healed.

Mark 7:30 **And going away to her house, she found the demon had gone out, and her daughter was laid on the couch.**

Bobby thinks that this woman is one of the greatest heroines of faith in the Bible. She is the opposite of a strident feminist today.

The disciples realize that Jesus could read the human soul like no other man. He knew their thinking. They did not understand all of the aspects of the spiritual life. Jesus revealed that He fully understood. And the disciples did not try to exclude anyone from the kingdom again.

The disciples knew that Jesus was the fulfillment of the covenant of Gen. 12. But they were to learn that not all of this promise would come to pass. The gentiles would first come into view. Our Lord is now going to the gentiles. They are included in His future kingdom. The church is made up of all genders and all races.

So ends another lesson by a miracle.

We do not know how long Jesus remained in Tyre and Sidon after this; a day or two; or a month or two.

Lesson #0523

Matt. 15: Life of Christ

11/3/2013 1Sunday

All of the writers of the New Testament were Jewish, except for Luke. Jesus has left the city of Capernaum where He has ministered for over a year. The pharisees essentially run Him out of town. The pharisees and Sadducees and looking for some way to legally execute Jesus.

So Jesus travels to Tyre, a gentile city. He arrived in Tyre and He met a Greek woman there, and there is an interesting conversation which Jesus has with her. The disciples thought of the gentiles as dogs; and they never considered their part in the salvation message of Jesus.

Mark 7:31 **And again going out from the borders of Tyre and Sidon, He came to the Sea of Galilee, in the midst of the borders of Decapolis.**

Jesus comes to a mountain range, Mount Herman; and He comes south to Decapolis. This is not just a city; there are 10 cities. It was a region of cities. 10 allied, free Greek cities. Almost all of these cities are east of the River Jordan. Herod Phillip ruled here. Bethsaida is not included here. Hippos, Gedara, Damascus are 3 of these cities. These cities have one thing in common. These are all heathen gentile cities and they are very similar to Tyre and Sidon at this time. These cities were predominantly Greek and had been for centuries; the Jews never recovered these cities.

Why did Jesus take a circuitous route here? He left Capernaum because the pharisees were out to kill Him; and Herod Antipas, who had just killed John the Baptizer, wanted to have a conversation with Jesus. This was a 40 or 50 mile trip. There may have been time spent in the Lebanon area. Beautiful area; cool climate and beautiful scenery. It would have been ideal for further instruction.

Mark 7:31 **And again going out from the borders of Tyre and Sidon, He came to the Sea of Galilee, in the midst of the borders of Decapolis.**

As soon as Jesus arrived in the Decapolis, people began coming to Him to be healed.

Mark 7:32 **And they brought a deaf one to Him, hardly speaking. And they begged Him, that He put His hand on him.**

The people of this region knew that Jesus could heal their physical problems and that Jesus had special powers. They knew it and believed it. Some may have even witnessed His work in Gedara or in Galilee. They knew it was their advantage to come to Him.

A hophoxlegomena is found here in v. 32. This word is used in the LXX. Finished around 300 B.C. (Did he say AD?). Used Isa. 35:6 **Then the lame shall leap like a deer, and the tongue of the dumb shall sing; for in the wilderness waters shall break out, and streams in the desert.** When Messiah comes, the dumb will have their mouths opened in order to praise God. So we have a partial fulfillment of Isaiah's prophecy in Mark 7:32-34. This is to fulfill Isaiah's prophecy. That word is **Adjective:** mogilalos (μογιλάλος) [pronounced *moh-il-AL-oss*], which means, 1) speaking with difficulty. Thayer Definition only. Strong's #3424.

This guy is already deaf and Jesus puts His fingers into the guy's ears. That is the problem area; that is where the problem is.

Mark 7:33 **And taking him away from the crowd privately, He put His fingers into his ears; and spitting, He touched his tongue;**

Jesus says to this man, "Be opened" and he could hear and he could speak normally. This was a technique never used before. The people just wanted Jesus to lay His hand on him to cure this guy. Jesus takes this man aside privately in order to communicate with the deaf mute. This would be known by others.

Mark 7:34 **and looking up into Heaven, He groaned and said to him, Ephphatha! (which is, Be opened!)**

All this was done for a reason. Jesus put a little spit on this man's tongue. He spits on the places to be healed. Jesus was making His intent known. He was making obvious the source of this cure. This was a demonstration that the healing power without question proceeded from His Own person.

The Sistine chapel painting of God about to touch Adam; and the idea is, God touches Adam to bring him to life. This is similar.

Then Jesus does something completely out of the ordinary.

Mark 7:35 **And instantly his ears were opened, and the bond of his tongue was loosened, and he spoke correctly.**

Lesson #0524

Matt. 15: Life of Christ

11/3/2013 2Sunday

This Jew, Who claimed to be the Messiah, was none other than God Himself. Jesus was pointing to the source of power which would heal this man. This is only a part of the progression.

Mark 7:33–35 **And taking him away from the crowd privately, He put His fingers into his ears; and spitting, He touched his tongue; and looking up into Heaven, He groaned and said to him, Ephphatha! (which is, Be opened!) And instantly his ears were opened, and the bond of his tongue was loosened, and he spoke correctly.**

This is an Aramaic word that Jesus uses here. His hearing is unbarred. This man could probably, to some limited extent, read lips. This may have been why Jesus spoke in Aramaic. Jesus may have known that this man could lip-read Aramaic. He speaks a word to this deaf mute; and the mute must have understood, to some degree, what was going on.

Jesus made clear that this miracle had a purpose and that this man was to understand it. Jesus was completely obedient to God the Father. When He looks to heaven, there is another indicator. This is looking to God the Father.

The big sigh. The fact that Jesus takes this man aside indicates that Jesus had empathy for him. This was a sigh of sadness of the state of mankind in sin. This was a man who could not speak or hear.

Perhaps, this is representative of the gentiles. They could not hear the gospel? The Jews were not bringing the gospel to them?

We are born in sin; we are born spiritually dead. Man was created perfect and without flaw, but the nature of this earth has changed. We all age and we all have infirmities. That is the ravage of sin. This was never God's intention for Adam. This man demonstrates visibly the problem with man; our marred nature. It was on the outside. The flaw in his body represented the flaw in every man's soul and body. Jesus came to this earth to liberate us from our sin. Jesus would bring salvation to depraved mankind.

There may have been a little sadness as Jesus was thinking of the cost of man's liberation from sin. It cost Jesus everything; and it cost us nothing. Jesus may have been thinking about his death for all mankind. This is the scope of man's fall.

The gentiles had little knowledge of Messiah; so Jesus is communicating to this man what is being done. This mute now had perfect speech and hearing.

This Miracle

1. All of the miracles of Jesus had purpose.
2. This foreshadowed what would happen on the cross.
3. Man would open his ears and hear the Word of God and believe the Word of Christ. Maybe that is the sigh; or maybe a sign of relief.

Was this Just Another Miracle Here, Just like Those Elsewhere?

1. Jesus is no longer demonstrating His Messiahship. They knew nothing about the Messiah or the Jewish Scriptures. They understood gods and God.
2. Jesus was not just going to gentiles as a race or as a group. He nullified race as having anything to do with eternal life. If we are all one in Christ, there is no room for race or racism in our own souls.
3. This is a series of miracles. It shows that Jesus is not just going to gentiles as a group but to individual people. This was not a public demonstration; Jesus took this man aside and dealt with him privately. Jesus gave the disciples a lot of personal attention; but here Jesus gives this attention to an individual gentile.
4. Gentiles are included in this individual contact. He is their king too.

Isa. 35:6 [Then the lame shall leap like a deer, and the tongue of the dumb shall sing; for in the wilderness waters shall break out, and streams in the desert.](#)

Never before has the church appeared in Scripture. The church had nothing to do with the Old Testament. But Jesus went to the Jew first and then to the gentiles. This is a dispensational progression.

Tyre and Sidon and Decapolis. This is a whole new era. This foreshadows the new dispensation of the time that the church will be God's vehicle.

We are not equal in the way that we think; between men and women. We are different. When we try to be the same or to reverse roles, that is degeneracy.

We now have an individual relationship to God through Christ.

Then Jesus tells this man not to tell anyone else. The first voice that this man hears is that of Jesus.

Jesus Did Not Want Them to Speak of this Miracle

1. The people talk about the miracle; not about Him. Jesus did not want to be considered a medical guy.
2. The affect on the Jews. This publicity would be a bad thing for the Jews to hear.

3. Gentiles proclaimed faith in Christ would provide yet another reason for Jewish rejection of Jesus; but Jesus is not yet finished with Israel.
4. Jesus does not want these people to announce Him. This would give the Jews just one more reason to reject Him as the gentile Messiah. The Jews still have a future with their Messiah.

Mark 7:36 **And He ordered them that they should tell no one. But as much as He ordered them, much more abundantly they proclaimed.**

The gentiles could not help themselves; they broadcast this far and wide. The crowds began to gather around Jesus in the gentile districts now. Once this happens, Jesus is on the move again.

So now Jesus moves away from the crowds.

Matt. 15:29 **And moving from there, Jesus came beside the Sea of Galilee. And going up into the mountain, He sat there.**

But these large crowds come to Jesus; and all of their sick are brought to Jesus.

Matt. 15:30 **And great crowds came to Him, having with them lame ones, blind, dumb, maimed, and many others. And they flung them down at the feet of Jesus. And He healed them;**

The crowds are amazed to see all of this stuff. They glorified the God of Israel. They are beginning to understand Who Jesus is. The crowds following Jesus are gentiles. There are no sadducees or pharisees in this crowd, as he was in gentile-land.

Jesus shows the same compassion to the gentiles as to the Jews. This is another indicator as to the gentile conclusion into the kingdom. As many Jews had not. They glorified the God of Israel now. They left their gods behind. There is no more Greek gods to these people. They are glorifying the One God of Israel.

Matt. 15:31 **so that the crowds marveled, seeing dumb ones speaking, maimed ones sound, lame ones walking, and blind ones seeing. And they glorified the God of Israel.**

The crowds are amazed; and the disciples are amazed as well. Jesus needs for the disciples to see that His salvation is for all. His salvation can go to all.

Jesus and the Gentiles

1. Glorious future for the gentiles.
2. The gentiles would be brought into the kingdom as they accepted Him as Savior. He is the God of Israel and they glorify Him. We are included and elevated.
3. Just being Jewish was not enough to guarantee the kingdom. Many Jews already believed themselves to be in the kingdom.

4. Now we understand that believing gentiles would be a part of the millennial rule that will be established on earth. There is more to the millennial kingdom than simply Jews.

There are 4000 people with Jesus and they have run out of food; there is no HEB no Kroger no Rice Epicurean.

Matt. 15:32 **But having called His disciples near, Jesus said, I am filled with pity on the crowd, because they already have remained with Me three days and have nothing they may eat. And I do not desire to send them away fasting, that they may not faint in the way.**

Lesson #0525

Matt. 15: Life of Christ

11/6/2013 Wed

We will shift back and forth between Matt. 15 and Mark 7 (or so)

Mark 7:33–35 **And taking him away from the crowd privately, He put His fingers into his ears; and spitting, He touched his tongue; and looking up into Heaven, He groaned and said to him, Ephphatha! (which is, Be opened!) And instantly his ears were opened, and the bond of his tongue was loosened, and he spoke correctly.**

This was prophesied in Isaiah. The near fulfillment was in the time of Jesus; and the far fulfillment will be future from now.

Isa. 35:6 **Then the lame shall leap like a deer, and the tongue of the dumb shall sing; for in the wilderness waters shall break out, and streams in the desert.**

The healing of the mute indicates that the kingdom has come in the Person of the King, Jesus Christ.

Once again, as in Tyre, this was done for a gentile; and Jesus was going not just to gentiles as a group, as He did for the woman and her daughter; but here there is only one person involved. This indicates that He is coming to individual gentiles. Gentiles are included in this individual contact. He is their king as well.

Matt. 15:29 **And moving from there, Jesus came beside the Sea of Galilee. And going up into the mountain, He sat there.**

Matt. 15:30 **And great crowds came to Him, having with them lame ones, blind, dumb, maimed, and many others. And they flung them down at the feet of Jesus. And He healed them;**

Matt. 15:31 **so that the crowds marveled, seeing dumb ones speaking, maimed ones sound, lame ones walking, and blind ones seeing. And they glorified the God of Israel.**

This man is God, and these gentiles glorify Him as God. Jesus is trying to go to the gentile areas, and His life is being threatened; so this gives Him some respite and time to teach His disciples. But the persistent crowds find Him. When Jesus heals these people, **They, the**

gentiles, glorify the God of Israel. The disciples had decided to follow the Lord completely and totally. They believed in Him wholeheartedly.

Jesus is the Savior of the world; He is not God to the Jews only. This should be known from the Old Testament. God did choose Abraham; but He was the God-Creator of all. The gentiles are included in the Kingdom of God; as they are believers in Jesus.

At the return of our Lord, the mute will shout for joy. This is the sign that the Messiah has come. Gentiles will also be a part of this.

This teaching and healing crusade continued for 3 days and the crowds grew to be 4000. So, Jesus calls His disciples to Him. They are in a remote area. If they brought anything to eat originally, they have eaten since then.

Jesus warns that they might walk home and die on the way home. This huge crowd remained there for 3 days and nights; they hung in there all of this time. This is positive volition. This is gentiles showing positive volition.

Matt. 15:32 **But having called His disciples near, Jesus said, I am filled with pity on the crowd, because they already have remained with Me three days and have nothing they may eat. And I do not desire to send them away fasting, that they may not faint in the way.**

They were a long way from home. This is an area where there is nothing for them to eat. They have not eaten for the better part of 3 days; and everyone had run out of food.

Jesus feeding the gentiles is parallel to Him feeding the Jews earlier. This indicates that His provision is for all mankind.

Mark 8:1–2 **In those days, the crowd being very great and having nothing to eat, Jesus called His disciples and said to them, I have compassion on the crowd because they have now been with Me three days and have nothing to eat.**

This is very significant. This is the feeding of the 5000 except for gentiles. In doing this, He taught the disciples so much for their ministry.

Mark 8:3 **And if I send them away fasting to their own houses, they will faint in the way. For many of them come from afar.**

Bobby can't believe how stupid the disciples are.

Mark 8:4 **And His disciples answered Him, From where can a man satisfy these with loaves here in the wilderness?**

The disciples ask, "Where are we going to get bread from? We are in the midst of the desert-wilderness." They don't say, "Why don't You make a great meal out of the little food that we have?" This is another teaching moment; this is a test. Maybe the hunger had

gotten to them. The disciples remembered the feeding of the 5000? Jesus used this as an illustration which had a very specific meaning to the Jews. He fed them bread and spoke of the Bread of Life. This was a parallel to manna from heaven. So this miracle was only for Jews. The disciples connected this logistical miracle to the feeding of the 5000 Jews only. But, these are not Jews to be fed.

The disciples are half-understanding. They cannot think in a global perspective. They see the Bread of Life as being connected to Israel. So Jesus has to teach them something. Who are these guys? These are the men who wrote the New Testament and they needed to understand the Church Age. They needed to know that this was about Jews and gentiles. A miracle is forthcoming.

Matt. 15:33 **And His disciples said to Him, From where in a deserted place will come to us so many loaves as to satisfy so great a crowd?**

Each gospel writer has his own perspective. Bobby combines them to give the entire narrative, covering all perspectives.

Mark 8:5 **And He asked them, How many loaves do you have? And they said, Seven.**

This is almost the exact same verbiage as is found in the feeding of the 5000.

Matt. 15:34 **And Jesus said to them, How many loaves do you have? And they said, Seven, and a few small fish.**

Salvation and logistical grace is the same for gentiles as for Jews.

What Meaneth This?

1. God provides bread for the gentiles just as he provided manna in the wilderness of the Jews.
2. This is a foretelling of the inclusion of gentiles in the plan of God .
3. From hereon in, Jesus would bring the Bread of Life to the gentiles. The disciples had never heard this before. They knew of the coming Messiah. After a few days, it is clear that Jesus is not coming only to the Jews.

Mark 8:6 **And He commanded the people to recline on the ground. And He took the seven loaves and gave thanks, and He broke and gave to His disciples to set before them. And they set them before the people.**

Mark 8:7 **And they had a few fish. And He blessed and commanded them to also serve these.**

Mark 8:8 **So they ate and were filled. And they took up over and above seven lunch baskets of fragments.**

Mark 8:9 **And they who had eaten were about four thousand. And He sent them away.**

Matt. 15:35 **And He ordered the crowds to recline on the ground.**

Matt. 15:36 **And taking the seven loaves and the fish, giving thanks, He broke and gave to His disciples, and the disciples to the crowd.**

Matt. 15:37 **And all ate and were satisfied. And they took up the left over pieces, seven lunch baskets full.**

Matt. 15:38 **And the ones eating were four thousand men, apart from women and children.**

Jesus and the disciples leave; and they all go back to Galilee.

Dalmanutha is a port and Magdala is the name of the town. It is a few miles north of Tiberius and south of Capernaum. Port city in the heart of hostile enemy territory.

Matt. 15:39 **And sending away the crowds He went into the boat and came to the borders of Magdala.**

Mark 8:10 **And immediately He entered into a boat with His disciples and came into the region of Dalmanutha.**

Treasury of Scriptural Knowledge: *Dalmanutha: Dalmanutha is supposed to have been a town east of the sea of Gennesaret, in the district of Magdala, and not far from the city of that name.*

The pharisees demand a miracle, hoping to catch Jesus violating the Law or a tradition. Jesus has violated their traditions on many occasions. And these men are stymied every time.

Mark 8:11 **And the Pharisees came out and began to dispute with Him, seeking a sign from Heaven from Him, tempting Him.**

Jesus knows that these men are phonies. He knows that they are not looking to learn. These men had tremendous arrogance. Jesus had done many things in their presence. There is a little difference here. There is a difference in the makeup of those assailing Him here.

Now the sadducees had shown up. These were rival groups; and they combined to discredit Jesus, their own party. Normally, these would not even associate with one another. They are quite different.

The pharisees are formidable religious leaders with huge religious influence over the general populace. They followed the tradition of the elders concerning the Mosaic Law. They took the Mosaic Law and expanded it and interpreted it and added to it. Their additions made it into even a better piece of legislation.

Thousands and hundreds of new laws that no one could keep track of.

The sadducees were aristocrats and they were very powerful. Not as many of them. They were boorish, rude and nasty to their peers and subordinates alike. They all tried to outdo the other aristocrats. They were very argumentative. They loved to argue. They exuded extreme arrogance. There were fewer in number, and were even unpopular; and did not have much of a following. These were leaders in Israel. They looked down on each other. The sadducees dealt with the upper echelon of society. The pharisees with the people.

These groups hated each other bonded in order to get rid of Jesus. They wanted to deal with Jesus on a clear, rational argument.

Mark 8:12 **And He sighed deeply in His spirit and said, Why does this generation seek a sign? Truly I say to you, There shall no sign be given to this generation.**

Lesson #0526

Matt. 15: Life of Christ

11/7/2013 Thurs

Jesus has completed His tour of Tyre, Sidon and the Decapolis area. He will leave the large gentile crowds here and He returns to the Jews who are bent on doing Him harm.

Matt. 15:39 **And sending away the crowds He went into the boat and came to the borders of Magdala.**

Mark 8:10 **And immediately He entered into a boat with His disciples and came into the region of Dalmanutha.**

Magdala is a city near the port or Dalmanutha (or something like that).

Jesus spent a lot of time in a boat.

Mark 8:11 **And the Pharisees came out and began to dispute with Him, seeking a sign from Heaven from Him, tempting Him.**

The pharisees found where Jesus was. They had seen innumerable signs and wonders at His hand. They would continually test him, trying to find an area where they could catch Him doing or saying something wrong.

The pharisees have been after Jesus for a very long time now. He was being kept out of the synagogues now.

The pharisees were generally at odds with the sadducees; both were after power and control. Sadducees were excellent at debate.

The pharisees and the sadducees form this uneasy alliance because they are against Jesus. The sadducees considered themselves to be so smart and such rationalists, so that no one could stand against them.

They Will Indict Themselves

1. They already rejected the miracles Jesus. He will turn their own words against them and slaughter them with it.
2. God's Word has more sustained power than all the miracles that Jesus could perform. A miracle was not about sustained power; it was His credential as Messiah. Today, the Word of God is the most powerful thing on this earth. Nothing in this world can take you out if the power of God sustains you.
3. The wall of doctrine will shut these religious leaders down. He uses the Word of God on them.

Matt. 16:1 **The Pharisees and the Sadducees came to Him, tempting Him. And they asked Him that He would show them a sign from Heaven.**

Jesus does not give them a sign; but He gives them something.

Matt. 16:2 **He answered and said to them, When it is evening, you say, Fair weather; for the sky is red.**

You observe the signs of the days; but you do not recognize

What Do These Verses Mean?

1. These men knew how to interpret weather signs; and they interpreted the weath.
2. The could read signs.
3. These signs in the sky were the authority on the weather. Based on these skies
- 4.
5. They could not observe the hundreds of signs done by Jesus and interpret their meaning.
6. Jesus takes them apart bre means The kingdom had come; because the signs were here.
7. These signs are found in the Bible. K These signs go back to Gen. 3:15
8. If these men could discern the signs from the Old Testament prophecies, then they would have known Who Jesus is. This would have recognized Jesus. To neglect or reject is to open the way to bad judgment.

They have no idea as to their relationship with God. Without this knowledge, you have nothing.

Weather and the Signs of Jesus

1. If the sky signs legitimately forecast the weather (and they do), then...
2. Jesus' many previous an obvious sigh. Predicting weather is, at best, a shaky science. There are many more signs for Jesus.
3. Jesus' signs were infinitely more accurate than any weather forecasts. His forecasts were always true. Jesus has always given them signs that are always accurate.

4. **Jesus indicts these men on their inability Jesus fulfilled dozens of signs in the Bible from beginning to end. But they would look into the sky and give a weather**

they should have recognized the signs of Jesus. They managed to rationalize all of this and they explained it all away. To them, Jesus was not the Messiah. He was a threat to their entire world view. People reject truth all of the time because it conflicts

This is seen in politics. Socialism and Marxism are tried over and over again; and they always fail. The religious leaders wea...

They had many idea which conflicted with Scripture. People reject all kinds of truth when it contradicts their world view.

Each incident was a part of God's plan for that era. That entire plan and the whol epicture was prophesied. They were unable to read thes signs

All the OT witness was there. When religion and Christianity departs from Scripture; then it is guaranteed that it will be apostate. Every cult that has every sprung from Christianity comes from this. When anyone departs from the Scripture; that is what happens.

If you are wondering if someone is in a cult; then ask them a few pointed questios agi

Jesus knows that the Sadducees are rationalists/empiracists; so this is a good example for them.

More Signs

1. The red sky predictions were analogous to Old Testament prophecies. That is why Jesus used these signs.
2. They were parallel because both were use to make predictions of the future.
3. The color signs in the sky predicted future weather. Old Testament prophecies predicted the future Messiah.
4. The difference is OT prophecies were the Word of God and always correct in their forecast.
5. The miracles of Jesus perfectly match the predictions of Old Testament prophecies.
6. The myriad of miracles by Jesus predicted by the Old Testament confirmed without doubt His Messiahship. That was the whole point of them. These were the sign posts of Jesus; and absolutely accurate.

Jesus the Messiah

1. The pharisees and sadducees should have studied Old Testament Scripture and lined it up against Jesus the Messiah.
2. Then they would have recognized Him as their Messiah.

3. Jesus had been forecasted innumerable times. Jesus is found in essentially every single book. How did people in the Old Testament get saved? They were saved by the prophecies and predictions of the Messiah. The crucifixion is found perfectly in Isa. 53.
4. These scholars of the Scripture should have made an easy interpretation and investigation.
5. These hypocrites, the unholy alliance, who could predict weather, could not see their own Messiah.

This is very similar to some scientists today. They are unable to see God in the world; they only see nature as glorious.

Evolutionary science present a reason to exclude God from nature.

Lesson #0527

Matt. 15: Life of Christ

11/10/2013 1Sunday

Communion Sunday:

Jesus was a perfect sinless man without spot or blemish on His character. We are told this over and over again. His life was under a microscope and no blame could be found.

How much more would the blood of Christ who through the eternal Spirit offered Himself without blemish to God? It is almost too fantastic to imagine someone living all of their life without sin; without stepping out of line; without making a mistake. **Such a High Priest, holy...who does not need daily to offer up sacrifices first for his own sins.** Jesus Christ offered Himself just once, a perfect sinless sacrifice for all mankind. He did not need to offer up a sacrifice for His Own sins. This was necessary for Him to be the Savior for all mankind. Only His perfect righteousness was acceptable to God to take away the sin of the world. **1Peter1:18–19 knowing that you were not redeemed with corruptible things, silver or gold, from your vain manner of life handed down from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot;**

Deut. 17:1 “You will not sacrifice to the Lord your God an ox or a sheep with a blemish or a defect.” The sacrificial lamb for the Levitical offerings could not be offered up if blemished or with defect. But it must die as a symbol of atonement for the sins offered for it.

He shall lay his hand and slay it on the front of the tent of meeting. What an horrific scene of the blood of atonement. By placing his hand on the head of the animal, he transferred the sins to the lamb. The lamb had to die as the purchase price for the atonement for the offerer’s sin.

Israel should have been under no illusion as to what the Lamb of God should do.

We are trapped in a slave market of sin; and God cannot have fellowship with anyone who possesses anything less than perfect righteousness.

The good person cannot meet God's requirements; man can never measure up to the character of God. No one is as good as God. There is none who is good; no, not even one.

Only a man free of sin can purchase the freedom of someone in the slave market of sin. This requires a spotless free man to purchase the unrighteous man. The only Man outside of the slave market of sin is Jesus Christ. Therefore, only He can redeem man. The price of redemption. Man is purchased from the slavery of sin. This way only can man meet man's perfect standard. What happened to make this substitutionary death open for man to take.

Jesus bore our sins in His body on the cross. God's righteousness is offended by our sins; and His justice demands that our sins be punished. So punishment of God's wrath is required. Only when God's wrath is propitiated that man can escape the wrath of God.

God was satisfied with Jesus' perfect sacrifice. **He Who knew no sin was made sin for us.** He stood between God and us, a mediator to negotiate the disagreement between two parties which are hostile toward one another.

There is one God and one Mediator between God and man. In order to mediate salvation between the two parties, Jesus must be equal to both parties in the mediation.

If born into sin, Jesus would have been the same as all other mankind and He could not satisfy the justice and righteousness of God the Father. Also, He had to demonstrate, even though He was born without sin, that He could maintain that perfection. He could not fall as Adam did. He remained qualified to die for our sins up to the cross. He even faced Satan's temptation. He was impeccable and He was accepted by God as our mediator; and He is our reconciler. This is what mediators do. Jesus creates through His sacrifice, a peaceful environment. All man must do to accept reconciliation is to simply agree to it; which is how all reconciliations end. How can we be reconciled if we continue to possess a sin nature.

Rom. 4:3 Abraham believed and it was credited to him as righteousness.

On some future day, Jesus would revealed His church and present her as spotless.

Jude 24 **Now to Him being able to keep you without stumbling, and to set you before His glory without blemish, with unspeakable joy;**

Birthday today to the Marine Corps. And tomorrow is Veterans Day. A memorial for the next service to such men.

There are those we think of who have been in WWII; and Bobby remembers his father and grandfather. Bobby will read a citation, which represents everyone who serves in uniform. Medal of Honor recipient who has stood in the pulpit of Berachah. Bobby has never heard of any other feat of arms like this. Roy P. Benavides. 2May 1968 in Vietnam. A 12 man team inserted in a heavy jungle area to learn about large units that might be there and what they might be doing. The team met heavy resistance and requested extraction. 3 helicopters were unable to get them. Benavides came back in a helicopter to assist in the extraction; he directed the aircraft to a clearing and he ran to the crippled team; and this fire never let up. He was wounded in the right leg, face and head. He was there to facilitate the extraction. He carried and dragged half of the team members to be picked up and gave protection fire. He was severely wounded again in the abdomen and back. Although in extremely critical condition, he went back to the crashed helicopter. He got men there; gave them water and ammunition, building up a will to fight in these men. He began calling in tactical air strikes to suppress the enemy fire. He was wounded again while giving first aid to a team member. He was even involved in some hand to hand in the second extraction. He made one last trip to the perimeter to collect or destroy all classified material and to bring in the wounded. Then he allowed himself to be pulled into the aircraft. He saved the lives of at least 8 men.

When he spoke of these things, he added a postscript when he talked about this action. He was placed in a body bag and they began to zip it up and he was unconscious. He could see the medic zipping up the bag and he spit on the medic; that was all the strength he had. He passed away a few years ago.

This is a man willing to sacrifice everything for his team members. This parallels what Jesus did for us. He was willing to give his life for his friends. Wrote a biography. He dedicated it to many people with whom he served and dedicated it to R. B. Thieme, Jr. as well for his teaching.

Jesus sighs deeply in His Spirit.

Mark 8:12 **And He sighed deeply in His spirit and said, Why does this generation seek a sign? Truly I say to you, There shall no sign be given to this generation.**

This sighing is a gesture of great impatience. The pharisees and sadducees want to destroy Him and they seek another miracle to use to test Him. They had already rejected many signs and miracles.

Jesus went back to the Old Testament and taught doctrine. This is some theology from the Scripture. This is the second time Jonah is offered to religious leaders who have rejected Him.

Mat 12:38–40 **Then some of the scribes and Pharisees answered, saying, Teacher, we desire to see a sign from You. But answering, He said to them, An evil and adulterous generation**

seeks a sign, and a sign shall not be given to it, except the sign of Jonah the prophet. And even as "Jonah was in the belly of the huge fish three days and three nights," so shall the Son of Man be in the heart of the earth three days and three nights. Jonah 1:17

Jonah in complete rebellion against God and he went the exact opposite direction. He resided in a fish for 3 days; not a whale. He spend 3 days and 3 nights in the belly of this sea monster; and he was regurgitated right where God wanted him to be; in Nineveh. The people believed in the Revealed God; much to his chagrin.

Bobby was thrown up on the shore there and that is where he will stay.

Jesus says that this is a future sign and they would all know when it occurred; the resurrection. This one sign reveals the importance that Jesus places on the resurrection. Jesus is risen. We also have eternal life. As a sign, this will be the final proof of His Messiahship. These signs would be conclusive if they cared to look.

Mat 12:41 Men, Ninevites, will stand up in the Judgment with this generation and will condemn it. For they repented at the preaching of Jonah, and, behold, a Greater-than-Jonah is here.

Mat 12:42 The queen of the south will be raised in the Judgment with this generation and will condemn it. For she came from the ends of the earth to hear the wisdom of Solomon, and, behold, a Greater-than-Solomon is here.

Matt. 16:4 A wicked and adulterous generation seeks after a sign. And there shall no sign be given to it, except the sign of the prophet Jonah. And He left them and went away.

All of this is taking place in Magadhan; and now he hops in a boat and goes back to the other side. These events took place on the western shore of Galilee. He has been well-received and sought after by thousands of gentiles during the past few weeks.

He goes back to the eastern shore.

Mark 8:13 And He left them. And entering into the boat again, He departed to the other side.

Matt. 16:5 And when His disciples had come to the other side, they forgot to take loaves.

These men did not prepare and supply what was necessary to survive.

Mark 8:14 And the disciples had forgotten to take loaves, and they did not have more than one loaf in the boat with them.

The pharisees were probably so mad with the sadducees too; and they may have been forming a lynch mob. So the disciples look to get out of there suddenly; and the neglected everything. They had just witnessed another dangerous confrontation; and these confrontations are getting much worse. No doubt the disciples were all shaken up. They were rattled and unthinking. They just wanted to get in the boat and get out of there. They

paid no attention to detail. They just wanted to escape. They are entirely self-absorbed. They do not even realized what it is that they have just witnessed.

They are completely self-absorbed. Some have children like that, lost in another world. Self-absorption means that arrogance is active in your soul. When Bobby thinks of Benavides. It would be easy for him to feel sorry for himself, living in pain from that day forward. But he was not.

The disciples were immature and they happened to be self-absorbed. Teens are the worst of all in the realm.

To break this attitude, there must be something inserted here instead of their self-absorption. You do not want to be around such people; they are miserable. They must have something introduced from an outside source.

The disciples got in the boat because they were concerned about their own safety. They did not think about what they would eat on the other side. They were the logistical support for Jesus. "You have forgotten this; what else did your forget?" So Jesus teaches them more doctrine; doctrine they should know but probably don't.

This is all about the dull-minded immature disciples.

Mark 8:15 **And He charged them, saying, Take heed! Beware of the leaven of the Pharisees and of the leaven of Herod.**

Matt. 16:6 **And Jesus said to them, Take heed, and beware the leaven of the Pharisees and of the Sadducees.**

Jesus says this, and the disciples are so self-absorbed that they do not understand what Jesus is saying to them. They think that it is because they forgot to bring bread.

This is like a mother with children; kids are clueless when it comes to their own safety. They think they are bulletproof and so all kinds of things without considering the consequences. A parent must continue to hammer home such dangers to their children.

Bobby has seen it on many occasions; and the parents are tired of training them. You must continue, even if the children are not listening or responding. Most of the time, they are aware that their parents care and love them. They may not get the message.

Jesus continues to teach them doctrine, despite their obliviousness. This warning includes the greatest influence of evil which is near to them.

What Is Jesus Teaching the Disciples?

1. Leaven connotes evil doctrine; human viewpoint; not bread.

2. The leaven of the pharisees represents legalism and religious traditionalism. They should not fear it; but they should be aware of it. They will have to counter it all their lives.
3. The leaven of the sadducees is religious rationalism.
4. There is the leaven of Herod; and that is humanism. Herod lives for power; that is what they live for. Herod the Great killed innumerable people to keep his power. His children learned from him. Pure humanism; they cared only about power and pleasure. We face these things too.
5. These are all the enemies of Jesus Christ and of divine viewpoint. We will face these same things; the certain influences of the cosmic system in our lives.

Matt. 16:7 **And they reasoned among themselves, saying, It is because we have taken no loaves.**

Christianity is beginning to steadily move away from its roots into human viewpoint. To humanistic philosophies that our schools are filled with; that our children are brainwashed with. Whatever can be substituted for Biblical doctrine; these are evil influences. Anything. Without the mind of Christ in our soul; it is so easy to fall into these traps. We need doctrine to counter human viewpoint in our lives. Human viewpoint is deadly to our lives. Satan wants to lead believers away from Bible doctrine and into human viewpoint thinking; that is his purpose. Doctrine in our soul is the counter.

Jesus is teaching divine viewpoint to these guys who have forgotten bread; and that is all that they are able to focus upon. They do not get His warming here.

Mark 8:16 **And they reasoned among themselves, saying, It is because we have no loaves.**

Lesson #0529

Matt. 15: Life of Christ

11/13/2013 Wed

Matt. 16 Mark 8

Signs were asked for by the religious types in order to trip Jesus up; but Jonah is given to them as a sign. The religious types rejected all of it, so their only sign is from Jonah.

Jesus and the disciples got out of there.

Matt. 16:5 **And when His disciples had come to the other side, they forgot to take loaves.**

Mark 8:14 **And the disciples had forgotten to take loaves, and they did not have more than one loaf in the boat with them.**

There is no prior planning on the part of the disciples. They did not provide food. Don't jump into things without considering conditions and all other things. Whether or not to marry, it is a great axiom; or the healthcare roll out.

Jesus gives the disciples a warning. Jesus warns them of the leaven of the Pharisees and Herod.

Mark 8:15 **And He charged them, saying, Take heed! Beware of the leaven of the Pharisees and of the leaven of Herod.**

Matt. 16:6 **And Jesus said to them, Take heed, and beware the leaven of the Pharisees and of the Sadducees.**

The disciples missed the point that Jesus was making. They thought they were being chewed out for forgetting food. They got upset and offended. We spend a lot of time in our lives because we are offended. We have more lawsuits over being offended than for anything else.

Matt. 16:7 **And they reasoned among themselves, saying, It is because we have taken no loaves.**

Mark 8:16 **And they reasoned among themselves, saying, It is because we have no loaves.**

They think that they are being accused of just some lack of oversight. At times, these guys were so thickheaded. When it comes to what the Lord says, we should not get offended; we need to pay attention to what is being said. Instead of being offended, we should consider what is being said. Jesus was not scolding the disciples here. Physical bread was not a part of the Bread of Life sermon; and that is the case here.

Twice the disciples had witnessed Jesus feeding 5000 and 4000 people. But they are not getting the point. They should have been tuned in to one doctrine that they should have never forgotten. Logistical grace. This is all about logistics.

False doctrine is a much greater danger than forgetting physical food. That is the warning. Beware of the leaven of the pharisees; that has nothing to do with not bringing bread. Herod is the leaven of power grabbing. The real danger is in the souls of the disciples. The outside influences can cause confusion and distraction, meaning those three leavens that Jesus spoke of. Their confusing thinking.

Mark 8:17 **And knowing it, Jesus said to them, Why do you reason that it is because you have no loaves? Do you not yet perceive nor understand? Have you still hardened your heart?**

Matt. 16:11 **How is it that you do not understand that I did not speak to you about loaves, but to beware of the leaven of the Pharisees and of the Sadducees?**

Matt. 16:12 **Then they understood that He did not say to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.**

These disciples needed this explained to them. It is easy to be dumb; it is much harder to be smart. The pharisees and the sadducees were purveyors of false doctrine; and the disciples needed to have a pure doctrinal viewpoint in order to function.

This warning is for us as well; God speaks to us from 2000 years ago. There are a bunch of Bible teachers out there and they are at the touch of your fingers. But many of them cannot differentiate the true from the false.

“I heard a guy on tv who sounded just like your father.” Some of you cannot tell the difference between covenant and dispensational theology. A pastor from Berachah Church went to covenant theology. That is confusion. That places people in confusion. Why do you want to take a chance for confusion.

Listening to other pastors is a test of authority-orientation. The more you listen to many different teachers, the more likely it is that you will be exposed to falsehood. Especially the subtle differences. Some of you miss the subtle differences. Believers who attend Bible studies outside the church and devour emotional books and studied and devour commentaries.

Bobby knew a guy at Trinity from Berachah, and he understood dispensational theology until going to Trinity; and covenant theology confused him. These things retard spiritual growth.

Those who listen to a pastor and question him; and if you cannot be under his authority, then go elsewhere. Who needs a pastor; I've got me. That is arrogance. This departs from the system God devised. This is especially true when women attend women's Bible classes. There is an emotional element that women gravitate to. Women expositors become replacement teachers for doctrinal pastors. They assume authority that is not theirs to exercise. Many of them rebel against male leadership. Bobby recommends for lady groups, gather and listen to media from an accurate pastor. Or the other argument, “Who is better to know women's issues besides another woman?” Only males have the gift of pastor teacher. Women can be teachers of children; and they are great teachers of children. Paul, “**I do not allow women to teach or to exercise authority over a man.**” All believers must be taught by a man with the gift of pastor-teacher. You do not grow spiritually by mixing theologies or listening to falsehood to figure out what is correct and what is not. That is not growth. That is arrogance. You are simply being a critic and that is not what you are called to do.

So often, sheep don't know that they are mixing theologies. That can only result in confusion. Bobby's job is to teach; and if it is not him, then we are to grow in grace under someone else. Bob loved this congregation. Bobby by giving truth and protecting them is showing us love. You teach your children to stay away from certain things and certain people.

Mark 8:18 **Do you have eyes and do not see? Do you have ears and do not hear? And do you not remember?**

The doctrine being taught has come from God the Father. He is the Originator of the teaching. It was always God's plan for Jesus to come into this world to provide salvation; but also to teach God's Word and the Living Word.

Jesus' education was directly from God. Jesus had to reveal what God's plan was. That is the only way that man can know God or His plan. If God does not reveal Himself, what can we know about Him? How would man know without such revelation.

Heb. 1:1–2a **God, who at many times and in many ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son**

John 7:17 **If anyone desires to do His will, he shall know of the doctrine, whether it is of God, or I speak from Myself.**

This is a practical example. If a person is willing to do God's will, then this person will know of the teaching, whether it is really true. If Jesus was speaking from Himself alone, then there would be nothing...

"You will know that this teaching is from God the Father if you actually desire to do God's will." If you do God's will, it will become clear. This is more than lip service to the truth found in the Bible.

Some fall back on their own human resources. They just do their own plan. That is not God's will. If they understood the power of doctrine, they would not reject it.

Christ is convinced that His teaching is from God the Father. This is the only criterion for faith and the practice of the spiritual life. It is the application of that knowledge which reveals the validity of the source of God. It is the experience of living the spiritual life which reassures us of doctrine's divine source. We know that this is true through our own experiences in life. We know what Bible doctrine has done for us in our lives. We have deviated from time to time. But we know that His Word is true and sent by God the Father. You can look back on your own life and you can recognize where metabolized doctrine has taken you. Spiritual growth gives us confidence in His Word and in Bible doctrine. This is also confidence for our eternal future.

John 7:18 **He who speaks of himself seeks his own glory, but he who seeks the glory of Him who sent Him is true, and no unrighteousness is in Him.**

Seeking your own glory is arrogance and this describes the teaching of the pharisees.

There is no arrogance or unrighteousness in the teaching of Jesus; not like that taught by the pharisees.

Jesus asks them to consider whether or not He has done the will of God in His life. Has He sinned? Has He departed from truth? He has never sinned; and there is no wrongdoing.

Jesus took no glory in Himself.

Jesus prayed for the cup of the crucifixion to be taken from Him. He did not want to do it. **Not as I will but as You will.** Jesus never stepped outside of the plan of God. He is not less of a person for following the plan of God. He is in the plan of God and He teaches what the Father gives Him to teach. This is the test of His contention.

The Jews can only speak of themselves; this is why they call Jesus uneducated. They were the scholars of Jerusalem; how dare this man speak. The teaching of the pharisees was full of error.

The pharisees spent their time teaching traditions.

John 7:19 **Did not Moses give you the Law? And yet not one of you keeps the Law! Why do you seek to kill Me?**

Lesson #0536

Matt. 15: Life of Christ

11/24/2013 2Sunday

Bobby's has had hot tea. No additives.

Bobby is struck by the various scenes that Jesus is described in. Jesus has come to celebrate the Feast of Tabernacles, a feast that celebrates Himself. He shows up in the Temple and He begins to teach; and He presents the meaning of the Feast of Tabernacles. He teaches the grace of God and the provision of God in the desert. And religious types and saying, "Don't listen to Him, He is an uneducated boob." So Jesus stops and says that His teaching comes directly from God.

John 7:19 **"Did not Moses give you the Law? And yet not one of you keeps the Law! Why do you seek to kill Me?"**

Now Jesus addresses all of this. **"Didn't Moses give you the Law? But you don't keep the Law? Why do you seek to kill Me?"** The Jews revered the Law of Moses as from God. The Mosaic Law was their guide and legal system, and the religious types claimed to follow the Law; but, at the same time, they were seeking to kill Him. That goes against the Law.

Jesus goes straight to the heart of the matter and He goes right to **"You will not murder."**

They were breaking the very law which they claimed to obey. Many of them were anti-Rome; they were looking for a conquering Messiah. He was not bringing them independence from Rome. These men were political animals. These men were more interested in all the political activity rather than the Law. This is a simple and a devastating principle, and anyone who knew anything knew that this was the truth.

John 7:20 **The crowd answered and said, "You have a demon! Who seeks to kill you?"**

The religious leaders were driving the crowd. Here is their hypocrisy. They ask a question that they know the answer to. **“Who seeks to kill You?”** They did. In this, they were violating the Mosaic Law that they claimed to revere.

They are caught in the glare of factual evidence. They blatantly lie; this is another violation. They claimed to seek God the Father, but they served Satan. That is what the religious types were warning. We see this constantly, of people blaming their opponents of what they do.

Some people do not always recognize the lies, even though these are flagrant lies. Such lies can be recognized only if you know the true. You need truth in your soul not to be fooled by lies. It is what occurs in our country right now.

This was a red herring. They were attempting to hide their lives and guilt by drawing attention away from this to another lesser issue or to a false issue. Just like politics today. Political lies and criminality today are exactly like this. When a politician gets caught in illegality or in a flat out lie, he then blames his opponent for exactly what he has done. He tells the big public lie to cover his own activity and to make himself look good.

The religious leaders are embarrassed. **“Who wants to kill you?”** But they do want to kill Him. Today, let’s not talk about this recent scandal; let’s talk about something else.

The red herring is, these religious leaders charge Jesus with insanity. He has presented the truth; so they accuse Him of lying for the devil. “It’s You who is wrong; you are demon-possessed; you are of the devil.” They turn it all around. “You are crazed; You do not know what You are saying.” All they need is enough people to listen to them, and that turns the indictment of Jesus around. This is a brilliant use of perjury. We hear this done all the time. If accepted, the heat is taken off the speaker. Their lie serves two important purposes here.

This explains to the crowd why Jesus would indict these great men of God. Their political party is making everything bad; that lousy politician is making everything wrong. They can attribute all to Satan, and this undoes what Jesus is saying and puts Him into question.

Exactly the opposite is true. Jesus is speaking the truth. It is the pharisees who are speaking lies and inspired by Satan. Then they add, **“Who seeks to kill You?”** They imply that Jesus is delusional; as if this is His imagination. They content that Jesus is psychotic; paranoid; probably a result of the demon controlling Him.

They need credible deniability. They have been interested in killing Jesus for a long time. Jesus had cast out thousands of demons from people. Demons were afraid of Him. They begged to be left alone. People fall for brazen lies all the time. Listen to a press conference from our government or to a congressional hearing. Listen to these and you will here simple questions followed by answers which are lengthy and have nothing to do with the original question.

man speak with such dogmatism and knowledge?” He spoke in a way that they could not. He showed them up in their own domain. So they must show Him up; and they complain about His lack of education.

Jesus teaches that He is not uneducated.

John 7:15 **And the Jews marveled, saying, How does this man know letters, not being taught?**

John 7:16 **Jesus answered them and said, My doctrine is not Mine, but His who sent Me.**

Jesus says, “This is not My teaching; it has come from God.” Jesus makes this argument; but it does require some proof. “I came from the Lord; My message is from the Lord;” and the people say, “Prove it.”

Heb. 1:1–2a **God, who at many times and in many ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son**

John 7:17 **If anyone desires to do His will, he shall know of the doctrine, whether it is of God, or I speak from Myself.**

John 7:18 **He who speaks of himself seeks his own glory, but he who seeks the glory of Him who sent Him is true, and no unrighteousness is in Him.**

Jesus glorifies God with His message; He does not glorify Himself. “Do I glorify God, or am I a pompous windbag like these pharisees?”

There has never been any falsehood found in Him or in His teaching. He has made that claim, “I am the Living Word of God.” It is perfect logic, if we accept the premise that Jesus is God and man in One Person. This is always the beginning question. This is the basis for everything related to our relationship to God.

These pharisees were very puffed up about their own righteousness. Their teaching was also full of error. Jesus always has a way of popping the bubble of these religious leaders. He taught true grace next to their great legalism. The greatest legalism comes out from His Own chosen people. This was the time that God decided to send His Son for just this reason.

The Jews had a clear choice between the religion that they heard all of their lives; or the grace of God as taught by Jesus.

Jesus is teaching from His house.

John 7:19 **“Did not Moses give you the Law? And yet not one of you keeps the Law! Why do you seek to kill Me?”**

Then Jesus asks them a simple question. Moses received the Law from the dwelling Presence of the Lord. That came from Jesus Himself. "You know the Law and yet you seek to kill Me?" This was not some petty crime or some little violation; this is homicide which they intend to commit. This is probably the most quoted statute of the Mosaic Law. "You will not kill." Yet they are determined to kill Him, even though Jesus has committed no crime; He has not even sinned. Clearly, these men are not faithful to the Law they claim to uphold.

They are trying to draw attention away from their own sin, and they want to focus in something else. This is what the politician does; pivot to some other topic.

"How can Jesus dare indict these great religious leaders? Demons must be causing Jesus to make such absurd claims."

If Jesus was possessed by a demon, then He must be guided by demons.

John 7:20 The crowd answered and said, "You have a demon! Who seeks to kill you?"

John 7:21 Jesus answered and said to them, I have done one work, and you all marvel.

How does Jesus counter such blatant lies? Jesus brings another crushing indictment that must be agreed to by those listening. This will be something which is irrefutable.

John 7:22 Because of this Moses gave you circumcision (not because it is of Moses, but of the fathers,) and you circumcise a man on the sabbath day.

There was a previous dispute, where Jesus healed someone, and they claimed that this miracle was done on the Sabbath, which is not a good time to do it. Jesus refers to Abraham and points out that they circumcise children on the Sabbath. This comes from Abraham; and this precedes Moses.

John 7:23 If a man receives circumcision on the sabbath day so that the Law of Moses should not be broken, are you angry at Me because I have made a man entirely sound on the sabbath day?

Jesus compares what He does and what they do.

John 7:24 Do not judge according to sight, but judge righteous judgment.

"Think this over and accurately evaluate what I have just taught."

There were myriads of regulations concerning the Sabbath. There were the most minor infractions which could get you stoned. The Jews were unable to understand why Jesus healed on the Sabbath. Jesus did a work that was prohibited. But these Sabbath regulations put them in a difficult place. They could not deny the miracle that Jesus developed. Jesus is going to trap the Jews with some logic.

They had concluded that keeping the Sabbath overruled Jesus' healing. Jesus did this miracle on purpose, to teach a lesson. Jesus is Lord of the Sabbath; this is His day. Had they accepted His Lordship, they would have accepted these miracles as righteous.

This was the God Who created the Universe. Heb. 7:2 tells us that Jesus is the Creator. The first 6 days, God provided perfect environment for man. Nothing else could be done.

Healing the paralytic is a picture of God's grace. The miracle should have been perfectly acceptable. It was extending grace. Jesus was there to extend grace to mankind. What Jesus did violated their traditions and regulations. But how could they have written a regulation saying, "No miracles to be performed on the Sabbath." How can that make any sense.

We should evaluate ourselves. Do you evaluate from arrogance or from truth? Can you see yourself as others see you? If you cannot consider someone else's opinion above your own, then there is no one above you; and you are arrogant.

Jesus is right before them, and He is the Lord of the Sabbath. They are too taken with themselves to recognize Jesus. They are doomed and they condemn themselves by their own thinking and rejection. They are in hell today. Arrogance is one of the most insidious aspects of the human condition. We all have arrogance in us. The only control here to stifle arrogance is the humility brought on by an advance in the spiritual life.

Many listen to Bible doctrine and then they identify someone else and think, "That is exactly what that person is like." But that is not the purpose of doctrine. If we have not put ourselves in the place here; then we are not getting the point. We do not examine the life of someone else but our own life.

Lesson #0538

John 7:21 Life of Christ

12/1/2013 2Sunday

Jesus turns the tables on these men.

John 7:21 **Jesus answered and said to them, I have done one work, and you all marvel.**

He traps them with their own acts; they circumcised on the Sabbath as far back as Abraham.

John 7:22 **Because of this Moses gave you circumcision (not because it is of Moses, but of the fathers,) and you circumcise a man on the sabbath day.**

So, religious leaders had been circumcising on the Sabbath. Circumcision predated for the nation Israel. It did not come from the Law of Moses. It did come from God's mandate to Abraham.

As a sign of Abraham's belief and that he would begin a new nation, the sign was circumcision. Abraham is the father of the Jewish nation; and there was no nation at this time. There was only Abraham, Sarah and Isaac.

Circumcision and the Sabbath

1. Moses merely established circumcision as part of the Law.
2. Circumcision
3. There was no Sabbath keeping before the Law; but there was circumcision.
4. This was the sign of the covenant between God and man. All you had to do was look down and you recognize the covenant.
5. Circumcision was a sign and God's grace towards Abraham as a believer.
6. When a child was circumcized on the 8th day, this was critical. This meant that he was a part of the covenant. There is no such mandate for gentiles.
7. The ritual of circumcision took precedence over the Sabbath as the symbol of God's chosen people. It was critical.
8. It was a symbol of the covenant that was solely the grace of God toward Abraham. This was a picture of grace like no other.
9. This important symbol of grace which God mandated that Moses put into the Law was legitimately permitted on the Sabbath. That is the way that the religious leaders took it so far.
10. From the beginning of the day of God's rest, after creating, the 7th day was designed as a memorial to God's grace. There was a grace aspect in the day of rest.
11. Circumcision and Sabbath-keeping both reflected God's grace. This was a time to contemplate God's grace. This was not a time to be under a multitude of regulations.

Jesus uses these true facts to trap the arrogance of the religious crowd. So how could the Jews object if Jesus heals a man on the Sabbath? If Jesus heals on the Sabbath, that is God's grace, based upon God's plan. So if that is grace; how can it be disallowed?

They had a ritual without reality. He was the reality.

If care for one part of the body is permitted on the Sabbath and did not violate the Law; then a healing, also a physical act, how could this be outlawed? It should also be allowed on the Sabbath. There is a parallel there. Which is greater? The ritual or the reality? So why should these religious leaders be angry with the Lord Jesus Christ? This is a perfect example of ritual without reality versus the reality of the Lord Jesus Christ. This same occurs all over the world; rituals which have no meaning. They just do it. It makes them feel good or holy. It is done as rote. This makes them think that they are in favor with God.

The reality of Jesus Christ is the only thing which actually matters. This is an air-tight rebuttal that it is legitimate to heal a man on the Sabbath. This is an appropriate symbol of grace and salvation. This is a real grace action; and that makes it legitimate. They Jews

condemned this; they condemned the reality. Just as religious today promotes the ritual but condemns the reality.

It is all about grace. Did the paralytic deserve this gracious act? He did not. This is an extension of God's grace to mankind. So, there is nothing wrong with doing this on the Sabbath.

Proof-texting; people lift some passage out of context and offer it as proof for some idea that they have. That is exactly what is going on here. There is inconsistency of legalism and of their teaching. The pharisees were just being superficial.

John 7:23 **If a man receives circumcision on the sabbath day so that the Law of Moses should not be broken, are you angry at Me because I have made a man entirely sound on the sabbath day?**

Therefore, Jesus tells them, "You are judging only by appearances. You need to judge with righteousness." They have to get beyond their superficial traditions and regulations. Religion versus the Scripture; that is the battle. There is grace on every page of the Bible. Religion is all about legalism. That is the problem between the church and the church for centuries. This is the perfect example of it.

John 7:24 **Do not judge according to sight, but judge righteous judgment.**

These men need to change their minds about Jesus. They need to reevaluated what they think about Jesus. This is not some work; it means faith alone in Christ alone.

Grace always trumps legalism. This teaching about grace and Christ's claims causes an immediate dispute.

John 7:25 **Then some of those from Jerusalem said, Is this not the one they seek to kill?**

The people are questioning this.

John 7:26 **But lo, he speaks publicly, and they say nothing to him. Perhaps the rulers truly know that this is the Christ indeed?**

If the rulers oppose Him and they are intent on killing Him, what don't they attack Him right here and haul Him away. How is it He is allowed to speak? Why don't they stone Him right here on the spot.

What Jesus taught was in open conflict with the religious leaders. What are they waiting for?

Did these religious leaders conclude that this man is the Messiah? This is a crowd who has rejected Jesus; so they are goading the religious leaders. There are many in the crowd

ready for a good stoning. Let's execute this guy; this is what they are calling for. This is a blood-thirsty crowd.

It is like the old west; they came out for hangings. The coliseum in Rome; they came to see blood.

John 7:27 **However, we know this one, from where he is; but when Christ comes, no one knows from where He is.**

The crowd does not accept Jesus as Messiah. They believe that no one can tell where the Messiah comes from. No prophet could come out of Nazareth. That is their arrogance. The Jews of Judah and Jerusalem cannot accept this background.

They refused to believe that Jesus was born of a virgin or that He was born in Bethlehem. So they will cite the teaching of the Jews. "No one knows where the Messiah comes from." Many Jews did not believe in the Messiah. Many believe that it is a metaphor. Others think that the Bible is just interesting but not God's Word. Some orthodox Jews believe that the Messiah will come out of heaven. They did not think about Isa. 7:14. They rejected all of that.

They thought that He might emerge from concealment or that He would drop from the sky with a triumphal shout. They wanted a Messiah obvious and straight out of heaven. That is exactly what they had. These people willfully would not believe. Their minds were close to the truth. So Jesus gives them another chance to believe.

John 7:28 **Then Jesus cried in the temple as He taught, saying, You both know Me, and you know from where I come. And I have not come of Myself, but He who sent Me is true, whom you do not know.**

Lesson #0539

John 7:27–37 Life of Christ

12/4/2013 Wed

People debate Jesus today by changing the meaning of the Scripture or saying that there is no divine inspiration.

There has been a sermon that Jesus has been teaching in the temple. His critics charged Him as being uneducated and unsuited to teach in the temple. He argued that His teaching was not from Him but from God. He was the most qualified Person to teach in the temple.

Then Jesus charges these legalists with breaking the Law of Moses. They sought to kill Him, and He was an innocent, sinless man. They were the ultimate in legalistic fervor. The most basic of persecutions, which is an overwhelming study of church history. Religion always attacks Biblical Christianity.

They claim that Jesus must be crazy or demon-possessed. That would explain all of the supernatural activities. Being demon-possessed would justify their desire to kill Him. This

was a calculated part of their debate. When people cannot win a debate on substance, they do a personal attack.

Jesus counters with the argument, “You circumcise on the Sabbath” and that was legitimate. Circumcision did not contradict the Sabbath-day rest. Even though the pharisees circumcised on the Sabbath, they condemned Jesus for healing on the Sabbath. They preferred rituals over the reality. They were more concerned with the regulations of the Sabbath. Jesus compared the ritual of circumcision on the Sabbath and the reality of healing.

Jesus and Healing on the Sabbath

1. Since circumcision on the Sabbath was confirmed as being legitimate—it was appropriate to Israel.
2. Therefore, so should Jesus’ healing miracle be considered legitimate.
3. By this comparison, the Lord showed the inconsistency of their religion. He showed the validity of His teaching as being from the source of God Himself.

There is impatience with the lack of action against the Lord.

John 7:27 **However, we know this one, from where he is; but when Christ comes, no one knows from where He is.**

How can Jesus be the Messiah? We know where Jesus comes from. No prophet comes out of Nazareth. Their minds were absolutely closed to the truth being presented by Jesus Christ. That is having a hardened heart.

Jesus gives them one more chance.

John 7:28 **Then Jesus cried in the temple as He taught, saying, You both know Me, and you know from where I come. And I have not come of Myself, but He who sent Me is true, whom you do not know.**

Then Jesus makes the claim that He is direction from God the Father. This is a clear statement forcefully made. Jesus was God in the flesh; and He makes the point here, that He is from heaven. Micah 5:2 is what he fulfilled by being born in Bethlehem.

Jesus and His Origins

1. His ultimate origin was from heaven.
2. Jesus makes an assertion from His deity; that He is God from heaven.
3. Jesus was not from Joseph, but from Mary and her miraculous pregnancy.
4. In contrast to their ignorance, He declares complete knowledge of God.

There were those who believed in Him.

Those Who Believed in Him

1. Some recognized Jesus as the Messiah.
2. They abandoned the tyranny of pharisaical doctrine.
3. They broke through religiosity. This is what happens when those steeped in religion see grace for the first time.

Christianity is not a religion but a relationship with God through Christ; this is the only religion based upon grace.

They sent a temple guard to pick up Jesus for claiming to be God.

John 7:29 **But I know Him, for I am from Him, and He has sent Me.**

John 7:30 **Then they sought to seize Him, but no one laid a hand on Him, because His hour had not yet come.**

John 7:31 **And many of the crowd believed on Him, and said, When the Christ comes, will He do more miracles than these which this One has done?**

John 7:32 **The Pharisees heard that the crowd murmured such things concerning Him. And the Pharisees and the chief priests sent officers to seize Him.**

John 7:33 **Then Jesus said to them, Yet a little while I am with you, and then I go to Him who sent Me.**

John 7:34 **You shall seek Me and shall not find Me. And where I am, you cannot come.**

Jesus has just condemned them. He will be in heaven and they will not be. Where could Jesus go that they could not find Him?

1. This is the first statement of the ascension.
2. He would go up to heaven. They heard Him saying that He could not found.
3. They did not understand what He was saing.

John 7:35 **Then the Jews said among themselves, Where is he about to go that we shall not find him? Is he about to go to the Dispersion of the Greeks, and to teach the Greeks?**

Historical Points

1. The Jews entered into the babylonian captivity in 586 B.C. All of Palestine had been wiped out.
- 2.
3. Cyrus of Persia, the Persians had defeated the Babylonian empire. They decreed that Zerubbabel could return to rebuild the temple. This was quite a decree. This is the story of the book of Ezra.

4. 50,000 Jews would return with Zerubbabel. The 70 years prophesied.
5. Then Ezra was allowed to return with more people; he was allowed to return to instill some accurate traditions.
6. Nehemiah in 445 B.C. returned to rebuild the walls of Jerusalem. 3 men who returned to Jerusalem.
7. Many Jews did not return to Israel with any of those 3.
8. Many remained in those distant lands.
9. For the most part, they clung to their religion, but they took on the customs and languages of that land where they found themselves.
- 10.
11. Hellenists were the Jews who chose to live among the gentiles.
12. The people that are referred to are the people of the Jews.

They used truculent sarcasm.

John 7:36 **What saying is this that He said, You shall seek Me and shall not find Me, and where I am, you cannot come?**

They cannot kill Jesus because He still has a message to give. There are many things that would follow this revelation.

Then Jesus offered them to quench their thirst.

John 7:37 **And in the last day of the great feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.**

Lesson #0540

John 7:37–39 Life of Christ

12/5/2013 Thurs

The last day of the feast is the final day of the Feast of Tabernacles; and there were a number of rituals which occur on this day. Jesus makes a rather curious statement:

John 7:37 **And in the last day of the great feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink.**

Then there is another curious statement.

John 7:38 **He who believes on Me, as the Scripture has said, "Out of his belly shall flow rivers of living water."**

Jesus was speaking of the Holy Spirit.

John 7:39 **(But He spoke this about the Spirit, which they who believed on Him should receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.)**

these final words were an invitation and an amazing revelation of the future.

Points

1. This second revelation was about the glorification of Jesus Christ and the future coming of the Holy Spirit. The Holy Spirit had descended upon Jesus as a dove.
- 2.
3. Taken together, these two revelations; the ascended and seated Christ would be glorified; and after that would come the Holy Spirit. This was a prophecy of the Church Age. This was quite a great revelation.

Before this event could happen, Jesus had to ascend and He had to be seated on the right hand of God the Father. This dispensation was previously unknown.

Jesus, His Ascension and Glorification

1. These two revelations, the ascension and glorification and the coming of God the Holy Spirit would be the direct result of Christ's rejection by the Jews and His subsequent crucifixion.
2. Then 3 days later, as we know, Jesus would be resurrected. Then 40 days later He would ascend into heaven and be seated at the right hand of the Father. He is speaking of this for the first time. The Apostles would elaborate on this in the future.
3. This is the sequence of events which would fulfill John 7:33; as of yet, no one knows what this means.
4. Then and only then would the Holy Spirit come upon believers.
5. If Christ remained on earth, He would have had limited glorification; just like any earthly king.
6. When He went to the 3rd heaven, He became greatly superior to all creation in His humanity. He had unlimited glory.
7. This glory that He will have at His return will be far beyond what it would have been during the 1st advent.
8. This is the doctrine of the ascension and session of Christ. Jesus reveals for the first time what would happen after His crucifixion.
9. The result was characterized and consummated by God the Holy Spirit.
10. This advent of the Holy Spirit on the day of Pentecost would begin that phase or dispensation in God's plan, which we now call the Church Age.

Let's get the setting. When our Lord spoke these words, these words of new revelation, on Hosanna something. Jesus is speaking in the Temple about water to drink. But this is not so curious if you understand the background of what was going on.

There was carrying water from the Pool of Salom using a golden pitcher of water. When the preached reached the Temple, he took that water from the pool and he poured it into the silver basin; and as it was being poured, all the worshipers began to sing. They began to sing the psalm, Psalm 63 and 68. They sang and shook palm branches as the water is being poured.

This was a memorial entrance of the Jews into the land of Canaan. This ritual was a memorial to that entrance. Many pilgrims who came marched around Jerusalem. As they passed this pool, they all stopped to drink. That commemorated the Jews after they entered the Land of Promise. They marched around Jericho 6 times and shouted and the walls fell down. This march commemorated the taking of Jericho as they entered into the land. They chanted certain words. They sang the halal and they chanted Isa. 12:3 **therefore, you will joyously drink water from the springs of salvation.** This is how our Lord's statements coincided with the ritual.

What Is Going on

1. The feast of tabernacles reminded Israel of their experiences of wandering in the desert; the lack of water.
2. They were strangers and pilgrims having left Egypt and coming to the Land of Promise.
3. In that arid desert, the Israelites were often quite thirsty; little natural water to be found.
4. During this sojourn in the desert, God continuously and miraculously provided water for these Jews and there were 2 million Israelites in the desert. This could not occur without God's supply of food and water. The water was life giving.
5. God gave them physical salvation from thirst. Who was supplying this water in the desert?
6. But that water in the desert also provided a picture of another salvation. That is the point of what our Lord's sermon is all about.
7. What God had done for Israel in the desert, physically; Jesus Christ came to do for us spiritually.
8. Here, during this ritual on the last day of the feast of tabernacle, Jesus was explaining to them the water of salvation. Jesus is the reality; what they did was a ritual.
9. He had previously promised in Matt. 5:6 **blessed are those who hunger and thirst for righteousness, for they will be satisfied.** Jesus is their satisfaction.
10. He had offered to satisfy the physical thirst of the Samaritan woman. Jesus offered her Living Water, which is Him.

This ritual occurring demonstrated what Jesus was offering all of them. Jesus was giving a reality to this ritual. He gave this message in no uncertain terms.

If anyone thirsts, let him come to Me and drink. He who believes on Me, as the Scripture has said, "Out of his belly shall flow rivers of living water."

This was a type; and Jesus fulfilled the type. Physical satisfaction was to be found by drinking the waters of Saloon. Spiritual satisfaction is found by drinking of Christ. This is a metaphor for believing in Him. Jesus was the true water of salvation. He fulfilled the ritual of the drinking of the water of Slalom. This is what believing in Christ is. This fulfills a ritual; and it is faith alone in Christ alone.

Jesus used a 3rd class condition; “If anyone is thirsty;” and the apodosis is, “Let him come to Me and drink.”

Jesus and the Picture He Is Painting

1. Thirst is a picture of desiring to have a relationship with Jesus Christ.
2. Salvation is predicated on a choice as to whether or not a person drinks.
3. To drink is a picture of completing that desire through faith in Christ.

The reality of salvation was standing right before them in the Temple. Jesus is the reality; He is the Living Water of salvation. All that these people did was pointless. They were not getting the reality of what they were singing and chanting. That is always the true purpose of ritual. Ritual is used so often today because it is ritual. If the pastor or whoever does a ritual, it is pointless. The Jews could choose the ritual without reality; or they could choose the reality. Jesus offered them the Living Water, which is Him.

Jesus spoke of the ritual and He offered the reality.

He offers a further water analogy.

John 7:38 **He who believes on Me, as the Scripture has said, "Out of his belly shall flow rivers of living water."**

This outflowing of Living Water is now explained.

The Second Analogy

1. Water now becomes a picture of the Holy Spirit. First it was a dove; and now it is water. What happens when water flows? It gets into everything; water on the move does not stop for anything.
2. The Holy Spirit would later be received by those who have drunk of the Living Water.
3. The Living Water would flow out of their souls. How is the Holy Spirit connected to this?

The Holy Spirit and the Water

1. When the Holy Spirit arrives, He will do some work.
2. The Holy Spirit will be given to believers on the day of Pentecost. Subsequently, He will be given to all believers in the Church Age.
3. He will indwell and fill all believers who drink of the Living Water.
4. From the filling of the Holy Spirit, the Living Water flows out.
5. The outflow of Living Water is the Christian way of life. This comes after drinking the Living Water of Christ. The power for the Christian life is the Holy Spirit.
6. Doctrine is part of that flow.
7. Doctrine metabolized by means of the operation of the Holy Spirit and divine viewpoint and application are the outflowing of the Living Water.

Jesus also confirms that this is a future prophecy. Λαμβανω first the present active infinitive and also μελλω the imperfect active indicative is a classical Greek construction. This indicates that an event will occur in the future. This was a guarantee at a future time; it will happen. This is a guaranteed future event. Jesus does not put a timeline on this event. V. 39b sets a temporal condition on the receipt of the Holy Spirit. The giving of the Holy Spirit can only occur after Jesus is glorified.

John 7:39 (But He spoke this about the Spirit, which they who believed on Him should receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.)

The Holy Spirit cannot come until all these other things occur.

Lesson #0541

John 7:37–42 Life of Christ

12/8/2013 1Sunday

There will be a special Christmas message in a few weeks.

The subject is one of the great metaphors in the Bible. The metaphor is of water; people who are thirsty may drink; the great day of the feast. All of the feast is a picture supplied by the Lord Jesus Christ. It is illustrated even more in the temple.

John 7:37 And in the last day of the great feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink.

So, how do they drink of the water of salvation? Then Jesus answers this in v. 38a. Πιστευω is the word found here; with the preposition εις. This construction is very important and this is the same construction as found in John 3:16. **Whoever believes in Him, shall not perish, but has eternal life...** Both verses have the same invitation to believe in Him.

There is also another result for drinking and salvation. Salvation is drinking.

John 7:38 He who believes on Me, as the Scripture has said, "Out of his belly shall flow rivers of living water."

In the second half, we have a different metaphor. Rivers of living water then flow out from the soul. There is a flow in and a flow out. The soul receives the flow of water and then that water flows out. The water does not just stay in the soul; it does not just stagnate in the soul. A river does not stop; rivers must flow, or they are not rivers. A river flowing out from the soul of the believer.

What are rivers of living water flowing out from the soul of believers? So v. 39a answers this. Jesus is speaking of the Spirit. Those who believe in Him would receive the Holy Spirit. There would be a tangible result. This was appropriated by a person of faith. The Holy Spirit would be received by anyone who drinks of the Living Water. It is not just an inflow but there is an outflow.

Πιστευω is involved in the flowing in; but flowing out is the Holy Spirit flowing out. This river is defined by Jesus as the Holy Spirit.

Present active infinitive of λαμβανω and an imperfect active indicative of μελλω; and these two verbs together and this is a classical Greek construction, coming from the 5th century B.C. They were to receive; at a future time, the Holy Spirit would be receive by believers. This is a brand new prophecy. It was never before heard.

Jesus says something which is so far-fetched for people, that it is hard for them to imagine. You will all receive the Holy Spirit. The disciples either saw or knew that the Holy Spirit descended upon Jesus at the baptism by John; but He is saying that the Holy Spirit will come to all of them. This is a future date with the Holy Spirit. This is without question, a guaranteed future event. His Word always comes to fruition.

John 7:39 (But He spoke this about the Spirit, which they who believed on Him should receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.)

Some were amazed by what Jesus said and others saw Him as an heretic.

There is a time frame placed on this future event. This can only occur *after* Jesus is glorified. We know when the Holy Spirit came upon these men; the Day of Pentecost. The Holy Spirit was given to the Apostles 40 days after the resurrection of the Lord Jesus Christ. Then the Holy Spirit would come upon them.

The Holy Spirit will then indwell and fill all believers who drink of the living water and who receive the salvation promised by the Lord Jesus Christ. From the filling of the Holy Spirit, the rivers of living water proceed to flow out.

The Flowing of Living Water and Operation z

1. This flowing of Living Water is an analogy to the Holy Spirit's work on the believer. When He comes upon those who express faith alone in Christ alone.
2. The outflow is the Christian life that comes after drinking the Living Water of Christ. What flows in also flows out.
3. Bible doctrine is always a part of this flow. What we are doing right now, by hearing and metabolizing Bible doctrine, is an integral part of rivers flowing out from the soul.
4. The rivers of living water flow from what is in the soul. If there is nothing in the soul; if everything is stagnant, then nothing is flowing out.
5. Bible doctrine metabolized by means of the filling of the Holy Spirit is how we get the hydraulics moving. Operation Z. The Holy Spirit teaches the human spirit. This is simply an illustration. The Holy Spirit sends this to the left lobe as academic knowledge. When we believe what we have assimilated, the Holy Spirit takes that information, that doctrine, with our positive volition, and it goes to the right lobe. That is where the rivers begin to flow.
6. Divine viewpoint and application of doctrine flow out from the soul that contains all of that resident, metabolized resident doctrine.

This is the whole picture of the spiritual life. Out from our soul flows living water. The doctrine critical for the Christian life. But Jesus becomes a little more specific at the end of v. 39:

John 7:39 (But He spoke this about the Spirit, which they who believed on Him should receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.)

The future condition for receive the Holy Spirit is the glorification of Jesus Christ. Jesus must be crucified, resurrected, ascended and received at the right hand of God the Father (which is the session). Being seated is His glorification. The Holy Spirit would come after Christ was glorified. His glorification would not occur until Jesus was not in their presence. This must have confused the disciples. They want the Holy Spirit right now; so Jesus gives them general facts.

Jesus had been roundly rejected at His ministry and this would continue during His ministry. The nation as a whole rejected Him. He was not placed on the throne of David because the people rejected Him. After His resurrection, ascension and session, then Jesus would be glorified. For the disciples, that would be their future asset.

When the disciples realized that the Holy Spirit would be their future asset, this was quite exciting to them. We have it just as much as Jesus had it and just as much as the Apostles had it. Jesus is beginning to form a picture of His remainder of His time on earth. So He begins to brief the disciples on what is to happen next.

There are a number of responses and reactions to Jesus' invitation to drink this Living Water.

So there were several statements made; 3 in all. 2 were rejections? He is the prophet, He is the Christ, He did not come from the right place.

John 7:40 Then when they heard the Word, many of the people said, "Truly this is the Prophet."

John 7:41 Others said, "This is the Christ." But others said, "Does the Christ come out of Galilee?"

John 7:42 "Has the Scripture not said that Christ comes from the seed of David and out of the town of Bethlehem, where David was?"

We will discuss these responses in the next session.

Lesson #0542

John 7: Life of Christ

11/8/2013 2Sunday

Bobby's sign would read, "The Metaphor of Salvation" or "The Metaphor of Christmas." This is a similar thing. Rivers flowing out from the soul. The waters flowing out from the river of the soul. Water represents two very different concepts.

The first response is, “This is the Prophet.” The second response is, “This is the Christ (Messiah).” But the 3rd response was, “He is not going to come out of Galilee.” People come up with all kinds of excuses for not believing. They will object to the Bible or to evolution or whatever. None of these things have anything to do with the gospel.

John 7:40 **Then when they heard the Word, many of the people said, “Truly this is the Prophet.”**

Calling Jesus the Prophet or the Christ means that they accept that He comes from the Father. Those who called Him the Prophet do not go far enough. He comes from God but it does not go far enough. Accepting Christ as the prophet, as true as that is, that He speaks of future events, His glorification and the sending of the Holy Spirit. These are all prophecies. He made many other prophecies as well. People did not accept the most important part of His Person—the salvation issue; His Person and His work. Those who went the prophet route did not quite get it.

Those who call Jesus the Christ, they are believers. They understood the Living Waters. They understood Who He is. Only the God-man can make such promises; like **“Believe on Me and I will give you eternal life.”**

John 7:41 **Others said, “This is the Christ.” But others said, “Does the Christ come out of Galilee?”**

But those who are very negative say, “Surely the Messiah cannot come out of Galilee.” They cite a prophecy from Micah 5:2

Micah 5:2 **And you, Bethlehem Ephrathah, you being least among the thousands of Judah, out of you He shall come forth to Me, to become Ruler in Israel, He whose goings forth have been from of old, from the days of eternity.**

Ephrathah is a general region that Messiah would come from. His birth would be unlike any other birth; as the Messiah is preexistent. He goes back to the days of eternity. They should understand that this has to be God. Messiah cannot come from Galilee.

These rejecters cannot quite get it. They were considering only where He grew up. Nazareth in Galilee is where He was raised up; but His birth place was Bethlehem.

This brings us to the Christmas story; and everyone is supposed to go back to their home city for a census. For this reason, they had to travel back to Bethlehem; and she delivered Jesus when in Bethlehem. These people did not research our Lord’s birth. They refuse to see it. They have distorted the facts, which is common.

This is just one more proof of His Person; and yet they all missed it.

John 7:42 **“Has the Scripture not said that Christ comes from the seed of David and out of the town of Bethlehem, where David was?”**

There was a divide of the people. Jesus was the Messiah, or He was just a prophet; or He was not born in the right place.

So we have described the reasons why there was a division between those in the crowd.

John 7:43 **So a division occurred in the crowd because of Him.**

The religious leaders wanted to seize Him and put Him into confinement. But they were worried that there would be a riot; a bad response from the crowd.

John 7:44 **And some of them desired to seize Him, but no one laid hands on Him.**

The officers of the Temple came to the chief priests and the pharisees, but they did not bring Jesus with them.

They sent Temple guards to do a snatch and grab.

John 7:45 **Then the officers came to the chief priests and Pharisees. And they said to them, "Why have you not brought Him?"**

They did not just not carry out their mission. They refused to carry out their orders. They returned to the chief priests and pharisees, **"No one has ever spoken like this Man."**

Jesus always gave a message that was wonderful and spell-binding. He was always magnetic in the way that he spoke. These were men under authority.

The officers were overwhelmed. They were quite impressed with His knowledge and authority. They had minds of their own. These were not robots. They did not just carry out orders in a mindless way. They were swayed by what Jesus said. Some of them or even all of them believed in Jesus Christ. Why arrest the man who speaks with such knowledge and speaks with such sense?

God used these men as protection for the Lord Jesus Christ.

John 7:46 **The officers answered, "Never did any man speak as does this Man."**

The pharisees answer with sarcasm.

John 7:47 **Then the Pharisees answered them, "Also, have you not been deceived?"**

What good is your opinion? We do not believe in Him and we are the experts. We are the ones who set the tone of religion here in Palestine. Always beware of experts who say, "Everyone must agree with me."

Experts in one thing are not experts in everything. That is arrogance. And, *just who is everyone?*

John 7:48 **Is it not true that not any of the rulers or of the Pharisees have believed into him?**

They love their power and they use the law to try to keep their power. They blast everyone else as fools who do not agree with them. But this is all these religious leaders could come up with in terms of refutation. They were flabbergasted. They could not believe that the arm of their authority refused their authority.

“How could this deception happen?” They explain that the people have the wrong perspective of the Law. They are legalists; and they interpret the Law with a legalistic bent; and they often depart from the Law.

The religious leaders offer themselves as proof that others do not have enough smarts to understand the issues. “Trust us; we are the experts in the Law.”

John 7:48 **Is it not true that not any of the rulers or of the Pharisees have believed into him?**

“We are the experts; you are not. Shut up and fall in line. Do not pretend that you know the Law.” They were the religious and political elite; they knew the Law and they knew what was best for the people. They contended that Jesus was not good for the people. He was a liar and He usurped their authority.

They did not like people thinking that He was a Prophet or the Messiah. “How can you unlearned people defy us?” The scribes and pharisees spent their lives in the Law just for this reason. They were the ones best able to teach truth. “Blindly follow us and we will take care of you. Believe us, and all will be well.” This is their counter to drinking the water of salvation.

This was all about political and religious power and holding onto it. They had only their own interests in mind. That was their biggest problem. “We are so compassionate; and we know what is best for all the people.” This is like our government today. “Let us run your life and we will make all of your decisions from the cradle to the grave.” We know what is good for the economy and the planet as well.

John 7:49 **But this crowd, not knowing the Law, is cursed.”**

This is the blind leading the blind; this is the road to slavery. This is big government and a bunch of bureaucrats. Arrogant people who just want power. They are the greatest abusers of their power. Have you been in a government office and these people have you over a barrel. They are endowed with great authority and can do whatever they want.

Regulation, deception, lies and finally tyranny is how the government takes control. This is analogous to today. There is not a lot of different between the people in power today and these religious powers then.

Today, arrogance of the utopian thinkers. They want to bring salvation for the masses. “Do what we say and do not make waves.” They have evil policies; then and now. They are

profoundly anti-freedom, narcissistic and complete unprincipled. They want to kill the most innocent Man Who has ever lived. They cannot make a good decision for themselves; and yet they want to make all of our decisions for us.

John 7:49 **But this crowd, not knowing the Law, is cursed."**

If people in charge today knew what was right, they would function in such a way to recognize that they cannot change human nature. Legislation cannot change fundamental human nature. Utopia cannot come until Christ comes.

There are all kinds of unintended consequences; there are progressives and theoreticians. They base much of what they believe on evolutionary ideals. They think that they can direct human nature. That is a basic fact of divine truth; we have sin natures and we live with sin natures and we will die with a sin nature. Our sin nature does not change. Those who reject Jesus cannot accept this. They have nothing else.

Jesus died for all mankind including sinners who will be born in the future. Jesus' work is efficacious for all in the past and in the future and those who have not even been born yet. If Jesus had to die for those in the past and the present, does that sound like we will somehow evolve out of our sin nature?

The pharisees think they have the best plan. They will take care of everyone.

Lesson #0543

John 7: Life of Christ

12/11/2013 Wed

Some men can do a great deal with a speech. Lincoln's speech was underappreciated. FDR's speech after Pearl Harbor; "Day of Infamy." Reagan gave a tremendous speech in Berlin. Great men and great rhetoric. Brought great changes with a few words. They succeeded, in many cases, in uniting a nation to great accomplishments.

Rhetoric can elicit reaction and can divide a nation. The divisions between the supporters and those who don't can become very fracturous. Some are clueless and they do not stand for anything; as long as they are left alone. Others do care and they hold core beliefs strongly. When the thinking of two groups is diametrically opposed, then someone is wrong. It is not relative.

Conservative/liberal-socialism divide. Above politics and above ideology, there is the absolute truth of divine truth and divine establishment from the Bible. All human ideology is to be compared to divine truth in the soul of the believer with Bible doctrine. Only believers can metabolize Bible doctrine and have divine viewpoint in their souls. That is our criteria for all ideology and plans.

The great divide is really divine viewpoint versus human viewpoint. The truth in the Word of God and the Satanic plans and policies of humanism and religion; these two sides can never be reconciled any more than God and Satan be reconciled.

There is a divide in the time of Jesus; the rules and regulations of the religious leaders and the truth of Jesus Christ. Jesus has just completed presenting divine truth and Bible doctrine in a magnificent sermon. But the divide was so great, that emotions were running very high.

The truth of there Word of God is a divider; it divides nations and it divides families.

The Temple guards were kept there to stop the Jews from rioting. Now they are called upon to go and arrest Jesus, to shut Him up. They would like to kill Him. The guards came back and the truth of His message was too powerful for him.

John 7:44 **And some of them desired to seize Him, but no one laid hands on Him.**

The guards were questioned; "Why did you not arrest Him?"

John 7:45 **Then the officers came to the chief priests and Pharisees. And they said to them, "Why have you not brought Him?"**

The officers say that no one speaks like this Man.

John 7:46 **The officers answered, "Never did any man speak as does this Man."**

Winston Churchill was a great man of words; but probably could not hold a candle to Jesus. The guards would not arrest this man for what He said. The content of his speech was divine truth, the very Word of God. There is nothing more powerful on this earth.

The hate of the pharisees boiled over; and they developed a wicked sarcasm.

John 7:47 **Then the Pharisees answered them, "Also, have you not been deceived?"**

A lot of people have been led astray.

John 7:48 **Is it not true that not any of the rulers or of the Pharisees have believed into Him?**

You do know that none of the pharisees have believed in Him. Aren't we the religious experts? We know best for you.

John 7:49 **But this crowd, not knowing the Law, is cursed."**

These scribes and pharisees believe that they know what is best for everyone. How can you defy us? It is tyranny if you go along with them. That tyranny will attempt to crush all that clings to divine truth. That is how they thin.

The tyranny of religion. Through much of church history, just possessing a Bible was a crime. For centuries, the Roman church withheld Bibles from the common people. It remained in Latin and Greek and was not messed with for awhile.

John Whitcliff. He took it upon himself to translate the Bible into English and he was pronounced a heretic for doing this. Tyrannical societies always oppress. Christianity was not well received in Nazi Germany. Hitler took certain parts of Nordic mythology and some semi-Christian thinking, and put it together.

In North Korea a number of people were executed because they had a Bible. Islam prohibits the Bible wherever they hold sway.

These are unprincipled tyrants and they will kill to stamp out the message of Jesus. The Word of God is the greatest divider.

Then we have a pharisee come on the scene who comes to our Lord's defense. He went to Jesus back in John 3. He was a seeker of truth.

John 7:50 **Nicodemus said to them, (he who came to Jesus by night, being one of them),**

Nicodemus presents a simple defense for Jesus. He was a timid man; timid in his approach. He is cautious in his defense of Jesus.

John 7:51 **"Does our law judge the Man before it hears Him and knows what He does?"**

He finds the courage to speak. He was one of them. He did not fall right in line with what the pharisees expected. He provides his opinion, put forth in the form of a question.

Using a question to present your opinion might suggest.

"Should we not hear Jesus first before condemning Him? Isn't that the Law."

Nicodemus scores a point. The pharisees were supposed to be fair judges of the Law; but they are violating Him.

John 7:52 **They answered and said to him, Are you also from Galilee? Search the scriptures and see that a prophet has not been raised out of Galilee.**

There is no prophet to come out of Galilee. They have accused Him and all that

Calling him a Galilean is a personal attack on Nicodemus.

They sarcastically attack Nicodemus; but they are saying that he is just like the fools that they attack.

Our religious freedom is being strangled in this country; and even more so for evangelical Christians. No different from 2000 years ago.

Nicodemus just pointed out that they are legally required to do so. The people there knew that they have been beatned down by those

John 7:53 **And they each went to his own house.**

Jesus is going to drive them crazy. They will not be able to deal with Him.

Great irony here. God uses the evil in this world for good. The greatest good was opposed by evil. The salvation of mankind was the result from the greatest hill.

The plan of God always overcomes the evil of the world. We may be worried about our nation. The winds of change are blowing in the United States and they are blowing hard. God uses evil for His Own good; and He can do it

A difficult passage coming up; it doesn't exist. These 11 verses do not appear in the earliest manuscripts of the Greek NT; but it does appear in the later manuscripts.

Bobby will cover how we got our Bible and why it is accurate. The autograph; the original writing. The problem is, Paul's letter arrives and it is read and reread.

What happens when you try to copy something perfectly. It is easy to make a mistake. Your eyes may skip a line. Over 1000 years and 100's of thousands of copies of the original and thousands of mistakes.

Lesson #0544

John 8: Life of Christ

12/12/2013 Thurs

What we are about to study is not found in the earliest full manuscript. The autograph is the only fully inspired Word of God. The KJV is not the divinely inspired Word of God. However, the Greek New Testament is the closest replication which we could possibly have. Hence the importance of someone who can study the Bible in the original languages.

When John wrote this gospel, vv. 1–11 probably were not included.

We have hand-written copies which we call manuscripts. The autograph is the original; and the copies made of the original.

Why these verses are not in the original autograph. More than a point of interest. When Bobby finishes, we should have great confidence in the text which we have now.

The New Testament was written by human authors who were divinely inspired by God the Holy Spirit. All of the words that they wrote were exactly what God wanted us to know. That is what divine inspiration is. All that they wrote was from God; and that is a separate subject. Divine inspiration only extends to the original autograph, which came from the hand of the writer.

We do not have one original manuscript written by any of the Apostles. We would not even know if it was an autograph. So many copies were made. We do not have a handwriting sample from Paul, Peter, etc.

It is inevitable that there will be some differences in these copies.

An Apostle would take a papyrus and a pen designed to write on papyrus. Then if it was an epistle, it would be mailed to a particular church or person. From the original text, many copies were made, in order to distribute the letter. Other churches and other pastors wanted to study these letters. Thousands of copies were made over the intervening centuries. Thousands of these copies have been discovered. All of these manuscripts are critical. Because of the number of manuscripts, we can be certain of what the original said.

The problem is, mistakes would be made in these copies. Sometimes a scribe would mistake one letter for another; it was easy for the eye of the copyist to skip a letter or a word or a line. There were a number of inadvertent mistakes made.

There were attempts to smooth out the text as well. However, over the centuries, they did a remarkable job.

The great number of manuscripts can be compared, and we can come extremely close to the original manuscript. Some copies are more accurate than others. But, which ones? How can we know? The earlier copies should have fewer errors. The copiest was closer to the original. The further from the original, the more errors might exist. They provide us with the baseline.

The earliest manuscript is logically the one with the least number of errors.

Comparing Copies

1. The authenticity of any letter, word, verse or passage in the Greek New Testament is best confirmed as part of the original text by the age of the manuscripts. Earliest is the best.
2. That does not discount the importance of later manuscripts; 100–500 years later. They provide comparisons and confirmations. So, we compare all of these.
3. 30 have the same reading and 5 which are different; which is the correct reading? These errors are called variants. The mistakes are readily identifiable. You can see where the readings depart. You can understand where the copyist made a mistake.
4. Therefore, the truest readings can be compiled as authentic parts of the original autograph. John 8:1–11 appears in later texts.
5. Finding a near-perfect reading is possible. We can have great confidence in the text which currently exists. The NKJV was done by several of the men at the school that Bobby went to. Bobby is convinced that the Greek text which he uses is accurate.

The text which we use for the Bible is more reliable than any other ancient book. Professors were convinced that all of the ancient Greek writings were reasonably accurate;

and this would be based upon 2 or 3 manuscripts. There are thousands of manuscripts for the Bible. When a possible error occurs, the original text can generally be confirmed. This has become an exact science.

Closing Points

1. The conclusions about various words or letters which differ; variants; have been made with a degree of accuracy such that the original text and doctrines have been confirmed. The original text has been preserved, even now 2000 years later.
2. The Bible which we use is entirely trustworthy as the true representations.
3. There are approximately 5000 variants which have been identified. But not one of those variants changes the meaning or theology of any part of the New Testament; that is the power of God the Holy Spirit in preserving the Word of God for us.

Bobby took an exegesis class of the Greek and this is a fascinating study. Introduction to Textual Commentary of the New Testament by Bruce Metzger, and he will give a full look at this information.

In John 8:1–11, scholars have called this an accurate fragment. However, this is in double brackets. It is annotated. It was probably not in the original gospel text. This text appears to be a true incident in the life of Christ. Even if this was added later; it was, scholars have determined,

John 8:1–11 and Does it Belong in the Bible.

1. this was passed down verbally and it was added to the manuscript of John. It bears evidence of a true incident in the life of Christ.
2. Even if this passage was not present in the original text, it does not depart from the doctrinal context. There is no adverse theology in this passage.
3. It is also clear that these verses are wholly in keeping with
4. This would fit with teachings in the Bible.

This is the story of the adulterous woman. One of the church teachers said that Augustine in A.D. 430 considered this passage to be original. He was only 300 years away from the autograph. He omitted them from the Bible. He thought that it might be perverted and thought as an excuse for sin. Christ forgave a woman of adultery. However, Augustine was possibly quite an adulterer. It is said that he castrated himself to deal with this area of weakness. He thought that because Jesus forgave the sin so easily, that people might not recognize how heinous the sin is.

Augustine was a brilliant man and used by the Lord; but he was legalistic. This sounds like the arguments that we hear today about rebound.

Bobby likes what this passage covers, so he will teach it.

Jesus was at the festival of the Tabernacles. He probably slept in one of those Tabernacles. Most had departed and were heading back to their homes.

John 8:1 **But Jesus went to the Mount of Olives.**

Some assembled to hear Jesus. He sat down and began to teach. That was the custom of the day; sitting to teach. It reminds Bobby of the final few years of his ministry; and he would sit on a bar stool and teach.

But the scholars and rabbis were unhappy with His reappearance. They did not want Him there.

John 8:2 **And early in the morning He came again into the temple, and all the people came to Him. And He sat down and taught them.**

They would use the Law to condemn Jesus. They would retaliate for their embarrassment in the Temple. They used that night to do some snooping.

Now they haul a woman out in front of Jesus. And this is the setting.

John 8:3 **And the scribes and Pharisees brought to Him a woman taken in adultery. And standing her in the midst,**

Jesus is asked to deal with a woman caught in adultery.

Lesson #0545 John 7:31 8:1–5 Life of Christ 12/15/2013 1Sunday

No Bible class 25th but there will be class on the 26th; 8 pm on the 31st which is a Tuesday night; no class on Wednesday following; and class Thursday on the 2nd.

Sit behind the glass with a cough.

There are many days when Jesus could have said, "What a day." He had been teaching in the Temple for several days since the middle of the feast; and on the last day was the culmination of some fantastic teaching. Some of the greatest applications of doctrine that this world has ever heard.

John 7:31 **And many of the crowd believed on Him, and said, When the Christ comes, will He do more miracles than these which this One has done?**

But there was opposition to Jesus; and even those in the crowd; some called Him a faker from Galilee and that no one would come out of Galilee. Jews looked down their nose at the Galileans.

Religious leaders must have smiled to hear these things come out of the crowd. The pharisees had to stop His kind of heresy. He needed to be removed from their Temple and

their lives; and to remove Him from Judæa; and out of this life, if this was possible. They wanted to haul Him outdoors and stone Him.

The Temple guards were sent to grab Jesus and pull Him out of there; but they came back without Jesus, saying, "Never has anyone spoken like this man before." These Temple guards had heard hundreds of sermons by the religious types.

Then Nicodemus came and spoke. After he spoke, everyone went home.

Now we return to Jesus. Jesus left the Temple and He went up the Mount of Olives, which overlooks Jerusalem and the Temple. This is where He spent a few days was in the Temple. The Mount of Olives was a stone's throw. Bobby shows a picture of the slope of the Mount of Olives which is modern.

Jesus may have gone up there for a rest.

John 8:1 **But Jesus went to the Mount of Olives.**

Then He returns to the Temple; and people come back to hear Him.

John 8:2 **And early in the morning He came again into the temple, and all the people came to Him. And He sat down and taught them.**

The pharisees were irate that Jesus returned to teach. So now they had a new plot; a sure-fire way to remove Jesus from the Temple.

Bear in mind, all these pharisees have to do is to find one place where Jesus is teaching false doctrine, and they can expel Him. But they cannot find a single place to call Him on what He has said.

John 8:3 **And the scribes and Pharisees brought to Him a woman taken in adultery. And standing her in the midst,**

Adultery occurs then and now; and this is devastating in all relationships. The person in the middle of this is the ultimate of self-centered. The short moments of pleasure are never worth the pain that they will bring. For this woman will be a very short-lived pleasure.

She is being hauled into the court of women, where there may have been several hundred people. Adultery never stays hidden from a spouse. Ultimately, it will be revealed. That is a given. The injured party may be the last to know; but they will eventually find out; and that is where the fun stops and the agony begins.

Sin does not happen without the temptation to be there. The temptation is not sin; it is acting upon it. The husband of this woman gets to find out in a way that no one would want to live through. His wife's unfaithfulness is exposed in public in the Temple. She is used as a bait to hook the Lord into a trap.

The Feast of Tabernacles. This was to be a time of great celebration of God's great provision. Jesus uses water as an illustration, hearkening back to the water in the desert provided for Israel by God.

The people there were conducting ritual without reality; and they were involved in ritual; but they did not recognize the Person to Whom the ritual pointed. There were lots of people living outside in palm branch booths. There were many places where adultery could occur, with all of these temporary booths.

John 8:4 ...they said to Him, Teacher, this woman was taken in adultery, in the very act.

The pharisees nab this woman in the very acts and they drag her out and take her to the Temple. There were ways to handle this situation; but the pharisees were willing to publically humiliate this woman in order to get to the Lord Jesus Christ. Hatred blinds people to get to their own sinful aims.

They hate and resent someone, and that is their cup of poison. They are the ones destroyed by that.

They ask for an opinion of Jesus Christ outside of legal procedure. They could care less about that legal procedure. They were looking to trip Jesus up.

John 8:4 ...they said to Him, Teacher, this woman was taken in adultery, in the very act.

So now they use the Law to determine what ought to be done. There is the death penalty for adultery. The method of stoning is not mentioned in the original passage. So the death penalty is legitimate.

John 8:5 Now Moses in the Law commanded us that such should be stoned. You, then, what do You say?

"Now, what is Your opinion?" Adultery includes one man and one woman; and both are guilty and both must be indicted for this sin. The religious leaders only included the woman. They knew who the man was, because they caught the woman in the act. These men got away with a lot that women did not. So they let the man go. They had essentially pardoned the man.

Therefore, they are not following the Law; they are using the Law for their own purposes. If they were following the Law, they would bring the man and the woman before Jesus. But the Law is used selectively here.

Our constitution is a great document of freedom and it is being distorted today. The pharisees likewise distorted the Law for their own purposes.

The death penalty for adultery seems unduly harsh and it is not a part for our legal code.

Why Is the Death Penalty Applied Here?

This is between two people, a husband and a wife. Why should this be before a court?

1. This severe punishment accentuated the importance of the divine institution of marriage and family. This is why it is included in the Law.
2. Without the divine institutions, the client nation Israel would be destroyed. God understands this. The Mosaic Law is not for the Church Age. The destruction of marriage and family is as destructive today as it was then.
3. Israel was in constant danger of falling into the trap of ignoring the divine institutions; Because of neighboring heathen peoples.
4. Many of the surrounding neighbors were involved in the phallic cult, which included Temple prostitution as a part of their worship. Those who worshiped Baal would even offer up their own children to Baal.
5. Adultery on such a scale would destroy the divine institutions of marriage and family in Israel. Marriage and family are sacrosanct.

Lesson #0546

John 8: Life of Christ

11/15/2013 2Sunday

John did not pen these verses. Scholars have concluded that these verses represent a true incident in the life of Christ. It did happen. Added by a scribe who understood it belonged to this time. This is a wonderful look at the grace of God.

Many see adultery as the worst of sins. Obvious overt sin.

This is now considered a controversial passage. An interesting sideline is many did not include this passage for many reasons. St. Augustine would not include it because of the phrase "Go and sin no more." He thought that this would be a license to sin and that sin would be taken too lightly.

Many opinions as to where they found this woman. Maybe one of the pharisees knew her pretty well too. These pharisees were the ultimate in hypocrisy.

V. 5 springs the trap. Moses reflected and wrote what God told him to write.

John 8:5 **Now Moses in the Law commanded us that such should be stoned. You, then, what do You say?"**

The whole purpose was to give them grounds to attack Jesus.

Marriage and family are critical for the survival of the client nation. It is vital for any people or nation to safeguard marriage and family. We have this problem in our own country today; and the effects of not cherishing those institutions.

This really went into high gear in the decade of free love. Don't worry about love and marriage and family; just have a good time. As a result, we have an increased divorce rate. The big one today is the rise of homosexuality as the family alternative; and the concept

that it takes a village to raise a child. That is the truth if you do not instill any truth into your own children. That is your responsibility as a parent. These are the underlying institutions for society. Thus, the Mosaic Law called for the execution of those caught in adultery.

The pharisees only brought this woman forth. The Mosaic Law requires the man and the woman be executed. It all destroys traditional family values; one father and one mother and children under their authority. This is why Satan promotes this activity in a client nation; to nullify and to destroy that client nation. Divine institutions are neglected, mocked, replaced, and destroyed.

The principles of the Mosaic Law still hold true today. Society cannot survive the destruction of marriage and family. God is omniscient. He knows all. He knows the problem of Israel.

As believers, we question the mandates of God's Word. We think, "That's nice, but I don't want to be too concerned about it." It does not matter if you like a mandate or not. It is in His Word because of infinite wisdom and foresight. Nothing in God's Word is casual. If it is from God, it is worth following and adhering to.

God's Word, even the mandates that you do not like, they are for your benefit and for the benefit of the nation you live in. If you do not adhere to these laws, you will have more pain in your life.

Remember God's grace is always sufficient, no matter where you find yourself. Rebound and keep moving. Get back into God's Word; and you are on the right path. Bad decisions seem to follow us. The grace of God seem to take up the slack for our own bad decisions.

This woman was nabbed in adultery and the entire city knew about it. Capital punishment was mandated in the time of the Mosaic Law and in the time that this was written. Divine institutions are for our benefit and for the society in which we live.

It is unknown how often the Israelites used this law. Israel was always in some form of adulterous behavior. They were constantly whoring after other gods.

God is not mocked and He used this punishment en masse; and God killed many people of Israel for departing from the Lord. The northern kingdom was destroyed and it never recovered. The southern kingdom was then destroyed; and the Jews did return to the land after that, after 70 years. Whether you pay individually or as a nation, God is not mocked. The more you know about God's Word, the more responsibility that you have.

There are several blatant cases of adultery in the Old Testament. King David is one of the worst. In 2Sam. 13 or so with Bathsheba. David should have been at war, but he was not. He saw Bathsheba and then later murdered her husband. But David went through a lot of pain because of it. Yet, David was a man after God's Own heart. Sin cannot hold a candle to the grace of God. David confessed his sins to the Lord and he was forgiven and not stoned. That is the grace of God.

John 8:5 reveals the trap that these pharisees had for Jesus.

John 8:5 **Now Moses in the Law commanded us that such should be stoned. You, then, what do You say?"**

Nothing worse than religious lawyers. A legalistic religious lawyer is the worst. They were waiting for a legal answer from Jesus. They were just waiting to jump all over our Lord. They figured that they had Him one way or the other. This shows us that the self righteous pharisees had no interest in justice or the Law. They used the Law to gain personal power.

The pharisees ask Jesus His opinion, to test Him. They wanted to reveal evil in Him; they wanted to bring fault in Him. People use law all the time; the end justifies the means; and that will always be destructive.

What Was Our Lord Looking at Here?

1. If Jesus refused to condemn the woman, then they will say that He is opposed to the Mosaic Law. What the Mosaic Law is clear. If He says let her go, this violates the Mosaic Law. He would be annulling or revoking the Law of God. Jesus said, **"I did not come to abolish the prophets or the Law; I did not come to abolish, but to fulfill."** These men manipulated the Law to suit their own purposes. If it didn't work for them, they just added a new regulation. They knew that they did this. This was all a setup. Jesus had always gone strictly by the Law with them. He continually straightened them out for the many times they disobeyed the Mosaic Law.
2. If Jesus says, "She should be stoned;" then they could claim that He was not really being compassionate.

Jesus ignored them. He was disrespecting them.

John 8:6 **They said this, tempting Him so that they might have reason to accuse Him. But bending down, Jesus wrote on the ground with His finger, not appearing to hear.**

They kept after Him until He finally said something. Then Jesus tells them, and this is one of the most well-known things that Jesus said.

John 8:7 **But as they continued to ask Him, He lifted Himself up and said to them, "He who is without sin among you, let him cast the first stone at her."**

"Whoever here is without a sin; let him be the first one to cast a stone at her." This is devastating in its simplicity and a trap for the trappers.

John 8:8 **And again bending down, He wrote on the ground.**

Whatever Jesus wrote, He convicted them of their own sins and hypocrisy. These men looked at this writing and they realized that they had committed these same sins. They want to murder Him; and they are convicted of this. Some were guilty of adultery; and Jesus knew about that.

Jesus knew their sins and He used their hypocrisy to defeat them. No one among them was without sin or fault. That one without sin could step forward to stone her. None of them could claim this righteousness.

Now, were they able to execute this woman? Perhaps they brought the woman forward with this in mind. Jesus would agree with the Law, and they would then hand Him a stone to cast the first stone.

Cults, and there are a bunch of them in this world; Christian, religious, eastern. Cultic religious figures know exactly what they are doing. They are purposely duping people. The pharisees are poster children for the misuse of God's Word, and they know it. They fear that their own sins might be made public before that crowd.

Perhaps Jesus wrote down a sin, and called over the eldest man there.

John 8:9 **And hearing, and being convicted by conscience, they went out one by one, beginning at the oldest, until the last. And Jesus was left alone, and the woman standing in the midst.**

Lesson #0547

John 8: Life of Christ

12/18/2013 Wed

What should be done with this woman who has been caught red-handed?

John 8:6 **They said this, tempting Him so that they might have reason to accuse Him. But bending down, Jesus wrote on the ground with His finger, not appearing to hear.**

This particular example, where there is an attempt to trip Jesus up, they have a subject that gets everyone's attention. This is entering into the private tent of another person. We have the same thing which occurs here. Sex sells a lot of magazines; and this was the same thing then. Bobby is pretty certain that this is why this woman was chosen.

This was an interruption which distracted everyone in the Temple. Everyone wanted to hear all of the dirt that they could hear. Sex has a specific design in the plan of God; and it is not designed for just being indiscriminate and it is not just for the propagation of the human race.

The Doctrine of Sex

1. Sex was designed by God to be an expression of personal love inside a marriage between a husband and a wife (a man and a woman).
2. Adultery is exactly the opposite of the divine design.
3. The divine institution of marriage therefore defines the boundaries of sex.
4. Within these boundaries, sex is also recreation and a cocoon of intimacy which adultery shatters. Marriage is all about two people who are so closely associated, which leaves out everyone else.
5. The intimacy of sex strengthens the marriage bond. Sex is not just for the honeymoon.

6. To neglect sex in marital attitude is to lessen and weaken the whole union and the divine institution generally.

Adultery exacerbates that problem. God's purpose is less than effective when the marriage is a mistake from the beginning. The mistake is often made because of sex (which would be premarital sex). The preferred method of many young people today is to live together. The conventional wisdom is, you get to play house.

The Problem with Sex Today

1. Sex is mistaken for love when there are two young people involved.
2. Love despite Hollywood's viewpoint is not developed through sex. Sex is not the way to love.
3. In that premarital state, sex is the result of physical attraction. That will last only as long as expectations are met. When the expectations run out, so does the relationship. If that is the foundation for marriage, the marriage will run out of steam as well.
4. Premarital sex manufactures problems in a relationship and in marriage. Sometimes, people do not even know what the problems are.
5. The secret to intimacy and sex is personal love developed through time spent together, developed through compatibility, mental and spiritual; and the physical will fall into place at the right time under the right circumstances. Love will not develop through physical activities.
6. Based on personal love in marriage, sex is an expression of the coalescence of soul and body, emphasizing the soul, and that is when it becomes good. People think a number of partners makes sex better; but exactly the opposite is true.
7. When sex is the center of the relationship rather than love, it is just a physical ritual without reality. It is just a physical ritual without reality; a meaningless encounter with only fleeting moments of physical intimacy.
8. Sex is not a source of happiness; another great fallacy in our thinking these days; especially in fornication and adultery.

Some More Points

1. Sex is way overrated with regards to happiness. It is a very temporary pleasure.
2. It cannot sustain happiness in relationship to a spouse or a lover (in premarital or post-marital).
3. Adultery is an attempt to find happiness outside of marriage. Bobby is identifying the parameters of life, based upon what is done. Often adultery is just a fixation; it is not love. "Now I have found the real deal." That statement itself and thinking is a problem. Bobby cannot think of one case that he knows where adultery has ended well. If you are involved in that, think on this; if your adulterous partner does it to their spouse; don't think that they won't do it to you.
- 4.

5. The human race has normal desire for sex. Bobby is not downgrading sex; the human race has a desire for sex just like eating food; and there is nothing wrong with that desire. It is very normal.
6. Eating food does not bring a mental attitude of happiness. It fulfills a physical need and that is all.
7. It is the same with sex or with adultery. It does not make you happy when it is just a physical need.
8. Sex expresses happiness under the right conditions; sex is not happiness. Sex does not sustain happiness. If you are not happy in your soul, then sex will not make you happy. We tend to put sex or pleasure ahead of that which sustains our lives. Pleasure does not sustain our lives; it is fleeting. Adultery is the wrong condition.
9. Adultery means maladjustment to God, to marriage, to family, and to obligations and responsibilities; and it is a maladjustment to the human race. There is no respect for anyone except yourself in adultery. What about the person on the other end of the adultery? The person you are cuckolding?

The divine institution of marriage is attacked and devastated by adultery; and we see that everywhere. This causes children who are insecure; children who are confused and disoriented. It begins with the parents and the family and the strength of the marriage.

The pharisees are not fools; they are very smart people. They know all of this about adultery and sex.

Jesus gave no legal opinion about punishment for adultery. What did He do instead?

John 8:7 **But as they continued to ask Him, He lifted Himself up and said to them, "He who is without sin among you, let him cast the first stone at her."**

Jesus ignored them.

John 8:8 **And again bending down, He wrote on the ground.**

They persisted in asking Him. The underlying point is, judgment belongs to God. Only God has perfect justice and righteousness. The pharisees were taking the place of God. Plenty of churches today; there are many people playing God. People make their own misery. When we judge others, we make ourselves miserable. Leave them alone. If we don't get legalistic, and they get enough pain in their life, they will get back to it themselves.

We have such tendencies to castigate those who do the things which shock us. Many people get shocked by adultery. The pharisees are not really shocked by this; they act as if they are.

God tells them, "If you are perfect, pick up a stone and throw it at her." Someone else's sin is not your issue. Jesus does this to make a doctrinal point. Jesus sidesteps their trap and

snares them in His Own trap. They demand judgment as a test, but they were being judged of their own sins. They failed their own test miserably.

Judgment by God Alone

1. Only God, Who is sinless, can judge this woman. This is for any sin that might shock us. With parents, it is a little different; we have every right to judge our own children. We are training them. The pharisees had no right to do this.
2. Bobby is not negating the importance of a court of law to curb the sinful nature of man. God has provided ways of punishing men for criminal activity.
3. These men, these hypocrites, as judges, were outside the law on several counts here.
4. They were criminals, judging a criminal act and hence, they were not impartial; they had their own agenda, as all legalists do. The men there may have even indulged in this act with the very same woman.
5. Judgment by distorting the law of God was their imperfection and their downfall. When confronted with their legalism and hypocrisy, they knew they had another agenda.

This happens in our justice system all the time. Bobby noticed in the paper that the district attorney in Travis county which contains Austin and he was arrested and convicted for drunk driving and she refused to resign. She is going to continue to prosecute that bad guys, which would include arresting other drunk drivers.

More Points

1. One statement takes our these pharisees.
2. The pharisees did not care about justice at all in this case. It was about judgment; but not about justice.
3. They condemned this woman and they also condemned themselves by doing it. You get out of fellowship, out of line, and you have sidetracked yourself. It is never worthwhile to go down this road.
4. The pharisees had consistently condemned and judged Jesus in His lifetime. This was all about judging Jesus. The woman was just a prop. They judged themselves by their actions.
5. These men were no better than the woman that they caught in adultery; in fact, they are worse. They refuse to resign their powerful posts. It is about power and holding onto it. They like the taste of authority.

A Few More Points

1. Jesus will judge these men for eternity.
2. They were being judged in the same way that they judge. If you want to judge, you will be judged in the same way.

3. Judging does not bring the return that the judgmental person hopes for. It is just the opposite. The unintended consequences of judging is far-reaching and consequential. Mind your own business.
4. If you judge another's sins, when you also sin, it indicates something—your legalism and your mental attitude. It is ultimately a judgment of yourself. Gossip, judging and backbiting is often the mode of judging.

The religious leaders were publically humiliated.

When they heard what Jesus said, they began to walk out one by one.

John 8:9 **And hearing, and being convicted by conscience, they went out one by one, beginning at the oldest, until the last. And Jesus was left alone, and the woman standing in the midst.**

Jesus was left with the woman standing with Him. The pharisees who brought her in had all walked out. Jesus just had to write down various Old Testament passages? Each one came up and saw what Jesus wrote and they stepped back after reading it.

Ultimately judging does not bring the return that the judging person wants. Once the pharisees saw what was being written, they saw their own culpability. If they demanded her execution, could not the crowd call for theirs.

They were like cockroaches who ran from the light of day.

The oldest went first. He had the most hypocrisy to answer for, particularly after years of such an evil pattern.

Why didn't Jesus condemn her? He did not out of grace.

John 8:10 **And bending back up, and seeing no one but the woman, Jesus said to her, Woman, where are the ones who accused you? Did not one give judgment against you?**

Lesson #0548

John 8: Life of Christ

12/19/2013 Thurs

We are in a fallen world; the human race is degenerate. We all have sin natures and we all sin. A viewpoint in this world that there is no such thing as sin. This sort of people can basically justify anything that they want to do.

Duck Dynasty guy was asked, *what is sin to you?* And he quotes Rom. 1:28; and this includes the sin of homosexuality. He was right, up to a point; but he missed a chance here, and it is the same chance missed here in this story of Jesus and the adulteress. "Sin is sin, but Jesus came to take care of that problem." That would have been the proper thing to add. This woman was being taken apart because of her sin.

Jesus was never defeated by the schemes of the pharisees. They could never defeat Him with regards to truth and theology. This adulteress woman scheme was just another failed scheme on the part of the pharisees. They slinked off into the night. The oldest left first because they had the most to lose.

We are all sinners; whatever the sin is, we are all sinners in one way or another. We do not judge people for sin; that is what Jesus did on our behalf; God the Father judged Him and dealt with the sins Jesus took on.

The woman was guilty; she knew that. She did not throw herself at His feet and apologize profusely. She did not promise to never to do it again. The Mosaic Law called for death.

What if Jesus called this a sin worthy of death? Then He would have been asked to cast the first stone.

The woman recognized her predicament. She was trapped in the sins that she had committed. Who among us will cast the first stone? This woman having seen herself in the light of truth. She recognized the solution, and it was not in a disingenuous apology or any kind of self-justification for her sin. The solution to her sin was standing right in front of her. She calls Jesus *Lord*, which means that she accepts the only solution, Jesus Christ. Jesus is always the issue with regard to any issue.

She had the forgiveness that she needed. Jesus could forgive her. Jesus declares her slate clean. She believed in Jesus and now she had imputed righteousness, even though she had sinned.

“Here is what sin is; but here is the solution to sin.” But this was a loaded question; they were trying to trap him just as the pharisees were trying to trap Jesus.

David committed adultery, but he had been forgiven. Jesus demonstrated the grace and mercy of God in the face of... Jesus could forgive as no other man could forgive.

David’s confession of sin, “Against You and You only have I sinned.”

John 8:10 **And bending back up, and seeing no one but the woman, Jesus said to her, Woman, where are the ones who accused you? Did not one give judgment against you?**

Jesus adds a postscript; “Go and sin no more.” The fact that Jesus forgave her sins does not mean that He condoned this sin. He was not giving a license to sin. The meaning is the grace of God; not legalism.

John 8:11 **And she said, No one, Lord. And Jesus said to her, Neither do I give judgment. Go, and sin no more.**

What Did He Mean?

1. This phrase charged her with extracting herself from her sinful situation.

2. In saying that, Jesus did not mean go and never sin again. That is impossible. She still has a sin nature. So we cannot expect that she became sinless.
3. If Jesus meant "Go and never sin again" that would be futile and impossible. This woman would sin again. Jesus was saying, "Don't do the adultery again; see the trouble you go in for it?"
4. This adultery was probably not a one-time thing; they found her and brought her to Jesus. Jesus knew this woman was still savable. She still had the option of living the spiritual life.
5. No sin is too great to be forgiven my God. If you have never done anything wrong, then you do not need Christ at all. Sin does not block a relationship with Christ. Jesus came to forgive sins. He shed His blood for the remission of sins.
- 6.
7. Even though she was still a sinner, she was justified by faith and she possessed God's righteousness. She was saved; she had received eternal life.
8. She also had the foolproof means to combat the sin nature, just as David did. She had the means to go and sin no more. David, in spite of all that he did, we was still [a man after God's Own heart](#).
9. David rebounded and moved on in his walk in the Lord. So could she.
10. Christ charged her with a change of attitude toward her sin; but not that she would never sin again. That began with her change in status from lost to regenerate.
11. 1Cor. 6:18 **flee fornication**; remove yourself from it; resist it.

When we have no sin nature, our life is free of problems. The falling to the sin nature introduces problems into our life.

Jesus has deftly sidestepped another trap set for Him by the pharisees.

Summary of the Trap

1. They failed in their attempt to show that the Mosaic Law is too harsh.
2. In their attempt to use the Law as a trap, they showed their true attitude toward God's Law and His Word. This is so prevalent. People use God's Word by lifting things out of it and ignoring everything else.
3. They had no problem reinterpreting the Law for their own purposes.
4. They took God's Word and they altered it just to prove a point; to maintain their power hold over the people; and to defame the Lord Jesus Christ.
5. This attitude and altercation is the epitome of tyranny.
6. In their religious tyranny, the pharisees must impose their will over all opposition. The pharisees would distort Scripture or do whatever it took to maintain their power.
7. Proseletytes by tyranny and it blocks dissent to its doctrines by fear. This is in the political realm as well, when leaders takes laws and interpret them to fit to their own notions. There must be tyranny; there is no room for dissent.

The pharisees were hypocritical; and unlike her, they would not accept Jesus as their Savior. They refused the solution to their sin. They maintained their self-righteousness. That is blindness; that is negative volition. That is the stupidity of the world which rejects Jesus Christ. Their own righteousness is never enough. When Jesus said, "I do not condemn you;" He was by implication condemning the pharisees.

The people in the Temple got a firsthand view of grace versus legalism. Then they saw the solution, Jesus. The one who accepted it; she had forgiveness of it.

This passage brings up a question, which is a hot-button issue today, capital punishment, which was a legitimate punishment.

What did Jesus say or did not say about this subject?

When Jesus did not punish this woman, did He invalidate capital punishment as a part of the Law? Many Christians say that it is invalid for the reason of what Jesus said and did here. And if that is true, that capital punishment was no longer valid. He could rewrite the Mosaic Law because it is His Law.

The Mosaic Law spelled it out and now Paul will.

For it is a minister of God to you for good. The government is instituted for our benefit.

Rom 13:4–5 **For it is a servant of God to you for good. For if you practice evil, be afraid, for it does not bear the sword in vain; for it is a servant of God, a revenger for wrath on him who does evil. Therefore you must be subject, not only for wrath, but also for conscience' sake.**

Government is designed to protect us from crime. How do argue this and, at the same time, say that Jesus did away with capital punishment?

Capital Punishment and Rom. 13

1. Rom. 13:4 is for us, divinely inspired by God the Holy Spirit.
2. Capital punishment is ordained by God in our age; just as it was under the Mosaic Law of Israel.
3. Rom. 13:4 was intended by God for the protection of human society against those who would unjustly deprive others of their lives. This is a deterrent to those actions.

We will need to analyze some things about this passage. This is going to require Bobby to go through a number of logical steps. This was an illegal kangaroo court in the Temple. Jesus did not take the law into His Own hands; nor could He change the Law as a man even though He wrote the Law as God.

A Christmas. Most people here, “It’s a boy” or “It’s a girl” although some learn that in advance. This announcement heralded the arrival of a new human life. Often it takes place in a hospital; sometimes it takes place at home. The first thing you hear is the gender of the child; and then maybe, when putting the child into the arms of the mother, with his or her name given.

Bob did have some emotional moments. Then the announcement is made for all the family and friends to hear. Uncle showed up with bats and baseballs. A big nurse came in and said quiet down or get out.

Kate Middletown, the duchess of Cambridge, delivered a child; and that child was a boy; and he is a new heir to the throne. He might be, one day, their king.

Exactly the same story 2000 years ago in the town of Bethlehem, the royal city of David.
Luke 2:7

Luke 2:7 *And she brought forth her son, the First-born, and wrapped Him, and laid Him in a manger-- because there was no room for them in the inn.*

The baby was laid in a trough, where animals drink. There should have been a gathering of Israelites celebrating this. There was no national celebration.

Luke 2:8 *And in the same country there were shepherds living in the field, keeping watch over their flock by night.*

Luke 2:9 *And lo, the angel of the Lord came on them, and the glory of the Lord shone around them. And they were grievously afraid.*

Luke 2:12 *And this is a sign to you. You will find the babe wrapped, lying in a manger.*

But there was a celebration of angels. This birth had an impact in heaven, which is the Angelic Conflict; and this is a central event in the Angelic Conflict.

Luke 2:13 *And suddenly there was with the angel a multitude of the heavenly host, praising God and saying,*

It was, in fact, an angel, who made the announcement of the unique child. Essentially that angel said, this is a boy.

Luke 2:10 *And the angel said to them, Do not fear. For behold, I give to you good tidings of great joy, which shall be to all people.*

In this manger lay the promise of God to His less-than-deserving creatures. This boy came to offer Himself for the salvation of mankind. This unique birth should not have come as a surprise to a nation. This birth was prophesied in the Old Testament; Isa. 9:6 53 7:14

Isa. 7:14 So, the Lord Himself shall give you a sign. Behold, the virgin will conceive and shall bring forth a son, and they shall call His name Immanuel.

This boy enters the world, but He is unlike any other child ever born. He had no human father; this is the sign of Isa. 7:14; this Child is the Promised One. This is a miracle from God.

We who celebrate this event as Christmas day, we must always remember, this is the one miracle of the Christian faith comprehending and understanding all others. The Boy is the miracle of all miracles.

The heretical gnostics and Ebionites (?) Challenged this birth. These are some of the first heretics, synthesizing Christianity with humanist ideas. Synthesis denied directly the virgin birth, denying the divinity of the Babe in the manger. This would be repeated time after time. For at least another 1500 years, His supernatural birth was held by most in the church.

Then the more modern objections like Rousseau and John Locke and Voltaire. This was called the Age of Reason, which excluded the miraculous. Today, these same doubts are profuse, from both inside and outside the church. These humanist skeptics bled into the various Christian cults as well. Scientifically impossible; it is not provable; rationally or empirically.

The virgin birth could not have happened, say some of them. But there is not Christianity apart from Christmas. We are told that we must be tolerant; whereas, they are intolerant. Believers there is a combination of reasonableness and tolerance. There is dogmatism and intolerance in the home. A familial authority which must be accepted. Reasonableness in its objective. Without firm guidelines, there is nothing but confusion and arrogance in children. There is also necessary dogmatism and intolerance in the classroom; otherwise, there would be no order and the building upon of facts. These are necessary in these areas. This is also found in the army. Intolerance with the reasonable objective of keeping soldiers alive. Intolerant of deviations within the training. This is also true in the business world. The honest businessman must require honesty in his business in his books; this is reasonable; it keeps him out of jail.

One can be even more dogmatic and intolerant about the virgin birth; and it is essential to the Christian faith. Can we be dogmatic about this doctrine? This intolerance is never of the ignorant or narrow-minded type. This is where dogmatism and intolerance comes in. Yet God is reasonable in the pages of Scripture. In Scripture it is never a question on how it is interpreted; but an unequivocal acceptance of its clear statements. There is no confusion that the Bible teaches the virgin birth. Doubts here open the door to a variety of -isms. Compromising the virgin birth is striking at the heart of Christianity.

Bobby is speaking of what happened on that momentous evening in that stable for that birth. This is recorded in both the Old and New Testaments. The very first time the Unique Savior is named is right at the beginning, in Gen. 3:15:

Gen 3:15 *And I will put enmity between you and the woman, and between your seed and her Seed; He will bruise your head, and you shall bruise His heel.*

The is enmity between two, between the seed of the woman and the seed of Satan. Satan will bruise the heel of our Lord; but He will bruise the head of Satan. This promise was absolutely necessary because of their sin. Adam's sin had dire consequences for all of us.

Rom. 5:12 *Therefore, even as through one man sin entered into the world, and death by sin, and so death passed on all men inasmuch as all sinned.*

Adam's original sin brings the human race to our hopelessness and need of salvation. The only hope for man is for another man to be born but without a sin nature. To avoid the universal sin nature, Christ must bypass natural generation and be born of a virgin woman. Any other birth makes a child infected with the sin nature and the imputation of Adam's original sin. *"I will put enmity between you and the woman."* The Seed of the Woman is the salvation; this seed is the origin of salvation; the first pronouncement of Christmas.

There is Satan, mankind, and there is the Seed of the Woman; and these 3 are in play throughout history.

Luke 2:11 *For to you is born today, in the city of David, a Savior, who is Christ the Lord.*

Lesson #2

John 8: Life of Christ

11/22/2013 2Sunday

The fall of man and the judgment upon Satan. The animosity between Satan's seed and the Seed of the Woman.

Gen 3:15 *And I will put enmity between you and the woman, and between your seed and her Seed; He will bruise your head, and you shall bruise His heel.*

The Woman's Seed can be translated *Descendant*.

Satan Opposes the Seed of the Woman with Every Ounce of His Deceit and Brilliance.

1. The Seed of the Woman is the hope of mankind
2. The seed of the Woman is our deliverance
3. The Seed of the Woman is Satan's doom. His fiery doom flashes right before his eyes as he thinks of this passage.

The Seed of the Woman is that boy; born to Mary, a virgin. The Baby in the manger is the Seed of the Woman; He is not the seed of the man. Adam could not be involved with the birth of Jesus.

1Cor. 15:52 *for as in Adam, all die.*

We are all the offspring of Adam; the exception is Jesus. We learn this right from the beginning. No normal human male-female pregnancy was involved. That is the miracle behind the virgin birth. This is the specific reference as to how Messiah would come into this world without a human father. The only way a child could come into the world without a sin nature is without a human father. So there is no spiritual dead. This requires a virgin conception.

Jesus was born into this world apart from human creation.

Luke 1:34–37 Then Mary said to the angel, How shall this be, since I do not know a man? And the angel answered and said to her, The Holy Spirit shall come on you, and the power of the Highest shall overshadow you. Therefore also that Holy One which will be born of you shall be called Son of God. And behold, your cousin Elizabeth also conceived a son in her old age. And this is the sixth month with her who was called barren. For with God nothing shall be impossible.

The same verbiage as is found here as in Genesis. This is a miraculous birth; not a sexual union.

Holy is ἅγιος Jesus was a dedicated child by means of the Holy Spirit. He was born with a unique birth; a unique purpose. The doctrine of Christmas; and the virgin birth; they are synonymous.

There are man false doctrines concerning Mary. Mary should never overshadow her Son, ever. It is a myth that Mary remained a virgin; they had other children who were Jesus' half-brothers. There was no immaculate conception where Mary lacked a sin nature. This elevates her to a place where she cannot be. She is elevated to a place where she ought not to be.

It is the Seed of the Woman that is the promise. At the completion of Mary's life, it is false that she was taken into heaven, body and soul. She was the one through whom God brought the Savior. The emphasis should always be upon her Son. He is the Son of God.

Jesus was born qualified to be our Savior; He had to be born without a sin nature. There was a special cloth which He was wrapped in, swaddling clothes, which are the pieces of cloth used to wrap dead people in.

Some Biblical writers do not mention the virgin birth; that is no indication that they did not believe it. All doctrines related to salvation is predicated upon His miraculous birth. Every believer knows this truth; and this is a vital part of Christianity. There is no event and no person which can parallel this event. Satan will always attack the supernatural doctrine of the virgin birth. In that flesh, we beheld the glory of God.

As part of Satan's deceptions, he must obscure the virgin birth. Many claim that the virgin birth is based upon pagan stories of a supernatural births. And that this was not the first time; and that the Biblical account is based upon previous myths. This is patently untrue;

there is no clear parallel to a virgin birth in an early pagan literature or to any polytheistic religions. The births in those religions are a result of gods and women having intercourse. These are demigods, like Hercules and Achilles; and in mythology, these heroes are much less than perfect.

There were great claims for these Greek heroes. They were utterly fallible; and very unprincipled with no integrity. There is the true Biblical account in Gen. 6 where a super race of men were begun. These were entirely anti-God. Jesus is God. He was in the beginning with God.

Ancient emperors tried to convince that their fathers and they were gods. They saw nothing in their lives which mirrored the concept of God. They were often murderous despots; very unlike the God of the Bible. Nothing like Jesus Christ. How can such men be mentioned in the same breath as the King of Kings?

There are no real parallels to the virgin birth found in Matthew and Luke. None of these pagan birth stories are found in any history; but the birth of Jesus can be placed into history at 4 or 5 B.C.

Satan has many deceptions. His adherents claim that Old Testament heroes had supernatural births. For instance, there is Isaac. Sarah was unable to give birth. But Isaac came from the seed of the man and the woman. Yet people camp on that as a parallel to the virgin birth. All obscure that one birth in history.

They claim it is not unique or noteworthy only exposes their ignorance and unbelief. Jesus is the only One born of a virgin.

Whoever believes in Him shall not perish but have everlasting life.

Even some Christians do not understand this. Or they are embarrassed by such a story. Or they seek to water it down. But all Christology stands or falls based upon the virgin birth. The Bible records thousands of miracles and things which are outside the realm of science. Even worse, if Jesus is not born as the Scriptures say, then the world is without a Savior. It would be futile to celebrate the Christmas birth. If the unique birth is not true, then we should be satisfied to say, "Happy holidays" and leave Jesus out of this.

If Jesus is not born of a virgin, then Jesus is born as an illegitimate bastard. How all of this goes awry when you try to skirt the virgin birth? Jesus cannot be a Member of the Godhead or Perfect Humanity unless He is born of a virgin.

People pick and choose what they want to believe and what they do not want to believe. If Jesus is not virgin born, then what would He be? He would be a sinful man like all others; and in no way could He be our Redeemer. He could not be exempt from the sin and guilt of Adam.

Jesus is the 2nd Adam Who replaces the 1st Adam. His legacy is eternal life; and Adam's legacy is death. A sinful man cannot atone for the sins of others. No propitiation without the virgin birth. Those who deny the virgin birth do so at the expense of Christianity. Then salvation is based upon lies and myths. Only religious pageantry and materialism, which is how most people see Christmas elsewhere in this world.

To the unbeliever, the idea that the Creator of the Universe is born of a virgin is silly; and it is popular to say that this was invented in the Middle Ages or the Dark Ages. This is distasteful to the modern humanist. They are upset seeing a manger scene in front of a building. A miracle life demands a miracle origin. If the effect is supernatural, then the cause must be supernatural as well. A supernatural origin is not difficult to fathom, if His life is as it is described.

The virgin birth is also an uplifting truth; this revelation of the first Christmas puts Jesus where He belongs; and He is the Unique Person of the Universe. God Himself lived and moved among us. There is someone among us.

We know how lost we are; and how lost the human race is.

As such, we concede that He is our Redeemer and that He is our substitute. That is the supreme result of His virgin birth. His sinless body must be the sole offering to God.

If He is not born of a virgin, everything else about Him must be a myth as well. The reason for Bethlehem is the cross. Those sins were not really atoned for, unless Jesus is our savior. The blood of bulls cannot take away our sins. Not through the blood of goats and calves but through His Own blood. He entered the Holy Place once for all. When He was born, He was born as the True Sacrifice; the true burnt offering. Jesus entered once for all; He entered this world once for all; He paid the penalty for sin once for all.

Undiminished Deity and true humanity could accomplish such a sacrifice. Born God and man, Immanuel, God with us. All worship is to be directed toward Him. This season calls for humility, reverence and worship. We take our place with the shepherds and the wise men, and we kneel before the God of the Universe, the Boy Who became the Man of God.

He brought the grace of God into our miserable lives.

Luke 2:14 **Glory to God in the highest, and on earth peace, good will toward men.**

Lesson #none missing 3 kings of orientare No class	John 8: Life of Christ what child is this	12/25/2013 Wed
---	---	-----------------------

Lesson #0549	John 8: Life of Christ	12/26/2013 Thurs
---------------------	-------------------------------	-------------------------

New Year's eve for Bible class and Thursday evening as well.

Bobby is going to make a short series for New Year's. Completing the study of the woman caught in adultery this evening.

Jesus was stopped and there was a question, "We have a judicial question for you." Lots of unnecessary movement and activity in that area then.

Adultery by the Mosaic Law was that the people caught in adultery were to be executed. This was a plot to catch Jesus cold. They expected that He would show no compassion to the woman or He would violate the Mosaic Law. But Jesus bent down and wrote on the ground with His finger. The pharisees were enraged, and they posed the question again.

Jesus stands up, answering them, "He who is without sin, let him be the first to throw a stone at her." Bobby assumes that Jesus is listing the sins of these men, and this causes them to leave the scene. John 8:10–11

John 8:10 **And bending back up, and seeing no one but the woman, Jesus said to her, Woman, where are the ones who accused you? Did not one give judgment against you?**

The woman calls Jesus *Lord*, which indicates that she has believed in Him and accepts His authority. Her faith in Him wipes her slate clean. She was completely forgiven of her sins, including adultery. She now had imputed +R.

The grace of God was extended to this woman, and all the people here recognized this. They all knew that they were culpable.

John 8:11 **And she said, No one, Lord. And Jesus said to her, Neither do I give judgment. Go, and sin no more.**

The woman still has an operative sin nature. So she will sin again. This admonition of Jesus does not mean that she will never sin again. We all sin and we are all believers. Therefore, Jesus could not have meant, "You will never sin again." Jesus here is telling her to extract herself from this adulterous entanglement. As we grow, we can control more and more. "Grow up now; now you are a believer."

Before we leave this story, Bobby wants to deal with a legal question. He will get technical here. What Bobby is going to do is reveal how Jesus thinks and operates. Jesus pioneered it, we have the operational spiritual life.

We will look at a legal question. Did Jesus nullify capital punishment here. Since He pronounced no sentence here, this means that Jesus would not approve of capital punishment. This is a hot button issue today. He failed to sentence the adulterous woman, did He invalidate capital punishment as inhumane?

We need to come to a legal meaning of this story. The power of the sword; punishment. Is our Lord contradicting Paul?

The whole process of the pharisee accusation was filled with illegality. There was no attorney; it was out of the jurisdiction of the pharisees, and they were in the wrong place. All of what was going on was illegal. The Law of Moses in this case of adultery required both offenders to be dealt with on an equal basis. This is unique. In that era, people were dealt with unequally; women got the shaft. But God deals with them equally. The pharisees failed to do this. Lev. 20:10 both man and woman were to be indicted and, if convicted, they were to be executed. So this process was legally defective without the partner here. The pharisees were altering part of the law for their own advantage.

The legal procedure violated the Mosaic Law. The second problem. A capital case had to be taken before a duly constituted court of law. There was a panel of elders in Jerusalem near the gate of the city; and this is where cases like this were taken. The pharisees bypassed that proper procedure. This is a lynch mob. She was convicted without due process. In this case, our Lord had no legal standing. He had no legal standing in the criminal court of the Jews or the Romans. He is being asked to make a ruling; but He could not be called upon to make a determination; He was not a judge.

The pharisees were not after justice. It is never about that. When it comes down to it; the pharisees nullified the rule of law to gain an advantage over our Lord.

The sanhedrin, the sadducees and pharisees, did not have the right to inflict the death penalty on anyone. They could pronounce the death sentence, but they could not carry out the execution apart from the approval of the Roman governor. The prime example which we have is, our Lord; Who was condemned by the Sanhedrin, and then hauled in front of Pontius Pilate, who gave his okay for the execution. Pilate washed his hands because he knew he was allowing an innocent man to be executed.

The pharisees were using this death penalty situation as a maneuver; not to gain a legal decision. The pharisees had another reason for doing this. The pharisees were asserting their ultimate authority in legal matters.

Legally, any death sentence opinion could not be binding under the current Roman law. It would be illegal for Jesus to make some sort of official ruling. The pharisees removed themselves because they knew that this was a mockery of law. They realized that they were on the wrong side of the law here.

This is why Jesus refused to give a legal opinion. This would violate all legal procedure. It is clear from the legal standpoint.

Summation

1. The pharisees had no authority or standing in this case to pronounce guilt or to nullify the capital punishment.
2. Jesus did not have the legal authority under the legal procedure in that land to give a ruling. He was not a valid judge in this. This was a legal question under Jewish and Roman law. This is not His jurisdiction.

3. God gave law to oversee the laws of men and to curb criminality. Rom. 13:4 capital punishment is a part of this law.
4. Jesus Christ would not violate the laws of divine establishment here, which included capital punishment. Nor would He change the law to refute the pharisees.
5. Jesus Christ threw out His ministry and His life and He never took the law into His Own hands, even though the Mosaic Law is His law. He could change any law. However, God does not change; God is immutable. Our Lord did not need to change one bit of it.
6. Christ always maintained divine establishment deference. He always adhered to the rule of law. People are beginning to rule here by fiat. People are writing regulations to circumvent law. Bureaucrats have become our legal system.
7. Jesus lived by the code of ethics prescribed by our law. The Mosaic Law was designed by God, not to be kept complete; but it condemned all mankind. This showed man just how short he fell of obeying the standards. But Jesus fulfilled the Mosaic Law.
8. Jesus violating His Own Law would be sin. This Jesus could not do, and maintain His perfection and go to the cross as our substitute. Just one sin by Jesus Christ before the cross would have disqualified Him as our Savior. He had to be the perfect Lamb of God to bear our sins. This is the only way He could propitiate the wrath of the Father. This little legal matter is right to the heart of Jesus' relationship to the Law.
9. Jesus never took the tenants of the Law lightly or frivolously.

There was a lot on the line here, when it comes to Jesus and the Law. If He acquitted the woman, then He put Himself above the Law; if He condemned her to death, he violated His compassion.

Jesus was not a revolutionary. He kept the law perfectly. A revolutionary is a law unto himself.

Another question is raised, does this woman deserve to die for her transgression? Was this punishment prescribed by the Mosaic Law too harsh for a more enlightened society? Wasn't the Mosaic Law designed for a more primitive time?

To our thinking, this seems quite harsh to put a woman or a man for adultery; there would be a lot of dead people.

Is this God setting a precedent for capital punishment? Is He reducing the eye for an eye, a tooth for a tooth concept of the Law? Is Jesus repealing capital punishment.

This was not Jesus' option to change these laws. What does it mean when Jesus did not pronounce a sentence of death on this woman? That would have violated the Law for Him to do this.

Jesus never dismisses the guilt of this woman. It is not as if He is too enlightened to call for a death sentence. Jesus did nothing like this.

Jesus and the Woman's Sin

1. When Jesus said, "Go and sin no more;" He was indicating that she was guilty of this specific sin and crime. He did not dismiss the sin or the punishment.
2. He plainly implied that the woman was guilty under the Law.
3. He never removed the mode of punishment, which was stoning to death, for that offense. He never said, "I am relieving you of the death sentence."
4. Jesus had no standing in their legal standing to make this decision. "Did no one *katakrinô* you?" Both parties knew that the death penalty was a valid punishment; otherwise, they would have never dragged her before Jesus.

Κατακρίνω means *to condemn to death*; and since no one condemned her to death, she was free to go. She was never convicted legitimately in court. She may have been guilty but she was not taken through the legal process. Our Lord dealt with this woman as an individual case to make a doctrinal point (not to make a legal point). "Therefore, I do not condemn you to death either;" and Jesus here is speaking in the spiritual realm. He is not making a legal ruling.

Jesus and the Law

1. This was not a change of law by fiat.
2. Jesus was not changing the Mosaic Law or the rule of law.
3. He was not authorized to pass any sentence like this under the law.
4. Jesus did not violate the Mosaic Law or the Roman law. Yet He was condemned by both laws.
5. Jesus would take not part to condemn the woman legally; that was not His place.

This was all about her salvation. She could have been legally taken before the Roman court and convicted of adultery. They pharisees did not do that. Jesus is not violating any portion of Scripture. Capital punishment is still a valid punishment for a specified crime. It is still a part of divine establishment for those crimes still specified as capital crimes.

Our legal code does not specify a death penalty for adultery. But we do have the death penalty for other crimes. The death penalty itself is not a cruel or unusual punishment; it is a valid punishment. How it is administered is another thing.

The principle of capital punishment is to honor the victim and punish the guilty.

What Is the Critical Doctrine Being Taught by Jesus?

1. Jesus brought forward the truth that every man is condemned before the Lord and guilty. Jesus intimated that she was guilty.
2. The penalty is eternal death; the worst punishment.

3. Capital punishment is prescribed by God for rejecting Jesus Christ. That is the spiritual principle.
4. Jesus Christ came to earth for the expressed purpose of paying the penalty for sins for all mankind; He came to pardon man for his sins from the wrath of God.
5. Every individual who believes in Jesus, the eternal death penalty is lifted. That Jesus can do. "Neither do I condemn you."
6. What Jesus did for this woman was release her from the power of sin and death. That is the whole point. It was not about capital punishment. It is about her released from capital punishment.

This ends our study of this adulterous woman.

Lesson #0001

John 8: Life of Christ

12/29/2013 1Sunday

Throughout the year 2013, people have been asking a particularly grim question: *what is happening to the United States of America?* There is a creeping loss of freedom; an overreach of government; a loss of privacy; there is a lack of integrity; and sin is an anachronism in the thinking of many people; and there appears to be a war against Christianity. The divine establishment laws designed by God have been rejected, mocked and/or disregarded by many people in our country. Our nation is ignoring these fundamentals of society. We have leaders who mislead and lie as policy. We see a bankrupt nation of almost insurmountable debt. We promote as a nation gay marriage; we observe escalating violence; churches are failing miserably to teach the Word of God. Under a veneer of prosperity, there is a huge decay in our lives. Environmentalism is a new God; humanism is the new religion; the Bible is rejected because it opposes the direction that we are going in. The American dream has become receiving free stuff. They do not care that others pay for their lives of lethargy; and they call for the government to pay for more and more benefits. The rich are vilified, so that their wealth is redistributed, which is governmental theft. Poverty with a system like this increases. In the end it will cause economic collapse and the rise of a tyrannical government. We are showing great weakness in the face of our enemies. We are unable to stop Iran from getting a bomb. Russia and China now have more influence in the world than the United States. And we are wavering in our support for Israel, which is one cornerstone in a client nation.

Escape to pleasure is the only response. They indulge in promiscuity, in drugs, in alcohol, and it all fails to provide satisfaction and happiness. Churches are failing. Bible doctrine in many churches is denigrated as ineffective; so that there is no advancing spiritual life among believers. A paucity of divine viewpoint is not found; political activism is the substitute; or emotional activity. Praise and worship services, but with plenty of hand waving and shouting.

You should recognize some of these things from your own experience. We as a nation are headed straight for a train wreck. Are you ready for any disaster which may lie in your future or in the nation's future? Can you face the disintegration of everything you have known in life? Are you ready for freedom to be limited or even to disappear? Are you ready

for the military and terrorism in your own city. Are you ready to be ridiculed as a Bible-believing Christian. The only real and lasting solution is spiritual. It is not political and not activist.

100 years ago this year in August of 1914, one of the greatest disasters occurred, WWI, which was a disaster. We must be prepared; trained in Bible doctrine, so that under pressure, we can apply the principles of Bible doctrine, come what may in life.

Let's explore a believer who faced perhaps the greatest disaster in adversity that anyone in history has ever faced; we will see how he handled horrendous situations with divine viewpoint. One of the greatest believers of all time in facing disasters is Job. There will certainly be parallels to our own life.

Job 1:1 **There was a man in the land of Uz, whose name was Job. And that man was perfect and upright, and one who feared God and turned aside from evil.**

Uz is in modern-day Syria or in Edom.

Job had a wonderful relationship with God because he feared the Lord; he had Bible doctrine in his soul. He was a mature believer with divine viewpoint in his soul. He applied this divine viewpoint to his circumstances.

He is quite the opposite of human viewpoint thinkers. He lived a spiritual life which was a part of that dispensation, which was the Age of the Gentiles. He followed the rituals prescribed by God in Job 1:5. He used all of the assets which God provided him for spiritual growth. In the future, he would need every ounce of that doctrine.

Job 1:2 **And there were born to him seven sons and three daughters.**

Job 1:3 **And his possessions were seven thousand sheep and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household, so that this man was the greatest of all the men of the east.**

We will see that he was a very successful businessman. He had a number of children and a gang of servants. God had prospered him like no one else. Easy to serve the Lord when in prosperity. That caught the attention of Satan.

Job 1:4 **And his sons went and feasted in the house of each one on his day. And they sent and called for their three sisters to eat and to drink with them.**

Job 1:5 **And when they had gone around the day of feasting, Job sent and sanctified them, and rose up early in the morning and offered burnt offerings according to the number of them all. For Job said, It may be that my sons have sinned and cursed God in their hearts. So Job did always.**

Job 1:6 And a day came when the sons of God came to present themselves before Jehovah. And Satan also came among them.

Satan implored God to bring disaster upon Job, to see how he would react. God permitted the adversity so that He might be vindicated.

Job 1:7 And Jehovah said to Satan, From where do you come? Then Satan answered Jehovah and said, From going to and fro in the earth, and from walking up and down in it.

Job 1:8 And Jehovah said to Satan, Have you set your heart against My servant Job, because there is none like him in the earth, a perfect and upright man, one who fears God and turns away from evil?

Job 1:9 And Satan answered Jehovah and said, Does Job fear God for nothing?

If Job lost it all, he would no longer be a model believer.

Job 1:10 Have You not made a hedge around him, and around his house, and around all that he has on every side? You have blessed the work of his hands, and his livestock have increased in the land.

Job 1:11 But put forth Your hand now, and touch all that he has, and he will curse You to Your face.

Job 1:12 And Jehovah said to Satan, Behold, all that he has is in your power. Only do not lay your hand upon him. And Satan went forth from the presence of Jehovah.

Job 1:13 And a day came when his sons and his daughters were eating and drinking wine in their oldest brother's house.

All of these disasters all occurred within a 24 hour period of time.

Job 1:14 And there came a messenger to Job and said, The oxen were plowing, and the asses feeding beside them.

Job 1:15 And the Sabeans fell on and took them away. Yea, they have killed the servants with the edge of the sword. And I only have escaped alone to tell you.

Job 1:16 While he was still speaking, there also came another and said, The fire of God has fallen from the heavens and has burned up the sheep and the servants, and destroyed them. And I only have escaped alone to tell you.

The Chaldeans stole his camels.

Job 1:17 While he was still speaking, there also came another and said, The Chaldeans made out three bands and swooped down upon the camels, and have carried them away, yea, and

have killed the servants with the edge of the sword. And I only have escaped alone to tell you.

Then a storm hit and knocked down the house of his children. In one day, family and business was completely destroyed; and only the wife remained; and she turned out to be a complete liability.

Job 1:18 While he was still speaking, there also came another and said, Your sons and your daughters were eating and drinking wine in their oldest brother's house.

Job 1:19 And, behold, a great wind came from the wilderness and struck the four corners of the house, and it fell upon the young men, and they are dead. And I only have escaped alone to tell you.

Job fell into great sadness; but his spiritual life carried him through the tears. He never wavered in his trust of God.

Job 1:20 And Job arose, and tore his robe, and shaved his head, and fell down upon the ground and worshiped.

Job in all of this made one of the most fantastic statements of grace orientation. Sometimes these words are read at funerals. "I came with nothing and I will leave this world with nothing."

Job 1:21 And he said, "I came naked out of my mother's womb, and naked shall I return there. Jehovah gave, and Jehovah has taken away. Blessed be the name of Jehovah."

His focus is upon God. He had everything and he lost everything. His focus was on God. Job looked to glorify God in all of his ways. That is divine viewpoint expressed in overwhelming disaster. This is a man with problem solving devices in his soul. He articulated the ultimate in Bible doctrine. This carried him through each day, despite the disaster all around him.

Job 1:22 In all this Job did not sin, nor charge God foolishly.

In all that occurred, Job did not sin and he did not blame God. "Could I do that?"

But then arrives a new set of problems; 3 of his friends. They came to commiserate with him, but they put doubts in his mind about these disasters. They urge him to become reflective and focus inside as to why these problems are occurring. They all decided what Job's problem was. They knew that Job's sins were the problems. They are the legalists.

Job was baffled. He had no idea what sin he had committed which made him as he is.

True friends remind you of doctrine; false friends remind you of your sins and failures.

Job 2:1 And it happened that a day came when the sons of God came to present themselves before Jehovah. And Satan also came among them to present himself before Jehovah.

Job 2:2 And Jehovah said to Satan, From where do you come? And Satan answered Jehovah and said, From going to and fro in the earth, and from walking up and down in it.

Job 2:3 And Jehovah said unto Satan, Have you set your heart on My servant Job, that there is none like him in the earth, a perfect and an upright man, one who fears God and turns away from evil? And still he is keeping hold of his integrity, although you moved Me against him to destroy him without cause.

Job 2:4 And Satan answered Jehovah and said, Skin for skin, yea, all that a man has he will give for his life.

Job 2:5 But indeed put forth Your hand now, and touch his bone and his flesh, and he will curse You to Your face.

Job 2:6 And Jehovah said to Satan, Behold, he is in your hand, but save his life.

Job 2:7 And Satan went forth from the presence of Jehovah and struck Job with sore boils from the sole of his foot to the top of his head.

Job 2:8 And he took a broken piece of pottery to scrape himself with. And he sat down among the ashes.

Job 2:9 And his wife said to him, Do you still hold to your integrity? Curse God and die!

Job 2:10 But he said to her, You speak as one of the foolish ones speak. What? Shall we receive good at the hand of God, and shall we not receive evil? In all this Job did not sin with his lips.

Job 2:11 And Job's three friends heard of all this evil that had come upon him, and they each one came from his own place: Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite. For they had met together to come to mourn with him and to comfort him.

Job 2:12 And when they lifted up their eyes afar off, and did not know him, they lifted up their voice and wept. And each one tore his robe, and they sprinkled dust upon their heads toward Heaven.

Job 2:13 And they sat down with him upon the ground seven days and seven nights. And no one spoke a word to him, for they saw that his grief was very great.

Now Job focuses too much on himself. Job is confused. He looks to God as the source of his problems; but God is the solution to our problems.

Job 3:1 After this Job opened his mouth and cursed his day.

Job 3:2 And Job spoke and said,

He asks, essentially, "What did I do wrong?"

Job 3:3 Let the day perish in which I was born, and the night which said, A man-child is conceived.

Job 3:4 Let that day be darkness. Let not God look upon it from above, neither let the light shine upon it.

God is letting evil happen to Job; and Job is implying that God is therefore evil. There is no evil in God. In God's plan, even evil in the world can work to our advantage. Job loved God; he revered God.

He did not blame God; nor did he sin, as his friends told him he had.

Job 3:5 Let darkness and the shadow of death claim it. Let a cloud dwell upon it; Let the blackness of the day terrify it.

Job 3:6 As for that night, let darkness seize upon it. Let it not rejoice among the days of the year, Let it not come into the number of the months.

Job 3:7 Lo, let that night be barren; let no joyful voice come in it.

Job 3:8 Let those curse it who curse the day, who are ready to stir up Leviathan.

Job 3:9 Let the stars of its twilight be dark; let it look for light, but have none. Let it not see the eyelids of the dawn.

Job 3:10 For it did not shut up the doors of my mother's womb, nor hide sorrow from my eyes.

Job 3:11 Why did I not die from the womb, come from the womb and expire?

Job 3:12 Why did the knees go before me; or why the breasts, that I should suck?

Job 3:13 For now I should have lain still and been quiet; I should have slept. Then I would have been at rest

Job 3:14 with kings and wise men of the earth, who built ruins for themselves,

Job 3:15 or with princes who had gold, who filled their houses with silver;

Job 3:16 or as a hidden untimely birth I would not have been, like infants who did not see light.

Job 3:17 There the wicked cease from troubling, and there the weary are at rest;

Job 3:18 the prisoners are at rest together; they hear not the voice of the slave driver.

Job 3:19 The small and the great are there, and the slave is free from his master.

Job 3:20 Why is light given to one who is in misery, and life to the bitter in soul,

Job 3:21 who is waiting for death, but it comes not; and dig for it more than for treasures?

Job 3:22 They are rejoicing to exultation. They are glad when they can find the grave.

Job 3:23 To a man whose way is hidden, God has made a hedge about him.

Job 3:24 For my sighing comes before I eat, and my groanings are poured out like the waters.

Job 3:25 For the thing which I greatly feared has come upon me, and that which I was afraid of has come to me.

Job 3:26 I was not in safety, nor did I have rest, nor was I quiet; yet trouble comes.

Job and His Problems

1. Job did not blame God.
2. He thought he had sinned.
3. If he was not insynch with God's plan, then it would be good to not have been born.
4. Certainly Job was on target regarding the importance of God's plan. God's plan included some disaster. God's plan can include some adversity. These are things we would rather did not happen; but it is for our benefit.
5. Job did not need to lament or to place blame. He needed to wait on God; he needed to be patient and watch the plan of God unfold before his very eyes. "Blessed be the name of the Lord, no matter what.

Eliphaz was a self righteous believer, and he assumed that he had sinned and that was the reason for his sin. But he actually tells Job a few things that are worthwhile.

Job 5:8 will be the central passage of our study. The best things we can do is have a relaxed mental attitude in the midst of a great personal disaster. Job couldn't be rude to his friends. He looked and thought and trusted in God. Job could say, "Why should I worry? It does not help."

Job 5:8 Truly, I would seek to God, and to God I would put my plea,

Lesson #0002

John 8: Life of Christ

11/29/2013 2Sunday

If you missed the first session, you missed a real barn-burner. Job's barn burned to the ground. Job is the model; but he did fail from time to time. Overall, he is one of the greatest believers in history. Job is one of the books which defines and describes the Angelic Conflict quite well. The book is in the library.

Job would become one of the greatest witnesses for God in the Angelic Conflict. If you can apply doctrine like Job, you might be too.

Job understood that God's grace was entirely sufficient. God's plan, even though it is not fully understood at the time, is in his best interest. Job would end up depending solely upon the plan of God rationale. That is what is beneficial. That is what makes Job's condition so instructive to us.

We are also in the midst of the Angelic Conflict. Today it is even more intensive than in the time of Job. Job did have some things to learn, but he does show us how to handle things. He does not know all the reasons for the suffering that he is going through. Even though Job had no idea why such disaster came into his life, he stood up under pressure. He was oriented to grace and fulfilling God's plan. Job's attitude was glorifying to God, which is what counts.

Even the greatest disasters which life puts to us, is often an opportunity. The darkest adversity often allows us to shine through with an attitude of grace orientation. Job was not, at this time, aware of God's purpose, any more than some of us today.

What the specifics are, are specific to us, but we learn to depend upon Him.

Eliphaz is Job's self righteous friend; and that is what is being said here.

Job 5:1 Call now, is there anyone who will answer you? And to which of the saints will you turn?

Job 5:2 For vexation kills the fool, and envy slays the simple one.

Job 5:3 I have seen the fool taking root, but suddenly I cursed his dwelling place.

Job 5:4 His children are far from safety, and they are crushed in the gate, nor is there any to deliver them.

Job 5:5 Their harvest the hungry eats, and takes it even out of the thorns; and the snare swallows up their wealth.

Job 5:6 For affliction does not come forth from the dust, nor does trouble spring up out of the ground;

Job 5:7 but man is born to trouble, as the sparks fly upward.

Is this just a morality play? Did this really happen to one person? It is not always easy to understand this, as circumstances like Job's can elicit reactive emotionalism. Even if our adversity is very small, somewhere we reside. Maybe somewhere, we have had it. If you react in emotionalism, you have failed.

Job and Emotionalism

Emotionalism is the opposite of what Job is doing here. .

1. Seek the Lord; put your case before Him. Do not seek a human answer. Put your trust in the Lord
2. Emotionalism scrambles your mind.
3. Emotionalism = irrationality.
4. Emotionalism is the enemy of utilizing the spiritual life to overcome disaster.

Job kept looking up; he kept thinking about God. He sought God and he places himself in God's hands, and Eliphaz says.

Job 5:8 Truly, I would seek to God, and to God I would put my plea,

Job is to continuously consult the Lord. This is the opposite of emotionalism. This is thinking; this is not emotionalism. This is looking to stability in the middle of adversity. "I would be positive toward God through His Word."

The circumstances do not matter. We all think about our condition of life; who we are and what we are going through. But the key is, where is your focus? This must be doctrine; whatever is resident in your soul.

Job expresses real positive volition.

Inadquate Positive Volition

Amongst believers, there are certain forms of positive volition which are inadequate for a crisis. There are semblances of positive volition which are failures.

1. Positive volition based upon a little emotion; a flash of emotion, and temporarily, you are inspired to inquire of the Lord. "I'm on fire for the Lord!" This cannot be sustained. These people are easily distracted by circumstances and are thrown off course.
2. When disaster occurs, inadequate positive volition manifests itself by seeking a quick solution from God. Find the easy way out. I am positive, but I want a quickie. Quickly make it stop hurting. "I am turned to You, Lord;" but they are not continually positive. They implore God to wave His magic wand to solve their dilemma. They apply little doctrine to the crisis and they do not continue in doctrine after the crisis is over. Job asks for teaching and correction in Job 6:24 **Teach me and I will be silent. Show me how I have erred.** Job did not want to fail God. Job had his bad moments, brought on by his difficulty understanding the cause of his disaster. **Therefore, I will speak in the anguish of my spirit;...** Bitterness is often just self-pity; and this is a pitfall that we need to be aware of. There are pivotal moments that we must recover from these doubts. We need to keep moving no matter what. We disappear, but God does not.
3. The nod-to-God crowd. They are intermittent in metabolizing God's Word. They show up for Easter and Christmas. They see Bible doctrine as a means to get what they want. They absorb the bare minimum of Bible doctrine to be sure that God is

on their side. "I am here; bless me." These people are often on the verge of some big deal; some prosperity. "Bring on the blessing."

4. A traumatic experience; they are involved in some debilitating sin, like promiscuity, drug addiction, alcoholism, criminal acts; and they have tried some human viewpoint approaches, but nothing sticks because there is no doctrinal approach. They have been traumatized into positive volition. They do get on the right track and they have come to the right place. But some will have this as fleeting. Job had consistent positive volition. These people seek the plan of God for their lives, in good times and in bad times.

"I would inquire of God is a good attitude. You can pray for God to make it stop hurting; but better to ask for guidance.

Job 5:8 Truly, I would seek to God, and to God I would put my plea,

How blessed is the man who seeks the Lord, and does not revert to human viewpoint. He throws his cause upon God.

Job 5:9 Who is doing great things, even beyond searching; marvelous things without number,

Then Job speaks of what God does, great things, unsearchable. This is the faith rest rationale, helpful in any disaster.

The verb *to do* is the Qal active participle of *asah*. God provides from His omnipotence that no one else can provide. Therefore, we would say by application, God bestows in the lives of believers, great and amazing things.

Job 5:9 Who is doing great things, even beyond searching; marvelous things without number,

What things will God do for us? That is covered in the next few verses.

Job 5:10–12 who gives rain on the earth and sends waters on the field, to set on high those who are low, so that those who mourn may be lifted up to safety; frustrating the plans of the crafty, nor did their hands do wisely.

Some of the greatest disasters in life are things which the government does to us.

Job 5:13 He takes the wise in their own craftiness; and the counsel of the wily is carried headlong.

Nothing is impossible with God. You think your situation is impossible? Job's situation is impossible.

Job 5:14–16 They meet with darkness in the day time, and grope in the noonday as in the night. But He saves the poor from the sword, from their mouth, and from the hand of the mighty. And there is hope for the weak, and injustice shuts her mouth.

Job 5:17 Behold, blessed is the man whom God corrects. Therefore do not despise the chastening of the Almighty.

Job 5:18 For He makes sore, and binds up; He wounds, and His hands make whole.

Then Eliphaz hits upon some accurate doctrine. Natsal means *to grab away, to snatch away*; and this is in the causal stem (Hiphil). God can snatch away from imminent trouble or disaster. This ought to be a confidence builder. This is a promise which is so easily forgotten. When you are in adversity, without doctrine in your soul; and panic overtakes you. Impatience for God to work out your problems. If you are without that confidence, you will be in a dither. You will be completely disturbed. Otherwise, in disaster, the believer will become afraid; resentful, and some even blame God.

This is why Eliphaz's advice here is good. He presents the real solution to Job's problems, even though he thinks the problem of Job's troubles is sin.

Job 5:19 He will deliver you in six troubles; yea, in seven no evil shall touch you.

Job 5:20 In famine He shall redeem you from death; and in war from the power of the sword.

Only 4 disasters will be covered in our study. We ought to have all of these disasters in our lives at one time or another. All believers face these disasters.

There is famine, warfare, the scourge of the tongue; and finally, facing death. These disasters can be personal, national or both.

You may not have money problems now, but your nation does. We face an implacable foe in the Muslim religion. We will face death and we will face the scourge of the tongue. Adversity and disaster are inevitable.

But, in the midst of this, evil will not touch you. Touch is naga + the negative adverb lo; so *to not produce a desired effect*. This is Job's testimony.

The Believer Affected by Evil in Disaster

1. Bible doctrine protects the mentality of your soul from the effects of disaster. You will not go off in emotionalism like a Roman candle. People go to pieces, yell, scream, and even jump out of windows.
2. The disaster will not have an evil affect ton your attitude or upon your spiritual life. If it affects your spiritual life, then you cannot overcome it.
3. Without doctrine, you will become fearful, uncertain, reactive, miserable and angry at God.
4. Anger toward God leads to bitterness in your soul; and bitterness is an evil effect that leads to disaster in your life. Total disaster.

It is easy to say, but to practice it? When will this happen?

The 4 general disasters which you cannot allow into your thinking. Let's give them a face. Job 5:20a **in famine, He will redeem you from death.** This is a failure of crops. This is hunger.

Millions have stopped looking for jobs; and this is a downward spiral. Mounting debt; money taken out of the economy. Eventually, the whole economic system will just break down. The debt can overwhelm us. Politicians assure us that they have it all under control. They hope that the House of Cards does not tumble while they are in office.

Bureaucratic tentacles with a nightmare of regulations. People listen to their deceptions and their lies, and they live on other people's money. Entitlement mentality is a national disaster. This has already happened in Europe. There will be blood in the streets; rioting, looting, destruction in the streets.

But God will redeem us from death. *Padah* means *to deliver*; the believer will be physically delivered out from the disaster. Out of harm's way. Does this mean that we are guaranteed to have money when everyone else is flat broke? Not necessarily. This is not a promise of no discomfort or hardship. This is a promise of deliverance from death.

Deliverance from Death in Famine

1. God in His grace has a purpose for us, even in this life of disaster.
2. God will protect and deliver us through anything, that we might fulfill His purpose for our lives. He will provide the means necessary to do so.
3. You can be caught in the meat grinder. God's plan is always functioning, whether ours falls apart or not.
4. God will provide the means of living in order to fulfill His plan.
5. If you are fulfilling Job 5:8, seeking God, He will take us where you need to go. Relaxing and facing the circumstances; delivered through the disaster. When you place your cause before God, adversity will be the most exciting time of your life, if you are prepared. This can only be true of a believer with doctrine in his soul. Then you can claim 1Peter 5:7 **casting your cares upon Him because He cares for you.**

One More Principle You Will Be Delivered from Death.

1. No believer can be removed from life by economic disaster unless God permits it.
2. As long as you are alive, God will deliver us from demise. in the midst of depression.
3. God in His matchless grace will physically provide at least enough to carry out His plan.

Esther, **"If I die, I die."** That is the deliverance of God's grace logistics for everyone of us. Great to have this perspective regardless of conditions. 3 more disasters to study next time around.

Job 5:20 **In famine He shall redeem you from death; and in war from the power of the sword.**

New Year's Eve Communion service: The ceremony must be accompanied by thinking. This memorial to Jesus Christ must come from the doctrine resident in our soul.

We understand Him in part by understanding the Hypostatic Union. No loss of attributes. No transfer of attributes. The two natures are and always will be separate. He was born without a sin nature; He lived a sinless life on earth, which qualified Him to be judged in our place before God. We understand this by the impeccability on earth. Non posi pocari; and Posi non pecari (able not to sin); For God cannot be tempted by evil; and Him Himself does not tempt anyone. The humanity of Jesus had volition. He was tempted many times and in many ways. He made decisions not to sin; He was able not to.

This is the prototype spiritual life in His humanity. Experience did not come with an internal conflict; all temptation came from outside of His soul.

Jesus was the perfect sinless person in order to be our substitutionary sacrifice. He resisted all temptation and He was acceptable to God. He is the only one qualified to receive the penalty for sin that we deserve. Christ mediated between us and God. He accomplished mediation because He is unique, God and man; and able to represent both interests in this dispute. Because of Jesus' person and His unique role as Mediator. On the cross, Christ was able to remove the enmity between God and man and establish peace between God and man. That is the result of the mediator. He mediated our so-great salvation. He accomplished what no other man could accomplish. That is appropriated by every man who expresses faith alone in Christ alone.

What did Jesus do for us? Everything. He was born into this world to die, to bear our sins in His Own body on the cross. God the Father forsook God the Son, as He imputed all of our sins to Jesus. He took our place. He had to desert His Son, as God cannot have any contact with sin. Jesus endured in His humanity those 3 hours in association with sin.

Now, sin is no longer a barrier between us and God; our salvation is found in John 3:16. One simple act of nonmeritorious act of faith in Jesus.

We have the indwelling and the filling of the Holy Spirit. We have access to the unique spiritual life. We have the operational spiritual life. We have a reservation in heaven for eternity. As we grow spiritually, we become occupation with the Person of Christ. This is the purpose of our communion service.

Think about someone you love. What do you recall of them. Their features; how they conduct themselves under certain circumstances; the way they walk and talk. Occupation with the Person of Jesus is no different, except we have never seen Him. His unfailing love; His magnificent love. There are so many doctrines to choose from; all of these doctrines

in our souls is the means to be occupied by Him. Doctrine in our own soul that makes this ritual meaningful. The best thing, to be occupied with the Person of the Lord Jesus Christ.

There is one requirement; that we be a believer in Jesus.

Job has experienced as much trouble and disaster as any man who has ever lived. This is so critical to us. This is preparation for disaster. Job is a model of how to handle disaster.

He was blameless, he was upright; he revered God and was very successful. Job was a billionaire; he had a lot of money and a large happy family. For this reason, Satan took notice of Job and joined God in heaven for a convocation; and he asked for permission to bring total disaster upon Job. "If You allow this, Job will curse you." Job will be vindicated. In one day, Satan wiped out Job's family, his employees and his wealth. No one has lost that much in a 24 hour period. Job was one of the few who had such a thing happen to him; but all for a reason. Through all this, Job did not sin nor did he blame God.

Christians blame God, thinking that it is God's job to do nothing but bless them. "Naked I came into this world and naked will I leave; blessed by the Name of the Lord." Job was occupied with Jesus Christ.

Job placed himself in God's hands. He maintained positive volition toward God's Word and God's promises. The result was a relaxed mental attitude under disaster. That is the best that you can do. We are to utilize faith rest and recognize that God does great and unsearchable things.

One of Job's friends understood some things.

Job 5:19 He will deliver you in six troubles; yea, in seven no evil shall touch you.

Job 5:20 In famine He shall redeem you from death; and in war from the power of the sword.

Job 5:21 You shall be hidden from the whip of the tongue; neither shall you be afraid of robbery when it comes.

These 4 are common to all people. They can and will happen to most of us. We may be facing one or more of these disasters right now.

The first trouble is famine, and in famine, God will deliver us from death. Today, famine is personal or national disaster or depression. We are promised to be delivered from death. God in His grace has a purpose for us in this life, even in disaster. He will protect and deliver us through anything. He will always provide the means of living in order to deliver us; but when it is our time, nothing can keep us from going home.

Without question, God is with the Christian soldier. This is a promise that the Christian soldier needs to know and to remember. This is a promise to soldiers and to civilians. Who

knows what a war on terror might bring to us. However, now we have a war on our very doorstep. All of those security measures now in place do not guarantee that we will be delivered from war. But God will deliver us from the power of the sword. The sword represents weaponry. Weapons of destruction and none will harm us.

For the Lord your God is the One Who goes with you, to fight for you, to deliver you. This is appropriate for soldiers and for us as well. If you face danger, then you depend upon this verse.

Training for war makes for great warriors. Training for doctrine produces great prepared believers for everything.

Job 5:20 **In famine He shall redeem you from death; and in war from the power of the sword.**

You will laugh at violence and you will laugh at economic disaster.

What Does it Mean to Laugh at Violence and Economic Disaster

1. Laughter means that you have a sense of humor or a relaxed mental attitude under horrendous pressure. This is what the Christian life does for you.
2. Laughing indicates an inner tranquility. Tranquil is the believer who uses faith rest who has the attitude of grace orientation. He has spiritual self esteem; he is occupation with Christ
3. Such a believer can smile when facing disasters and trouble. Calm in the midst of all hell breaking loose.
4. The believer responds to danger with joy. He shares the happiness of God with divine viewpoint. Neh. 8:10 **the joy of the Lord is your strength.** This is in war and facing criminal aggression.
5. Smiling under the pressure of violence. Isa. 54:17 **no weapon that is formed against you will prosper.** No one touches you apart from God's plan.

Job 5:22 **At destruction and famine you shall laugh; neither shall you be afraid of the beasts of the earth.**

You will not be afraid of wild beasts. This is metaphorical. Fear of wild beasts is fear of a physical attack. This illustrates any violent confrontation like criminal assault. Do not be paranoid in a violent society or with an increased terrorist threat. You will see man with the eyes of reality. You will not be fooled by utopian schemes. Fear will not inhibit or stymie your life. Terrorists want you to opt for security over freedom. But you will claim a promise instead.

Then we have social disaster; verbal sins designed to destroy our target. We will be hidden from the scourge of the tongue. Chabab which means *to withdraw, to hide oneself*. You must hide yourself from the scourge of the tongue.

Job 5:21 You shall be hidden from the whip of the tongue; neither shall you be afraid of robbery when it comes.

If someone is jealous or angry, they will use the scourge of the tongue against you. If you are alive and in the plan of God, you will face tongue scourging.

A Few Points

1. You hide yourself by exercising positive volition toward Bible doctrine. That is the key to what Job does.
2. If you have Bible doctrine, you will have secured your own hiding place. It is a fortress in your soul.
3. When you fulfill Job 5:8 and you pursue doctrine, you have hidden yourself from any verbal cruelty. That does not mean there will be no attacks.
4. When you are hidden, verbal attacks will not intrude on your self-esteem. You have spiritual self esteem.
5. Instead of wearing your feelings on your sleeve, instead of reacting with emotionalism and then demanding retribution against the scourger, you will rise above revenge and anger.
6. You will realize the more that you are slandered, the more blessing you will receive from the Lord.
7. If you do not have Bible doctrine, you will not be able to hide yourself.
8. If you do not hide yourself, you will react with mental attitude sin from self-pity to bitterness, to hatred and vindictiveness. It is not a great way to live. You are angry all the time. You hate the world. Everyone is against you.
9. If that is the case, your spiritual life can only go down in flames, when you seek to vindicate yourself when slandered. God vindicates. That is the heritage of believers that God vindicates us. **"You will laugh at slander and at misfortune."**

Then there is death; and no government will eliminate violence entirely. Yet people still believe in utopias. How hard is it to look at what is right in front of us: we are no damn good. This world is not becoming a less violent place.

Jesus said, "When you hear of wars and rumors of wars; those things must take place." This is about the Tribulation and the 2nd advent; but this continues from then until now. We will always be in the midst of wars and rumors of wars. There will be no peace in our time.

Everyone wants to die in their sleep or not at all. That is fear. You cannot be afraid and be content. These are mutually exclusive. You have one or the other. The believer has no reason to fear if he is prepared for everything. With maximum content and joy in our soul, we can equate adversity with prosperity and living with dying. Heb. 12:2. This comes from spiritual advance and the development of problem solving devices in your soul, culminating in sharing the happiness of God. We can live this life in contentment.

Some Points

1. Even a violent death.
2. Such happiness never depends on people or on circumstances in life; flush or broke. That is not the reason for happiness or lack thereof.
3. God's happiness is an enduring and self-sustaining attitude.
4. A share of His confidence maintains us during violence and death.
5. You will laugh at death.

No matter what you are going through, in eternity, you will have everything.

Having a covenant with the stones and beasts of the field means that you will be in agreement with the weapons and ammunition. You do not have to fear bullets or nukes. You do not have to fear even the worst things. The weapons out there cannot kill the believer until it is his time. You are safe from these things. No violence that can reach us unless it is God's plan.

Job 5:23 **For you shall be in covenant with the stones of the field; and the beasts of the field shall be at peace with you.**

Personal security will not be a problem in violent times. You will know that your tent is secure. You will know is the certainty that comes from peace of mind. During this time, people lived in tents. God's hedge of protection surrounds your property and assurance. You carry divine property as well as life insurance.

You will visit your home and you will observe nothing lost. In a society where theft is so commonplace, how can you be so sure?

You can be assured that God protects. People worry constantly about their property. Put your trust in the Lord; put your cause before the Lord. Do not fear loss. Nobody lost more than Job did. There is nothing to fear when you depend upon the Lord.

What happened to Job after losing all of this? He got is back in spades. Your objective is straight-line in all of this.

There is the disaster which wipes out the human race. You will know also that your descendants will be many. This refers to the human race in general. There will never be an overall disaster which ends the human race. Propagation of humanity will continue. No great international violence, asteroids, or climate change will affect us.

Job 5:24 **And you shall know that your tent is in peace; and you shall visit your fold, and shall miss nothing.**

There is also family preservation. You will know that your offspring will be many. The future generation; your believing progeny; your sons and daughters will be under God's special care. Regardless of national circumstances.

Job 5:25 [And you shall know that your seed will be numerous, and your offspring as the grass of the earth.](#)

A farmer knows that there is a right time to harvest a crop. He is the expert in this decision. He knows. God is the expert when it comes to our lives. As long as God wants us on this earth, no disaster can remove us. This gives us protection from violence that most of the world does not have.

You will not necessarily die at the peak of your physical capabilities. Full vigor is the believer who remains positive all of his life. When God brings the believer, he is at the top of his game, in full spiritual vigor; full confidence in doctrine.

Job 5:26 [You shall come to your grave in a full age, like a shock of grain comes in its season.](#)

Bob could not speak; but he was in possession of a great spiritual life; at a peak. At whatever age the Lord takes you home, you have had a full and wonderful life.

Then this sums it all up.

Job 5:27 [Behold this: we have searched it; it is so. Hear it and know for yourself.](#)

Before you begin to die, before you go broke, before the roof falls in, go for spiritual maturity. When you face one of these disasters, you must use the doctrine in your own soul.

This is a great motto: [Hear doctrine and know it for yourself.](#) There is no better preparation.

The prediction for 2014 point to some disaster. Military or economic. We are on that road in this present course. Disaster will happen sooner or later. We have an input to this decline; and it is a positive input. God honors those who honor His Word. He preserves those personally and nationally those who are witnesses for the prosecution in the Angelic Conflict.

The New Year is a time for intense preparation and a time to relax as everything falls apart around us.

100 year anniversary of WWI changed the world as we know it; things are still affected by that war, 100 years later. History repeats itself. We have the preparation for disaster. Our New Year's battle cry is to remember Job.

Lesson #05

John 8: Life of Christ

1/1/2014 Wed

No class

Lesson #0550

John 8: Life of Christ

1/2/2014 Thurs

Bobby is having surgery next week; and Rick Hughes will be here a week from Sunday.

After the Christmas message on the virgin birth, we go back to John 8. We completed vv. 1–11.

Light of the world discourse vv.12–20

Die in your sins discourse vv. 21–29

Discourse to new believers, which is fantastic. Vv. 30–32

liberation discourse 33–50

Delivery from death discourse vv. 50–59

Figurative language does not mean a figurative interpretation. This drinking from the pool of Salome was a picture of the liberation of these people from bondage to Egypt. They became God's client nation.

There was also a more important spiritual meaning in the water. The water to drink was Himself. Drinking was believing in Him. He was the Savior they were to drink. Instead of a physical deliverance, it is a spiritual deliverance. They were to drink of the spiritual water of Jesus Christ. Jesus offers Himself as the Living Water.

Jesus is pounding away at their heads until they can get it. We understand water and light and they are used as metaphors. He uses this ritual of the Temple; and this ritual has to do with light.

Jesus says that He is the light of the world. He brings an illumination of the world that they have never had before. He is salvation. He is spiritual life. He provides the freedom to move from condemnation to blessing.

The ritual is necessary to understand the metaphor.

The Temple where Jesus was teaching was called the 2nd Temple. The first was built by Solomon. Solomon's Temple was destroyed in 586 B.C. by Nebuchadnezzar.

The book of Daniel deals with this. 70 years later, Cyrus, the King of Persia (Persia defeated the Chaldean empire), allowed Zerubbabel to return to the land. He arrived in 516 B.C. and it remained in operation until the 1st century B.C. Then it was greatly expanded as a building project of Herod the Great. This was the one who attempted to threaten Jesus as an infant.

Herod was a genius. He had many skills; and one of his talents was as a master builder. His greatest legacies were the things which he built. He expanded the second Temple in order to gain some favor with the Jews. A massive reconstruction of the Temple Mount.

They were not going to build anywhere else except where God designated it to be built. Herod began some reconstructive work.

Today, there is no Temple in Jerusalem. Herod's Temple was destroyed in A.D. 70. Only the Wailing Wall and the foundation remains. But the Dome of the Rock sits on the foundation of the 2nd Temple. This is a holy shrine of Islam. It is a beautiful piece of Byzantine architecture, patterned after some of the churches in that area. Completed in A.D. 691. Since that time, Jews, Muslims and Christians have claimed this site. Today every Jew looks at that Dome and grinds their teeth. They would love to rebuild their Temple at this site.

If the Jews tore down the Dome, it would unite Islam against Israel; so there sits the Dome of the Rock. One day, there will be a restoration of the Temple in the Millennium. It will sit on that very site. God has laid all the plans. He gave all the dimensions and plans to Solomon. This is in Ezekiel about this new Temple.

In the time of our Lord, the Temple and the Temple mount still belongs to the Jews. Herod had decided to improve the Temple; and he did it solely to gain the favor of the Jews; and he liked building projects.

He needed a permit in order to build on the Temple mount. Herod needed a permit from the Jews themselves. He began construction, making an agreement with the Jewish religious leaders at the time. This was simple: during the time that Herod constructed this, all of the sacrificial feasts and offerings had to be continued. This is why all of these feasts were going on. We do not know exactly when this Temple was completed. It may have been going on during the time of Christ. Only the priests could work on this Temple; this was like a union agreement. This kept out all of the intruders.

This was renovated into a magnificent edifice. Herod's reconstruction was on the Temple mount, surrounded by walls, with 2 courts on the outside; inner courts and the very inner court, where the Holy of Holies was and the rites and rituals took place.

Jesus was teaching in the Temple proper, in the court of the women, in the inner part of the main Temple. Bobby is showing a floor plan to this temple. Outer court is called the court of the gentiles.

What It Was Like for Women in That Culture

1. The statutes of the Mosaic Law were quite different from the teachings of the pharisees and scribes.
2. In the Mosaic Law, women received equal treatment. Other codes of the ancient world were not so equal.
3. Of course, Jesus followed the tenets of the Mosaic Law.
4. Women were an integral part of the ministry of the Lord Jesus Christ. Many women followed Jesus; and many were very close to Him, including former prostitutes. He never rejected any of them or put any of them off.

It was never our Lord's purpose on earth to marry or to have children. He came to die and not to propagate.

Jesus and Women Jesus was very concerned about women

1. One of the first people healed was Peter's mother.
2. He healed the woman with the hemorrhage.
3. He raised the widow of Nain.
4. He healed the Syro-Phoenician's daughter.
5. When Mary and Martha pleaded with Him, He raised Lazarus from the dead.
6. Jesus was not of the same mind as the misogynist culture of the time.
7. He always protected the equality of women to believe and to participate in His ministry.
8. He did this without violating the roles of men and women, which were set by Him at creation. Adam had the leadership role and the woman was the responder; and this is why the apostles were men. They had positions of authority and leadership. Same for pastor-teachers today. But Jesus was not a feminist supporter.
9. The women has specific and significant roles in His ministry and in His life. We now understand why it was appropriate for Jesus to teach in the court of the women. He spoke where both men and women could hear His message. A day or two before, He had just shown mercy and grace to the adulteress woman. There was no due process for the man involved in this adultery. No war on women. How much irony is it that the Dome of the Rock sits over the Temple where Jesus allowed for equal treatment of men and women.

Then there was the court of Israel. Stairs leading up to the gate; and this was the innermost court; and this was only for the priests in one area; once a year the common man could go in? They would come in and they would walk around the altar. Why do this ritual?

On one side of the court was where there were boxes for money to be placed. This is the court of the women, where most gathered; and this is also called the treasury.

We are leading up to that ritual.

In the court of the women, there are these stairs. And they lead into the court of Israel. During the Feast of Tabernacles, every day a priest would come out and stand before the men and the women; he would be elevated over the stairs and he would speak. 4 lampstands and they stood 75 feet high. These were monstrous. They gave a little soft light over the city. This was an important part of the ritual. This represented the Lord taking care of His people in the desert. The pillar of fire led His people by night. This is how the Shekinah glory made Himself known; the 2nd Person of the Trinity.

John 8:12 Then Jesus spoke again to them, saying, I am the Light of the world. He who follows Me shall not walk in darkness, but shall have the light of life.

At every turn, our Lord had defeated the Pharisees in these various discussions, questions and debates. Jesus often used a metaphor, where one word stands for another word or for another concept.

The ritual was the drinking of water from the pool of Salome, which was a memorial to God delivering Israel from thirst in the desert. So Jesus uses this metaphor to represent never thirsting again. This refers to eternal deliverance from death and judgment. This metaphor was extremely effective in presenting the gospel.

Jesus leaves the Temple and goes up the Mount of Olives, which is above Jerusalem, and he stays there the evening and until the morning. Bobby shows a photograph from recently, looking down to the Dome of the Rock from the Mount of Olives.

He looked down and saw the Temple, and Bobby shows a picture of that. This is the Temple which Herod refurbished.

Jesus returned and that is where the plot of the pharisees with the woman caught in adultery was presented to Him. The pharisees slunk away.

John 8:12 is the light of the world discourse, the first of 5 discourses.

John 8:12 **Then Jesus spoke again to them, saying, I am the Light of the world. He who follows Me shall not walk in darkness, but shall have the light of life.**

After the woman, **Jesus says, "I am the Light of the world."** He is the Light of the World and the Light of Life. This would be a dead world without the sun. This is an obvious metaphor. But this has a great deal more depth to it than we get from a surface reading.

How does this metaphor connect to a ritual which occurred right before this. This makes His discourse extremely effective. Jesus' metaphor parallels another ritual. It took place every night during the nights of Tabernacles. Pilgrim assemble in the Temple for the ritual of the lighting of the candelabra.

Bobby shows a floor plan; and there is an inner portion and an outer court. Court of the Israelites as the inner court; and the court of the women was on the outside.

The 4 lampstands figured into this ritual. All of this takes place in the Court of the women. The larger crowd is assembled and our Lord's message is addressed to both genders. The ceremony began in the court of the gentiles; the priest came out and stood on the stairs over the people; and at this point, the golden candelabras were lit. they are 75 feet high.

This could be seen by everyone there. It represented everything in Israel's past history; the pillar of fire by which God led the Israelites. This flame represented God residing with Israel. God used this flame to lead Israel. Ex. 13:21–22. The Divine Presence in the Pillar of Fire was the Shekinah Glory. This is the Manifested Person of the Trinity. The Shekinah was the 2nd Person of the Trinity, the Son of God. So the flame represented Jesus Christ.

This ritual represented Jesus Christ as the Shekinah Glory, but right now He is present amongst them; He is in the flesh. What they were celebrating in the ritual is standing right there with them.

During the ceremony, the Levites would chant Psalm 120–134.

John 8:12 Then Jesus spoke again to them, saying, I am the Light of the world. He who follows Me shall not walk in darkness, but shall have the light of life.

Psalm 134:1 A Song of degrees.

Psalm 134:1 Behold, bless Jehovah, all servants of Jehovah, who stand by night in the house of Jehovah.

Psalm 134:2 Lift up your hands in the sanctuary, and bless Jehovah.

Psalm 134:3 May Jehovah, who made the heavens and earth, bless you out of Zion.

Isa. 42:6 I Jehovah have called You in righteousness, and will hold Your hand, and will keep You, and give You for a covenant of the people, for a Light of the nations;

The Old Testament is filled with references to the light; to God being the light.

Isa. 42:7 to open the blind eyes, to bring out the prisoners from the prison, those who sit in darkness out of the prison house.

Isa. 42:8 I am Jehovah; that is My name; and My glory I will not give to another, nor My praise to graven images.

Isa. 42:9 Behold, the former things have come to pass, and new things I declare; before they happen, I cause you to hear.

The pharisees and some of the people walk in darkness and they will see a great light. They should have seen the Light of the World.

John in the desert said, “This is the True Light” referring to Jesus Christ.

The ritual was reenacted many times; and it had just occurred for 7 straight nights before Jesus

His meaning was not lost on these people. They understood that His claim was Light was Messianic. “I am your Messiah.”

Jesus' Meaning

1. No one, Jew or Gentile, had to walk in the darkness of ignorance, sin or death.
2. All can have eternal life by the One standing before them
3. He and He alone illuminates the darkness of unbelief in their souls.

4. He brings to them the light of salvation.

Later in the New Testament, Jesus identify and His claim to be the Light is confirmed later.

1John 1:5 And this is the message which we have heard from Him and declare to you, that God is light, and in Him is no darkness at all.

1John 1:6 If we say that we have fellowship with Him and walk in darkness, we lie and do not practice the truth.

1John 1:7 But if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

Lesson #0552

John 8: Life of Christ

1/5/2014 2Sunday

John 8:12 Then Jesus spoke again to them, saying, I am the Light of the world. He who follows Me shall not walk in darkness, but shall have the light of life.

Jesus refers to Himself as the Light; in His humanity, he is unadulterated and without sin; and in Him is the Light of Life.

What Bobby is going to do this morning is make the application of this statement.

Eph. 5:8 For you were once darkness, but now you are light in the Lord; walk as children of light

We are commanded to walk as children of light. We have this illumination and we are no longer in the dark.

Eph. 5:9 (for the fruit of the Spirit is in all goodness and righteousness and truth),

3 things are the result of fruit of walking in light. καρπος is fruit. This is the result or outcome or product. It is the result of the believer walking in the light. 3 production results come from walking in the light.

Walking in the Light

1. Walking as children of light is the production of light in our life.
2. What is that production? This is a reflection of light in the Lord. We are not light, but we can reflect light. When you walk, there is a reflection. The Shekinah Glory was manifested in the burning bush; and when He was on Mount Sinai, Moses returned with a glowing face.
3. Bobby wrote his master thesis on the Shekinah Glory. 3 phase of the Shekinah Glory:
 - a. With Israel, in the Tabernacle, over the Israelites in the desert-wilderness.
 - b. The incarnation; the 1st advent of Jesus Christ. We will see this glory at the transfiguration of Christ.
 - c. And we have another manifestation of this, and that is now.

4. The production is first the production of intrinsic goodness in the believer.
5. That means the production of divine good by means of the Holy Spirit.
6. Through the spiritual life, the believer produces divine good that reflects the light of Jesus Christ.
7. That intrinsic goodness is reflected light, but toward others.

Divine Good and the Royal Family Honor Code

1. Goodness, or divine good, is the sum total of the growing believer; the maturing believers character in relation to others. He develops integrity, character and it is reflected to others.
2. This goodness is the function of the Royal Family Honor Code of the believer who reflects or who walks in the light. Eph. 5:8 the Royal Family Honor Code is not flexible; the spiritual life defines that code.
3. The Royal Family Honor Code is a system of spiritual integrity, which is mandated by God. That code is revealed in the mystery doctrine of the Church Age.
4. Integrity is adherence to spiritual, moral and ethical principles related to the plan of God.
5. The goodness of the honor code in this case specifically relates to integrity in relationships with other people. We can now put a specific label on this relationship.
6. This function as walking in the light is none other than impersonal love toward all mankind. If you can live with the honor code of impersonal love, if you can live that way, you will not be bothered by people with all of their vagaries and problems of their life. People are the biggest pains in the rear that you can find. Usually all of the bad circumstances are related to other people. People problems and people testing; and impersonal love is the solution. It is walking in the Light. How do you think that Jesus handled all of these people? He is light with perfect impersonal love. He demonstrated the Royal Family Honor Code. The Bible is the Light; it represents the mind of Christ. It represents the way that He thinks, His mandates and the principles of Bible doctrine.

This honor code is our walk as children of light. This is, in part, impersonal love demonstrated toward others. Learn how to apply this to all of those other people. Those who keep you up at night.

There is also righteousness. This is the function of Christian virtue as governed by the Royal Family Honor Code. This is based upon 5 factors in the Christian life.

Here Is How Righteousness Is Produced

This is not imputed righteousness. This is not the righteousness we get at salvation. We have a spiritual life, so there is a spiritual life related to it.

1. The filling of the Holy Spirit and remaining in fellowship as long as possible. That is the fundamental basis for us living the honor code. Reflecting light; the light of life.

2. With the Holy Spirit, with the filling of the Holy Spirit, we have perception and metabolizing of Bible doctrine. Absolute truth; that is what we metabolize through God the Holy Spirit.
3. Grace orientation in contrast to legalistic righteousness. They live by their own righteousness; they define their own righteousness. That is not what we do. We define our righteousness with grace orientation. Grace is the most foreign concept to unbelievers. For them, everything is merit; you earn everything. Grace is the reflection of God's grace.
4. Application of Bible doctrine to life. This is the fundamental aspect of the Royal Family Honor Code. When you reflect the light, you apply Bible doctrine. That application is your righteousness. With that truth, you can apply Bible doctrine to all circumstances.
5. Understanding and using all the problem solving devices reflect the light, especially impersonal love.

Grace orientation, doctrinal orientation. This is living the spiritual life and applying the Bible doctrine from our souls to life. It all fits together, coming from this one metaphor of light.

Walking as children of light. We come to know how to develop a relationship with the light of light.

How We Reflect the Light of Jesus Christ

1. Truth is the absolute truth of doctrine by which we develop a relationship with the light of doctrine. What about living as a believer in Jesus Christ. You cannot live the spiritual life apart from truth. Truth is the light; and this light must be in your soul.
2. The light of truth is reflected in us as righteousness and goodness.
3. This is the overall function of metabolizing doctrine to renovate our thinking.

This is totally connected to the life of the Christian. The light of the Shekinah Glory is Jesus in us. **Christ formed in you, the confidence of glory.** The Shekinah indwells us. He reflects in and from believers who walk in the light. This is our purpose in this life. Growing in the Christian life and reflecting Him. What a concept. Wrapped up in this concept of life is the entire spiritual life.

Eph. 5:10–14 **proving what is acceptable to the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done by them in secret. But all things that are reprovved are made manifest by the light, for whatever makes manifest is light. Therefore he says, "Awake, sleeping ones! And arise from the dead, and Christ shall give you light."**

The pharisees complain. You cannot testify for yourself. They are calling Jesus a liar. There is a legal basis for what they say. It is unlawful for a person to give witness to Himself. If you are in a court of law and testifying, there needs to be some corroboration.

One witness is not enough. It needs to be corroborated. Legally, Jesus' testimony is not enough and it was unacceptable. They are rejected His testimony based on legal grounds.

John 8:13 **Therefore the Pharisees said to Him, You bear record concerning yourself; your witness is not true.**

The trouble is with their rules; not with His testimony. It is good courtroom procedure. You cannot believe just one person's testimony alone. But not in the case of the Lord Jesus Christ. Our Lord will point out with impeccable divine understanding all about Himself.

Bobby reads the next few verses.

John 8:14 **Jesus answered and said to them, Though I bear record concerning Myself, My witness is true. For I know from where I came, and where I go. But you do not know from where I came, and where I go.**

Jesus knows everything. He is cited his omniscience. You people do not know what I come from.

John 8:15 **You judge after the flesh, I judge no one.**

They pharisees only judge based upon human viewpoint.

John 8:16 **And yet if I do judge, My judgment is true; for I am not alone, but I and the Father who sent Me.**

Jesus then gives the 3rd class condition. If He did judge someone, that testimony is true.

John 8:17 **It is also written in your Law that the testimony of two men is true.**

Even in your Law, the testimony of two men is true. He has the testimony of Himself and God the Father.

John 8:18 **I am one who bears witness of Myself, and the Father who sent Me bears witness concerning Me.**

His Word is truth, even though they would not accept it.

Lesson #none

John 8: Life of Christ

1/8/2014 Wednesday

Bobby is out having an operation.

Lesson #none

John 8: Life of Christ

1/9/2014 Thursday

Bobby is out having an operation.

association with nature. John 1:3 All things came into reference through Him. Apart from Him, nothing came into being. John 1:10 He was in the world and the world was made through Him. Yet the world did not know Him.

2. Col. 1:15–17 He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things were created through him and for him. And he is before all things, and in him all things hold together.
3. Heb. 1:1–3 Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high. It is said that everything in the solar system is behaving exactly in the way that it ought to behave. The universe works in perfect harmony with itself. Nature reflects its creator. The who universe is alive and its life is that of its creator.
4. Acts 10:36 Christ is Lord of all. His living will is the glue which keeps the universe and all that it contains from disintegration and inhalation. This is a quote from someone.
5. Jesus got up from sleeping in the boat and calmed the waves. "Who then is this Who commands the winds and the water and they obey Him?" Nature can be very hostile toward man, but controlling these things is a mere word for Jesus.
6. Jesus revealed to Moses the Law and taught how it governed the Sabbath. Jesus is known as the Lord of the Sabbath (Luke). Jesus had the claim of the Sabbath. This is the same strength as the authority to forgive sins. Only the Lord of all could claim these things. The Lord of the Sabbath did things on the Sabbath that the religious types thought were out of line. Whatever He did on His Own day, would be in perfect accord with God the Father. The Sabbath day was a day of rest and to contemplate that God provided all that was necessary for salvation.
7. Understanding this Lordship doctrine; we should be very careful to utilize our time here on earth. Eph. 5:16 make the most of your time because the days are evil. Some people try to corner to market on some commodity. That is what every believer should do in relationship to this thing called time. Wasted time is a wasted life. No believer can afford that.

There is no reason for apprehension on our part. Jesus has a plan for every person's life and for the times in which we live. We need fear nothing that the future will bring. You might think that His authority might cease at this point. The Scripture says otherwise. David writes in Psalm 139:7–8 Where shall I go from your Spirit? Or where shall I flee from your presence? If I ascend to heaven, you are there! If I make my bed in Sheol, you are there!

Luke 8:26–38 the demon-possessed man who was possessed by many demons. Everyone feared him because of his great ferocity. Jesus told the demons to leave this body, and they could not resist Him. It is His power that delivers us from the power of Satan

and sin. The Scripture clearly teaches that God is master over the grave and death. **O grave where is your victory; O death where is your sting?**

They went on stoning Stephen and he bore testimony to Jesus over the realm of death. He did not expect to take some leap into the dark or a step into some vast unknown region. Jesus is the Lord of the resurrection and He is spiritual life. That is Lordship.

In the famous foot washing incident, Jesus said, **“You call Me teacher and Lord, and you are right, for so I am.”** It is He Who would pay the price for our salvation. We pay homage to Him of what He is all about.

Lesson #0554

John 8: Life of Christ

1/19/2014 2Sunday

5 discourses in the Temple following the 7 day Feast of Tabernacles. Jesus spoke this discourse at a very opportune moment. For 7 days, the pilgrims, those who traveled from all over Palestine, and they saw the lighting of the candelabra in the Court of the Women. They would light these 75 ft. candelabras, and it gave off an incredibly bright illumination and it could be seen throughout the city. The glory of God guided Israel at night in the desert during the exodus generation. This Shekinah was the glorious presence of what the Jews called Y^ehowah. This presence of God with Israel was none other than the Lord Jesus Christ. He is always the Manifested Presence of God. It is very apropos for Jesus to speak at this time, the Candelabra, which represented Jesus leading the Exodus generation with His light in the desert.

On this final day, He spoke this incredible discourse, and he used the ritual to identify Himself in no uncertain terms.

John 8:12 Then Jesus spoke again to them, saying, I am the Light of the world. He who follows Me shall not walk in darkness, but shall have the light of life.

Nothing and no one can exist without light. Jesus provides the light in this world. He provides life as light; He brings light into the world. No one has to walk in the ignorance of sin and death. He illuminates the darkness of salvation in their souls. Such a far-reaching claim had to be challenged by the pharisees. They could not let such statements stand.

The pharisees are acting as if this is a court of law. “You cannot claim these things, as you are only one man. You are testifying without other witnesses. You are an outright liar and an habitual perjure.”

They ruled against His testimony based upon their legal traditions and rules. No one can give an independent witness; it must be corroborated. It was not admissible, they claimed. His testimony was fine; the problem was their rules. Jesus will point this out.

John 8:13 Therefore the Pharisees said to Him, You bear record concerning yourself; your witness is not true.

Jesus will make a legal argument, in the face of their legal objections. “This is true, because I know everything.” He knows where He is going and where He came from. “You don’t know any of this, so what worth is your testimony?”

John 8:14 Jesus answered and said to them, “Though I bear record concerning Myself, My witness is true. For I know from where I came, and where I go. But you do not know from where I came, and where I go.

Could this refer to just this teaching?

John 8:15 You judge after the flesh, I judge no one.

Jesus now explains Who else witnesses to His accurate testimony.

John 8:16 And yet if I do judge, My judgment is true; for I am not alone, but I and the Father who sent Me.

There are two who give this testimony.

John 8:17 It is also written in your Law that the testimony of two men is true.

He presents two witnesses, both of Whom meet the requirement of the Mosaic Law.

John 8:18 I am one who bears witness of Myself, and the Father who sent Me bears witness concerning Me.”

The Two Witnesses

1. The first witness is Himself, and this is valid, based upon the extent of His knowledge. He is the expert witness on all matters. What He says is true. Who better to testify than the God-man Himself? His testimony is true, because He knows where He came from and where He is going. Jesus Christ came from God.
2. He was God united with true humanity from the womb, and that had been proven many times in His ministry, in what people have seen and heard.
3. As God, he was always present in eternity past. That is where Jesus came from. John 1:1–3 **In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made.** The Word was face to face with God. This fits perfectly with Him being sent by the Father. Many a Christian cult call Jesus *a god*. *Theos* here has no article. Greek grammar does not mean that this must be understood to be *a god*. This beginning goes back to the beginning of creation, and God is eternal. So we are going back to creation and not to the beginning of God. The context is of creation. God the Father planned creation and our salvation; Jesus execute creation and he executed salvation. John 1:4 **In him was life, and the life was the light of men.** He is the light; He is God; and he was sent by God. If He knows that He is with God in eternity, then who else

could have a more accurate testimony? He knows where He is from and He knows where He is going. As He was in eternity past, so shall he always be. He is the Shekinah of Israel and the Creator of all things. This makes His testimony okay.

John 8:14 Jesus answered and said to them, "Though I bear record concerning Myself, My witness is true. For I know from where I came, and where I go. But you do not know from where I came, and where I go.

Jesus knows of his past and He knew His destiny. He knows eternity past and eternity future.

Jesus and His Eternal Nature

1. His knowledge extended to eternity past and into eternity future.
2. His knowledge was not limited to knowledge
3. His knowledge belongs to eternal life. He knows everything which happened in time.
4. Jesus alone has complete knowledge of light because His very character is light. What a basic aspect of nature that light is.
5. He knew light and He could testify to Himself as light.
6. He provided visible evidence of His light and His origin and His mission.

In nature, light testifies to light. No one disputes that there sun is light. No one disputes the accuracy. We can understand the physical properties of light; and its heat. In the very near future, Jesus would be seen as pure light. He became absolute pure light at the transformation. His character and deeds are the manifestation of light. His witness it true because He is true. His witness is enlightened for He is enlightened.

The pharisees as unbelievers do not know the light. How can they even remotely understand Him? They were judging Him with their inadequate rules and standards.

John 8:15 **You judge after the flesh, I judge no one.**

Jesus did not come to judge these men based upon fallible human standards. He truly testified to that light. "I am the light of the world." Jesus is eternal God; and He provides his life to all men. "You want to put some silly human viewpoint rules on My testimony?"

His light reveals the darkness of their thinking. At the last judgment, we will see the clear difference between light and darkness.

The second Witness is God the Father. Two omniscient witnesses.

John 8:16 **And yet if I do judge, My judgment is true; for I am not alone, but I and the Father who sent Me.**

This is the double-whammy.

John 8:17 It is also written in your Law that the testimony of two men is true.

There Are Two Witnesses.

1. Two Divine Witnesses testify that Jesus is the light of the World.
2. Two witnesses are enough, as testified to by the Mosaic Law and their standards.
3. Who else could testify to these witnesses.

John 8:18 I am one who bears witness of Myself, and the Father who sent Me bears witness concerning Me.”

So now they ask Jesus, “Tell us about Your Father...how can he take the witness stand?”
How can He appear before us to witness You?

John 8:19 Then they said to Him, “Where is your father?” Jesus said to them, “You neither know Me nor My Father. If you had known Me, you would have known My Father also.”

Jesus tells them, that if they know Him, then they know His father. Jesus is the exact representation of God the Father. “We are the same.” His character and essence is visible in all that He did. “Even if God appeared before you, you would not know it, you morons.”

The very nature of the pharisees was corruption and sin.

See what it means to reject the Light of Life; and you will stand before Him, and spend eternity by the greatest darkness.

Lesson #0555

John 8: Life of Christ

1/22/2014 Wed

The Light of the World discourse. This began in v. 12.

Jesus spoke powerfully on the turf of His enemies. This was His house, but it was filled with enemies.

Jesus says, “I can testify as to Myself; I know where I have been and I know where I am going.”

And the pharisees said, “Who is this Father? Tell us about the Father.”

They continually tried to bait our Lord. It was not time for Jesus’ death. His death had to be on the cross; that is how He would die, Isa. 53–54. The Jews and gentiles would be involved in the crucifixion.

After all of this give and take, Jesus did not let up or back down. He could see tremendous anger in their eyes.

John 8:20 Jesus spoke these words in the treasury, as He taught in the temple. And no man laid hands upon Him, for His hour had not yet come.

He will begin His second discourse; the “Die in your sins” discourse.

Here, the Lord will draw a line in the sand. Their defeat will be final and horrific.

John 8:21 Then Jesus said again to them, “I go away, and you shall seek Me and shall die in your sins. Where I go, you cannot come.”

What Does this Mean?

1. This is the culmination of the very first prophecy
2. Just as it says that Satan will bruise Him on the heel; even so, Jesus will crush Satan’s head.
3. Since Satan will be crushed, these unbelievers will be crushed along with him. This is an ominous statement. That is their future. No wonder they cannot go where He is going.
4. Hell is prepared for the devil and his angels. Matt. 25:41 and this includes the human minions of Satan. This is tremendously ominous.

There are people who do not believe in a literal hell. Katy Perry has decided that there is no hell. What is this based on? She simply does not like the idea of hell. It is not pleasant. It does not fit in with the humanistic ideas which she has. She, like so many others, think that God could not do anything like this. How can God do this to anyone. They think in humanistic terms. She puts her trust in her own opinion. They do not believe the testimony of Jesus Christ. What they believe takes more faith than what Jesus proclaimed. Some people will find this out the hard way, that there is a hell.

People will beg Jesus on the final day; and they will talk about all of their good works or they will say, “It is not my fault; it is circumstances.” They will realize too late that these words are all true.

People simply believe what they want to believe. But the issue is always, *what do you think of Christ?*

The sadducees do not believe in hell.

Now the pharisees use some sarcasm.

John 8:22 Then the Jews said, “Will he kill himself? Because he says, ‘Where I go you cannot come.’ ”

This apparently is something which they do not believe that Jesus is saying, but they just throw that out there. Suicide is the ultimate escape. The psychology of suicide. This is them laughing at Jesus. Jesus came to face them; He did not come to leave this world.

Jesus would never run from them. Death by suicide is the only place that they could think of where Jesus could escape them. They do not believe that Jesus could escape them other than that.

This other world is Gehenna, which is the Hebrew word for *hell*. The Jewish theological position on suicide is, anyone who commits suicide goes to hell. This was a double insult, which resulted in Jesus going to hell. "We can't follow you there; none of us are going to hell."

John 8:23 **And He said to them, "You are from beneath; I am from above. You are of this world; I am not of this world.**

"You think I am going to hell? You are from this world and I am not of this world."

John 8:24 **Therefore I said to you that you shall die in your sins, for if you do not believe that I AM, you shall die in your sins."**

Therefore, I correctly told you that you will die in your sins.

Jesus uses *I am* here. This is a statement of Deity. This was first said in the burning Bush. "I am." This is a term for Deity. It is emphatic.

Are there other pathways to God? Is Islam, Buddhism, are these other pathways to God? If there are, then what Jesus says would be a lie. Christianity is not just one of many pathways. "You will die in your sins if you do not believe in the Great I Am."

Their origin is from below; their origin is from hell. Jesus is saying that they are from Satan. If you live in opposition to Jesus Christ, then you are in league with Satan.

Jesus and the Jews of the Temple

1. These Jews in the Temple are strict form the cosmic system; they are from below and they will remain there.
2. Why will they remain there? Because the Lord pronounces this sentence? Their negative volition is locked in. Their souls are blacked out. They are deluded by religion. They cannot see the truth.
3. Jesus Christ on the other hand is from above, from the heavenly realm. He surrendered His independent use of His Deity.
4. Entrance into His realm, for anyone, is as Jesus says, "Believing that I Am." Yet standing in front of them is also a man.
5. He is referring back to His claim to be the Light of the World and the light of eternal life.
6. They must believe in Him in order to avoid corruption.
7. These people, all unbelievers, must have a spiritual birth, to enter into the Kingdom of God. We have believed that Jesus is the great I Am. We will be with Him. We are from above.

Jesus is speaking in the Temple; in the Court of the Woman. No one has addressed these religious types in this way before. After Jesus looked at them and said, "You are Satan's men." And they are stunned.

After all of this time, the question is "Who are You?" We have all uttered these words. *Who are you?* Countless bad decisions are made when the real person is not known.

Words and deeds reflect how people think. And thinking is the real person. As you think, so you are. We are what we think. If you are in subjectivity, you will not see the real person. If you are looking for something and only see that, then you will not realize how that person really thinks.

John 8:25 **Then they said to Him, "Who are You?" And Jesus said to them, "Even the same which I also say to you.**

They pharisees and sadducees can only evaluate based upon their predisposed negative opinions. They have heard and seen the most incredible display of power; but they operate only from their negative volition.

In these religious leaders is virulent negative volition. They said no to Jesus; but this was not just saying "no" to their claims. Their attitude was something more. It was incredulity and active resistance that He could make such claims. There is a passive and an active negative volition. They will look to actually harm Jesus. That is the face of locked-in negative volition. Nothing can put scar tissue on you like religion. The is the worst producer of scar tissue. The hell-raiser knows that he is not worthy of anything; the religious types do not get this.

Bobby is going to look at scar tissue again. This is something which we face as well.

Lesson #none

John 8: Life of Christ

1/23/2014 Thurs

no class; too much ice on the roads.

Lesson #0556

John 8: Life of Christ

1/26/2014 1Sunday

Bobby is always struck by the Lord's personality in many ways. We have never seen Him or heard Him speak, but His personality comes through loud and clear; particularly when He had confrontations with the religious leaders.

People try to teach that Jesus is meek and mild and would let anyone walk all over Him, but that is not the Jesus of the Scriptures. There were many confrontations with the religious types and He never backed down to these people.

The religious types always had the same arguments and they always approached things the same way, but Jesus presented a new doctrine each time He spoke to them. Jesus

gave His enemies every possible way to hear His words and to respond to Him with positive volition.

“I am the light of the world; I am the life.” were His claims.

He was accused of being a liar and presenting false testimony. He counters with a devastating critique.

John 8:18 I am one who bears witness of Myself, and the Father who sent Me bears witness concerning Me.”

But religious legalism hides man from God. Jesus has no choice but to tell them of their negative volition. Unbelievers should give this some consideration. So many unbelievers say that “This is just a myth; it is a nice story; and even if Jesus walked this earth, He could not be the Person we think He was.”

John 8:19 Then they said to Him, “Where is your father? Jesus said to them, You neither know Me nor My Father. If you had known Me, you would have known My Father also.

John 8:20 Jesus spoke these words in the treasury, as He taught in the temple. And no man laid hands upon Him, for His hour had not yet come.

Jesus lays it on the line. “You will die in your sins.” then He adds, “Where I go, you cannot come.” Dying in one’s sins means that you will reside in the Lake of Fire forever. These people are sons of Abraham, and they should not reject their Messiah, Who speaks to them.

John 8:21 Then Jesus said again to them, “I go away, and you shall seek Me and shall die in your sins. Where I go, you cannot come.”

Jesus will see them one more time, and the Great White Throne judgment.

This is very strong; that they do not know God and will not go to heaven. Since they cannot argue against them, then you use sarcasm or character assassination. So they respond with sarcasm. They use the method of suicide as their sarcastic subject. Anyone who commits suicide, in their theology, condemns a person forever. But nothing can separate you from the love of God, which is in Christ Jesus forever.

Scripture never makes suicide an unforgivable sin.

John 8:22 Then the Jews said, “Will he kill himself? Because he says, ‘Where I go you cannot come.’ ”

The only place they believed that He could go and could not follow is to hell.

Since they brought up the topic of hell, Jesus throws it right back on them.

John 8:23 And He said to them, "You are from beneath; I am from above. You are of this world; I am not of this world.

You are from below, so you will die in your sins.

John 8:24 Therefore I said to you that you shall die in your sins, for if you do not believe that I AM, you shall die in your sins."

"Unless you believe / AM, you will die in your sins." This is a strong statement of Deity. Some claim that Jesus never claimed to be God; but they are wrong. When He said, "I am;" this means He is saying, "I am God."

This flusters them. "Then, Who are You?" They know that He claims to be God, the Messiah, the Sinless Man. They have refused to believe this.

John 8:25 Then they said to Him, "Who are You?" And Jesus said to them, "Even the same which I also say to you.

Nothing can come into their souls because their souls are blacked out. They have a hardness of heart. They have a lot of scar tissue on their souls. Millions of people have scar tissue on their souls.

Scar Tissue

1. Scar tissue is the result of prolonged residence and function inside the cosmic system. This is that which man embraces as truth. This approach comes directly from the Great Deceiver.
2. Scar tissue of the soul has a detrimental effect on every part of the soul.
3. Scar tissue blocks objectivity in decision making. It substitutes in emotion.
4. Scar tissue caused jealousy, vindictiveness.
5. The pharisees are scarred by Satan's ace trump, religion.
6. The religious types had negated their own volition by their legalistic thinking and practices. They cannot make that decision because of scar tissue.
7. Therefore, they are bent on disposing of Jesus Christ, so that His message cannot be perpetuated.

Even though we are opposed as believers from all quarters, we cannot be defeated any more than God's Word can be defeated. God's Word is forever; and His Word cannot be crushed. They can kill you, but they cannot stop the gospel or Bible doctrine from marching forward.

Their scar tissue comes directly from Satan, who is called the *father of lies*.

There is the doctrine here of negative volition. Jesus is describing just how vicious negative volition can be. People can hate you simply for professing the name of Jesus Christ.

2Thess. 2:10 is a tribulational passage, the man of sin has blinded those around him.

2Thess. 2:10 and with all wicked deception for those who are perishing, because they refused to love the truth and so be saved.

2Thess. 2:11 Therefore God sends them a strong delusion [= strong deluding influences], so that they may believe what is false,

God allows them to pursue the consequence of their negative volition in this life. They go from rejection of Jesus Christ to active resistance to Jesus Christ. This is an attachment to what is false. This is human viewpoint. There are 3 categories of truth which can be rejected as strong delusion. These categories include the gospel for the unbeliever. This can include the laws of divine establishment, for believers and unbelievers. Anyone who rejects the truth will be enslaved by cosmic propaganda. They become vulnerable to all types of Satanic influence in their soul.

The soul is a vacuum, and it is real; and the soul sucks in information to fill it. It fills this vacuum of this soul. All that is left in the soul is human viewpoint and falsehoods. You either think with divine viewpoint or you think with human viewpoint. There is only one way to have divine viewpoint, which means you need positive volition toward the gospel and then to Bible doctrine.

Do you wonder why people hate you? Why Christianity is reviled? It is negative volition. Strong deluding influences.

2Thess. 2:11 Therefore God sends them a strong delusion [= strong deluding influences], so that they may believe what is false,

Lesson #0557 John 8:24 2Thess. 2:11 Life of Christ 1/26/2014 2Sunday

Bobby is sitting in a chair. He is more conversational.

John 8:24 Therefore I said to you that you shall die in your sins, for if you do not believe that I AM, you shall die in your sins.”

We get the results in 2Thess. 2:11 This is how the Apostle Paul describe the pharisees. Paul was one of the most legalistic and virulent of the pharisees.

There is a blindness from scar tissue and emotional revolt of the soul. Scar tissue of the soul is the description of the soul which cannot take in Bible doctrine. Blackout of the soul is the inability for any truth to exist in that soul. They have no ability to take in the truth.

2Thess. 2:11 Therefore God sends them a strong delusion [= strong deluding influences], so that they may believe what is false,

God sends them a deluding influence. Believers can decide if they want to be scarred and blacked out. But here, God sends them a deluding influence, and the result is, **they will believe what is false.**

What Does 2Thess. 2:11 Mean?

1. God allows us free will, and we reject the gospel of Jesus Christ based upon that free will. So it is God, who, afterward, sends the deluding influence.
2. This deluding influence is God's justice at work.
3. God allows the natural result of accepting the lies of the cosmic system of Satan. Confusion, misery, hopelessness; the things which happen to people who have no truth in their soul. This describes them. They can only think in this way. Bobby was discussing a friend of his two Satanists in a Bible ministry. They are blinded by the cosmic system. Most people do not claim to be Satanists, but that is what they are in strong delusion.
4. God gives them over to the delusions inherent in their rejection. They have nowhere else to go. Where to you go when you have no truth. You can only believe falsehood. When you mix falsehood in with truth, the result is falsehood.
5. God allows the course of their rejection to run out. He allows it to continue with the natural results to take place.
6. They only have the option of Satan's delusions. The old lie. Satan's major delusion is that he offers up a better program that God does; and that his program is more intellectual and more logical. People laugh at the gospel. They laugh at it. They are sarcastic. I don't need that hokey crutch of Christianity. They will have confusion and difficulties they cannot deal with.
7. The whole delusion is because of the locked in negative volition and scar tissue, which invades unbelievers like the pharisees.

The result of this kind of delusion.

2Thess. 2:12 **in order that all may be condemned [or judged] who did not believe the truth but had pleasure in unrighteousness.**

They are not trying to avoid anything; they take pleasure in wickedness. Rom. 1:26 or so is similar. They do not even try to cover what they are. They unbeliever with scar tissue and under strong delusion, he rejects the gospel with the certainty of a dog returning to his vomit. They chew something up, vomit it up, and then go back to see if they missed something the first time around.

The unbeliever takes pleasure in wickedness. He takes pleasure in Satan's propaganda.

The Delusions of Negative Volition

1. Pleasure in wickedness; this pleasure is all a delusion. Some people believe a lie, they believe it with all their heart, and operate on the basis of that lie.

2. The content of their belief is entirely untrue, and yet they operate entirely on the basis of that falsehood. They are removed from the reality of divine viewpoint.
3. The delusions include the whole realm of Satanic doctrines, which replace truth. Satan does not just have people reject the truth; these delusions actively replace the truth.
4. Examples of these delusions include: Socialism, the welfare state, redistribution of wealth, social justice, cultic activity, pacifism, unilateral disarmament, radical environmentalism.
5. The cosmic system promotes these causes as the real solutions for life. If humanity can just do these things, they will reach their full potential.
6. That is the lie. This is the Satanic propaganda that so many people embrace. If you have no doctrine in your soul, you have no way to combat human viewpoint. You have no way to understand just how you are being deluded. Satan is able to bring all kinds of things into this world which sound good.
7. Only the truth of God's Word can combat the cosmic thinking of Satan. The difference is of a magnitude almost beyond reality.
8. What these delusions boil down to, salvation by humanistic ideas or crusades or anything else except faith in Christ. The result of all of it is condemnation. Believe or die; John 8:25a "Believe that I Am, or you die in your sins." There is no excuse for the unbeliever. None of these excuses will be accepted. What Jesus did on the cross cost Him everything. All it takes for us to apprehend that is a small amount of positive volition toward Him. Yet, it is rejected.
9. The only thing acceptable to religious sensibilities is the vomit of works righteousness.

They continue with their negative volition; they continue with the negative volition toward Jesus Christ.

John 8:24 Therefore I said to you that you shall die in your sins, for if you do not believe that I AM, you shall die in your sins."

John 8:25 Then they said to Him, "Who are You?" And Jesus said to them, "Even the same which I also say to you.

Jesus speaks these things to the world.

John 8:26 I have many things to say and to judge of you, but He who sent Me is true, and I speak to the world those things what I heard of Him."

The pharisees did not even understand that Jesus was teaching them about God the Father. They were too covered with scar tissue to understand that.

They watched Him; they heard Him; they know the messages; they know His credentials; and their answer to Him is *no*.

John 8:27 **They did not understand that He spoke to them of the Father.**

V. 24 is straightforward. Jesus spoke the very words that God the Father put in His mouth. They were clueless that Jesus spoke of the Father and His plan.

Then Jesus explains that He will die. He explains that He will die for their sins.

John 8:28 **Then Jesus said to them, "When you have lifted up the Son of Man, then you shall know that I AM, and that I do nothing of Myself [of My Own initiative], but as My Father has taught Me, I speak these things."**

The pharisees understood what He was saying. He tells them He does nothing on His Own initiative. That refers to the doctrine of the Hypostatic Union. When Jesus became man, when He took on the form of man, He voluntarily gave up the independent use of His Deity.

The Father Who sent Jesus is with Jesus. He speaks the truth which is from God the Father. God the Holy Spirit empowered the Lord Jesus Christ.

John 8:29 **And He who sent Me is with Me. The Father has not left Me alone, for I always do those things which please Him."**

Jesus always functions within God's will. He never went off and did His Own thing. He never did anything outside of the plan of God in the 1st advent.

Jesus can shut these pharisees down in a heartbeat. His most difficult moments are those 6 hours on the cross. He never departed from God's plan during those most difficult moments on the cross.

There would come a time when all of what Jesus taught would become clear and all would understand Him. When Jesus goes to the cross, there would be evidence of the truth of all of His thoughts and all of His messages. Afterwards, some would believe and some would not.

"Truly this is the Son of God" the centurion said when He was on the cross. His half-brothers believed. Many came to believe on Him at this very spot while He is teaching everyone.

John 8:30 **As He spoke these words, many believed upon Him.**

This may have even included some of the pharisees.

John 8:31 **Then Jesus said to the Jews who believed on Him, "If you continue in My Word, you are My disciples indeed."**

Jesus looks to those who have expressed faith in Him.

John 8:32 **And you shall know the truth, and the truth shall make you free.”**

These words are on the tower of UT. **“You will know the truth and the truth will make you free.”** Being a true disciple of Jesus means that you continue in His Word. This word is applied to everyone who continues in His Word. A disciple is a student; a learner. What you are learning is the truth of God’s Word.

Bobby is going to hammer this verse into us, apparently. This is being a disciple. **Grow in grace and knowledge of our Lord Jesus Christ.** The Apostle Peter heard this.

Lesson #0558

John 8: Life of Christ

1/29/2014 Wed

Jesus has said He is the Light of the world and the Light of Life. Then He gave the *die in your sins* discourse. This was completed in v. 30.

John 8:30 **As He spoke these words, many believed upon Him.**

This is the 3rd discourse.

John 8:31 **Then Jesus said to the Jews who believed on Him, “f you continue in My Word, you are My disciples indeed.**

They key to being a disciple of Jesus is to continue in His Word.

Those who have studied the laws of divine establishment, there is usually freedom. But that is not the point of what Jesus is saying in this context.

Those there had witnesses His grace and mercy and the woman caught in adultery. No one forgave those who committed adultery; the pharisees wanted her to be stoned. And they realized that He could forgive them of their sins. And they understood the inadequacy of legalism.

These were believers who knew practically nothing about Jesus or what he expected of them. This is a classic moment of, *after salvation, what?* What is the Christian life. What is this life we are supposed to live? What does it consist of. All believers need to do is to take what the next life is. The next step.

John 8:31 **Then Jesus said to the Jews who believed on Him, “f you continue in My Word, you are My disciples indeed.**

Jesus Christ begins with a 3rd class condition; *if you continue in My word.* A conditional particle with a verb in the subjunctive mood. The 3rd class condition always deals with volition and the future. What should they do and where should they go from here?

Christ states what that future course should be. Their spiritual life depends upon their positive volition. They must continue learning. They must remain in the Word; remain in

the doctrine, which Jesus Christ is teaching them. They must stay in His Word. There is a compatibility in this exhortation by Christ.

All the 12 disciples are there. And Peter writes in 1Peter 3:18 **Grow in grace and knowledge of our Lord and Savior Jesus Christ.** This must be the continuous future of believers in Jesus Christ. To remain means to be consistent. Bobby sees the same faces time after time. He sees a lot of consistency. Do not ever let up in the pursuit of Bible doctrine. We must continue to take in and remain in His Word. This is our life. This is to the time when the Lord takes us home.

Some say, "Enough is enough. I am just going to use what I've got." For such people, it does not stick and they veer off in the wrong direction. When you take your foot off the gas, you are headed for a stall. All else is a distant 2nd to that in your spiritual life. Remaining in His Word is the result of the spiritual advance of any believer. This is what God requires of every believer. This is what the believer ought to be doing. If they continue to advance, then you are truly disciples of Mine. Disciples are always thought of those 12 guys; but everyone at Berachah Church is a disciple. That is a learner; a student. We are just as much as disciples as any of them. We are those who become indoctrinated. Bible doctrine has been taught in Berachah Church for 63 years. That is the reason for Berachah to be in existence.

Once a person stops advancing, then they cease to be disciples. They have not lost their salvation. They lose momentum. They are not fulfilling this mandate of our Lord. In the light of what passes for Christianity today. How could any believer remain with such a superficial knowledge of Jesus? How could they stop knowing and growing? How can they get lazy. "I have enough doctrine."

They sometimes deviate into emotional Christianity. There are praise and worship churches all over which have little or no doctrine. How can people participate in ritual without reality. Without understanding what is behind the ritual? How can people remain in churches where doctrine is mocked? "You don't need doctrine. Those people who listen to doctrine don't do anything. They are not emotional."

We are advancing together as believers. We are all following the exhortation to remain in God's Word. Do you want to know what Jesus wants you to do?

This is not all we do. We do apply this doctrine to our lives. We are mandated to be witnesses for Jesus Christ. We serve the Lord as believers and we glorify Him by doing these things. None of that happens without continuing in doctrine.

Fundamental to the Christian Life Is Bible Doctrine

1. The fundamental truth of living the Christian life, the basic truth, is continuing in His Word. It does not get any more basic than that.
2. To remove oneself from learning and growing causes a breakdown. It is a breakdown of the whole system of being a disciple.

3. All this breaks down our entire Christian life.
4. The alternative to abiding in His Word is at best immaturity. That is the best that you can do.
5. At worst, there is reversionism. That, without doctrine, is where the believer thinks and operates no differently than an unbeliever. But you will have no legacy in heaven. That is what God is looking for.
6. The whole mechanism of *after salvation what*, cannot happen without implanting doctrine in your soul. Never take your foot off the accelerator. That is the choice that we have; to continue or not. There is no termination point until we are terminated (going home to be with God).

There is no qualification here. We continue in His Word until a certain point in time.

Now we move to the result:

John 8:32 **And you shall know the truth, and the truth shall make you free."**

Truth does not refer to academic truth or to salvation; as those hearing Him are believers. There are 3 operative words of major words of importance.

Ginôskô

1. The verb γινώσκω, which means *to know; to know by experience*
2. This is to build and apply.
3. It indicates that *you come to know*; there is a progression of growth.
4. The disciple is a learner who comes to know something.
5. So a disciple of Christ is a learner who comes to know Him and His thinking. People get all wrapped about the term *Bible doctrine*. People don't like mandates at all.
6. And so, in doing this, you renovate your thinking from human to divine viewpoint. Then you apply it.

The next operative word is ἀλθεια, which is *truth*.

Truth

1. Truth is formulated doctrine. It is not hidden. It is revealed to believers. You must have it revealed to you to stay and listen.
2. All truth is centered in the Person of Jesus Christ. You cannot escape that. The truth is centered in Jesus Christ because He is absolute truth. There is no falsehood in Him or in His Word.
3. What does He say about Himself in John 14:6 **I am the way, the truth and the life.** He says this of Himself. What He says and does is true.
4. And that is what we must study and implant in our souls. We come to know the truth of doctrine.

The final operative word, which is the result of coming to know the truth: εληλυθερω which is to be made free.

Elêlutheroô

1. Freedom is an absence of restrain or constriction.
2. To makes free is the opportunity. To operate indecently of external influence. That is why government can retard freedom as an overwhelming influence of our lives.
3. In the spiritual realm, that restriction and constriction is the cosmic system. That retards spiritual freedom. We can understand our freedom being constricted by government. But there is also the cosmic system.
4. What spiritual growth does is to free a believer from the cosmic system. We come to know the truth, and the truth of Bible doctrine makes us free.
5. We are free to break the bonds of the sin nature which so easily besets us. We do not escape the sin nature entirely. Whenever the sin nature is in control, the outcome will not be good.
6. The freedom provide to the believer through knowing the truth is an opportunity. Of course this is based upon our volition. The opportunity is to remain in fellowship for longer periods of time. That is what remaining in the truth can do. Truth is freedom from human viewpoint; Satan's viewpoint. You become free to serve and honor and glorify Jesus Christ.
7. Jesus was speaking of spiritual freedom. Emancipation from ignorance from false doctrines, from slavery to the sin nature, from cosmic thinking.
8. Jesus commends patient endurance in the study of doctrine.
9. Consistent study causes a progression of divine viewpoint in the thinking and action of believers. It is a forward movement in divine viewpoint. We think more and more as God wants us to think.
10. Consistent study and growth is the means to increase freedom to live the Christian life. The Christian life is encapsulated in this 2 verses.

Doctrine frees the believer from antinomianism and from legalism. This is how to be free of your legalism. We look to live for and to serve God. Without doctrine and without spiritual growth, we are open to every wind of doctrine that blows our way. We are vulnerable to every human viewpoint thought.

John 8:32 **And you shall know the truth, and the truth shall make you free."**

The people there responded with confusion. They mixed up the spiritual with the physical.

Lesson #0559

John 8: Life of Christ

1/30/2014 Thurs

Bobby considered covering just the gospel of John, but decided to cover all of the gospels. We will stay here until we complete John 10.

We are looking at the obligation of Christians after salvation. Not only is salvation difficult for some, but understanding the Christian life is even more difficult to understand.

The context for these verses.

John 8:30 **As He spoke these words, many believed upon Him.**

A logical question: we have believed in Jesus; what do we do next?

John 8:31 **Then Jesus said to the Jews who believed on Him, "f you continue in My Word, you are My disciples indeed.**

The true disciple learns about Christ and then lives in the Word. To remove oneself from learning and growing, causes a breakdown in all aspect of the Christian life. The whole Christian life is dependent upon learning the Word of God. The spiritual life we live is never static; we are advancing or we are retreating; and the direction we go depends upon implanting the Word of God in our souls. Everything else is a result. The believer cannot every give up on this pursuit. There is a start point where you continue in His Word. The process remains open-ended. There is not endpoint except for being called home.

V. 32 gives the result.

John 8:32 **And you shall know the truth, and the truth shall make you free."**

Know, truth, free are the important words in this verse. Coming to know requires patient endurance. It is not always easy to maintain that desire for Bible doctrine. When we are at our weakest point, that is where we need the doctrine the most.

What you come to know is truth. Truth here is divine viewpoint truth.

Our thinking is renovated by divine viewpoint. Renovation is always a process. When you renovate a house, this is a process which never stops. When it comes to your mind and thinking divine viewpoint. Then you begin to apply this to the circumstances of your life.

The sin nature is slavery. Remaining in His Word is the only way to bring the sin nature under control. The believer is freed from religion and he begins to think with grace orientation. This is a renovation of thinking; that is the difference between our thinking and the thinking of the unbelieving world.

If you direct your mental attitude sins toward others, then they control your life. We should have freedom from that. Grace orientation allows us to separate from that.

Doctrine is the basis for our life. How did the listeners respond? What did they think? They misunderstood what Jesus was saying. Their thinking was in the wrong direction. It was in the wrong realm.

John 8:33 They answered Him, "We are Abraham's seed and were never in bondage to anyone. How do you say, You will be made free?"

They claim that they have always been free as they are descendants of Abraham. This is nothing more than ego. This is pride of racial heritage. This is the fundamental pride in the religious leaders. But there is no freedom and no spiritual growth. "We are free because of our genetics." What strikes Bobby is, their protest is quite odd, to say the least, in the light of their history and their current status. This is how irrational they have become because of their hatred of Jesus and their negative volition. They began in bondage to Egypt. They have been in bondage to Egypt, to Assyria, to Chaldea, to Greece and now to Rome. They have been a subservient people because of their negative volition. Further, they are enslaved to the religious legalism of the pharisees. They are slaves to their own sin nature. This is stupid; but this is what they said.

This suggests a removal from reality. They did not view themselves as slaves; and their conclusion was, "What do we see a need to be free?" In their view, He had nothing to offer them by way of freedom. The irony here. They are blind to the light of the world.

Now we go to the 4th discourse, the Liberation Discourse, vv. 34–50. This is a long discourse.

Truly, truly indicates that a doctrine is coming; a statement of truth.

John 8:34 Jesus answered them, "Truly, truly, I say to you, Whoever practices sin is the slave of sin.

Jesus immediately focuses on the spiritual realm; they were focused on the physical realm.

John 8:35 And the slave does not abide in the house forever, but the Son abides forever.

The slave does not remain in the house forever; but the Son does. So how do you go from slavery to sin to abiding in the house.

John 8:36 Therefore if the Son shall make you free, you shall be free indeed.

V. 34 puts these Jews on notice that they are slaves. Anyone who commits sin is a slave.

The unbeliever is entirely enslaved to sin and will remain so. Slavery is a good illustration of what sin does to man. Who should be more attuned to slavery. They believed that the Messiah would be a political deliverer. These people only need to look as far as the palace of Herod. He was their master. Similarly, sin is their slave master. In the tyranny of Herod Antipas, he demonstrates the tyranny of sin. The illustration is effective. Both of them enslave the Jews. Believers can live under slavery. We might live under slavery some day. Our freedoms are being limited today. But we can live under slavery and still be free.

They were sinners; they were spiritually dead; and they should have understood that they were slaves by their attempts to keep the Mosaic Law. The Mosaic Law was God's perfect law; but no one had ever kept the Mosaic Law perfectly except the Lord Jesus Christ. Breaking the Mosaic Law was sin. Whatever violates the standards of God is sin.

John 8:34 **Jesus answered them, "Truly, truly, I say to you, Whoever practices sin is the slave of sin.**

The legalistic pharisees broken the Law constantly. Everything there was a fight, Jesus revealed them for who they are. He who is without sin, cast the first stone, was the last confrontation. They were imperfect before the Law. Locked-in legalism would not allow the religious types to admit that Jesus is the key to their slavery.

Enslavement

1. The Jews present a picture of removal or the lack of reality which is inherent to negative volition.
2. That is the denial of the obvious in the person who rejects Christ; they deny the obvious; that is the modus operandi of the human race. Everyone wants to deny responsibility for those things which are wrong.
3. They practice self-deception in refusing to acknowledge sin. The great enemy; negative volition.
4. They lack the acumen, the wisdom to realize the need of a Savior from sin. They do not understand how. Jesus is telling them how to do it.
5. This is the pattern of enslaved people. Spiritually enslaved people.

Our Universal Slavery

1. This is a universal statement; all mankind is in slavery to sin. This is slavery.
2. We are all born with sin natures passed down from Adam. We are born into this world inherently slaves.
3. God imputes Adam's original sin to our sin nature; to each one of us by birth. A sin nature dormant until birth.
4. We are all born from the minute of our first breath into the slave market of sin. We are born spiritually dead.
5. We cannot stop ourselves from sinning or from being in spiritual death.
6. We have no purchase power to get out of our slavery to sin. In the ancient world, someone outside of the slave market could purchase your freedom.
7. We are not possi non pacarre. We are not able not to sin. Jesus was the only man born truly free.
8. We cannot facilitate our own redemption. We cannot free ourselves from our slavery. Slaves cannot be sons on our own. We are separated from the household.\
9. We can never neet the righteous standards necessary to meet the standards of the Father.
10. We are doomed to spiritual slavery.

11. We can still be redeemed from slavery if someone else pays our price. In front of them is the one who can deliver them from slavery. People do not want freedom in our society; they want security; they do not want freedom. These pharisees do not want to sacrifice anything.

The Doctrine of Redemption

1. Christ came to deliver us from the bondage of sin; and from the bondage of death.
2. He came to provide salvation and spiritual freedom, which we cannot do for ourselves. 1Peter 1:18–19 **knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot.** We are redeemed by the blood of Jesus Christ.
3. We cannot buy freedom from sin. You will know the truth and the truth will make you free.

Results of His Redemptive Work

1. Deliverance from the curse of the Law. No one can keep the law for salvation; but we do not have to. Jesus was the perfect keeper of the Law. We still sin; we still cannot keep the Law. Our righteousnesses are as filthy rags, but we have the righteousness of God.
2. He also provided for us forgiveness of sin. Col. 1:14 sin is no longer a barrier between us and God. Think of a slave behind barbed wire. Jews were behind barbed wire from 1933 to 1945; they could not escape without someone outside the wire.
3. Christ's work of redemption also provides the basis of sanctification. Titus 2:14 a maturing spiritual life is experiential sanctification. We are free. We will know the truth and the truth will make us free.
4. This work provides the basis for our glorification. When you depart this life, you will dwell in heaven for all eternity. The glory that Jesus received at His ascension is our glory. We share in this glory. Rom. 8:23

You were slaves and now you are free. The pharisees must come back and refute it. So good that they are such idiots.

John 8:35 **And the slave does not abide in the house forever, but the Son abides forever.**

Lesson #0560

John 8: Life of Christ

2/2/2014 1Sunday

The Jews are a people of God's Own choosing. God made a covenant with Abraham in Gen. 12:1–3, and no other people in the history of mankind can make that claim. Both northern and southern kingdoms of Israel have been subject to the 4th and 5th cycles of discipline. They have been subjugated by the Greeks and many other peoples.

The Jews have been under the diaspora. *Anti-Semitism* gives a complete look at the history of the Jews. The Jews there have heard the *die in your sins* discourse; and the *light of the world* discourse.

John 8:30 **As He spoke these words, many believed upon Him.**

They have a curious reaction. You wonder how these brilliant academics how they could say these things. Many people heard what Jesus said and believed in Him. However, there were others who did not.

John 8:31 **Then Jesus said to the Jews who believed on Him, “f you continue in My Word, you are My disciples indeed.**

This is what is involved in growing in grace and knowledge of the Lord Jesus Christ.

John 8:32 **And you shall know the truth, and the truth shall make you free.”**

There is a variety of freedoms offered; freedom from the legalism of the pharisees; and freedom from the sin nature on the occasions when you are filled with the Spirit.

So, there is a response to what Jesus has said. This is the response of unbelievers certainly; and possibly of believers as well.

John 8:33 **They answered Him, “We are Abraham's seed [descendants] and were never in bondage to anyone. How do you say, You will be made free?”**

This is a removed-from-reality response. These are the religious leaders, and they are negative toward the message of Jesus, and this comes out of the rejection of Jesus Christ.

Their line of descent guarantees freedom. Abraham was promised a land and he was promised to be the father of a great people; and that people would have a great land and great blessings at that time.

The Jews listening have misunderstood the concept of freedom. They want national and political freedom from Rome. Who doesn't want freedom? That is not the freedom that Jesus is speaking of.

Vv. 34–50, is the next discourse, which is the longest.

John 8:34 **Jesus answered them, “Truly, truly, I say to you, Whoever practices sin is the slave of sin.**

Jesus here gives the basic starting point for sin. This is the slavery that Jesus is talking about. He is speaking of the slave market of sin, that we are born into. There is no way that we can escape from it. Only Jesus, the one standing before them, can provide

redemption from the slave market of sin. But they have rejected him. This is spiritual slavery. So Jesus explains further what He means.

Slavery to sin is the status of the unbelieving Jews. This is why the illustration works. A slave is an outsider to the household. He is simply not family. The Jews are descendants of Abraham. They are still slaves to sin. They claim not to be enslaved, but they are.

Those who have believed in Jesus are no longer slaves. Those who did not are still in slavery.

The Jews revered Moses, as he led Israel out of Egypt. Spiritual liberation is something that Moses or Aaron or the Mosaic Law could ever do. The One Who could liberate them was standing right there in front of them. Jesus did not come to liberate anyone from political tyranny on this earth. Jesus came to liberate those who were slaves to sin.

There are those today who are exactly the same way. There are those who tout a political salvation; liberation theology. Che Guevara is said to be doing God's work of liberation. This stresses the struggle of Jesus for the poor and the outcasts; but they deny the deity of Jesus.

The orthodox doctrines actually move people toward freedom and capitalism. Jeremiah Wright is one of these kind of teachers. This is just another form of spiritual slavery.

There will never be a utopian governmental structure on this earth

John 8:34 **Jesus answered them, "Truly, truly, I say to you, Whoever practices sin is the slave of sin.**

And Jesus tells them that, the Son remains in the household forever. This is a passage of eternal security. A son remains a family member with family privileges as long as they live. Sons are part of a family; and if they try to leave the family, God puts them back in. You can change your name, and you remain in that family. You cannot escape it.

In another passage, John deals with the spiritual aspect, and how the son has these privileges in the spiritual sense.

John 8:35 **And the slave does not abide in the house forever, but the Son abides forever.**

Here is what it takes to become a part of the household of God:

John 1:12–13 **But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.**

You cannot earn salvation from all of the good things that you do in this life. You are born into a particular family and you cannot get out of it. Someone gets you into the family. No one can get you to do that, but the Son of Man, Who is Jesus Christ.

We are born of God, through the work of Jesus Christ. This tells us exactly how we are saved. This is how we remain in the household of God forever.

The Jews to whom Jesus was speaking did not believe that salvation was a gift. They saw their genetic advantage as being the basis for their salvation.

Romans 9:6b **Not all Israel is Israel.**

True Israel

1. True Israel is regenerate Israel; born again Israel. Salvation has nothing to do with the physical birth.
2. The Jews race was founded by a believer, and that is Abraham.
3. That was the basis for Abraham becoming the first Jew, and then he was circumcised as a sign of his faith in Christ.
4. Abraham is the physical and the spiritual father of the Jews. The latter is the most critical aspect.
5. Jews may carry the genes of Abraham, but their real descent from Abraham is through regeneration.
- 6.
7. As a believer, God gave Abraham and his progeny and everlasting treaty; the Abraham covenant is in effect even right now. Since God is immutable, His covenant never ceases. Physical descent from Abraham does not make a Jew a recipient of this covenant.
 - a. Ishmael and Isaac have different mothers; but the same father.
 - b. Jacob represents true Israel and Esau represents false Israel. Jacob I have loved and Esau I have hated. This is not a mental attitude sin in God. This is an anthropathism. God's thinking and policy. Jacob is regenerate; Esau is not. Esau was a slave; he was an outcast before God.
 - c. Therefore, you needed to have more than Abraham's genes to be his descendant.

Abraham was born again, Rom. 10:1–5; he exhibited faith in the promise of God, and God gave him what he could never deserve.

Isaac and Jacob believed, and they were in the line of true Israel. However, the racial Jew needed to become the racial Jew.

They could not be free unless the Son made them free. This is following the lead of Abraham. That is freedom indeed. If we believe in Jesus, then we have this same freedom that God had given Abraham.

There are challenges put to Jesus from the Temple. The pharisees are not true Jews because they have not believed in Jesus; so they are not sons of God.

Caveat between regenerate and unregenerate Jews. There are many who are antisemitic who believe that the Jews should be rounded up and wiped out. Some people are persuaded to harm the Jews as they have rejected the Lord.

Jews have been called Christ-killers, although the Romans were just as involved. Blessing comes to Jews regardless. God has promised to bless the Jews and those who bless the Jews. There are about 20 million Jews today. They survived the Egyptian empire, the Syrian empire, the Persian empire, the Chaldean empire; they survived the Greeks, which is one of the worst socialistic nations today. They survived the Romans, they survived the middle ages, they survived the holocaust. But those who persecute the Jews will be cursed by God, and many of them are harmed.

John 8:37 **I know that you are Abraham's seed, but you seek to kill Me because My Word has no place in you.**

One of the mainstays of a client nation is to support the Jews. This is why we have been so blessed as a nation. But those who inherit the Kingdom of God must be regenerate.

John 8:38 **I speak what I have seen with My Father, and you, then, do what you have seen with your father.**

"I know that you are Abraham's physical descendants, yet you seek to kill Me because My Word has no place in you." The very words of Jesus were rejected out of hand by the Jews. Many of them hate Him with every fibre of their being.

Bobby has wondered, how do people survive without Christ? The other question is, you must wonder why tolerance is extended to certain religions and cultural degeneracies, but that Christianity is attacked. Attitudes of atheists and the ACLU and evolutionists is no different from the pharisees who confronted Jesus with hatred and negative volition.

These religious Jews were not Jews in the Biblical sense. They were not spiritual descendants of Abraham; they were outsiders. They could not do anything but persecute and oppose Jesus and His followers. That is Satan's opposition.

Jesus always knew the plan of God. He never scratched His head and wondered, I wonder what the plan of God is today? Jesus Christ came to die, even for these men and women who rejected Him.

God turns cursing to blessing. This is the fundamental principle. Jesus is put on the cross for our benefit. They meant it for evil; God meant it for good. The very worst things in the world are turned into our benefit.

Nothing that God does in His plan is not to our benefit. The death of His Son is our gain and our blessing. This is the great comfort for all of us. Hatred by the world is always foiled by the plan of God.

Remember in persecution comes blessing. Always.

These Jews were seeking to persecute Jesus. They hated Him. This is what they learned from their father. Their father is Satan. He hates the truth; he hates what Jesus came to do. It spells out his doom. Jesus' message is from God the Father; their motivations are from their father, Satan. They are the fools of Satan.

John 8:38 I speak what I have seen with My Father, and you, then, do what you have seen with your father.

There is no in-between. If you are opposed to Jesus, you are in the ranks of Satan. This is believers who reject Bible doctrine. This even includes believers who are sidetracked or are in reversionism or in the interlocking systems of arrogance. They become part of the cosmic system. Anytime Bible doctrine is opposed, the plan of Satan is advanced.

Who's your daddy? They answer loud and clear, *Abraham*. They did not accept what Jesus was telling them, that they are not true Jews. They have locked-in arrogance and negative volition.

John 8:39 They answered and said to Him, Abraham is our father. Jesus answered them, If you were Abraham's children, you would do the works of Abraham.

What is this locked-in arrogance? What is this locked-in negative volition. People who reject, no matter what. What is it?

Jesus' communication was always clear and concise. What He said was absolute truth. There were no lies; no obfuscation. Hearing this over and over, the Jews rejected Him because they were arrogant and self-centered. Arrogance is the motivational evil of Satan's cosmic system. Arrogance is how Satan operates in this world. He is the greatest of negative volition in this world.

There are many people on this earth who claim there is no God or they themselves are God or they falsely define God. These religious people that Jesus faced unwittingly desired to do the deeds of Satan.

"We don't need this freedom from You; we are free." They believed their good works commended them to God.

Arrogant Satan opposes the plan of God with every fibre of his being. And those who emulate him have locked in negative volition. They cannot believe the truth. They have hardened hearts. They live inside the cosmic system. They have only human viewpoint

thoughts. They live by the doctrines of demons. Any human viewpoint is opposed to divine viewpoint.

“You are My disciples if you continue in My Word.” That is the only escape from the thinking of the cosmic system.

Locked-in Negative Volition and the Cosmic System

1. The cosmic system is all that the world brings to us apart from Bible doctrine, and this is a Satanic trap for the enslavement of the human race. This is to enslave us to our own sin nature. We are a slave to everything that is opposed to God and Christ.
2. Cosmic system involvement is the principle of negative volition and the bastion of human viewpoint. That is what characterizes the cosmic system. Negative volition to doctrine and human viewpoint.
3. When it is locked it, it causes scar tissue of the soul and blackout of the soul. Negative volition leads to negative volition leads to locked-in arrogance, and the soul is scarred over. It is blacked out.
4. Blackout is the state in which the mentality of the soul is attacked directly by evil concepts and ideas. It is the vacuum of the soul. Our soul is immaterial. In the soul, if there is no truth, then it becomes a vacuum, and it sucks in that which is not the truth. We all have information in our souls. Negative volition means that falsehood is sucked into the soul. Matiaotês. That is emptiness which requires to be filled. If you do not fill it with doctrine, then something else will be sucked in. Human viewpoint. You get out of fellowship, and some human viewpoint is pulled in. You get back into fellowship and learn some doctrine, and this allows some divine viewpoint to become resident in your soul.
5. The cosmic system, the doctrines of demons, force out any response to Christ or the spiritual life. That is the blackout of the soul. When your soul is blacked out, then it cannot pull in divine viewpoint. The less doctrine, the more scarred the soul it. It forces out any response to Jesus or to the Christian life. It is burned to a crisp by human viewpoint and evil. That is what the souls of the pharisees look like. Blackout is so demonstrated by these Jews who cling to their racial identify as the key to their relationship to God. Rom 11:7–8 **What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened, as it is written, "God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day."** When on positive volition, responding to Jesus Christ or responding to Bible doctrine if you are already saved. The rest were hardened. A hardened soul is a blacked-out soul that steadfastly refuses to believe in Christ, no matter what. God gives them a spirit of stupor. God allows their negative volition. They have eyes, but they do not see; ears, but they cannot hear the truth. This is true down to this very day. Rejecting Jesus was a continuous pattern for these Jews, and this would bring terrible misery to them in these coming years.

On the other hand, the believer has ears to hear and eyes to see. We are capable of learning Bible doctrine. We are capable of being able to discern truth.

John 8:39 They answered and said to Him, Abraham is our father. Jesus answered them, If you were Abraham's children, you would do the works of Abraham.

Bobby does plan to go through Rom. 4.

John 8:40 But now you seek to kill Me, a man who has told you the truth which I have heard beside God; this Abraham did not do.

Lesson #0562

John 8:34–44 Life of Christ

2/5/2014 Wed

Bobby tells about a woman who was riddled with cancer; and now she isn't. Went to M.D. Anderson and she is okay now. When God wants us to remain in this world, then He keeps us here.

The debate and discussion at this point is, what is a Jew; what does it mean to be Jewish. The pharisees say that they are because they are the physical seed of Abraham. Jesus refutes this. Abraham, received the covenant with God because he believed God; he was regenerate; he was born again. Of whom was Abraham born.

It is all about genetics. Abraham had a spiritual birth, and this made him a son; this is how he became the 1st Jew. This is his legacy. True Israel is regenerate Israel.

John 8:34 Jesus answered them, "Truly, truly, I say to you, Whoever practices sin is the slave of sin.

Jesus calls the pharisees born in sin. Descent from Abraham cannot change this status. Being born again changes this status. They have a genetic relationship with Abraham; but they are not Jewish as he was. He was a spiritual forefather; he was regenerate.

Rom. 4:1 What then shall we say was gained by Abraham, our forefather according to the flesh?

Being justified by works or by deeds is self-righteousness. You develop a lifestyle or a set of things which you do that you see as being good. They can boast about these works, but not before God. God is entirely unimpressed by man's works of righteousness. God is not impressed even slightly by what we do. He is impressed by His righteousness. Abraham believed God and it was credited to him as righteousness.

Just being related to Abraham is not enough.

Rom. 4:2 For if Abraham was justified by works, he has something to boast about, but not before God.

Regeneration and justification is what is important. That is what a Jew needs to be a true Jew. Justification by faith; and righteousness is credited to you. You can do 900,000 good deeds in your lifetime, but you are born in sin, and you cannot meet the righteous standards of God with one sin.

Rom. 4:3 For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness."

This key is not genetics; but the pharisees were seeking to kill Jesus for telling the truth. Millions have been killed for telling the truth that comes from God.

John 8:39 They answered and said to Him, Abraham is our father. Jesus answered them, If you were Abraham's children, you would do the works of Abraham.

Abraham did not reject the truth that he heard from God.

John 8:40 But now you seek to kill Me, a man who has told you the truth which I have heard beside God; this Abraham did not do.

They are seeking to kill Jesus; and those of the deeds of your father.

John 8:41 You do the deeds of your father. Then they said to Him, We are not born of fornication; we have one father, even God.

Summary

1. Doing the deeds of Abraham begins with believing in Christ and then receiving God's perfect righteousness.
2. How could these men follow in Abraham's footsteps without regeneration and justification? Why would God pay any attention to their deeds? Their deeds are pointless. Their deeds are nothing to boast about. They have to possess the righteousness which Abraham received.
3. As unbelievers, they were not equipped to do the works of a regenerate person. These men knew of the deeds of Abraham.
4. They could only produce legalism and human good. They could not produce the deeds of a regenerate Abraham. They lack God's righteousness.
5. Abraham accepted the truth from God; the difference was; he believed, unlike the Jews who rejected Jesus to His face.
6. After believing and being justified by faith, Abraham was circumcised as the first Jew. Circumcision did not make him a true Jew. He was circumcised as a sign.
7. The pharisees were all physically circumcised. They were Jews. That was a sign of being a Jew; but they were not true Jews.
8. They could not be the spiritual seed of Abraham. They had not believed in Christ; nor could they have done the deeds of Abraham.

Jesus is telling these people that they are not doing the works of their father, Abraham. This is clear, because they wanted to kill Jesus. Their murderous hatred revealed their souls for what was in them. They had no standing before God as Abraham's progeny. Their only connection to him is a bloodline.

1. The people of God are regenerate, not

2. Regeneration and justification are the legacy of Abraham to his true descendants. That is his true legacy.

These men are so mad, they are apoplectic.

John 8:41 **You do the deeds of your father. Then they said to Him, We are not born of fornication; we have one father, even God.**

They have locked-in negative volition, they cannot see the truth spoken by Jesus. So many people in this world think exactly the same way. Every religion on earth except Biblical Christianity depends upon their own deeds for salvation.

They might be in the genetic line of Abraham, they do not know the God of Abraham.

If God were your father, then you would love Me.

John 8:42 **Jesus said to them, "If God were your father, you would love Me, for I went forth and came from God; for I did not come of Myself, but He sent Me."**

Jesus had a divine descent; a spiritual descent. "This was not even My choice; God chose Me." God the Father is the One Who sent Him. He was a Son of God the Father. It was God Who sent His Son to fulfill this mission. Jesus was entirely dependent upon the Father.

They would have to love Him and accept Him as the Messiah. They reject Jesus, Whom God sent.

John 8:42 **Jesus said to them, If God were your father, you would love Me, for I went forth and came from God; for I did not come of Myself, but He sent Me.**

The bottom line is v. 43. There is a blackout in their souls. They fail to understand Jesus Christ and His doctrine. They fail to understand. They can have no truth in them. You either hear the gospel or you don't; you either hear Bible doctrine, or you do not hear truth. There is no truth in the pharisees.

This is divine viewpoint truth. This is absolute truth.

John 8:43 **Why do you not know My speech? Because you cannot hear My Word.**

These men seeking to kill Jesus are following in the exact mode of their father. Jesus tells them what their father is like, and what they are therefore like. They claim to be sons of Abraham; but Jesus calls them sons of the devil. There is no truth in the devil. Whenever Satan speaks a lie, he speaks from his own nature.

Lies are often couched in flattery. Lies are seductive. Listen to politicians. People believe all of that stuff.

Gen. 3:1 The serpent was more crafty than all of the animals which God had made. “Did God say, ‘You will not eat from every tree of the garden?’ ” Satan made it seem if God was holding out on them; that He was not giving them all that He could give them.

John 8:44 You are of the Devil as father, and the lusts of your father you will do. He was a murderer from the beginning, and did not abide in the truth because there is no truth in him. When he speaks a lie, he speaks of his own, for he is a liar and the father of it.

The book *The Angelic Conflict* covers this in great detail.

Adam and the woman ate, and they experienced spiritual death first; and physical death eventually.

These people have bought the lie. The form of Satan’s lie is human viewpoint. That is the lie of Satan. Anything that is not divine viewpoint is part of the distortions and lies of Satan. Whenever there is human viewpoint, it is always mixed with falsehoods; and therefore, it is a lie.

The pharisees have the Old Testament text and they know this truth. But they mix it with human viewpoint; they mix it with the traditions of their fathers.

Lesson #0563

John 8:44–49 Life of Christ

2/6/2014 Thurs

In reviewing this question, Bobby was thinking about it and he was a classical major. The golden age of Athens, and there was a question they debated, *what is truth*. This question has been considered and debated as long as mankind has thought about it. Bobby is going to deal with this to some degree. Jesus is dealing with men who were negative toward the gospel; but they were brilliant men.

Jesus deals with this question in a negative way. He deals with this from the standpoint of the rejection of truth. Rejecting Jesus and His message; their nature is falsehood and lies. Their very nature and existential being is a lie. In essence the rejecter of divine truth can only accept untruth. That is a harsh and absolute statement. You have truth or you don’t; you believe the lie or you don’t.

Absolute truth cannot mix with falsehood and come out as truth. It will be diluted and polluted.

Absolute truth can be diagrammed. There is truth on the one hand; and on the other hand, there are lies. They lie. In absolute truth, there is no cross over. It is either truth or it is a lie. There is also relative truth. There is no line which can be drawn here. The relative truth can bleed into the truth; and so can the falsehood. There can be bleed-through for relative truth.

We all know nice people who are unbelievers, who are not liars. But that is not what Bobby means here. Many people speak truth, in the sense that truth is a reflection of true

situations. He is speaking in terms of absolutes, which is how Jesus thinks and speaks. Jesus speaks in absolutes and no other way. There is no relativism with Christ at all. There are no lies in Him. He is veracity. That is a part of His essence. Our Lord speaks of truth which is outside a person's own thoughts. That can only come from one place; from God.

In this way, Bobby has answered the age-old question, *what is truth?* If someone rejects fully or in part divine truth, there is nowhere else to go. Such a person can only ultimately know that which is untrue.

The person who has relative truth does not have truth. There is the bleed-over of human viewpoint into truth; and it is no longer truth. The pharisees oppose Jesus Christ and they oppose His message; so they can only speak the believe in Satan's thinking, which is the lie. That is his operational methods in this world.

In John 8:44, Jesus is saying this to the pharisees. They have rejected Him and they have rejected the truth. They want to follow in the footsteps of the great liar.

Being a murderer goes back to the garden of Eden. He murdered the first two people. They became spiritually dead. He used a lie to lead them into spiritual death.

John 8:44 **You are of the Devil as father, and the lusts of your father you will do. He was a murderer from the beginning, and did not abide in the truth because there is no truth in him. When he speaks a lie, he speaks of his own, for he is a liar and the father of it.**

Satan is a liar; he is the father of lies. Absolute truth lies in Jesus. Human viewpoint is a system of lying. Jesus speaks of the pharisees as the devil's children, and they think that they are related to God because they are Abraham's children.

Who are the pharisees? Who are these sons of the devil? They are the religious leaders; they are steeped in religion. Religion is the realm of the pharisees; it is the realm of untruth. Religion is a subtle way to replace divine viewpoint in the guise of God's truth.

Religion is one of the greatest blinders to the truth. They have believed the lie; and they are only able to perpetrate lies.

They have accepted the lies of religion; so it is impossible for them to believe in Jesus. Lies to them are truth. There is no other truth in them.

Jesus exposes the truth lineage of these pharisees, and it is the devil. Then Jesus publically challenges them.

Jesus puts them on the spot, as He has done many times in the past.

John 8:45 **And because I tell you the truth, you do not believe Me.**

Jesus says, "Find one sin." If He sinned, he would be a liar. So he asks the pharisees to prove that he is not the Son of God. "What is truth?" "I am truth."

When they lie, it convicts them.

Jesus Christ knew that He lived a perfect life. He knew that they could not convict Him of any sin. And He knew that He would be convicted and put on the cross. In front of Jesus were His enemies whom He would die for.

The pharisees cannot indict Jesus for any sin.

John 8:46 **Which of you convicts Me of sin? And if I say the truth, why do you not believe Me?**

Because you are not of God, you cannot hear God's words. The person who belongs to God can hear God's words and understands that they are God's words.

John 8:47 **He who is of God hears God's Words. Therefore you do not hear them because you are not of God."**

These vipers are backed into a corner. They are vipers, responding with hissing. They cannot accept the truth of the Lord. In a blast of hatred and anger, these guys blurt out the first rebuttal that comes to mind.

They say something really stupid. They have been exposed for exactly what they are. This is their limp attempt to indict Him. These are two insulting lies. He questions their origins, so they question His origins. "You are a Samaritan."

many a politician has used this same approach to their advantage. They are charged with something, so they respond with a false charge. If you tell a lie long enough and loud enough, people might believe it.

John 8:48 **Then the Jews answered and said to Him, "Do we not say well that you are a Samaritan and have a demon?"**

there was a substantial difference between the Jews and the Samaritans.

John 8:49 **Jesus answered, "I do not have a demon, but I honor My Father, and you dishonor Me.**

"I don't have a demon; and I honor My Father. You dishonor Me."

Jesus is not seeking His glory in anything that He does. Anything that He does is honoring to God the Father in many ways.

They are trapping themselves in their own logic. They are of their father the devil and they reject divine truth, standing right in front of them.

Communion Sunday 2/9/14

Early in Bobby's life, he was required to memorize some Scripture. This preserved the Word in his soul. One cannot begin the memorization of Scripture too early in life. These early impressions often last the longest. If you have the memory of Scripture in your soul, you can use it at any time; particularly in a communion service.

Memory of Christ shows appreciation for His work. All that we love is bound up in our memories. Memory can be lost. The great calamity is not the loss of memory in this life, but the retention of memory of the person who dies without Christ. This is the case of the rich man in Luke 16, who lifts up his eyes and sees Abraham and Lazarus. **He cried out and said, "Father Abraham, have mercy on me that he might cool my tongue with a little water. Child, remember, you had all these good things when on earth. But now Lazarus is being comforted here and you are in agony.**

There will be memory for believers and knowledge that they will have rejected Jesus Christ. They will know this. If there is any doubt in your mind of a literal Lake of Fire, think of this man in eternal agony in the flame.

We will worship Jesus for what He did for us on the cross, even in eternity.

"Without memory, the soul of man would be a poor, destitute being with a blank spread over him," Isaac Watts.

Our memory is the sweet savor of Jesus Christ; all that is perfect about Him. No other person is worthy of our complete focus and reverence. We are not called to remember Abraham, even though he is the father of Israel. We are not called to remember John the Baptizer. 2Tim. 2:8 **Remember the Lord Jesus Christ.** Focus on Him and His doctrines. That is the hope of all in all circumstances of life. It is not difficult to find reasons why we should think and mediate on the Lord Jesus Christ.

We are not to think of Him as we see in the artwork in the world; or as a good man in the world. The Word of God lifts out thoughts beyond. We are to remember Him as He lived among men.

Paul commends two things to our memory: the resurrection and Christ as the Seed of David. 1Cor. 15:17 **And if Christ has not been raised, your faith is futile and you are still in your sins.**

Jesus came to us in humility; not in imperial glory. He was the personal demonstration of God's interest in sinful and lost humanity. When we recall of Jesus being born in a manger;

a helpless infant on the breast of His mother; we understand how God has served us. The Infinite Creator serving His depraved creatures. The life our Lord lived is the measure of all true living. He did not find His pleasure in self pleasure and mindless play.

Heb. 12:2 ...looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. This is the humble and joyful attitude of the irreplaceable Servant of mankind.

He made claims to Deity. Every word that He spoke relating to His Person, indicates that He understood that He was God manifest in the flesh. "I and the Father are One." Was he a liar when He stated that? "While I am in the world, I am the light of the world." No one can make a claim like this and be a humble servant at the same time.

The religious Jews were enraged by the claims which He made and they desired to kill Him. For this cause, the Jews were seeking all the more to kill Him. Not only was He breaking the Sabbath, but He was calling God His father, making Himself equal to God. "For a good work, we do not stone You...but for making Yourself out to be God."

Any minimizing the Deity of Jesus Christ is to take Him down to the level of mere man. If He is not Who He claims Himself to be, then we have no hope. From the very beginning of the New Testament, it is revealed how the Lord was related to sin and sinners. At the time of His birth, an angel appeared and said, "And she will bear a Son, and it is He Who would save His people from their sins." For we do not have a High Priest who does not sympathize with our weaknesses; and yet, without sin. When Jesus screamed on the cross, and He proclaimed His substitutionary death on the cross, bearing our sins in His Own body on the cross. The Father had to turn His back on the Son, even though the Son was spotless in His life. Jesus took upon Himself our sins and he suffered the penalty which our sins incurred. The Lord caused the iniquity of us all to fall on Him. But now once, at the consummation of the ages, He has been manifested to put away sin by the sacrifice of Himself. Christ also, having been offered once, to bear the sins of many. So how can we say that Jesus did not die spiritually by coming in contact with the very thing which repulsed Him the most? He did not die like some martyr and stand as a mere example of courage. He died for us, to reconcile the enmity between us and God.

He should have another title besides Savior; the Destroyer. The Son of God appeared for this purpose, that He might destroy the works of the devil. He sealed Satan's doom while He hung on the cross. Satan will be bound and cast into the bottom of the pit. And He laid hold of the dragon, the serpent of old, who is the devil and Satan, and shut it and sealed it over Him, so that he should not deceive the nations any more.

The cosmos is due for a complete redo. Beyond is the light and the glory of our resurrection. "After a little while, the world will behold Me no more. But you will behold Me because I live, you will live also."

2Tim. 1:10 ...and which now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel...

Isa 53:5 But He was wounded for our transgressions; He was crushed for our iniquities; upon Him was the chastisement that brought us peace, and with His stripes we are healed. All we like sheep have gone astray; we have turned--every one--to his own way; and the LORD has laid on Him the iniquity of us all.

Lesson #0565

John 8:44–58 Life of Christ

2/9/2014 2Sunday

This verse is quite revealing of the nature of the evil of the pharisees. This thinking is still alive and well today. As Jesus speaks to them, the pharisees get madder and madder and they look for stones to throw at Him.

Jesus is speaking to the religious leaders of Israel. They are the most pious. They cannot see themselves as being in the realm of the devil. Jesus continues, providing a description for them of their father, in association with their father.

“Satan was a murderer from the beginning and he takes not stand in the truth because there is no truth in him.” He speaks from his own being, from his own nature; he is a liar and the father of lies.

John 8:44 You are of the Devil as father, and the lusts of your father you will do. He was a murderer from the beginning, and did not abide in the truth because there is no truth in him. When he speaks a lie, he speaks of his own, for he is a liar and the father of it.

This is the divine definition of truth. Truth is absolute. It is defined and it is God's absolute truth. Divine viewpoint is what comes from the Bible and it is truth. Nowhere else in the world can truth be found. People have truth in part. But divine viewpoint is truth. Outside of a person's own thoughts; there is not even a little bit of falsehood. Scientific facts; you know there is falsehood there. Anything in this world has a mixture of falsehood with it, except for the Word of God. Absolute veracity. Satan's essence is lies. There is only one source of truth; God's Word, Bible doctrine.

Everything else is relative truth; truth mixed with lies. This mix is Satan's cosmic system of lies. It includes the relative truth. Human viewpoint has truth in it. People find truth. In human viewpoint is also falsehood, wherever it departs from God's Word.

Absolute evil and absolute truth. Satan's deceptions and the way that he operates in this world always contains relative truth. That is what makes them such good deceptions. Many examples of this, beginning as far back as the Garden of Eden. All die in Adam because we sinned when Adam sinned.

Relative truth mixed with lies cannot lead one to divine viewpoint. The world at large can only be confused by divine truth; or who have mixed relative truth. You either have divine

truth or you don't. Without it, you must accept the alternative. You can only think and speak untruth, because this is the cosmic system.

So Jesus calls them the devil's children. As his children, they can only know untruth as their world view.

The pharisees represent religion; they are the most religious of religious people. If they are the devil's children; and religion is the devil's ace trump. Religion is a subtle way to replace divine viewpoint. Sometimes, it walks in the guise of Christianity. If it is not Biblical, it is not Christianity. Churches today are rampant with that.

John 8:44 You are of the Devil as father, and the lusts of your father you will do. He was a murderer from the beginning, and did not abide in the truth because there is no truth in him. When he speaks a lie, he speaks of his own, for he is a liar and the father of it.

John 8:45 And because I tell you the truth, you do not believe Me.

John 8:46 Which of you convicts Me of sin? And if I say the truth, why do you not believe Me?

John 8:47 He who is of God hears God's Words. Therefore you do not hear them because you are not of God."

Unbelievers always refuse the truth. How can people hear the truth and reject it? The pharisees call Jesus a nasty name. If all you have left in your vocabulary, then you have lost. There is no thinking in that. That is simply emotion; reaction. They charge Him with the very thing that they are guilty of.

The Samaritans are the worst people they could think of. They also accuse Jesus of having a demon.

John 8:48 Then the Jews answered and said to Him, "Do we not say well that you are a Samaritan and have a demon?"

Jesus ignores the Samaritan accusation, and deals with the demon part.

John 8:49 Jesus answered, "I do not have a demon, but I honor My Father, and you dishonor Me.

Jesus is humble; He seeks the glory of God. He never sought His Own glory. He honors the Father in everything that He does. Nothing is for His Own glory.

Jesus cannot be demon-possessed; demons do not honor God. The attempt to dishonor the Lord Jesus Christ is a direct attack upon God the Father.

God the Father will seek everyone out and judge everyone. The pharisees are ready to kill.

John 8:50 And I do not seek My own glory, but there is One who seeks and judges.

Then Jesus launches into His 5th discourse. He offers Himself to deliver them from death. Jesus desires all men to be saved. Think of the person you hate the most; or the person you cannot stand; do not like very well. To not give them the gospel; to want them to spend eternity in hell, is probably the most heinous crime that you can commit. We owe the gospel to every person in the human race.

Even if you do not like them, give them the gospel anyway.

Jesus tells them, "Point of doctrine." He gives them the simple plan of salvation.

John 8:51 Truly, truly, I say to you, If a man keeps My Word, he shall never see death."

Keeping My Word is another way of saying, *respond positively to My message*. The result is, "He will never see death."

"What do you think of Christ?" that is the message Jesus is giving. If you have positive volition, then God will speak to them. The key to eternal life. The booklet on *Witnessing*.

But they think that Jesus is speaking of physical death. "You have just proven to us that you have a demon." They point out that Abraham and the prophets have died.

John 8:52 Then the Jews said to Him, "Now we know that you have a demon. Abraham and the prophets are dead, and you say, If a man keeps my Word, he shall never taste of death.

The prophets died too. Who do You think You are?" They pose a rhetorical question; they think that everyone can draw a conclusion. The conversation continues.

John 8:53 Are you greater than our father Abraham, who died? And the prophets are dead; whom do you make yourself?

Then Jesus tells them, "Get mad if you want; but I can only speak the truth."

John 8:54 Jesus answered, If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say that He is your God.

Jesus perfectly keeps the plan of God for Himself.

John 8:55 Yet you have not known Him, but I know Him. And if I should say I do not know Him, I would be a liar like you. But I know Him and I keep His Word.

They think that Abraham is physically dead and Jesus is alive, so he could not have known Abraham. Jesus does not make this claim to glorify Himself. He also claims to deliver from sin and eternal death. He makes the statement because it is the religious leaders who seek to glorify themselves.

God conferred upon Him this glorious mission and power. These Jews have claimed that they belong to God and that He is their father. But Jesus says, "I know the Father intimately and you do not." Hundreds of people are listening here.

Jesus had to say this, otherwise, He would be a liar as they are.

"You mean that Abraham will lay his eyes on You, and yet he died 2000 years ago? That proves that you are a liar." But Abraham did believe in the coming Messiah, looking forward to the cross, as we look backward to the cross. **Abraham believed and it was credited to him as righteousness.** Further, Jesus says, "**He saw it and was glad.**" What Abraham did not see with his physical eye, he saw with his faith. We do the same that Abraham does. We see Him with our spiritual eyes. We do not see Him in person. We believe in Him, sight unseen.

John 8:56 **Your father Abraham rejoiced to see My day, and He saw and was glad.**

They continue with their misunderstanding of what Jesus was saying. How could Jesus see Abraham in the flesh? That is sarcasm. They open the door to one of the greatest doctrines of Christology, because Jesus had seen Abraham in the flesh.

John 8:57 **Then the Jews said to Him, You are not yet fifty years old, and have you seen Abraham?**

John 8:58 **Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I AM!**

The doctrine of "I am" this Wednesday.

Lesson #0566

John 8:51–9:3 Life of Christ

2/12/2014 Wed

No class this coming week.

Going to complete John 8 tonite. This last discourse is the delivery from death discourse. Jesus has called the pharisees *sons of the devil*, which means they are deceivers, liars, devoid of any divine truth. They are His opposition just as much as Satan is His opposition. There were probably no more negative people in human history than these religious pharisees. Jesus never failed to present the gospel to them, to give them another opportunity to believe in Him. Always the same message, so that He might be known to them as their Savior. No one is lost until they die. There are deathbed conversions. Bobby's grandfather was supposedly a deathbed conversion.

John 8:58 **Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I AM!**

What Jesus says here is to unbelievers. Keeping His Word would be to believe in Him. Those who say *no* will live in condemnation forever; the same end as their master Satan. Hell is created for the devil and his angels.

He has said the same things in many passages previously in John. So many passages present the gospel in just this way. Salvation by faith alone in Christ alone.

John 8:51 Truly, truly, I say to you, If a man keeps My Word, he shall never see death.”

They interpret this to understand that believing in Him would preclude physical death. That is not true; so they suggest that He is nutty to make such a statement.

John 8:52 Then the Jews said to Him, “Now we know that you have a demon. Abraham and the prophets are dead, and you say, If a man keeps my Word, he shall never taste of death.

Are you crazy?

John 8:53 Are you greater than our father Abraham, who died? And the prophets are dead; whom do you make yourself?

John 8:54 Jesus answered, If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say that He is your God.

John 8:55 Yet you have not known Him, but I know Him. And if I should say I do not know Him, I would be a liar like you. But I know Him and I keep His Word.

Abraham, according to Bobby, understood the Messiah.

John 8:56 Your father Abraham rejoiced to see My day, and He saw and was glad.

So they use some sarcasm. You cannot have seen Abraham. He lived 2000 years ago.

John 8:57 Then the Jews said to Him, You are not yet fifty years old, and have you seen Abraham?

But the fact is, Jesus saw Abraham in the flesh; and Abraham spoke to Jesus as well. This sarcasm led Jesus to give them the basis of a great doctrine. Before Abraham was, *I am*.

John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I AM!

The Pre-existence of Jesus Christ

1. It did not matter how old Jesus was in His humanity.
2. Christ means that He actually did see Abraham in the flesh. There are many times when Abraham spoke directly with God. Some quotations out of Gen. 17. Abraham did have contact; God promised him a son. He spoke to Abraham on many occasions.
3. In actuality, Jesus existed before Abraham existed.
4. Even before Jesus Himself was born into the world as true humanity, He existed. If He was before Abraham, He certainly existed before His birth. This becomes a

conundrum for these sarcastic unbelievers. *I AM* is the claim to be God. This is the 3rd time that Jesus has used the term *I AM*. Εγώ ειμι, which means *I AM*. Vv. 28, 58. We are to look at these. Wherever it reads *I am [He]*, it obscures the meaning. Jesus is not making some personal identification. He is identifying Himself as God from eternity past. This is an existential meaning.

The Real Pre-existence Doctrine

1. In the Greek, *I AM* means He always was.
2. Before anyone was born, *I AM*; Jesus existed.
3. This is a timeless being.
4. There was never a time when the Son was not.
5. *I AM* is an assertion of absolute assertion of absolute eternal existence.
6. He is essentially unnameable and inexplicable.
7. Jesus Christ is eternal life in His very being. That is one of His characteristics. This verb has a prominent place in the Old Testament.

Exodus 3:13 Then Moses said to God, "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" Moses is asking God, *what shall I call You?*

Exodus 3:14 God said to Moses, "I AM WHO I AM." And he said, "Say this to the people of Israel, 'I AM has sent me to you.'"

I Am Back in the Old Testament

1. The Hebrew verb is יהִי; this is the proper name that God applies to Himself. He says, *I AM*.
2. This is seen in many other passages.
3. Most scholars take this to be the Qal stem of hayah as YHWH. That is the sacred tetragrammaton, which is never spoken.
4. This means *the One Who is; the One Who exists*.
5. The One ever coming into manifestation as the God of redemption.
- 6.
7. He was the One Who called Abraham out of Ur of the Chaldees. He made the everlasting covenant with Abraham and his progeny. He was intimately involved with all of Abraham's life. This is the Great I AM.

John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I AM!

Now, they hear this for the 3rd time and they cannot believe it. They pick up stones to kill Him. "You are calling Yourself the Great I AM? Let's see how long you last if we stone You to death."

When it was His time to die, then Jesus would face that with His absolute courage.

John 8:59 Then they took up stones to throw at Him. But Jesus hid Himself and went forth out of the temple, going through the midst of them, and passed on by.

So ends these great set of discourses.

Summarizing John 8

1. Jesus undercut their claim to being related to God. They were physical sons of Abraham; but that was not the covenant promise.
2. Jesus identified them in their true identity. They were not sons of Abraham; they were children of the devil. This was greatly insulting.
3. Jesus Christ in this chapter put His finger on the reason for rejecting Him. It is a universal reason.
4. During this entire chapter, the Jews built a progressive attitude of hostility toward Jesus.
5. They took this hostility all the way to violence. Stoning him was their response.
6. This was vicious unbelief. This is the cornerstone and the motivation for all persecution for all Christians at one time. This would culminate with Jesus going to the cross. This was the point of no return. The die was cast.

Now we move to John 9.

The Basic Subject Matter

1. The conflict between the pharisees and Jesus continues. It is about Jesus healing a blind beggar on the Sabbath.
2. This is a continuation of the conflict over the I am the light of the world discourse.
3. So Jesus uses a man who has never seen light before, to demonstrate that He is the light.
4. This man will see the light by means of the Light of the World. Very illustrative.

We are still dealing with the same sort of subject matter. He leaves the Temple so He is not stoned; but He returns later.

There were homeless people all over and this man might have been one man of many beggars

John 9:1 As he passed by, he saw a man blind from birth.

Then Jesus disciples ask Him a question. "Is this man blind because of his parents?"

John 9:2 And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"

Now, this man can hear them. This might be a little impolite. They think that his malady is related to sin. Either his personal sin or the sin of his parents. Physical disability was a

divine judgment, according to Jewish thought. They believed that such a person was being judged by God, so they avoided such people.

John 9:3 **Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be displayed in him."**

How could this man sin before he was born? One theory is, the disciples were reflecting the viewpoint of a Jewish sect called the Essenes. These were a very pious and way out group. They held a lot of strange doctrines. They believed in the preexistence and reincarnation of the soul. This soul had sinned in a previous life. Transmigration of the soul is found in many other religions.

If not reincarnation, then he committed some sin in the womb; and that is quite hard to fathom. How could he have caused his blindness before birth. These are not theological doctrine

If you can blame your parents, then would we not all be born blind? This is how legalistic Jews thought.

So Jesus explains this; so we will pick this up Thursday night.

John 9:3 **Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be displayed in him."**

Lesson #0567

John 9:1–5 Life of Christ

2/13/2014 Thurs

The disciples were known for their bonehead questions. Bobby is amazed at the sort of things which they ask. This will not be one of their great theological moments.

John 7–9 are in chronological order.

Jesus comes back to the Temple, which is a pretty bold move.

The purpose of going back was centered in one man. There was a very pathetic man; he had been blind from birth. Light had never penetrated his eye. He had never seen anything at all. He had never seen a mountain, a tree; the dust he was sitting in. He could hear and smell and touch.

John 9:1 **As he passed by, he saw a man blind from birth.**

John 9:2 **And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"**

Jesus walks by and takes pity on this man; and the disciples ask, "Did he sin or did his parents sin?"

How did he sin himself? Only if he had a previous life, which the essenes believed. The more logical approach is, *maybe it is the sins of the parents?* But if that were true, we would all be born blind.

John 9:3 Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be displayed in him."

Jesus said, *neither of these things*. But God's power is going to be displayed in him. God would use this blindness for His Own purposes.

Bobby thought about this for awhile; at times, this is the way that the plan of God works in the life of believers and unbelievers both. God works these circumstances. He uses difficult circumstances to further His will. It is always to the benefit of the person.

We do not always know how God is using us; particularly under adverse situations. The fact that He does is irrefutable. This is certainly a rationale of faith rest. God's plan is perfect; He has a plan for us. Relax; that is a simple faith rest drill. God uses us for His glory; and we are the beneficiaries, even if we do not understand. This man's condition was to show God's work among mankind. He was going to be used in a very strategic way.

How Jesus Is Using this Man

1. This man would be a vehicle through which the Lord Jesus Christ would demonstrate that He is the light of the world. He is going back to that theme. He will confirm that doctrine through this man.
2. Jesus would bring light to this man; He would open his eyes to light; a man in darkness since birth. His eyes will physically see. Jesus is the light of the world to illuminate mankind. We endure and we relax knowing that God's purpose is being achieved in us. The use of this man's blindness by Christ raises a question; a question about how God uses man. How does God use man based upon what we see in this situation.

We have to wonder sometimes just how far the sovereignty of God goes. Does God use us for just one or two things and the rest is whatever.

There Is the Conjunction $\iota\alpha$.

1. This introduces a purpose clause or a result clause.
2. Which type of clause it is reveals Jesus' meaning in v. 3b.
3. Hina is coupled with the aorist passive subjunctive mood of phaneroô.
4. From this grammatical construction, hina and the subjunctive, this represents a result clause.
5. The result clause is translated, with the result that the works of God might be revealed in him.
6. The works of God are displayed as a result of the fact of his blindness. But not as the expressed purpose of his blindness.

7. God did not purpose in eternity past to make him blind for this healing moment in the life of Christ. God knew that he would be blind.
8. What happened? This man was born blind through natural causes; a birth defect or whatever. This was through the natural course of things.
9. The result clause expresses the opportunity for Jesus to display God's work. It is not a purpose clause. He was blind and, as a result, God's works would be demonstrated through him.
10. His blindness just represents the circumstances which Jesus will use. But this does not confirm a divinely appointed illness in order to have this miracle. God did not prepare this man only for the demonstration of the works of God.
11. His blindness came from some cause; over which he had no control.
12. However, the malady in his conception would be used to teach.

We face bad decisions which just happened; or we do something to put us in whatever situation; and God often uses these situations to His glory. He often uses the suffering of others to reveal God.

Paul and the thorn in the flesh. He wanted to be relieved of it; but God said "No, deal with it." So we ask, "I must go through adversity in order to reveal God's work?" Not always, but it sometimes works that way.

The only pain which God inflicts upon us, it is for discipline and it is done out of love. If we are out of line, God is going to correct it; and sometimes it is painful.

This is the only time recorded that Jesus healed a man blind from birth. This was a permanent, irreversible condition; and everyone knew this. This meant that this man had never seen light. This is how the souls of all men are born; without light. We have no light. Jesus is the light of the world; He illuminates the darkness. Nothing and no one could cure him.

There is another aspect to this miracle in its application to us. Is fate the master of man? Is life just what it is? Is there no rational accounting for our circumstances? Are we simply the victims of chance? People have said, *there is nothing I can do to fix my life; it is out of control. Everyone is against me..*

Our Lives and God's Will

1. This miracle shows that Jesus Christ is the master of human fate.
2. Irrespective of its cause, He is able to overcome any misfortune or any bad decisions.
3. This miracle will show that fatalism or a fatalistic attitude. You do not need to worry about control, you control freaks. When you have no control, His plan is still in operation. What a contrast that this is to the way of life in the Muslim world. Fate in that world is everything. It is all God's will. Man can make decisions, but it is all directed by God.

Jesus connects the miracle which is about to happen with the purpose of His life. His works are a provision of God the Father for Jesus Christ. The line of sight goes to this man and he will become a believer. He also refers to the work of the disciples' lives in spreading the light of the world.

So for Christ, His days as the present light are limited. His crucifixion, resurrection, and ascension are a very short time away. He must get on with His life.

This is an urgent call for the disciples to take up the work of illuminating darkened souls; and they will continue this even when He is not present. Their time is also limited, just as His is. Redeem the time; make the best use of time.

Is Bobby saying that we should never go out and have a good time and have a vacation? No; but we are to continue to spread the light. The life that we live is the light in this world. We reflect the light in this world.

John 9:4 **We must work the works of him who sent me while it is day; night is coming, when no one can work.**

This man has never had any light; and he is about to get light full in the face.

Jesus is saying here that there is a time limit.

John 9:5 **As long as I am in the world, I am the light of the world."**

Jesus made some clay out of spit and mud; and then he is told to wash in the Pool of Salome. Jesus has a format to this miracle. He does not say, "Okey

Jesus spit on the Sabbath and this was not a good thing to do; and making clay was not to be done; and nothing was to be done on Sunday.

Jesus is the light of the world; He is the Lord of the Sabbath.

Why did Jesus have to spit make clay, and on this guy's eyes.

With the clay and all of that, it is clear that Jesus did something with this man; and this resulted in clay on his face. After the sight is restored, then the sermon begins. Jesus sent this man to the pool and he went.

The pharisees would go wild about this. They had to reconcile a great deal about the Sabbath. We will get there.

When someone wants to insult another person, they say, "I'll spit in your eye." Jesus did that, to some degree, regarding the pharisees and the blind man. Jesus will spit into the eye of a beggar blind since birth.

John 9:6 **Having said these things, he spat on the ground and made mud with the saliva. Then he anointed the man's eyes with the mud**

John 9:7 **and said to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing.**

The blind man could have chosen to be insulted by this. He could have interpreted this as a cruel joke and refuse to believe that Jesus could heal him. This would have been a bit of a hike, especially for a blind man. He could have just cleaned the clay out of his eyes and said foey.

Saliva was a standard remedy for eye problems in that time period. In a weird way, the spit and the clay was an act of kindness which this man had not experienced before.

Jesus defended him back in v. 3, saying that his blindness was not a result of his sins or the sins of his parents. Many had simply assumed this to be the case. No one had defended this man before. This was not just an act of compassion. Jesus had an ulterior motive, in this case with the spit and the clay.

Jesus specifically committed this act of charity on a Sabbath, which was enforced by the legalistic pharisees. This was an impetus for a coming confrontation.

Jesus was using this to enforce the metaphor, **"I am the light of the world"** which was His sermon recently. Jesus illuminates the darkness in men's souls. For the first time, this beggar would see the light of day and for the first time, he would see the Light of the World.

This man getting up and going to the pool of Siloam, that was an indication of positive volition. He saw his own reflection; he saw buildings, terrain, sky, things he had never seen before. He could only speculate what all of these things look like.

You think about kids today engrossed in one form of media or another; and this guy is taking massive amounts of information all at once. However, at this point, he had not actually seen Jesus nor had he heard the gospel of salvation. But something happened to him that he never thought could.

There are people who knew this man and had seen him many times; and they recognized this man. They could not believe their own eyes. They had never seen anything like this before.

Normally, the eyes of a blind person are pointed in a different way but now, he is looking at people, and his neighbors know who he is and that he could see.

John 9:8 The neighbors and those who had seen him before as a beggar were saying, "Is this not the man who used to sit and beg?"

Some were quite skeptical. Miracles defy logic and rationalism and empiricism. This is why miracles are not believed today. God performs miracles today; but men do not.

This skeptical reaction is normal. Some said, "Well, he just looks a lot like that guy."

John 9:9 Some said, "It is he." Others said, "No, but he is like him." He kept saying, "I am the man."

The natural question is, "How the heck did this happen?" They are admitting that there was a miracle. Some of the skeptics may have said this as well.

Those who are wrong and cannot refute what is right, often resort to character assassination or to sarcasm.

John 9:10 So they said to him, "Then how were your eyes opened?"

The blind beggar tells what happened; and he doesn't care what they think .

John 9:11 He answered, "The man called Jesus made mud and anointed my eyes and said to me, 'Go to Siloam and wash.' So I went and washed and received my sight."

These facts cannot be denied. He was a walking, seeing, happy, testimony that Jesus Christ is the light of the world.

The beggar had no idea where Jesus went. But he did not know what Jesus looked like.

John 9:12 They said to him, "Where is He?" He said, "I do not know."

So, some decide to bring the pharisees in on this. Do not vote for people who are threatened by the truth.

The pharisees were threatened by this and they sought to discredit his story and his background. This is normal opposition to Jesus Christ then and now.

John 9:13 They brought to the Pharisees the man who had formerly been blind.

They figured out that all of this occurred on the Sabbath.

John 9:14 Now it was a Sabbath day when Jesus made the mud and opened his eyes.

Because of the Sabbath; the pharisees wanted to investigate such a thing being done on the Sabbath. Good deal, a miracle; but too bad it was done on the Sabbath. They had to

The context is important when dealing with the life of our Lord. The rebound technique.

Jesus Christ made the controversial statement, "I am the light of the world;" and He included the statement, "I am the light of life." Jesus has all the attributes of deity and of humanity as well. He did not appear just as a good man performing miracles; nor was He a man of simply strong convictions with ideas that would lead to His death. Nor was He some political liberator of people. These are humanistic views of Jesus, which emphasize His humanity and de-emphasize His Deity. If Jesus were just a good man, then He cannot be the Savior. If Jesus who claimed to be the Savior was not, then He was not really a good man. Millions have died in His name in vain.

The humanistic view is, there are many pathways to God. He and only He can provide eternal life for man. He is the great *I am*. That is Who that baby in the manger was. The term *the light of the world*, is the full scope of Who Jesus is.

In the process, all would see Who Jesus is, through the eyes of the blind man. Jesus spat on the ground and made a clay, and put that into the guy's eyes. "Here's mud in your eye" is actually a blessing conveyed to those you are drinking with.

John 9:6 Having said these things, he spat on the ground and made mud with the saliva. Then he anointed the man's eyes with the mud...

John 9:7 ...and said to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing.

John 9:8 The neighbors and those who had seen him before as a beggar were saying, "Is this not the man who used to sit and beg?"

People were skeptical, as they well should have been.

John 9:9 Some said, "It is he." Others said, "No, but he is like him." He kept saying, "I am the man."

so they asked about it.

John 9:10 So they said to him, "Then how were your eyes opened?"

Then he told them how it all happened.

John 9:11 He answered, "The man called Jesus made mud and anointed my eyes and said to me, 'Go to Siloam and wash.' So I went and washed and received my sight."

Essentially, they put this guy on trial. As soon as they heard the name of Jesus Christ. They asked if it was a real miracle or not; and then they became concerned the miracle took place on the Sabbath.

John 9:12 They said to him, "Where is he?" He said, "I do not know."

Simply because this man had been cured, the pharisees were implying that he is complicit in this miracle. The pharisees could not break him down.

John 9:13 They brought to the Pharisees the man who had formerly been blind.

John 9:14 Now it was a Sabbath day when Jesus made the mud and opened his eyes.

They continue the questioning.

John 9:15 So the Pharisees again asked him how he had received his sight. And he said to them, "He put mud on my eyes, and I washed, and I see."

The pharisees try to refute this act as being of God. Jesus did it on the Sabbath. Their logic is, *if Jesus did not keep the Sabbath, then He could not have been from God.* But Jesus had violated their Sabbath regulations, not God's.

John 9:16 Some of the Pharisees said, "This man is not from God, for he does not keep the Sabbath." But others said, "How can a man who is a sinner do such signs?" And there was a division among them.

Then the simple question, *how can someone not from God do such a thing?* They could not discredit the miracle. Legalism knows no bounds, even in the face of truth. They could not refute the miracle.

Others said, "How can a sinner perform such a sign?" A faction was not sure that this miracle was phoney. They were curious. There are divisions.

John 9:17 So they said again to the blind man, "What do you say about him, since he has opened your eyes?" He said, "He is a prophet."

So they ask the man his opinion. He is being made into a pawn for their power struggle. This man had not yet seen Jesus; he had not yet heard the gospel. He is not sure exactly Who Jesus is. This man is proclaiming Jesus, even though he does not realize that is what he is doing.

How you live is also a witness. This man proclaimed the truth, even though this man did not fully realize this himself. But he had gratitude for the gracious gift of Jesus. He had no illusions about himself or about his worthiness. He was an outcast; he was an unacceptable person before the Jews. He was humble and grateful. Gratitude is the most basic way to honor the grace of God. Believers should always have gratitude in the souls for God's

grace. This man had a dose of grace and he understood where it came from. This grace orientation is far from human viewpoint thinking; it is the opposite of humanism. Humanism is a self-centered attitude of what you can accomplish. Believers should always have this gratitude. Because of God's grace, we will spend eternity in heaven.

We should also have gratitude for the spiritual life which God has given us. There is a great big hole in many souls because they are self-absorbed and lack gratitude entirely. What should you have gratitude for if you are the only one who matters?

Grace is our life; we have logistical grace, living grace and dying grace. If we have no gratitude for that, we have no orientation to grace. These pharisees should be glad for this man, and for God's grace.

Furthermore, the Messiah is among them. They could only think of their religion, power and prestige among the people. They cannot recognize someone who is greater than they are. They have legalism, ingratitude and rejection.

Here is an example of the ingratitude of the Jews:

Num. 21:5 *And the people spoke against God and against Moses, "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this worthless food."*

Therefore, they complain about God and about the leadership.

So, what does God do? God disciplines them.

Num. 21:6 *Then the LORD sent fiery serpents among the people, and they bit the people, so that many people of Israel died.*

Wherever they are bitten, the bite felt fiery. It burned. These people have watched the grace of God from Egypt to this point, and they had their chance. They had more opportunities to see it than in any other age.

Many of them died a miserable death after many years of negative volition.

Attitude and Gratitude

1. No one can be happy when their gratitude/attitude is zero. No gratitude; no happiness. You should examine yourself whether you have gratitude about anything. At best, you have can moments of happiness or stimulation; but you do not have a straight-line consistent level of happiness.
2. People without gratitude can only see the negative side of life. Nothing is ever sufficient. Nothing is ever enough. You have to have more. These are the pessimists who always see something wrong. Nothing is every sufficient.

3. There is never a contentment with a lack of gratitude. No good fortune can entirely fulfill those who lack gratitude.
4. No lasting contentment without gratitude.
5. The abundant side of life cannot be appreciated. It is invisible to them even when it is there. The American dream is to have stuff; and for some, it is to be given stuff by means of the work of others.
6. In the soul of ingratitude, there is always one more thing to worry about. Stressing out about everything. The opposite of contentment is worry. Constantly waiting for problems to cease; worried about new problems which can occur. When you are grateful for what God has given you; when you are able to utilize God's problem solving devices. People think that circumstances are the key to happiness; and the believer in Jesus Christ has an entirely different perspective. Content under all circumstances.
7. That is the attitude of even the most blessed person with no gratitude or appreciation in the soul. That person cannot comprehend the plan of God or His grace. For the believer in Jesus Christ, that is deadly. Legalists have no true gratitude of soul. There are people in churches today who cannot wait to get out of church. That is just rote; they show up, everyone is there; and now they are respectable, but they cannot wait to get out. Their smiles will last as long as they are having a good meal. Or as long as stimulation is around; but alone, they do not have true gratitude. .

This formerly-blind beggar will not back down. We will continue to see what happens with this beggar.

Lesson #0570

John 9: Life of Christ

2/23/2014 2Sunday

Complaints that Bobby is going too fast. He is repeating the points from above. Those points are filled in and left above.

Ματαιότης speaks of the believer who is empty of soul. The soul is a vacuum. There is nothing. What is scooped up into the soul of the believer is nothing. When doctrine is not being pulled in. If there is no doctrine, only human viewpoint is pulled into the soul. There is false doctrine and human viewpoint sucked into the soul, and that is what comes out from such a soul. The sin nature takes control so that the believer with an empty soul filled with garbage accelerates the rush toward a syncretistic Christianity. Mixing all of your human viewpoint with the sin nature; and the result for the believer is syncretism. Looking for happiness in all the wrong places; a restless soul which cannot take in Bible doctrine. There is no desire to find truth. There is some doctrine; but there are so many other things there as well. Beware of what you take into your soul. It pollutes.

Results

1. The pathetic blind believer with mataiotês loses the battle in the soul. They lose stress, sin, problem-solving incompetence. Some sit in class and wonder why it is not doing any good. It isn't working. Thousands of people have come into Berachah

and they have said, doctrine doesn't work. But if you fill your soul with garbage, then garbage in, garbage out.

2. The 4 horsemen of apostasy take over your soul. Emotional revolt, locked-in negative volition, blackout of the soul and scar tissue of the soul. The book on *Reversionism* examines these 4 horsemen.
3. No gratitude results with the 3 arrogance traps:
 - a. self-justification (a believer takes responsibility for what he does wrong; and he can deal with what is right without being puffed up).
 - b. Self-deception. The sin nature likes to hear certain things. We offset this with doctrine in the soul,
 - c. Self-absorption. You can only think about yourself and your own troubles. The Exodus generation just filled their souls with venom. They struck out against Aaron, Moses and God. What a pathetic group of believers; they do not understand grace or doctrine. Ironically, the more grace they received, the less they valued it.

Application: if you are constantly stressed-out about problems in life, then you are not recognizing the grace of God. You are not utilizing His gracious resources in the form of problem solving devices. You have removed yourself because of a lack of knowledge. If you don't understand grace, you have no gratitude. You have removed yourself from happiness or contentment. What a great gauge of your spiritual life. You have it or you don't.

The pharisees are the epitome of ingratitude. They strike against Christ.

John 9:17 **So they said again to the blind man, "What do you say about him, since he has opened your eyes?" He said, "He is a prophet."**

The pharisees respond to this. Manipulators can manipulate from time to time, but many times their manipulation backfires.

They cannot shake the beggar's story, so they bring in the parents to interrogate them. These Jews could not believe that this man was blind and received sight.

John 9:18 **The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight**

Here are some of the questions which they asked. They put the parents on the spot; this is intimidating.

John 9:19 **and asked them, "Is this your son, who you say was born blind? How then does he now see?"**

Is this really your son? Was he really born blind? Can this really be true? They are demanding that the parents perjure themselves. This is in the Temple in the middle of a big

crowd. The pharisees reveal themselves as corrupt and evil. You cannot corrupt the Word of God and have anything other than evil and corruption. If you listen to someone who touts that he is speaking truth, then you must be able to match it up with Bible doctrine.

People locked into their own agenda in life, lying, cheating and even killing are allowed in order to get you from point A to point B. They can justify anything for what they see as a great cause. The ends justify the means to them.

The great cause of the pharisees is their religion; religion had a stranglehold over the people in Judæa.

John 9:20 **His parents answered, "We know that this is our son and that he was born blind.**

The parents do answer the questions honestly. "What you say is true; but I don't know anything" is what they said. They were very fearful of the consequences of their testimony. They did not want to anger the pharisees. They turned the questioning back on their son.

They are worried for themselves, and they plead ignorance.

John 9:21 **But how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself."**

The parents were corroborating that the son had been blind; and that he now had sight. The parents had become unwilling witnesses to Jesus Christ as the light of the world. Even when people want to lie, the truth is too strong. The parents only want to extract themselves.

We get authority tests all of the time. People over us test us; those who know us or don't know us, test us. People who have authority are tests for this man's parents. They are trying to wring a confession out of this man by threat and intimidation. How do you stand when you are intimidated? Does the Lord have your life in His hands? Or do you have to lie in order to get around and survive? This was like an inquisition; recant and believe in pharisee doctrine. These parents are being tortured.

John 9:22 **(His parents said these things because they feared the Jews, for the Jews had already agreed that if anyone should confess Jesus to be Christ, he was to be put out of the synagogue.)**

The pharisees passed the buck, because they were afraid of the Jews. They knew that anyone who confessed Jesus would be put out of the synagogue. These parents threw their son to the wolves. Today, some Jews who confess Jesus are considered dead by their family members.

In this era, they would be excommunicated; and no one could come within 4 cubits of the person excommunicated. You can see the reasoning going on in the minds of his parents. Our son is an outcast right now; why should we risk this for ourselves?

The parents knew that this was a miracle, but their fear would not allow them to give completely honest answers.

The pharisees had only the option of bringing back the beggar, the former blind man. They will try to break him down again.

John 9:23 **Therefore his parents said, "He is of age; ask him."**

We will go with the 2nd interrogation of the beggar.

Lesson #0571

John 9: Life of Christ

2/26/2014 Wed

Everything for this man was wonderful and sunny; and then the roof caved in on him. There were no parties, no rejoicing when this man received sight from Jesus Christ. As soon as this happened, his neighbors were incredulous and suspicious and then they hauled him to the pharisees, and they put him under a microscope where they tried to intimidate him and his parents.

"You were healed on the Sabbath, and that is wrong; so unless you recant your testimony of being healed on the Sabbath, we will charge you with breaking the Sabbath." But this beggar did not back away from the pharisees and he had true gratitude toward his Benefactor. The pharisees could not break him down. They could not make him recant.

They called in the parents and intimidated them, hoping to get them to testify against the son.

John 9:18 **The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight**

Is this really your son? And if he is, was he really born blind? And if that, then how is it that he now sees?

John 9:19 **and asked them, "Is this your son, who you say was born blind? How then does he now see?"**

They had hoped to discredit the whole thing. The parents were intimidated; they knew that the pharisees threatened anyone who supported Jesus excommunication from the Temple.

John 9:20 **His parents answered, "We know that this is our son and that he was born blind.**

They pass the buck back to their son, but they do confirm that he was blind but they do not know how he came to see.

John 9:21 **But how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself."**

“Look, he is old enough; ask him.” So far, no cause has been given for the cure. This trial is being held publically; and the crowd is hearing all of this—and many of them knew about this beggar.

John 9:22 (His parents said these things because they feared the Jews, for the Jews had already agreed that if anyone should confess Jesus to be Christ, he was to be put out of the synagogue.)

His parents did not want to be put out of the synagogue, so they referred the pharisees back to their son.

John 9:23 Therefore his parents said, "He is of age; ask him."

This young man is not a believer at this point. But he would not back down from his testimony.

We may be faced with intimidation; we may be facing prosecution. If you adhere to Rom. 1, you can be considered discriminatory; and you might even be accused of a hate crime. Biblically, marriage is between a man and a woman. Our nation is headed downhill when marriage is being redefined.

What happens when the law of the land is in opposition to the Bible?

This man was catching hell from these religious leaders.

John 9:24 So for the second time they called the man who had been blind and said to him, "Give glory to God. We know that this Man is a sinner."

They say that Jesus is a sinner, so glory ought to be given to God. “Okay, we will accept that you were blind and now can see; but give the glory for that to God.”

This is a man who was previously ignored, often by these very pharisees; and now he is the center of their attention. Giving glory to God could move him from being persecuted to being accepted and celebrated. They cared nothing for this guy; they simply wanted to make certain that Jesus is not given credit for this.

John 9:25 He answered, "Whether He is a sinner I do not know. One thing I do know, that though I was blind, now I see."

The formerly blind man said, “I have no idea about this man and His character; but I do know that I was blind before and now I can see.”

The pharisees were offering this man a plea bargain, as it were. If they were pleased, that would bring glory to God, to their way of thinking.

They were offering this man a sweet deal in that day and time. Tell a few lies and take what we will give you. Morality and integrity are often on a sliding scale, regarding society. Marriage traditionally has always been between a man and a woman.

The secular humanist agenda is diametrically opposed to the Word of God.

There is no gratitude like a believer who recognizes what Jesus has done for him. This man was as positive to Jesus as the pharisees were negative.

This man had the distinct privilege of witnessing to Jesus before this crowd and before angelic creation, which was no doubt there.

“Though I was blind; but now I see.” He had no illusions about what happened.

John 9:26 **They said to him, "What did He do to you? How did He open your eyes?"**

They are trying to break this man own; to go after his story.

John 9:27 **He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become His disciples?"**

“Why do you want to hear this again? Do you want to become His disciples?” This guy is smart and sarcastic. Humor can really take the edge off of a tense situation and it can often get your point across.

These religious types had wasted a great deal of this man’s time; and he is on trial, and all he wants to do is walk around and look at things.

This man was looking for someone; he knew exactly where it was. A lot of people told Bobby, “When I heard your dad speak, I knew, *that’s what I wanted; that is what I was looking for.*”

John 9:28 **And they reviled him, saying, "You are His disciple, but we are disciples of Moses.**

The pharisees are upset here. Listen, you smart-ass; you are disciples of that Jesus; but we are disciples of Moses.

John 9:29 **We know that God has spoken to Moses, but as for this Man, we do not know where He comes from."**

We all know that God spoke to Moses; but we do not know about this Man.

This man has not yet heard the gospel and he would not recognize Jesus if he saw Him.

To those who are opposed to Jesus, even a kind word about Him will set them off. They cannot stand a person to be a Christian or a follower of Jesus.

Why do people want to eradicate Christianity and all images of it? They see Christianity as a medieval religion.

The Pharisees and Their View of Moses

1. The pharisees cite their authority as Moses, to whom God gave the Law.
2. They had long since superseded the Mosaic Law with their traditions. The Mosaic Law was in their rear-view mirror, just as the constitution is in the rear view mirror of many politicians today. They pharisees changed the Law of Moses to fit their own agenda.
3. Jesus was not in the pharisaical tradition.
4. They claimed to be followers of Moses.
5. The pharisees claimed to have more authority than Jesus and any of His disciples. This man was living proof of the power of Jesus.
6. They claim to be disciples of the Law sent by God through Moses; but the opposite was true. Those who oppose Christianity always oppose the truth. They only want to push their agenda. Does not matter what is true. They simply want to push against the truth.
7. The pharisees did not believe in the real Law-giver, the Lord Jesus Christ.
8. This is a perfect example of the arrogance and the hypocrisy of the unbelief in Jesus Christ. They saw God Incarnate and saw themselves as greater than Him. They elevated themselves over God.

Tyrants; that is what we have in Washington; they do not want anyone to think as they think. The pharisees refused to recognize Jesus as being from heaven; as being from God. He stated Who He was clearly; and proves it here through this beggar.

John 9:30 **The man answered, "Why, this is an amazing thing! You do not know where He comes from, and yet He opened my eyes.**

The man continues with his sarcasm. "You don't know what He is from, yet He opened my eyes." I can see; how come you can't see?

Insults did not bother this man. He has been insulted many times. He continues with his sarcastic attitude.

But this man will not reason his way through all of this. And this man throws caution to the wind. He does not care what these pharisees think. When you have truth in your soul, you can easily recognize that which is false.

Lesson #0572

John 9: Life of Christ

2/27/2014 Thurs

Our cast of characters includes Jesus and the blind beggar; and there are the non-supportive parents; and there are the usual pack of pompous, legalistic pharisees. It is all a volatile mix.

Jesus claimed to be the great I am; and the light of life. He claimed to be undiminished Deity. He proves His claim to be the light of the world. He brings the light of day to the eyes of a beggar blind from birth. There is physical light brought to a blind man and spiritual light brought to the souls of mankind.

The pharisees could lose their power if they allow any of this. The Lord is in the Temple; and there is always this large crowd in the Temple.

Interrogation of the blind man; he is on trial. There is no congratulations; only intimidation. This man refused to recant his testimony. When they asked him to tell them what happened, he told them; he would not change what he said.

This man lived in the dirt. He could see nothing. He was the lowest of the low. The grace of God is always extended to us. If you are in the midst of adversity, God is blessing you all the time; and if you are in the midst of blessing, bear in mind that God will change that as well.

This man was only willing to tell the truth; and he denied the pharisees a chance to discredit the truth and to discredit Jesus. The pharisees refused to give up. Their next move was to call this boy's parents to the witness stand.

The parents were reluctant to testify; but they had been subpoenaed. The pharisees could not break down the blind beggar, so they worked on the parents. They did confirm the reality of the miracle. They confirmed that the blind beggar is their son.

They do not give the pharisees the ammunition to discredit Jesus or their son. But they are afraid, and they pass it over to their son. "Look, our son is all grown up; ask him." The pharisees have struck out twice. So they recall the beggar to the witness stand.

The formerly blind man is probably tired of this questioning and he has a lot of time to make up for. He gets very impatient with these procedures. He becomes humorous and sarcastic. He plays it quite well. He had nothing to lose.

John 9:25 He answered, "Whether he is a sinner I do not know. One thing I do know, that though I was blind, now I see."

He makes it clear.

John 9:26 They said to him, "What did he do to you? How did he open your eyes?"

So they ask him the same thing again.

John 9:27 He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?"

You are not listening to my answers. So why do you want to hear these answers again? Then he becomes sarcastic. "You don't want to become His disciples as well, do you?" Obviously, they don't. The crowd has a good laugh at this.

So the pharisees revile him; they curse him.

John 9:28 **And they reviled him, saying, "You are His disciple, but we are disciples of Moses.**

They are embarrassed in front of the crowd. In v. 29, they play to the crowd. They know that they have been insulted and harmed in the eyes of the crowd.

John 9:29 **We know that God has spoken to Moses, but as for this man, we do not know where he comes from."**

The beggar replies with more sarcasm.

John 9:30 **The man answered, "Why, this is an amazing thing! You do not know where He comes from, and yet He opened my eyes.**

"You don't even know where He is from, and yet He opened my eyes." Shouldn't this open your eyes? Shouldn't this cause you to consider Who He is?

This man is expressing his own positive volition to the Light of the World. He knows that his Benefactor is someone quite special. He would like to know more about this man. He is much more interested in the Lord than in the pharisees.

Light is the key to sight; and the Light of the World is the key to spiritual enlightenment.

We know that the spiritual life is real because we live it. It may not be a tangible thing. We may not be able to isolate it; but we can see our lives in the course of things. The plan of God is so clear, if you are attuned to it. The plan of God is discernable. This man knows there is something going on here. He is the dregs of society, totally unworthy, and yet he has received something that is amazing.

The grace of God means that we do not have to work out our spiritual lives; God brings it all to us.

Then this man makes a logical argument. "God does not hear sinners."

John 9:31 **We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him.**

This man had a lot of time to think, as a beggar. This beggar uses some logical theology and he turns theology against them.

John 9:32 **Never since the world began has it been heard that anyone opened the eyes of a man born blind.**

Turning the Theological Tables

1. The pharisees say that Jesus must be a sinner.
2. God does not give power to a man who is a sinner.
3. If any man respects God and does His will,
4. The man here refers to Jesus as coming from God, because God heard Jesus and did what asked. Therefore, He cannot be a sinner.
5. Only God or someone designated by God can open the eyes of a man blind from birth.
6. Jesus opened his eyes; therefore, Jesus must be from God. How could He be a sinner.
7. Jesus could do nothing unless He is from God.

John 9:32 **Never since the world began has it been heard that anyone opened the eyes of a man born blind.**

The beggar comes to a conclusion based upon

Arrogant people always think they know best; and they have no idea that they can be flattened with some simple logic.

John 9:33 **If this man were not from God, He could do nothing."**

They have been made to appear foolish, so they make this man out to be irrelevant.

John 9:34 **They answered him, "You were born in utter sin, and would you teach us?" And they cast him out.**

"You are a sinner; do you think you can teach us?" They put him out of the Temple. He made them look foolish. They assassinate his character. The halls of our government is filled with this kind of activity. "You caught me red-handed in this scandal? You're the criminal; you're the liar."

The beggar is now an outcast once again. God never leaves positive volition alone. God will give us a place to put our positive volition.

This man was looking for someone that he did not know; he had never seen Jesus before.

John 9:35 **Jesus heard that they had cast him out, and having found him he said, "Do you believe in the Son of Man?"**

Jesus looks for this man. He knew he was cast out of the Temple. If you are sending out positive signals, God will find us.

John 9:36 He answered, "And who is He, sir, that I may believe in Him?"

John 9:37 Jesus said to him, "You have seen Him, and it is He who is speaking to you."

The Man and the Son of Man

1. The Son of Man is used as a title for the Messiah. "Do you believe the Messiah will come?" This question is still asked in Jewish circles today.
2. Jesus is asking the man if he believes in the Messiah.
3. The man believes in the concept of the Messiah. If not, he would not have asked the question in v. 36.
4. The man does not call Jesus Lord; he calls Jesus Lord out of respect for what he had done.
5. This man had named the One Who healed him a prophet. He is aware that Jesus is unique because he can now see.
6. He thinks, and rightly so, if this man can do what he did, then there is something more to understand

It must be humbling that the Messiah came to him; He cured him. He is as unworthy and lowly as anyone in Palestine.

John 9:38 He said, "Lord, I believe," and he worshiped Him.

What Jesus Has Said

1. Identifying Himself as the Son of Man, Jesus is totally aware of His Messianic purpose. He is clear; He understands everything.
2. He therefore is aware of His atoning mission for mankind as true humanity. He understood what He would do. He has prophesied this already. Jesus knew exactly the mission.
3. To this beggar, Jesus offers the results of this mission: salvation. This is the perfect example of what happens in the Old Testament to believe.
4. The Light of the World, Christ can supply the light of eternal life to us. That is the great proof of His Person. He just proved Who He was to this man.

He first is healed physically; but then this is turned into his eternal salvation, in how Jesus truly heals.

John 9:39 Jesus said, "For judgment I came into this world, that those who do not see may see, and those who see may become blind."

John 9:40 Some of the Pharisees near him heard these things, and said to Him, "Are we also blind?"

John 9:41 Jesus said to them, "If you were blind, you would have no guilt; but now that you say, 'We see,' your guilt remains.

Lesson #0573

John 9: Life of Christ

3/2/2014 1Sunday

Overslept

Lesson #0574

John 9: Life of Christ

3/2/2014 2Sunday

Overslept

John 9:14 Now it was a Sabbath day when Jesus made the mud and opened his eyes.

John 9:15 So the Pharisees again asked him how he had received his sight. And he said to them, "He put mud on my eyes, and I washed, and I see."

John 9:16 Some of the Pharisees said, "This man is not from God, for he does not keep the Sabbath." But others said, "How can a man who is a sinner do such signs?" And there was a division among them.

John 9:17 So they said again to the blind man, "What do you say about him, since he has opened your eyes?" He said, "He is a prophet."

John 9:18 The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight

John 9:19 and asked them, "Is this your son, who you say was born blind? How then does he now see?"

John 9:20 His parents answered, "We know that this is our son and that he was born blind.

John 9:21 But how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age. He will speak for himself."

John 9:22 (His parents said these things because they feared the Jews, for the Jews had already agreed that if anyone should confess Jesus to be Christ, he was to be put out of the synagogue.)

John 9:23 Therefore his parents said, "He is of age; ask him."

John 9:24 So for the second time they called the man who had been blind and said to him, "Give glory to God. We know that this man is a sinner."

John 9:25 He answered, "Whether he is a sinner I do not know. One thing I do know, that though I was blind, now I see."

John 9:26 They said to him, "What did he do to you? How did he open your eyes?"

John 9:27 He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you also want to become his disciples?"

John 9:28 And they reviled him, saying, "You are his disciple, but we are disciples of Moses.

John 9:29 We know that God has spoken to Moses, but as for this man, we do not know where he comes from."

John 9:30 The man answered, "Why, this is an amazing thing! You do not know where he comes from, and yet he opened my eyes.

John 9:31 We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him.

John 9:32 Never since the world began has it been heard that anyone opened the eyes of a man born blind.

John 9:33 If this man were not from God, he could do nothing."

John 9:34 They answered him, "You were born in utter sin, and would you teach us?" And they cast him out.

John 9:35 Jesus heard that they had cast him out, and having found him he said, "Do you believe in the Son of Man?"

John 9:36 He answered, "And who is he, sir, that I may believe in him?"

John 9:37 Jesus said to him, "You have seen him, and it is he who is speaking to you."

John 9:38 He said, "Lord, I believe," and he worshiped him.

John 9:39 Jesus said, "For judgment I came into this world, that those who do not see may see, and those who see may become blind."

John 9:40 Some of the Pharisees near him heard these things, and said to him, "Are we also blind?"

John 9:41 Jesus said to them, "If you were blind, you would have no guilt; but now that you say, 'We see,' your guilt remains.

Lesson #0575

John 10: Life of Christ

3/5/2014 Wed

John 10 follows logically and chronologically from the previous chapter.

Jesus wanted Israel to know that He was the shepherd. Those in that agrarian economy understood the concept of being a shepherd. In the Old Testament, there were many references to sheep and shepherds. Many of these are metaphorical

Anyone who does not go through the gate is a thief and a robber. The only ones who should enter through the door is the shepherd. The sheep hear his voice and he calls his own sheep and they know who he is, and they follow him out. Sheep hear the voice of their shepherd. They won't follow the voice of strangers.

Bobby reads the first 5 verses.

Introductory Points

1. This is the perfection interaction between Christ and Israel.
2. The sheep are true Israel, those who have believed in Jesus Christ.
3. Those listening did not get the metaphorical sense of this. In v. 6, Jesus says that this is a figure of speech and they don't get it.
4. Jesus is the True Shepherd of Israel; and those who have believed in Him are His true sheep. These are those who know their Shepherd.

They hear His voice, then His words and His doctrine; and thereby, they know their shepherd. Old Testament references and background. In Jeremiah, the prophet spoke to Israel shortly before the Babylonian captivity of 586 B.C.

Nebuchadnezzar came in 605 and the Jews were as recalcitrant as ever; and Jeremiah speaks of their coming discipline. He speaks of them as a nation of false shepherds. They reject their true shepherd.

Jer 50:6–7 "My people have been lost sheep. Their shepherds have led them astray, turning them away on the mountains. From mountain to hill they have gone. They have forgotten their fold. All who found them have devoured them, and their enemies have said, 'We are not guilty, for they have sinned against the LORD, their habitation of righteousness, the LORD, the hope of their fathers.'

The idolatry and the high places represent the desertion by the people of Israel of their shepherd.

John 10:1 "Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber.

John 10:2 But he who enters by the door is the shepherd of the sheep.

John 10:3 To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out.

John 10:4 When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice.

Explaining the Original Passage

1. In the time of Jeremiah, shepherds refer to the leaders of Israel; and they led the nation to sin against God. They got them involved in idolatry; in Baal worship. These false shepherds brought on the discipline to Israel.
2. Israel has turned to false gods and they have become lost sheep.
3. In essence, they no longer listen to the voice of their true shepherd. How would they listen? They should be listening to Jeremiah and to other faithful prophets. They continually presented God's Word to the sheep.
4. Jeremiah pronounced judgment upon these false shepherds; he wasn't the only one; so did the prophet Ezekiel. Also Isaiah.

Jer 23:1–2 "Woe to the shepherds who destroy and scatter the sheep of my pasture!" declares the LORD. Therefore thus says the LORD, the God of Israel, concerning the shepherds who care for my people: "You have scattered my flock and have driven them away, and you have not attended to them. Behold, I will attend to you for your evil deeds, declares the LORD.

Attend is paqar, (paqad?) which means *to visit, to pay attention to*. These false shepherds got God's attention; so He will pay close attention to them. This is quite ominous for these shepherds. No one really wants God's attention in this way. This gets Bobby's attention. Pastors who lead their flocks away from green pastures will be attended to. Pastors who fail to properly lead their sheep will be visited by God.

They lead astray, like emotions or more fellowship; or a lot of singing. Many a pastor has given up on Bible doctrine because it does not bring in the big crowds or the big money.

Jer. 23:3–4 Then I will gather the remnant of my flock out of all the countries where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. I will set shepherds over them who will care for them, and they shall fear no more, nor be dismayed, neither shall any be missing, declares the LORD.

Discipline is designed to bring them back to the fold; but they must have shepherds to lead them. God would raise up a new generation of kings and priests. In the Old Testament, the idea of kingship is presented in terms of a shepherd.

John 10:5 A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers."

Jeremiah Prophecies about the Righteous King

1. David was the shepherd king. He started out with the sheep, and he was to tend that flock. As king, he was the shepherd of the flock of Israel.
2. V. 5 talks about the good shepherd. Jer 23:5 "Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. This is the prediction of the Greater Son.
 - a. The Branch is a term used for the promised Messiah. This is a prophecy of the Messiah.
 - b. This shepherd was God's promise to David. So the Messiah is also king; the King of Kings.
 - c. People who follow the True Shepherd will be restored as true Israel.
 - d. Jesus as the Messiah is presented as the Shepherd, Who would rule over Israel as the King of Kings. In John 10, those listening should have connected the Shepherd of Jeremiah to Jesus.

Jeremiah promised that the Messiah would come and He would be the true king. This indicates that the religious leaders were false leaders.

John 10:6 This figure of speech Jesus used with them, but they did not understand what he was saying to them.

John 10:7 So Jesus again said to them, "Truly, truly, I say to you, I am the door of the sheep.

Jesus identifies the true sheep who did not respond to the thieves. These are the sheep who heard His voice and responded.

Thieves refers to the current crop of pharisees. They oppose the true shepherd. They were false shepherds who ruled with false religion and legalism over the sheep at the time of the first advent. Pastors today rule their sheep with the iron hand of legalism.

Faith in Christ + bearing fruit is the false doctrine being taught today. They lead the sheep astray today. Plenty of false shepherds on the religious channels. The pharisees and the

religious leaders usurped the authority of the true shepherd over the nation. They demanded that the sheep of Israel follow them. All of their religious regulations and all of their legalism, where they accused Jesus of violating the Sabbath, that was a crime, and leading the sheep astray. They came to destroy the sheep just as they did in the days of Jeremiah. Now the pharisees, the religious leaders had stolen the sheep of Israel. In A.D. 70, there would be a reckoning as never before. There will be a time at the 2nd advent when the true sheep will be gathered again.

John 10:8 **All who came before Me are thieves and robbers, but the sheep did not listen to them.**

The pharisees convinced themselves and others that Jesus was a false shepherd. They constantly tried to get the people to reject Him. False shepherds always make an issue of themselves. False shepherds always make false issues.

There have been many sheep who were stolen out of Berachah. The sheep choose whether to hear Bible doctrine or not.

Realize how easy it is to depart from doctrine. No one complained that Bob had a pleasing personality.

Lesson #0576

John 10: Life of Christ

3/6/2014 Thurs

This is the day the Alamo fell in 1836 (?). The Alamo bought Texas a month and a half time and allow Sam Houston to gather enough men to fight the Battle of San Jacinto and win it. In the Battalion they would have a celebration for Texans and some Tennesseans as well.

Daylight Savings Time this coming Sunday/Saturday Night.

Anytime there is a parable in the gospels, we are dealing with one in vv. 1–5, there is figurative language involved. Metaphors, illustrations, often a word or a phrase which represents something else. The parable of the Good Shepherd is no different. That is exactly what John 10 has. Figures of speech, parables, need to be interpreted, as Jesus had to do, for all of those who heard the parable.

When figurative language is interpreted, it must be interpreted literally. Figurative language does not mean a figurative interpretation; that is, you say, "This is what I think it means." Anytime you have figurative language, there is always a literal meaning to go with it. That is why Jesus stops and interprets this language for us.

There are a number of figures of speech that must be interpreted. There is shepherd and there is sheep; and these words represent people. The shepherd is the Lord Jesus Christ; and the sheep are the people of Israel who believe in Jesus; true Israel. They are the ones who hear His voice and follow Him.

He presents the gospel and doctrine; which believers metabolize and grow thereby.

A third metaphor; the metaphor of the thief and the robber; and these are the religious leaders; the enemies. They have rejected Christ and they have stolen Israel, so to speak.

There is another metaphor which is not present, but which we have seen is a metaphor. We saw it in Jeremiah last night; the metaphor of the lost sheep. Those who reject Jesus Christ become the lost sheep. The lost sheep do not respond to the voice of the shepherd.

Now we know the players in the parable of the good shepherd.

John 10:9 **I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture.**

Jesus calls Himself the door; He is the guardian of the sheep. The agrarian background; the door is really not difficult to grasp. A door in the sheepfold, was not the kind of door that we think of, not like those leading to the outside and swings open and shut. This was not a traditional door or a gate. It was just an opening. An opening in a high-walled perimeter.

There is a sheepfold, a high walled perimeter; and the door is simply an opening. The sheep would be herded into the fold through this door at night. The shepherds would lay down at the entrance. They were themselves human gates keeping guard at that opening. So, no one could come or go without going through the shepherd. They could not be hurt or stolen.

The pharisees had already come over the wall and they were in the pen and some of the sheep had already been stolen. The shepherd is Jesus Christ.

Jesus as the Shepherd

1. Christ uses the shepherd imagery for a door; He is the Shepherd at the door; the sheep are believers.
2. As the door of the sheep, it was Christ who guarded access to the sheep; He did not allow the thieves and the robbers to enter.
3. Jesus at the gate kept the true sheep from straying.
4. These sheep knew His voice. In other words, they heard the gospel and they heard doctrine from Him; and they were thereby protected; they were protected from the legalism of the pharisees. Protected from the false doctrine which would drive them to the pastors of apostasy. His voice kept them from following the wrong person.
5. The emphasis is on His voice. It is His voice that the sheep follow. This is why Jesus uses this imagery. Just as real shepherds herded their sheep with their voice. The sheep respond to the gospel with positive volition. They followed Him wherever He went.
6. He separated out those who did not follow Him. Those who did not hear His voice were not His sheep. They were the ones who had been stolen. He is also speaking to you and me. This analogy holds true for us. This is as pertinent to us as it was to the Jews who heard Him then.

John 10:9 I am the door. If anyone enters by Me, he will be saved and will go in and out and find pasture.

Jesus defines that He is the door to the sheepfold. "If anyone goes through Me, he will be saved."

The Metaphor

1. The only means for entry into the metaphorical fold is through the Lord Jesus Christ. He stands at the entry. Stand at the door and knock and then you enter.
2. Jesus is the one who discriminates between true and false sheep. All discrimination is not bad. You need to discriminate. It should be based on the doctrine in your soul. Discrimination is not a bad thing.
3. To enter the gate, the sheep must believe in Jesus Christ. That is what it means to enter through Him. The sheep enters the gate by expressing faith alone in Christ alone.
4. The believer has entered into the fold; for the Jews, this is the eternal kingdom of true Israel. For us, it is the promise of eternal life. We will be raptured and go to heaven; and they will go into the kingdom. Believing Jews in the Old Testament wait this out in paradise; and they will be resurrected into the Millennium.
5. However, during the sheep's lifetime, his temporal lifetime, he can go in and out to find pasture. Psalm 23:2 **He makes me lie down in green pastures. He leads me beside still waters.** This is about believers, just as John 10 is about believers. Sheep in pastures go out and graze; they spend all of their time grazing. This is us growing in grace and knowledge. We go in and out in our temporal life to find green pastures. Rabah means *to lie in a stretched out position; to recline; to be in a relaxed position.*

Going out to Pasture

1. The pasture is the place where all sheep must seek by following the voice of the shepherd. Green pastures are found as directed by the voice of the shepherd. All day, they eat grass; and at night, the shepherd brings them back.
2. By His voice, He leads His sheep to pasture.
3. Hearing His voice and responding to His voice is tantamount to the faith perception of metabolizing God's Word.
4. God's Word are the means to the green pastures of spiritual maturity. Faith rest; grace and doctrinal orientation;
5. This is a pastoral scene. This describes the relaxed mental attitude of the sheep of us, gained from growing in the Christian life. We are laying about with a relaxed mental attitude after feeding.
6. The shepherd through God's Word leads his sheep to the fantastic blessings of salvation and then the spiritual life of happiness, contentment and stability.

There are people teaching today which teach everything except for the green pastures.

John 10:10 **The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.**

But there is the false shepherd, who comes to steal and kill and destroy.

The Parallels of V. 10

1. To steal is to bombard the sheep of Israel with false doctrine; stealing from them their birthright. Abraham was a believer; true Israel believe in Abraham's God. The pharisees stole away the birthright from the Jews.
2. Killing is the enforcement of their false teaching. They use pressure and oppression and violence. They would not let anyone depart from the religious activity.
3. To destroy is eternal separation from the sheepfold of Jesus Christ. These sheep will never see the Kingdom of God because they are not the true sheep. This is the lost legacy of humanism; of the rejection of the gospel and of Bible doctrine.
4. The abundant life is the alternative to the 3 things above. This is the abundant life of the believer. This is also our life.

The Abundant Life

1. The abundant life is the time between entering the gate of the fold through Christ, which is salvation; and entering the eternal gate of heaven. In between is living life.
2. The abundant life is the provision of the spiritual life for the believer in time, from the moment of salvation to the moment that we depart this life.
3. Abundant means it continues to increase and to multiply. Abundance can multiply; it can increase; it is not stagnant. This is how we describe God's grace toward us.
4. The more we grow in grace, the more we become grace oriented; the more abundant is our life in this world.
5. The ever increasing abundance means, the abundant life increases.
6. Only with the final absolute abundance, which is received in heaven, will our growth cease to be an issue. At that point, the abundant life will be complete, and it will be beyond anything that we could think or imagine.

Jesus also came to allow the sheep to go in and out and to be able to seek green pastures. At the end of it all, when we go through the gates of heaven. There is great abundance awaiting us in eternity. No one in this world can have more abundance than what we have in this life and what we will enjoy in eternity.

Eph. 3:20–21 **Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.**

The abundant life is not all blessing and sweetness and life; and it includes adversity. God the Father can bless abundantly in adversity as well as in prosperity. If you are rolling in the good times, it is not always as obvious. God knew in eternity past every adversity and every bit of suffering and every heartache and every bit of disaster that would come to us in the

human race. He knew everything that could be classified as tragic that would ever happen to us in the Christian life. We are allowed to flourish under this. This is why He gave us problem solving devices. He provided for us in so many wonderful way. Therefore, our suffering can accelerate our growth. No other system of living can deal with life in such an all-encompassing way. Adversity is turned to triumph in our lives. This is the uniqueness of the life offered to us through our Lord Jesus Christ. It is all a part of the abundant life through His grace. This life that He lived on this earth. His life was no bed of roses. That life is now His legacy to us as a believer; who continues to grow spiritually. That is how we have the abundant life.

But there is more.

Lesson #0577

John 10: Life of Christ

3/9/2014 1Sunday

Communion Sunday:

This is the only ritual that we are commanded to participate in.

Those who violate the law end up in court; and most people are afraid of the outcome of the criminal court system especially when a serious crime has been committed. The court is a place of reckoning. A person can only be guilty or not guilty. Punishment for the guilty; freedom for the innocent.

There are no mistakes or miscarriages of justice in the court of heaven. We are born guilty. **Through one man, sin entered into the world; all sinned when Adam sinned.** We cannot appeal to God on the basis of some rehabilitation. There is no early release from the prison of perdition. We are sinners and there is no way to soften the punishment. We are doomed; the death sentence hangs over all of us. Our situation cannot be mitigated. God's righteousness is His standard; and our righteousness cannot stand before God. **All of us have become like one who is unclean; all of our righteousnesses are as filthy rags in His sight.**

Human righteousness is relative; man with his relative righteousness can never compare with the absolute righteousness of God. Man has sought through his own good works to satisfy God's righteousness and justice. Every man is born with a sin nature and every man sins. Jesus was born without a sin nature. He maintained perfect righteousness throughout His entire life. **We cannot propitiate the just sentence of God through deeds which we do.** God must reject us; He cannot reduce the standards of His Own righteousness. They are inviolable. We are also under the shadow of the cross. His perfect standards can be met and can be removed. God provided none other than the 2nd Person of the Trinity. He would substitute Himself, and be sentenced to death in our place. He would die spiritually on the cross on our behalf. We are not worthy of any such gift from God. Why did the Son of God bear the sentence that is rightfully ours. This sacrifice of His Son; the Father's offended righteousness demanded that our sins be punished.

On the cross, Christ paid our penalty. The death of one for the life of the many. How could the justice of God condemn a perfect man? How could He impute the sins to an innocent man. It seems unfair and unjust. Sins had to be judged. They could not be ignored by God. God could not overlook sins in favor of getting us off the hook. God had to condemn. Even the sins imputed to an innocent Christ. This is where the love of God stepped in. This saves us from the condemnation that we deserve; God's love motivated the paying for our sins by His Son. **God demonstrates His Own love for us, that while we were yet sinners, Christ died as a substitute for us.** God desired a relationship with man; with His creation. But God justice and righteousness stood in the way of that relationship. So when God places the sins of the world upon Jesus Christ, He had to judge them. This was the only way God could save us. This is the only way his love, justice and righteousness could combine to save us. **God did not send His Son into the world to judge the world, but that the world through Him should be saved.** A judicial imputation. There is no connection between the sins of man and the target, Jesus Christ. Once imputed, the justice of God had to take actions against sins, no matter where it was. Even when it is placed upon His sinless Son. Every sin beginning with Adam's original sin to today. Sin is no longer an issue between man and God; it is not longer the barrier between man and God. **While being reviled, He did not revile in return; He kept entrusting Himself to Him, and He bore our sins in His body on the tree, for by His stripes are we healed.**

We are justified when we believe in Him; we receive His righteousness. There is no condemnation for those who are in union with Christ. Our sins were atoned with the Son of the Judge. The Son was sentenced to death and the Father executed the Son, pouring out our sins upon Him. By His righteousness, we are counted as acquitted. We are made righteous, even though we are not righteous. God takes us out of the jail where we belong and we are moved from rags to riches. **We share His Sonship simply by grace. As many who have received Him, to them He gave the right to become His sons.**

Bobby knows who sits where and he knows who is missing.

The Parable of the Good Shepherd is what we are studying; and this is a metaphor. Jesus was speaking in metaphorical language. The Good Shepherd represents Jesus Christ. The entire parable is an illustration which illustrates the relationship between the Good Shepherd, His sheep and those sheep who follow His voice.

True Israel are those who hear His voice; and respond to it. His voice is the gospel. When His sheep hear and metabolize the doctrine, they are following the voice of their shepherd, to the tranquil green pastures.

The false shepherds are called thieves and robbers. These are the religious leaders of Israel; they rejected Jesus Christ; they do not hear His voice. They have blinded the minds of so many Jews. They lead the lost sheep of the house of Israel. Those who refuse to believe in Jesus Christ.

Jesus Christ provides a marked contrast between Himself and the hired hands. He interprets the metaphor for us. The Good Shepherd lays down His life for His sheep. He

is the true and the only shepherd. He is so devoted to His sheep that He would lay down His life for them. This is his physical life in his mission to protect them. David as the shepherd boy went after a lion and a bear. David was willing to lay down his life to recover just that one sheep to protect the herd.

Jesus voluntarily presented Himself.

John 10:11 **I am the good shepherd. The good shepherd lays down his life for the sheep.**

This is one of the first prophecies of the cross. The false shepherds would not die for any of their sheep. They abandon their sheep to whatever ills might befall them.

Lesson #0578

John 10: Life of Christ

3/9/2014 2Sunday

Jesus speaks of the false shepherds as the hired hands. They see the wolf coming and they flee. He flees because he is a hired hand and he is unconcerned with the sheep. These are the pharisees, who have no vested interest in the sheep other than for their own power.

They enjoy their own power leading the sheep; they were in charge. They like that. But the sheep did not belong to them. They had assumed a dominion over the flock. They were the leaders of true Israel, but they did not speak as the voice of God's Word. They made up regulations for the people to follow and they enforced these regulations. This was for their own interests. They had no interest in the spiritual life of their flock.

The Hired Hands

1. They were concerned only with their own self-interest.
2. The flock was only a means of personal gain and power.
3. When there was danger to the flock, like wolves, the hired hands showed their true colors; they put themselves first. They never looked out for the sheep. They would certainly never die for a sheep.

Any pastor living during the Church Age; and Jesus then was speaking about the pharisees, the religious leaders. There is a perfect application to many church leaders today. Throughout church history in a very apostate church, there have been so many false shepherds; so many hired hands. There is no voice of the shepherd. That is the Word of God. The teachers distort doctrine to their own advantage; for their own self-aggrandizement. A great many pastors out there who do exactly that. These pastors who do this are more concerned with self-promotion. They are more concerned with raising large amounts of money. They are more concerned with their social lives. Big fish in little ponds. They are more important than any lowly sheep and they look at their congregation in this way. One extreme historical example in the late medieval church, and the apostasy of that time was tremendous.

Indulgences were pieces of paper to gain remission before God of temporal punishment for the right amount of money. The clergy sold these indulgences because greed overtook them. The people purchased these indulgences; and the church financed several crusades and rebuilt St. Peter's Basilica in Rome, which is magnificent, but it is built upon the backs of the poor. They are the robbers of the sheep. What happens to the flock when they have such self-absorbed leaders.

When the hired hand sees the wolf coming, he runs for his own life.

John 10:12 **He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them.**

He are the sheep. The false shepherd has no real interest in their sheep. They are only concerned with themselves. The sheep get devoured. They fall into superficial Christianity; they fall into emotional praise and worship services. They fall into frantic searches for happiness. They are overrun and scattered by the wolves. The pharisees are prime examples of desertion in the face of wolves.

A few years after our Lord was crucified; 40 years later, Rome is outside saying that they are about to come in and take over, the pharisees are outside making deals with the Roman soldiers for themselves. But they were the ones who were first to die.

Leading the Sheep Astray

1. Just as Israel in the time of Christ was led astray and was deserted; and they could speak nothing to the people; they had nothing to offer the people.
2. In the same way, Christians have not been prepared with doctrine by their shepherds.
3. We are left vulnerable to every wind of false philosophy; to secular humanism. There is nothing to restrain it. Distorting rebound; distortion of salvation. You must feel sorry for your sins before you are forgiven.
4. Other believers become activists who accept human viewpoint solutions based upon cultural norms and trends and politics.
5. In this, the sheep are scattered by the wolves.

Churches all over the United States are ordaining women, lesbians, homosexuals, etc. These pastors are concerned for furthering their own agenda like gay marriage; or they have all of these humanist solutions for the church. When they don't get what they want; they charge discrimination. We need to discriminate between good and evil. We do not hate homosexuals or even women in the pulpit, as they are souls for whom Christ died. The mission is salvation. What we see today is entirely unbiblical. It is a matter of degeneracy. Rom. 1 tells us what degeneracy is. You want that to lead the flock? That is not church leadership. They are false shepherds who want to change the church to fit their non-Biblical goals.

Syncretism. The false shepherds have imposed a false system of doctrine upon the church. Mixing the doctrines of the Bible with the cultural norms and philosophy. The Jews mixed Baal worship with the worship of Y^ehowah. It has been found in South America who took the doctrines of the Catholic church and mixed them with their heathenistic cultures and history. The animism in Africa is mixed in with Christian doctrine. In Central America all kinds of aberrations, mixing voodoo with Christianity. Islam accepts the Old Testament and makes Jesus a prophet and Mohammed a greater prophet.

Religious people in this country. Most people between 18 and 36 are irreligious. Religious people have become dissatisfied with the Biblical doctrines of God and Christ. God is way to distant for them. Biblical theology takes way too much time to inculcate. Too intellectual and too demanding. They want something quick and yet tangible. They want something easy which stimulates them. So they embrace all sorts of individualistic perceptions of God and they make it up as they go along. There are no objective Biblical grounds.

Many people talk about the word *spiritual*, but they do not have any idea what it really means. They do not know what it means to live the Christian life. Their spirituality is merely turning inward to their own thoughts, feelings and emotions; that is how they think they get close to God. They start with themselves and look even deeper into themselves. You do not elevate yourself to the plane of God and find Him in that way.

They superimpose upon God what they want Him to be and they call it spirituality. They are working their way into the good graces of God. These are confused sheep. They are destroyed by their own anti-authority thinking. Their anti-authority. They rejected their own Messiah. They became syncretistic. They cobbled together some spiritual life from a variety of religious influences. A little yoga, psycho-therapy and some eastern mysticism; or even worship environmentalism or political activism. They are reversionists. These sheep have become vulnerable to whims and they know very little about the wonders of God's grace. They have no idea about Christianity. They do not know anything about the Christian life. That confusion must be laid directly at the feet of their shepherds, who do not teach and do not protect them.

Not much extra-curricular activity takes place in Berachah. It is not about the garbage that is out there.

Jesus will never run from the wolves. He will die for His sheep for their salvation and their protection.

John 10:13 **He flees because he is a hired hand and cares nothing for the sheep.**

Jesus then identifies Himself as the Good Shepherd.

Lesson #0579

John 10: Life of Christ

3/12/2014 Wed

v. 14 is the keynote verse and identifies Himself as the Good Shepherd. The reciprocal aspect; He knows His Own and they know Him.

John 10:14 I am the Good Shepherd. I know My Own and My Own know Me,

John 10:15 just as the Father knows me and I know the Father; and I lay down my life for the sheep.

The shepherd parable refers to Jesus and to the believers. But there is a new and powerful link in the relationship.

The New Relationship Described Herein

1. There is a bond between Jesus Christ and the sheep; and the bond is that we know each other intimately. It is understandable that Jesus knows us; but also important that we know Him.
2. There is a bond between us and Christ just as there is a bond between God the Father and God the Son.
3. The sheep are partaking of a relationship with Christ that can be found in no other way than in accepting His work for us and growing in grace and knowledge of Him.
4. The sheep are becoming of one mind with Christ by hearing the voice of our shepherd. As we become more and more involved with them; as we spend time together, we become one mind with that person. You think in the same way; you have a foundation for thinking. Intimate knowledge of that person; the more you come to know and to admire their qualities.
5. So, we come to know Him intimately, just as He knows us intimately. This is the kicker; just as Jesus knows the Father intimately and the Father knows Christ intimately. That is an intimate relationship.
6. As Christ has pointed out, Jesus reveals God the Father to us; we cannot see God the Father, as He is invisible; but we can see Jesus.
7. By knowing Jesus Christ, we have an intimate relationship both with Christ and with God the Father. If we know how the Son thinks, we know how the Father thinks. We therefore, have a relationship with God; and both indwell us.

John 10:15 just as the Father knows me and I know the Father; and I lay down my life for the sheep.

Jesus lays down His life for the sheep. This is the second time He says this; it is a prediction of His death. He says He will voluntarily lay down his life. His disciples cannot imagine that He will lay down His life. It is His substitutionary sacrifice that makes Him our intimate.

Then Jesus continues.

John 10:16 And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.

V. 16 has to do with us. "I have other sheep." This would be surprising to the disciples. We are the *other sheep*. "They are not of this fold." Believers in the Church Age are those

from the other fold. This is a parenthetical verse. It is an interruption. In the main parable, Jesus has been addressing the nation; He has been addressing Israel. Anyone who is not true Israel, but believe in Jesus—these are the other sheep. But these are not Jews. The only other possibility is, they are gentiles. The gentiles were not originally included in the fold of Israel.

When gentiles believed in the God of Israel, they were saved and incorporated into nation Israel. The gentiles will respond to the gospel; they will hear where He speaks.

Next, Jesus will go to a gentile area. There will be one sheep pen holding Jews and gentiles. They will become one flock. This was very unexpected; and for many Jews, this was unacceptable. The Jews hated the gentiles. Many of them cannot imagine gentiles as part of the flock.

What Jesus Is Teaching

1. Jesus is forecasting a dispensation.
2. There is a change coming to Israel; a new dispensation in history is on the way.
3. In this dispensation, the Jews are not exclusively the people through whom God worked.
4. A dispensation is an era or a period in human history.
5. The Bible reveals consecutive eras called dispensations in the history of mankind.
6. These several dispensations are revealed in various portions of the Bible. The teaching of dispensations is found throughout the Bible.
7. List of the dispensations:
 - a. The Age of the Gentiles, from the creation of Adam to Moses and the Exodus generation. There were no Jews yet. The race of Jews began with Abraham; but there was no nation yet until Joshua took the land. God worked through individual believers.
 - b. The Age of National Israel to the birth of Christ.
 - c. The Hypostatic Union Age; this is a transitional age. Christ's birth to His ascension. That will be our final study in the life of Christ.
 - d. The Church Age from the Day of Pentecost to the Exit Resurrection. Time period here is unknown. People don't want to die; and they don't like the time in which they live, so they want to get raptured.
 - e. The Tribulation, which is 7 years from the rapture to the promised 2nd advent. This is the final 7 years of the Age of Israel.
 - f. The last dispensation is the Millennium; from the 2nd advent until the final judgment; the Great White Throne judgment.
8. These dispensations reflect the progression of God's plan in man's history. There are various dispensational breakdowns.
9. Dispensations are not the divisions of history from human historians. These are not humanly defined epochs.
10. Each era reflects the divine viewpoint and the theological interpretation of history.

11. This doctrine of dispensations is the vehicle, the way the believers living at a specific time can orient to God's will, plan and purpose for their lives.
12. This gives us an historical context for the times in which we live, so that we can understand the progression of the plan of God and the destiny of man throughout history.
13. This is how we fit into God's plan.
14. This is how we learn to understand the resources available to us in each dispensation. Each progression in His plan provides more resources for the believers; and we have the maximum resources to accomplish God's plan.
15. The current dispensation is the Church Age; and it is defined and delineated by the mystery doctrine of the New Testament. This doctrine has never been revealed in any previous dispensation. There are things in the New Testament that those in the past could only hope to enjoy.

If you do not understand dispensations; you do not understand the Word of God. Dispensational hermeneutics are the only way of understanding the Word of God and the history of man. Each dispensation is a step-up in the Angelic Conflict. There is eschatology, and we do not understand that if we do not understand dispensations. The division between Israel and the church, which defines the difference between covenant theology and dispensational theology.

All of this falls under the heading; "And I have other sheep."

The religious leaders thought that Jesus was speaking heresy. The Apostles were confused by this other flock.

John the Baptizer said, "The kingdom has come; the kingdom is here." But it was rejected; so we are the new program.

God has not forever rejected the nation Israel or His people the Jews. This is a big point of contention between covenant theology and dispensational theology.

Correct Interpretation of Dispensations

1. This new dispensation provides for the formation of the church. A sheepfold filled with everyone, from all nations and races.
2. In this parenthetical v. 16, Jesus adds saved gentiles of the Church Age to the folds of His sheep.
3. This is the parable of the Good Shepherd. He is therefore the Shepherd of the church as well as of Israel.
4. One shepherd; one people on earth during this dispensation; all who believe in Jesus Christ.
5. These are believing Jews and gentiles in one sheep pen, forming spiritual organism. The sheepfold is now the body of Christ. This does not negate a future kingdom for Israel; and it will be instituted after the 7 year Tribulation.

Jesus is the Greater Son of David. They believe that the church replaces Israel in God's plan. Nation Israel no longer has a future. Thi imputes the immutability of God. Once God gives His Word, His Word stands.

Figurative Language and the Bible

1. Figurative language in the parable of the Shepherd does not give license for a figurative interpretation.
2. Figurative language in the Bible always has a literal meaning.
3. We cannot read things into the Bible that are not present in the context that go beyond the literal meaning.
4. Reading out national Israel from this or any other verse is overstepping and muddling the meaning of the Church Age.
5. One cornerstone of dispensational theology is the future of Israel as a nation. All you have to ask in order to find out, "What is the relationship between Israel and the church, now and later?"
6. Christ's purpose in John 10:16 was simply to introduce in a very cursory way a new temporary period of history. Just one more era in the plan of God for man.
7. The reason for this temporary period is because Israel rejected the kingdom offered in the 1st advent.
8. So Christ intimates a further progression of His plan in a new dispensation which incorporates Jews and gentiles (but not forever).

Early in the Church Age, Paul is entering Corinth.

Acts 18:9–10 **And the Lord said to Paul one night in a vision, "Do not be afraid, but go on speaking and do not be silent, for I am with you, and no one will attack you to harm you, for I have many in this city who are my people."**

Jesus tells Paul that He is with him. "I have many people in Corinth." The message is, there will be many gentiles in Corinth who will hear Paul's teaching and they will respond to him.

Eph 3:6 **This mystery is that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel.**

The mystery doctrine was given to Paul; unknown in the Age of Israel.

Eph 3:7 **Of this gospel I was made a minister according to the gift of God's grace, which was given me by the working of his power. To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ, and to bring to light for everyone what is the plan of the mystery hidden for ages in God who created all things, so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places. This was according to the eternal purpose that he has realized in Christ Jesus our Lord, in whom we have boldness**

and access with confidence through our faith in him. So I ask you not to lose heart over what I am suffering for you, which is your glory.

Lesson #0580

John 10:16– Life of Christ

3/13/2014 Thurs

Rick Hughes will be here for the next 4 sessions.

John 10:16 **And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.**

The sheep are true Israel; and the lost sheep are those who have rejected Jesus. Then Jesus says that there are also some lost sheep. This is the Church Age; and this aroused the Jews. They saw this as nothing but a terrible heresy.

John 10:17 **For this reason the Father loves me, because I lay down my life that I may take it up again.**

John 10:18 **No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from My Father."**

The authority here is key to understanding what Jesus is teaching about here. Εξουσια which means a *freedom of choice*. This tells us how Jesus is thinking. This is His mind at work.

Points from Vv. 17–18

1. Jesus said He would lay down His Own life at His Own initiative. No one else makes this decision. His volition is primary.
2. Jesus was not a helpless pawn; He will control what happens to Him. He will go from rejection in Jerusalem to Perea and then back to Jerusalem.
3. Jesus was voluntarily obedience to God's plan. There had to be His acquiescence to God's plan. This was a free choice that He makes.
4. The pharisees could not kill him. So many times they pharisees picked up stones to kill Jesus or throw Him over the cliff; but the pharisees could not kill Him. He first had to complete His earthly ministry. This is His call; not theirs.
5. Only in His Own good time would Jesus willingly go to the cross. Not one day before or after. He had to completely accomplish God's plan first.
6. He could have terminated the proceedings at any time, but He freely chose to give up His life for the sheep. Then He concludes **and I have authority to take it up again.** Jesus always had the legitimate choice. We have a free choice. He concludes with, **"And this commandment I received from My father."**

Two More Points?

1. Jesus became the sacrificial lamb on the basis of His Own free will.

2. The Father did not coerce His volition. God gave the order that the cross was His will; to which Jesus was obedient.

Jesus again speaks of His death. First His death and then His resurrection. The grave could not hold Jesus Christ; nor will God's will be trumped. This is exactly what happened.

Now we go to a transitional paragraph which is closely related to the blind man in the previous chapter.

John 10:19 **There was again a division among the Jews because of these words.**

Jesus was a true enigma; people disagreed as to what He was saying and Who He was.

John 10:20 **Many of them said, "He has a demon, and is insane; why listen to Him?"**

This man has a demon; He's insane. After hearing and seeing Him, they came to that conclusion.

John 10:21 **Others said, "These are not the words of one who is oppressed by a demon. Can a demon open the eyes of the blind?"**

There are those who rose to the defense that demon-possessed people did not speak like this or do things like. This.

How do you claim that someone can be demon-possessed and be like this. Some people refuse the truth, no matter how many times they see it. The truth is right in front of them, staring them in the face, and they are saying, "This cannot be."

Doctrine of demons here. Bobby wants to speak about similar negative volition in that time that we live; similar to the pharisees of then. There are still pharisees today; and they offer alternatives, which are doctrines. Secular humanism is one of the greatest opponents of Christianity, and it is built upon negative volition.

A philosopher of the 20th century. There are no accidents when Bobby studies. He came across something that seemed to click. A major international voice for secular humanism. He expressed very well the negative volition of that ideology. Bertram Russell. He was a brilliant man. At 18 years of age, he came to the conclusion to abandon the notion of God altogether. He was a brilliant logical man and became an atheist at this point. The concept of God to him was completely mythological. He decided that ancient oriental despots claimed to be gods; and this then became a universal idea of a God. "I am not a Christian because I don't believe in God...and I don't believe in immorality." There is no such thing as sin. This fits perfectly with secular humanism. He cannot admit to sin. "I don't think that Jesus is the best or the wisest of men;" confirming that Jesus is an historical figure. He thereby rejected the deity of Christ. He could only place his faith in the alternative to God, would would be humanity. So all truth and logic must rest in science and mankind.

Jesus is historical, but not the Person He claimed to be.

Secular Humanism Is Our Greatest Opponent.

1. The human race is the most important thing to Bertram Russell.
2. The humanist proclaims that man is essentially good. Therefore, he must reject the innate sin nature of man. No such thing in secular humanism.
3. What do they do with evil? They cannot deny the existence of evil; but they attribute that evil to man's traditional, social institutions, but not to man's inherent nature. National governments. The church. Our capitalistic society. All of these are seen as counter-productive to mankind.
4. Goodness can be achieved by altering these institutions of man. If they can tinker with and change all of these institutions, man's inherent evil can be changed.
5. The humanist focuses on activism, in order to reconstruct society; in order to change the fundamental institutions of society. This is what is happening in our country today.
6. Why would they do this? Why reconstruct society? They look to create a new social order; to create the human race without the encumbrance of the divine or without Bible doctrine or without divine institutions.
7. What the humanist wants is man without truly free volition; especially including religious freedom. That cannot continue in the thinking of the secular humanism.
8. What is being attacked are seen as antiquated evils. So the family and children are being attacked. See how the wind is blowing; our country cannot move without other countries thinking it is okay.
9. The humanist creed is internationalism. This helps to explain internationalism. In order to build the world they want, there must be a world government. The national government must be removed. Only then can we get to their utopia.
10. This type of world government is the only way to overcome the social institutions which they believe corrupt mankind. They see a national government as a corruption. These concepts have been around for a long time.
11. Human beings are just higher animals; and we are evolving like all other animals. We are continually progressing to some form of biological and social perfection. Since we do not have a sin nature, we must be advancing to this perfection.
12. Thus in their world view, man can evolve naturally into goodness. This utopian society can be affected by man without God.
13. It is the humanist who can alter and facilitate that evolution of man. They do not want to let it happen over a long period of time. It takes great faith to believe this kind of philosophy. The overwhelming evidence of the evil of man is everywhere. There is no other option when they reject Jesus as Savior. They have rejected God's salvation in Christ.

Sir Thomas Moore had ideas like this 5 centuries ago.

The humanist believes that he can create the new society without the economic inequalities. But Jesus said, "The poor, you will have with you always." The secular humanist thinks we can fix that.

We see this happening in so many areas. To them, morality is whatever people agree upon. We can take anything that has been assumed to be evil for thousands of years and change. Like gay marriage.

Today, attacks on faith and marriage. Feminism to make men and women equal. Radical environmentalism, but make the earth perfect. Peace on earth. A whole host of activist goals in the United States. All are designed to alter currently discredited concepts in their minds.

They think that we are now living in a post-Christian world. To achieve these goals requires control by some outside human force; or a huge government. This will only result in tyranny. It is a utopian pipe dream.

Excellent book on this subject from the Christian perspective. Secular humanism is compared to the doctrines of Christianity. David Noel "Understanding the Times." Excellent prose on how secular humanism works. Bobby recognized everything going on in our country today and how antithetical it is to Jesus Christ.

This is the modern result of negative volition to Christ as the God-man Savior. This is of the devil. Humanists believe in their cosmic system just as strongly as we believe in Jesus Christ. It is their religion. They are purveyors of the cosmic system. They must eradicate all symbols of Christianity and ultimately the Christian. No progress can be made as long as this fallacy of God and Christianity exist. This is how the non-religious person thinks and persecutes. First they go after Christian symbols. Eventually by burning heretics at the stake. Don't think the secular humanism is any more tolerant than the persecutors of the past. They are just as capable of what Adolf Hitler did; just as much as the protestant/Catholic wars. They are willing to kill for this system, but they will not call it sin. Those they murder violate their ideology. This is their world; their religion.

This is our world opposition. These things cannot co-exist. They will always be at war. There can be no peace in the physical world. Constant war in the unseen world; it never ceases; so there will never be a cessation of war on earth. A utopia is impossible on earth.

We need reconciliation with Christ; and then spiritual growth. This is the mind of the humanist. They are the pharisees of our advent. Where are the pharisees now? They are in hell; they are gone. The humanist cannot win against Jesus Christ. Their ideology is doomed to fail in this world. They will cause a lot of trouble but they will go the way of the pharisees.

Jesus laid down His life for us; and for the pharisees and for the secular humanist who rejects Him.

Some police woman had blocked off the parking lot to Berachah Church this am. Traffic always gets Bobby out of fellowship.

We have completed the parable of the Good Shepherd, where Jesus presented Himself as the True Shepherd, Good and Only Shepherd of Israel. He is also the Obedient Shepherd. In fact, He would lay down His life for the sheep.

Many came to believe in Him, because he claimed to be the Light of Life. The pharisees understood that Jesus spoke against them. They were infuriated at Him. The opposition of Jesus was greatly upset with Him. Many of those who have opposed Jesus in the past 2000 years, and we studied secular humanism and how it parallels the opposition of the pharisees.

Vv. 22–39 Jesus will reassert His Deity. The opposition of the pharisees got so bad that He had to retreat from Jerusalem.

Jesus, several months, returns to Jerusalem, to the Temple, and He picks up where He left off, as they had picked up stones to kill Him.

Jesus had gone to the gentiles after this confrontation in vv. 40–42.

Bobby enjoyed this section because he greatly enjoys history. This was the perfect time for Jesus to appear to accomplish His task as the Savior.

John 10:22–23 **At that time the Feast of Dedication took place at Jerusalem. It was winter, and Jesus was walking in the temple, in the colonnade of Solomon.**

The Feast of Dedication still occurs today, and it is called Hanukkah. It is also called the festival of lights. It is the celebration of the restoration of the Temple and the consecration of the new altar.

This took place 25December when this occurred. Judas Maccabees after his revolt in 165 or 164 B.C. The desecration was carried out by Antiochus IV or called Antiochus Epiphanies (the Magnificent).

Antiochus Epiphanies was a Selucid ruler, and they had been ruling in Syria since Alexander the Great had invaded that part of the world in 323 B.C. The Selucid's took over Syria after Alexander died. Antiochus was a descendent from a general in the Greek army of Alexander. Took over about 175 B.C. He was one of the greatest persecutors of the Jews down to Adolf Hitler. He was called Epimonia, which means *the madman*. He turned into a real monster toward the Jews. About 170 B.C. he marched south to invade Egypt and he wanted to extend his empire. Trouble in Palestine seems to occur when some king decides to march south to attack Egypt. Like Nebuchadnezzar who went to Egypt and then stopped by Palestine on the way back.

He marches back and Jerusalem is in his way. He could not take Egypt, so he went into the Temple in Jerusalem and took all of the money, raiding their treasury. Jerusalem became a part of his sphere of influence. He decided that he needed to Hellenize Palestine, and he promoted a program of Hellenization. This was occurring all over the Roman world at that time. He established Greek institutions in Jerusalem. He forced new laws on the Jews instead of the Torah. That was God's Law, and Antiochus outlawed the Mosaic Law. Some accepted this; and there were those who opposed and resisted this Hellenization. They mostly were upset that their religion had been corrupted. Antiochus brought a new order of worship to this land. He ridded the area of Y^ehowah worship; and Zeus was to be worshipped in the Temple. This was known as the desolation sacrilege; also known as the abomination of desolation.

This term is known to eschatology a future event for Israel, future from our time. It happens in the dispensation that follows the church. In the middle of the Tribulation, a certain dictator; the dictator of the Revived Roman Empire. This is prophesied in the book of Daniel. We get the entire perspective of Nebuchadnezzar and what is coming. This would eliminate Jewish sacrifices in the Temple and there would be worship to him in the Temple. He will erect a statue of himself in the Temple, in the Holy of Holies in the rebuilt Temple, and it will be called the abomination of desolation.

In this future time, a remnant of believing Jews. Many would be martyred. In the time of Antiochus, there were many Jews who did not believe in their Messiah; but there will be many believers in the Tribulation who will oppose this new dictator.

There were some courageous priests during this time. They fought with arms; they armed themselves. In these battles, a semblance of Jewish independence was achieved.

The resistance centered around the Maccabeans, and this family was later called the Hasmonians. Herod the Great came from this line. Not from the Selucid and qualified as a Hasmonian ruler. After a huge struggle, several battles, Judas Maccabeas made a cleansing of the Temple about the time that Antiochus dies.

There was the institution of several religious parties at this time. These were the pharisees and the sadducees and these groups represented two different religious groups who would combat the Antiochus evil.

Sadducees were a priestly class; an upper class. They developed a different attitude from the pharisees. They took a *this world* attitude, becoming a political party; they were political activists. They were few in number, but they dominated the Sanhedrin and the priesthood. The high priesthood was in their hands. They controlled the purse strings in Palestine. They controlled the lucrative affairs in the Temple. They were very good businessmen, beginning to refill the treasury of the Temple.

The pharisees were a reaction to the liberal approach of the sadducees. The pharisees were conservative in their doctrine; separatists, non-compromising with the Romans. Many more pharisees, as they often came from the common people.

The pharisee activity was centered in the synagogues; and the sadducees handled what went on in the Temple. The pharisees collected the writings of the rabbis and they embellished them with more rules and regulations. They condemned Jesus Christ because He violated their traditions. Their intricate laws on the Sabbath. These groups hated each other.

The Feast of Dedication. At the time of Jesus, this commemorated the Temple rededication of the Temple by Judas Maccabees. The Dome of the Rock is the Muslim building where the Temple used to be.

Jesus is present at this winter feast. In this Temple was the great Deliverer of the Jews. Jesus presented Himself as "The Light of the World" and here He presents Himself at the Festival of Lights.

This looks forward to the cleansing of the Temple in the 2nd advent; removing the abomination of desolation.

John 10:22–23 **At that time the Feast of Dedication took place at Jerusalem. It was winter, and Jesus was walking in the temple, in the colonnade of Solomon.**

So Jesus comes back 2 months later. He had been in Perea, which is recorded in other gospels. We will study that after a bit. Jesus still had more to say from the October parable because of the animosity of the pharisees who had heard Him. This animosity was still in place.

The Jews were angry; there Jesus was in their Temple again. This is their last confrontation with Him until the final confrontation.

Lesson #0582

John 10:24– Life of Christ

3/16/2014 2Sunday

Wherever Jesus went, there would be a crowd about Him. A crowd of opposition.

John 10:24 **So the Jews gathered around him and said to him, "How long will you keep us in suspense [lit., *hold up our souls*]? If you are the Christ, tell us plainly."**

You would think with a question like this, there was some cynicism. He was walking in the Temple being approach by Jews who saw Him there. They commanded Him to tell them in plain language, that he was the Messiah. They demanded that He say this loudly and clearly and unequivocally.

They claimed that it was not clear or bold enough. There was great cynicism; and there were large groups who simply rejected His claims. They were implying that Jesus as the roadblock to their belief in Him. He was not forthcoming enough. If only they would tell them in plain clear language. They acted as if He was at fault; He just did not say it clearly enough. They knew Who He claimed to be and most of them had long ago rejected Him.

This was another ploy in order for them to discredit Him. They wanted a public announcement in front of all these witnesses statements which they could condemn as blasphemous.

Jesus responds to their negative volition. They have one type of an expression of negative volition. These were people who had already rejected Christ. This type of rejection is rampant today. People act interested in a clear declaration of the gospel and maybe some Bible doctrine if they are religious. They cannot wait to refute the fundamentalist. They really are looking for a place to trap you with your own words, and thereby discredit you and the truth you might speak. This is their approach.

A statement of true doctrine is ridiculous to their ears. They call for it so that they may refute it. They believe that these things are ridiculous. They want to make some kind of mocking denunciation of Christianity. They want to make a show of rejection whereas they have already rejected the gospel of the truth.

They want to discredit it in their own minds.

Some examples we may have come across in our own lives. Religion is private; let's not talk about it. But we need to talk about it; that is our mandate from Scripture. A skeptic might pose a series of questions; what they might believe would expose by refutation or by mockery. Some people simply use mockery; "There is no God; your beliefs are ridiculous."

We live in the post-Christian era (to some).

Some of These Questions

1. Is the Bible really the infallible Word of God? In their minds, nothing is infallible, other than their own views. Do you have an answer to this? 40 books all written by 40 authors. Can you find 40 books that agree over a period of 80 centuries? It is not really about the infallibility of the Bible; but yours.
2. Do you believe in evolution? Or do you believe that God created the world? This is an on-going fight in science and education today. The evolutionist mocks the creationist. Simple answers. Go back to the beginning. Over billions of years, the pulpit will become Bobby. They believe it; they have strong faith.
3. What about errors in the Bible? Does God really communicate with people? That is preposterous; God never speaks to me! God speaks to us today, through His Word. If there is a God, is He just up there; does He really concern Himself with man and what we do. Individually? Are you kidding me?
4. Are miracles real? If so, why haven't I experienced one? I have arthritis and I need to take pills for it. They deny that God may have a continued purpose for an individual. We may not know that the miraculous is happening. God can progress His plan using the miraculous.
5. Is merely believing in Christ too simple? Are you ignoring all of my human works? Isn't God pleased with my works and my morality?

6. Is Jesus the only Pathway to God? Bobby has heard that on television, possibly from Oprah. The underlying premise is, Christianity is intolerant of others. That makes the religion exclusive and therefore intolerant and wrong. Yes, by His statement. Jesus is exclusive, by His Own testimony.
7. Why do the innocent suffer? Why do people suffer in great groups? How can you follow a God Who is so mean and heartless? He lets me suffer. There is the sin nature and the laws of culpability.
8. How do we know that God exists? The philosophical approach; a favorite atheist position. They deny the God of the Bible, based upon their logic and human reasonable. You can't prove this, because no one has seen God before. If you can't see Him, therefore, He cannot exist. At the same time, they cannot prove that God does not exist. If God does exist, then you are in trouble, my friend. They assume the unseen spiritual world does not exist. Yet they accept philosophical systems and theories which never work. Marxism, humanism.

Atheism

1. Atheism is never satisfying to the person who is an atheist. He has no answers to the big questions. Why are we here? What is the purpose to all this? I have no purpose; it is demoralizing. So they will even go to court to get rid of crosses and nativity scenes. It is contrary to the normal witness of man's nature and history.
2. The atheist is filled with fear that he is on the wrong side of history and logic.
3. What do you do with an atheist. They are normally the most vicious opposition.
4. There are proofs of the existence of God. The historical life of Christ is a major one. He therefore did something. "He was a good man." He could not be a good man. Then He hoodwinked all of us.

Proofs of God

1. God exists as the first cause. Everything which we see had a cause. Nothing is uncaused. Nothing exists independently.
2. There is purpose and design in our world. Everything is designed and everything has purpose. There must be a designer behind anything designed. Can a house go up on its own? God is the builder and designer of the Universe; all science is very complex, but scientists just say that it happened randomly and without a designer. This is the opposite of all that we know.
3. We have an innate moral consciousness which comes from a Higher Being Who set certain standards. Where does this come from? Why does man simply act *kill or be killed*? People have qualities which may be in the image of God.
4. Mankind has a universal religious desire from the very beginning. All civilizations have a religious desire. There is this desire to worship something great than themselves. They believe in a higher being or higher power. Where does that come from? Animals don't have that.
5. Mankind also has an innate idea of a Perfect Being which cannot come from the finite. Man has the idea of a perfect environment; and the secular humanist believes

that man can be perfected. Therefore, it is logical that a perfect being must somehow exist. An essential existential result of God. The atheist will discount all of this.

6. There is another question by the skeptic; *what about those who have never heard?* Christianity is limited to certain areas. What about the others? Is that fair? The answer is simple. God provides information to those who are positive toward the Word of God; no matter where they are. This is why missionaries end up in the darkest and most forboding places. Adiniamum Judson, and he wanted to go to China. He sailed to China, and ended up in India, and the ship broke down; and he stayed in India for the rest of his life. There is no proving the existence of God in the Bible. Mary Slessor; wandering all over Africa, alone. The book *Heathenism*.
7. *Why can't good deeds get us to heaven?* This begs the question. What is grace? It is compatible with human works.
8. *What about all of those hypocritical believers? They are not better than me.* It is the sin nature; and we all have one. The believer who progresses, the sin nature gets more and more under control.
9. Is Jesus really the Messiah? That is the testimony of the Old and New Testaments.

Such people oppose the gospel in any way that they can. Religious liberalism; they do not see the Bible as God's Word. They ridicule the believer and God's Word. These are our opponents. We should speak to them about Christianity. They will find out that they are on the wrong side of history and the wrong side of God. They will spend eternity in hell; where is their mocking then?

Don't be afraid of their questions; bring them to question their own suppositions. They may ridicule and they may argue; you have answers that no one else has. Be patient and do not take offense. Stick to the truth. Do not be intimidated. Let the Holy Spirit work in their lives.

In John 10:24, even Jesus and His miracles could not convince them. They are not interested in the truth; they want to use His statements against Him. They did not even read Him His rights.

Knowing all of this, Jesus replies to them....

John 10:25 **Jesus answered them, "I told you, and you do not believe. The works that I do in my Father's name bear witness about me,**

Lesson #none

John 10: Life of Christ

3/19/2014 Wed

Rick Hughes

Lesson #none

John 10: Life of Christ

3/20/2014 Thurs

Rick Hughes

Jesus tells them, "I already told you; but you did not believe." Jesus has gone through all of the doctrine that He does the works of God the Father; and how the works provide testimony as to Who Jesus is.

John 10:25 **Jesus answered them, "I told you, and you do not believe. The works that I do in my Father's name bear witness about me,..."**

We have seen many of these miracles. Jesus has proven over and over again Who He is. It is not His lack of clarity.

John 10:26 **...but you do not believe because you are not part of My flock.**

The problem is, because you don't believe in Me, you are not a part of My flock. They rejected His voice because they were not of His fold. They try to put off the blame on Jesus for not speaking clearly; but the fault is their negative volition.

Jesus' sheep are those who hear Jesus voice and they follow Him.

John 10:27 **My sheep hear My voice, and I know them, and they follow Me.**

Those who believe in Him, He gives to them eternal life.

John 10:28 **I give them eternal life, and they will never perish, and no one will snatch them out of My hand.**

We throw the words eternal life around a lot. Jesus gives eternal life to us, which is the same life which God possesses. God imparts His life to those who believe in His Son.

Those who possess that life can no more perish than God can perish. We will all face physical death, but who cares. What comes after is what matters. What is a little pain, even? Jesus would endure the greatest physical pain that anyone would ever suffer.

Eternal death; oblivion, cannot hold any believer any more than it could hold Jesus Christ.

We know our future. No one else besides believers in Jesus Christ have that. There is one real security in this life and beyond. It is eternal security. It is promised by the Lord Jesus Christ. Immutable God cannot cancel eternal life.

Salvation does not guarantee that the believer will live the Christian life.

John 10:28 **I give them eternal life, and they will never perish, and no one will snatch them out of My hand.**

When we believe, we go from dichotomy to trichotomy. And God gives us eternal life. Even if you are a pitiful failure in this life, you still have eternal life.

Rom. 5:1 **Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.**

We have His righteousness; and we have peace, meaning that we have been reconciled to God. We are reconciled by His perfect righteousness.

Rom. 5:2 **Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God.**

By means of faith, we stand in His grace; not in our own works. This is critical to understanding eternal security.

With all of this understanding, we come to have a most certain expectation of being glorified by God.

Eternal Security

1. Our lasting relationship with God never depends on our own integrity or upon our morality or upon our success or failure in the Christian life. Eternal life is a state of being. We have become eternal. All souls are eternal; but we are eternal insofar as having an eternal relationship with God.
2. That permanent relationship is the work of God. It cannot be lost. If it depended upon us or our works, it could be lost.
3. You did nothing to gain your eternal life; nor can you maintain it. It is strictly the work of Jesus Christ on the cross for us.
4. This reconciliation and justification has a never-ending result for those who accept His grace by faith. They will stand permanently. How can His work be negated by our works or lack thereof? How can we do that? How can we overcome the grace of God?

How Can We Overcome the Grace of God?

1. How can anything that God does be negated? We can accept or reject what God has done. We can accept or reject.
2. Our lack of perfect righteousness repels God? Perfect righteousness cannot have fellowship with our imperfection. But we are justified at the moment of salvation.
3. God can make us righteous without compromising His integrity; because of what Jesus did for us on the cross.
4. When we express faith in Christ, He justifies us and imputes His righteousness to us. Then we realize peace and reconciliation with God. Jesus has provided us with a peace treaty which cannot be broken.
5. Because of justification and reconciliation, we have a permanent relationship with God.
6. No change can ever be wrought in our status in our relationship with God.

7. Once justified, always justified. Once reconciled, always reconciled. We will always be perfect righteousness in God's sight. After believing, we will always be at peace with God.
8. God just not do this without placing all of this in a permanent container, eternal security.
9. We can never lose the perfect righteousness which God imputes, or the peace which God established between us.
10. Even a reversionist who remains that way until he dies, retains justification and reconciliation and eternal life. Whether you go the religious route or go the hell-raiser route, it does not change your status.
11. That is the security of being held in God's hand. He grabs you and never lets go.

Reversionism is never without cost to the believer. The result is a life of instability and misery and severe discipline in this life. If that is your priority, how long will it last? There is nothing wrong with having things or being a success in life; but it is a matter of priorities.

Eternal rewards—what do you have? Next time.

John 10:29 **My Father, who has given them to Me, is greater than all, and no one is able to snatch them out of the Father's hand.**

Lesson #0584

John 10: Life of Christ

3/27/2014 Thurs

Deacon or head of the board of Deacons stands up (Mark). Berachah Church was founded 80 years ago. Tapers would bring their tape recorders and set them in front of the pulpit at the 325 seat Quansit Hut. In 1959 Berachah Church actually began, on a two-lane Westheimer with gravel road Sage. Bob would quiz the teens. Basketball team then.

1967 T&P started. Changed to a separate entity (1980?). Bobby grew up and he was a surfer with a Volkswagon van to put his surfboard in.

Bob began to decline in health and mental capacity. The Lord has plans; God knows what He is doing. Pulpit committee then formed. 10 years ago tomorrow, Bobby was made pastor.

Bobby's grandfather was the pastor at the first Baptist church in Tucson for 50 years. Bobby never intended for teaching at Berachah to be his job.

There is no guarantee of anything in this life, including longevity as pastor at Berachah Church. God has clearly prospered Berachah Church. The Lord honors His Word no matter where it is taught.

There are no guarantees of anything. No matter how wealthy you are, it does not buy eternal life. It is all temporal. It can all disappear in just a moment. Lately our government has been telling us that it can provide us a lasting security. Healthcare to keep us all well

and robust. The magnificent medical science almost guaranteeing us that it will find a cure for all diseases. They think maybe they can have a great extended life.

Income equality. That is a reward of monetary gain simply because you exist. You are owed. It has nothing to do with your good or bad choices in life. That is a perverted form of grace called socialism.

Government promises to create an environment based on perfection. Wiping out this global warming and fix this green energy; just turn your life over to the government.

Man, on his own, cannot provide iron-clad security or even a semblance of eternal life. As believers in Jesus Christ, we do not turn to government for security. Our security rests in the Lord's hands. Here today and gone tomorrow.

Bobby's security is in teaching His truth. Teaching the Word of God can be very insecure, in human terms, that is, in the face of all the obstacles. We are studying John 10:28, which is the only security that we have.

They were perishing without hope, without life, without Jesus Christ. Jesus Christ gives eternal life. There is no other name under heaven give among men by which we must be saved.

John 10:28 I give them eternal life, and they will never perish, and no one will snatch them out of My hand.

No matter what you have done, there is no guarantee of anything in the future. Where is the security for the future? Where is the security for your future? It is in Jesus Christ. When we depart this life, we are bound for heaven. We share the perfect righteousness of God imputed to us because of the work of Christ. Nothing and no one can intervene to remove His work. What He gives, He can never withdraw. Our permanent relationship with Him is based upon the cross. Because He lives, we live. Nothing and no one can wrench us out of His hand.

Rom. 8:32 He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?

Rom. 8:33 Who shall bring any charge against God's elect? It is God who justifies.

Rom. 8:34 Who is to condemn? Christ Jesus is the one who died--more than that, who was raised--who is at the right hand of God, who indeed is interceding for us.

Rom. 8:35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?

The all things of eternal security. Nothing can separate us from the love of God which is in Christ Jesus. The inheritance in Christ is incorruptible and it will not fade away. Along with this secure eternal life in heaven comes a promise; a promise of eternal rewards.

What comes in eternity is beyond our ability to ask or think. The real security is in heaven. This doctrine of eternal security makes up for a great deal of what we lack in this life. This is the eternal security that we have. A lot of those old painful things in this life are going to fade away.

Security in this life can easily fade away. The inheritance is ours, when someone has a will; that is our iron-clad guarantee that comes to us. Unlike that eternal security, eternal rewards are not guaranteed. That is where our spiritual life kicks in. We have eternal security; we have eternal rewards at our fingertips.

We will examine eternal rewards and how they are acquired. The thought of missing rewards can be problematic on this earth. I know I'll be in heaven; what will I get when I am there? What about all of those other perks that we call rewards?

Rewards in Heaven

Bobby has notebooks filled from the Book of Romans. Wayne Hill would write notes like crazy and then type them up later for the integrity of God book.

1. All believers will be judged by Jesus Christ after the rapture of the church. We will be evaluated in the future. We will have to give an account of ourselves. Bobby had a quota of people to get into the army every month. The commanding general went to Fort Sill, and had every recruit commander there, and one by one, we were to give an account of what we were doing. Sometimes we did not do too well.
2. That judgment and subsequent rewards are based on the production of good works. They do matter.
3. That is what will be judged. The works of the believer during his lifetime. Our rewards are based upon what happens during our lives.
4. Lack of good works means a lack of reward. 2Cor. 5:10 **For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil.** This will be true for all of us. Our rewards will be assigned based upon what we have done.
5. Good works in the Christian life means the production of divine good.
6. Definition of divine good: those deeds produced while filled by God the Holy Spirit. Hence the importance of rebound to maintain the filling of the Holy Spirit and the advance toward spiritual maturity. Unbelievers to good works; but they won't even be there. So our good works do not count; only those done when filled with the Holy Spirit.
7. There is no effective function of good in our Christian lives or effective Christian service apart from rebound, the filling of the Holy Spirit and spiritual growth. That is why the ministry of Berachah Church is important. It is the Word of God that matters.
8. The more mature in the Christian life, the more one can produce divine good. We stay in fellowship longer as mature believers. We are more focused on Bible doctrine, on the Lord and on accomplishing His will.

9. We received rewards at the Judgment Seat of Christ based upon our divine good production.
10. Bad deeds means human good produced without the filling of the Holy Spirit. Good deeds do not count if they are human good. No reward for human good.

A nice 10th anniversary to have this doctrine. There is reward on earth as well. Bobby being able to teach; that is a reward for him. A professor in seminary asked the class, will there be a difference in rewards in heaven? People squirmed. Many did not know the answer to that. Being judged causes stress in people because of the outcome.

Why does someone deserve greater rewards than me? That is a Christian socialist.

Bobby is not telling us to do good stuff to be rewarded. It begins with growing up. It is still a rationale. We live in this life thinking about reward. It is a rationale of security for us. Feeling guilty or worried gets us out of fellowship. No reward to be worried about your reward.

1John 2:28 *And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming.*

1John 2:29 *If you know that he is righteous, you may be sure that everyone who practices righteousness has been born of him.*

Preparation is key. There is an exhortation connected to the doctrine of eternal security.

A misapplication of eternal security; an eternal reward killer? All believers are mandated to live; and with that thinking comes the high price of...

Eternal security is one of the greatest doctrines we can know. Misusing this, diminishes our rewards.

Lesson #0585

John 10: Life of Christ

3/30/2014 1Sunday

Bobby has been pastor at Berachah Church for 10 years.

“One Moment in Time” is a perfect lead-in for today.

Security in life is fleeting; security in life is hard to come by; and it is on the minds of many people. People want to be free of fear and anxiety. They want to be certain that they will be fed, sheltered and clothed. They want to know that they can make ends meet from month to month.

The most important things in life are not things at all. Bobby appreciates the unconditional love of his parents. When you lack this, this can hinder your growth. Some adults who have been adults for decades still are insecure because of the lack of love as a child.

The only true security in life is knowing that we are irrevocably part of the plan of God. We are unconditionally accepted and loved by God. Do we know this with certainty? Are we certain that we will spend eternity with God? Do we have fear of hell? We can either deny that hell exists or we can fear our being placed there.

Christian pastors who connect temporal life and our works with heaven or hell; and this leaves believers off balance. There are those who wonder if they really believed in Jesus, or was there something lacking? Or did that moment not count? How could that one moment of faith have such far-reaching results?

Such a person is not doubting himself; he is doubting the clear statements of the Bible. He is doubting the words of Jesus Christ. Only God's Word is worthy of our trust.

The doubt that we have is based upon legalism. If you do not live a certain way, then you were not saved initially or you have lost your salvation. You make all doctrinal studies based upon the study of the Scriptures. After that comes living the Christian life; and that is a separate issue from eternal life and eternal security. Whether we live the Christian life or not, we are heaven-bound based upon a moment of faith.

Rewards is separate from eternal security. What the implications and applications of metabolizing the doctrine of our secure, unbreakable eternal life? We need to make this doctrine ἐπίγνωσις in our souls. Gratitude in life is a wonderful thing. As you learn Bible doctrine, you become grace oriented. No finer example of the grace of God than eternal security. In spite of our many flaws, God is faithful to His Word and His promise of eternal life. Eternal security is a strong motivator for the believer to live the Christian life. When you are secure, life is much easier to live. When you feel secure, your life is better. We never lose the security of eternal life as Christians. There is no reason not to always know that we are secure.

If you have believed in Jesus Christ and stand upon His work. It takes about 15 seconds to explain it and a lot less time to believe it. Those few seconds secure eternity. People have a hard time understanding such an eternal result with no effort on their part. It is true because God promises eternal life and security in heaven. Nothing that we do of our own strength is eternal. We cannot remove ourselves from the plan of God by renouncing our faith, renouncing Jesus Christ, or by committed a bunch of sins. It takes great arrogance to think that you can undo the work of Jesus Christ. Once God fulfills the promise of salvation by faith alone in Christ alone, it is irrevocable, regardless of your attitudes or the deeds which follow.

The doctrine of eternal security provides and overwhelming illustration of God's character and power and security. We cannot fully understand apart from that. [Among the gods, there is none like You, O Lord. None of these gods that man has come up with can even approach you; nor are there any works like Your works.](#)

A third application from this doctrine. When we come to understand His amazing personal love for us, based on eternal security, this helps us with reciprocal love for Him. That love

is the foundation for living the Christian life. It is the basis for our development of impersonal love for all mankind, which is a problem solving device. If you have an ounce of capacity, then you will be able to have reciprocal love.

Fourth application: eternal security is freedom and it is a primary motivator for the Christian life. How can you not live a great life when you know that you are totally secure? You will now the truth of eternal security and that truth will set you free.

We have been studying John 10:28 which is a beautiful Biblical illustration of the concept of eternal security. It is quite clear. Death holds no fear if we understand that we will not perish. One moment of time; and one moment in time to realize that we will not perish.

John 10:28 **I give them eternal life, and they will never perish, and no one will snatch them out of My hand.**

This is the hand of God. Once we have eternal life, then we cannot lose it. No one can removed us from God's all-powerful grip.

There are these smart people who want to come up with something that God could do to destroy Himself, like make a rock large enough to crush Him. God cannot behave foolishly. He is immutable; He does not release us once we are His.

God's hand is an anthropomorphism of eternal security. Anthropos + morphos = man + form; and this explains God in terms of human anatomy or human behavior. God does not have hands. His hand is a way for us to understand His iron grip upon us. He holds us firmly in an eternal relationship. Understanding all of this opens up a whole new world to the believer.

There is another aspect of eternal security to cover. The Biblical rationale behind eternal security.

Lesson #0586

John 10: Life of Christ

3/30/2014 2Sunday

Anthropomorphic illustration of eternal security. Why be so emphatic about this? There are literally thousands of churches who do not agree with eternal security. They would even denounce Bobby for teaching heresy.

Grace Evangelical Society and they do nothing but refute those who are anti-eternal security. There is a war out there based upon this simple doctrine of eternal security. There is no true understanding of the Christian life unless you understand the doctrine of eternal security. Bobby will wrap this doctrine up with Biblical rationales.

Eternal Security Rationales

1. The rationale of positional sanctification. The baptism of genuine humility rationale. 1John 5:11–12 **And this is the testimony, that God gave us eternal life, and this life**

is in his Son. Whoever has the Son has life; whoever does not have the Son of God does not have life. At salvation we are baptized into Christ; we are put into Christ; we share everything that Christ is and we share everything that He has. We are acceptable to God only because we have been placed in Him. We are perfected forever. Obviously, not one of us is perfect; but this is our position; not our experience. Our eternal inheritance is what we have in heaven. The believer is set apart forever as a member of the royal family of God.

2. The family of God rationale. Gal. 3:26 **You are all sons of God through faith in Jesus Christ.** From elsewhere: **He gave them the right to become sons of God, even those who have faith in Jesus Christ.** We are not born into the family of God because of bloodlines nor by the power of the flesh; nor by the will of man. No man can make us a part of the family of God. We were born of God. We are not sons of God because of physical birth or by means of human deeds, but by the work of God alone. Who can break this?
 - 1) We cannot reverse our own family affiliation. You might want to renounce your family and they might want to renounce you, and some even go so far as to hold funeral services before a person dies; but we are always in this family. We always have this genetic connection which cannot be changed. You cannot change who your parents are.
 - 2) Likewise, once born again, no one can change the fact of your regeneration; no one can change the family that you belong to. We are eternally stuck as members of the family of God. We are there by the Word and power of God.
3. The eternal life rationale. Jesus Christ is eternal; He is eternal life. He is God, and eternal life is a part of His essence. As man, Jesus is eternal as well. He has an eternal resurrection body. Being in Christ; being in union with Him, means that we share His life; we share this eternal life. John 3:15 We have it; that is a statement of fact. It cannot be extinguished any more than Jesus could die again.
4. The love of God rationale. I am convinced that neither death nor life nor angels nor principalities,...nor any other creature shall be able to separate us from the love of God which is in Christ Jesus. God loves all mankind, but this is impersonal love. Rom. 8:38–39 is personal love. God's personal love holds us. God's love cannot be tarnished or withdrawn, as with human love. Never think that the love of God changes or is withdrawn or is temperamental or that it disappears. That is security. There is a security in love; and full and complete security with God's love. God does not require us to love Him back in the way that He loves us. It is just as motivating as someone we know when someone loves us unequivocally and unconditionally. We are motivated to love as we are not for others in life. We are secure in God's love and we move on with reciprocal love. This love from God is the believer's guarantee of an eternal relationship. God cannot overlook His justice and righteousness. Otherwise, these attributes would be denigrated. God's love cannot compromise His justice and righteousness. People today can't wait to talk about a loving God Who would never condemn His creatures; but He can and He must.
 - 1) For the believer, he who God loves will be scourged, which is in our best interest. That is the loving hand of God which provides our security.

5. The logical approach in Rom. 8:32–33 **He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? Who shall bring any charge against God's elect? It is God who justifies.** This passage uses a system of logic called a fortiori, which is a Latin word, which refers to *with greater force, with stronger reason*. If God did the greatest and most difficult work at salvation by not sparing His Own Son and delivering Him up to death on the cross, imputing our sins to Him and judging Him; then it follows logically that God can and will do the lesser for us (provide eternal life and eternal security for us).
6. The body metaphor. We are in the body of Christ. Jesus Christ is the head; and the foot cannot say to the hand, “We don’t need you.” Col. 1:8 God never says that He has no need of a part of His body. 1Cor. 1:21. We might be dysfunctional body parts, but Jesus does not amputate. We are permanently a part of the body of Jesus Christ. When our hands move, our head told us to do that.
7. Eph. 1:13–14 **In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.** We are sealed until the day of redemption. That is the sealing ministry of God the Holy Spirit.

Eternal security is an unbreakable relationship with God, because it depends upon Who and What God is; not on what we are. Eternal security must engender confidence in us. That eternal security as a status. Then we must live the Christian life. That is our responsibility. What happens after salvation? That is the Christian life. We mostly study how to live the Christian life. We have it and we must gain confidence in it.

Bobby wants us to have confidence in what we already have.

John 10:29 **My Father, who has given them to Me, is greater than all, and no one is able to snatch them out of the Father's hand.**

Lesson #0587

John 10: Life of Christ

4/2/2014 Wed

Another Fort Hood shooting.

With the doctrine of eternal security, there are all of these wonderful side issues involved. We are going to get very practical with this doctrine. We have rationales for the doctrine; we have had the doctrine; and we should recognize that we do have eternal security.

Much of Christianity today requires people to prove that they are really, really saved. Bobby was encouraged by several people who told him how much the doctrine of eternal security means to them. It was as if a weight had been lifted off of their shoulders. We are not to live the spiritual life with fear and trepidation. However, without eternal security, that is the natural way to live.

Knowing that eternal security is true, this is not enough to engender confidence. We get eternal life the moment that we believe in Jesus Christ. This is a status; it is the state of eternal life. Eternal life and eternal security go together. The fact that God gives us eternal life is eternal security. When you begin to realize that you have that, eternal security becomes a weapon in your arsenal. Developing confidence in that security happens in the believer who fulfills the principle of epistemological rehabilitation. That is moving from human viewpoint thinking to divine viewpoint thinking.

It is all about who God is; not about who we are. Jesus Christ has given us eternal life. How can we question the security of being in Christ and having eternal life? The status of eternal security is not what brings us confidence; confidence is acquired thinking it is the thinking of a renovated mind. The believer acquires confidence through perception of Bible doctrine. Understanding eternal security and relying upon that eternal security is what gives you confidence. You lean upon the fact of that status. Confidence is an experience of security.

We build one doctrine upon another; so we build upon eternal security. How can you continue to press on in the Christian life when you know that you are secure. You have a green light to go on and grow up.

The state of eternal security and developing confidence toward God. Eternal security is a part of God's grace; it occurs in a moment in time. Eternal life is eternal security. It happens in a moment of time. Confidence in the fact of eternal security is a progression. You build confidence step by step.

There is a great confidence for a soldier; he knows that at any time, he could take a bullet; and that is the beginning of the best part of his life.

Results in spiritual self esteem which translated in spiritual confidence. This confidence in God is a temporary experience which can be nullified by neglect or rejection of Bible doctrine

The Application of Eternal Security to the Christian Life

1. Eternal security is a permanent state, from the moment that you are saved to the moment you die and beyond. It is a permanent state and it cannot be destroyed by a believer's failures, reversionism or anything.
2. Confidence is virtue which can be destroyed. That is a perishable skill. When you get your eyes on God...
3. Eternal security depends entirely and only on the faithfulness of immutability of God. Where is there more security? This is iron-clad because God is faithful to His Word.
4. Confidence depends upon the application of the doctrine of eternal security to our circumstances. This is where it all meets. Circumstances is what drives insecurity in our lives.
5. Eternal security is a guarantee never to be lost.

6. Confidence toward God is a virtue manufactured by growing and living the Christian life.
7. All believers possess eternal security but not all possess confidence in that security. This helps us get over our multitude of insecurities. 1John 2:28 And now dear children, keep residing in it, so that when He appears we might have confidence and not shrink away from Him in His coming. 1John 4:16–17

There is a further reason for security, because God the Father keeps on holding onto our hand.

Before, Jesus said no one could snatch them out of His hand; now they cannot snatch them out of His Father's hand.

John 10:29 **My Father, who has given them to Me, is greater than all, and no one is able to snatch them out of the Father's hand.**

Then Jesus says...

John 10:30 **I and the Father are One."**

We Are Held by Both Jesus and the Father

1. We are permanently in Christ's. Nothing can take us out of His hand.
2. Jesus is in the Father's hand with no chance of being snatched away.
3. Therefore, we are in Christ's hands; He is in the Father's hands, which means that we are in both of their hands.
4. We can never be snatched out of God the Father's hands by anyone including ourselves.
5. There is a unity in the hands of the Father and Son in which we are held.
6. The Father holds Christ, Christ holds us, the Father holds us.

This next statement is not a statement that Jesus is exactly the same Person as God.

John 10:30 **I and the Father are One."**

hen = one. Neuter does not refer to a person; it refers to a concept, a principle, a doctrine.

God the Father and Jesus are confirmed as two persons in the Trinity; because *one* does not refer to their personhood.

"I and the Father Are One."

1. They are two separate persons but one in the sense of Deity and essence. They have exactly the same attributes. Took a long time to figure this out.

2. The Father and Son also have a common bond of unity. They function with the closest of fellowships. They are of one mind. They do not deviate from the mission.
3. They have the same exact purpose.

Indicates Several Things

1. When we are united with Christ (sharing everything that Christ is and all that He has); we are united with the One united with the Father. And we have the Holy Spirit indwelling us.
2. We become united with the Eternal Son and the Eternal Father.
3. Therefore, our life is as eternal as theirs. Eternal life of both the Father and the Son. God the Son died a physical and spiritual death; but He was also resurrected.
4. We have an eternal and intimate fellowship with all members of the Trinity. We will study the transfiguration of Jesus Christ in the near future. This is the manifestation of His Deity. It is an amazing illustration of what we share.
5. We are just one incredible, eternal family with a unity of purpose. We have the same purpose that He did. He also had a mission which He gave to the disciples which covers us as well.
6. Our purpose is to continue; to follow Christ; which means to learn His Word; to fulfill the mandates to live the Christian life; the life pioneered by Jesus Christ.
7. Our mission is to serve the Father and to glorify Him just as Jesus did.

Jesus and the Father are One in purpose and in essence; and we are united with them both.

Our Relationship with God the Father and God the Son

1. We have an eternal relationship with Jesus that is secure. We are married; the bride of Christ. That is an absolute relationship with Jesus.
2. We also have an eternal unity and fellowship with the Father and the Son.
3. We know God intimately, because we know Christ Who revealed the Father to us.

In eastern religions, they think that they are becoming gods in their spiritual growth. We are never equal with God the Father and God the Son.

This is also an outright claim of Deity by Jesus Christ. This is another instance of Jesus saying, "I am God."

People who are really ignorant sometimes claim that Jesus never said He is God. Jesus said He was the Messiah in Nazareth, so his homies took up rocks to stone Him.

However, here He is in the Temple, so they had to go out and get some stones and they brought them back into the Temple.

John 10:31 **The Jews picked up stones again to stone Him.**

Now Jesus explains; and asks which works will they stone Him for.

John 10:32 Jesus answered them, "I have shown you many good works from the Father; for which of them are you going to stone Me?"

They will stone Him because He makes Himself out to be God. His enemies understand what He is saying.

John 10:33 The Jews answered him, "It is not for a good work that we are going to stone you but for blasphemy, because You, being a man, make yourself God."

Why were they condemning Him for performing the works of God? They claim they are condemning Him for claiming to be God. They could not condemn Him for His works; they were obvious. They could not deny all of the eyewitness testimonies.

These guys were great politicians. They do not address the irrefutable facts before them; they just call Him a liar. Like politicians today.

Jesus had proven Himself to have the power of God by His miracles. They were absolutely negative and blind.

It is beautiful how Jesus uses the Law against them. "You are gods." This is a quote from Psalm 82:6.

Lesson #0588

John 10: Life of Christ

4/3/2014 Thurs

They might be razing Macy's. Sage Road might be shut down?

We are not religious people. We have a relationship with God the Father through Jesus Christ. Religious people have ways that they will gain the approbation of God through one kind of works or the other. For them, legalism is their way of life. They are people without grace orientation. Grace is a foreign concept to them because they do not have renovated thinking. They have not begun to think divine viewpoint; they are thinking human viewpoint. They despise anyone who steps outside of the box which they define as their religious norms and standards. This challenges their excessive moral code; that is a threat to them. When such people have power in the church or in any other area, they become religious tyrants. History is loaded with these kinds of people. Some will kill to preserve their religious ideas; and most will use intimidation in order to affect the actions of others.

Many died in the Middle Ages for stepping outside of the tenets of their religion. The same is true for Muslims.

In the time of Christ, the pharisees were the extreme adherents to religious legalism. Christ was the enemy of the pharisees because he was way outside of the lines they set up.

Jesus Christ often used the law so that they might see themselves in the light of divine viewpoint. He would bring them back to the correct Biblical interpretation of the Law. But they rarely looked at themselves when it came to violating the Law. This is the blindness of religion; they do not recognize just how far they have strayed from the truth.

When Jesus claimed to be Deity, this confused them greatly.

There are those who claim that Jesus never claimed to be God; this is patently false. When Jesus said, "I and the Father are One;" there is a unity of essence and a unity of purpose and mission. He has the closest of relationship. They are of one mind. The mind of Christ of the mind of God. This is what Jesus means. He is not saying that He and God are one and the same Person.

John 10:30 **I and the Father are One."**

The pharisees responded with their normal viciousness. They loaded their pockets with stones to stone Him. They had done this on more than one occasion. This is the modus operandi of extreme legalism.

John 10:31 **The Jews picked up stones again to stone Him.**

Jesus will make another statement which will preclude them from stoning Him.

John 10:32 **Jesus answered them, "I have shown you many good works from the Father; for which of them are you going to stone Me?"**

Jesus has done a great many deeds; so He asks them, for which work would He be stoned. How can they stone Him for performing miracles that only God could perform. They could not justify stoning Jesus for works, even though this took place on the Sabbath.

There is the problem of the quality of the work. It could only be considered a work of some sort if it were actually a true miracle. But if it was a true miracle, then how can it be wrong?

This set the pharisees back; but it was a minor setback.

John 10:33 **The Jews answered him, "It is not for a good work that we are going to stone you but for blasphemy, because You, being a man, make yourself God."**

Ironically, the pharisees admit to the good works, and put them quickly aside, and refer to what Jesus said.

Religious types are fanatics. They utterly believe in their false causes. Just as humanists do; just as progressive secularists do; just as atheists do.

What Jesus does threatens their religion; and therefore, He must be crushed. This is despite what Jesus has done and they cannot deny those works.

“You are a man, and you make Yourself out to be God.” which is a clear rejection of Jesus as Deity. They completely disregarded the evidence. The pharisees were entirely correct to recognize that Jesus said He was God.

Jesus then appeals to the Law.

John 10:34 **Jesus answered them, "Is it not written in your Law, 'I said, you are gods'?"**

The pharisees cannot deny this. Normally, Jesus would quote the Law as coming from the Pentateuch. In this case, He refers to the Old Testament as a whole, calling all of it the Law.

Psalm 82:6 **I said, "You are gods, sons of the Most High, all of you;..**

Jesus, when He replied to the legalists, He nails them.

Interpreting Psalm 82:6

1. This psalm indicates that certain men under certain circumstances were called gods.
2. This does not confirm a divine nature within mankind.
3. The context here refers to the judges of Israel; the arbiters of the Law; those who were appointed over the people to make judgments concerning the Law.
4. These judges were men appointed to provide true judgment for the people of Israel.
5. Therefore, they are called *gods* because they are God's representatives; they represent God to the people. Those who are called to administer the Law and interpret that Law.
6. These gods, these judges, stood for God among the people. They administered the justice of God based upon the Mosaic Law. That was their vocation.
7. These men were stand-in's for God in the eyes of the people. They were the connection between the people and God. They carried the authority to interpret and administer the Law. They represented the Law before the people. \
8. Ironically, the psalmist was indicting the judges for being wicked and ungodly.
9. Incidentally, so are the pharisees.
10. It made sense that the arbiters of the Law would be proud of their position before the people. Therefore, they would submit to the divine authority of the Law.

The pharisees often misinterpreted the Law; they presented it incorrectly. However, it was still to be their inviolable standard in all things. It was their duty to accurately and properly dispense the Law. This is why Jesus used this quotation to rebut them. They accepted the very thing that they charged Jesus with. They liked being called a god; that was their hypocrisy. If they don't mind being called *gods*, then it is not blasphemy for Jesus to call Himself *God*. Jesus ties them up in knots here.

John 10:35 **If he called them gods to whom the word of God came--and Scripture cannot be broken--**

Jesus just quoted a Scripture that called the pharisees gods, as they handled and applied the Law of Moses.

“This is the Word of God; it cannot be broken. You handle the Word of God; you are called by the Bible *gods*; so why are you having a problem with this?”

They have totally forgotten about the rocks that they picked up; they are trying to figure out what Jesus was saying.

He qualified under the Word of God to handle the Word of God. Even the pharisees called Him *rabbi*, in fact.

John 10:36 **do you say of Him Whom the Father consecrated and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?**

Jesus has just sprung the trap. How could there be a better reason to be called the Son of God. It is the Father Who sanctified and set Him up for this mission. The Father gave Him tremendous powers.

To seal this argument and to entirely refute their charges—and there were crowds of people around nearly all of the time—people would see the oppressive nature of the pharisees and understand, to a limited degree, the grace of God. Many Jews were a part of the plan of God insofar as they were His ambassadors.

Jesus then returns to His works, which they ignored.

This is a bit complex.

So, Jesus takes a position, and asks them to see things from that position.

John 10:37 **If I am not doing the works of my Father, then do not believe Me;**

Then He takes the other position. You don't believe Me; then believe the works.

John 10:38 **but if I do them, even though you do not believe Me, believe the works, that you may know and understand that the Father is in me and I am in the Father."**

This was another way of saying, “I and the Father are One.”

They could not deny that Jesus' works were God's works. Hence, He had the right to call Himself the Son of God. If they believe the works, then they must believe on Him.

Jesus has once again refuted them publically. All those watching had a good idea of how this logic worked. The pharisees were outwitted and over-awed. They were beaten. They let their stones fall to the ground for the moment.

John 10:39 **Again they sought to arrest him, but he escaped from their hands.**

This did not keep them from being incensed and enraged.

Jesus then escaped them.

This period in our Lord's ministry comes to an end; and there is great hostility from the religious Jews. He would arrive at the cross; but He had things left to do before He got there.

Lesson #0589

John 10:39–40 Life of Christ

4/6/2014 1Sunday

We begin a new phase in the Life of Christ.

The scourge of Houston is the cedar pollen, the dust, and the pine pollen. The allergy capitol of the world.

Bobby has been struck in the past few weeks that during this study, about a 2 month period in the life of Christ, Jesus escaped the murderous attempts of the religious leaders in the Temple. Both of these times because Jesus claimed to be none other than God Himself. This claim got Him into very deep trouble.

There are those who say, "He never claimed directly to be God;" but we have studied twice recently where Jesus claimed to be God. **"Before Abraham was, I Am."**

In v. 59, the pharisees reacted to what Jesus said, and sought to stone Him to death. But Jesus escaped.

He then traveled to Perea, one of the districts of Palestine (like Galilee and Judæa; there are 3 districts). After a few months, he returned and came into the Temple and faced off the religious leaders. As soon as they saw Him, they went after Him.

Then He said, "I am My Father are One." This means that there is a unity of divine essence. They also had a unity of purpose; the same mission as the Father. A unity of mind. They were two persons but One God.

The religious leaders reacted immediately, taking up stones again to stone Him. They had no doubt that Jesus was claiming to be deity. The religious types said that they would stone Jesus for blasphemy, **"Because You, being a man, make Yourself out to be God."**

Jesus logically proved using Psalm 82:6 that He was not blaspheming calling Himself the Son of God, because the Bible calls them *gods*. This is a reference to priests who had received the Word of God to disseminate to the Jews. So, if the pharisees could call themselves *gods*, then He could as well.

This did not sway or dissuade the religious leaders. How did these learned men of the Bible hear all Jesus' words and saw the miracles which He did; and yet they rejected Him as their Messiah. They looked at Him, day after day, and said, "We will not believe."

They could not carry out their plans for killing Him; it was not His time yet. We are not given the specifics of how He escaped. When He left Jerusalem, this period of His ministry comes to an end and there is the beginning of the new final segment of His life. He leaves in His wake a lot of angry religious types who desire His death.

Before He returns to Jerusalem, Jesus had other things to do. Where did He go after escaping the Temple? Where did He go after escaping Jerusalem?

He went back to trans-Jordan Perea.

Jesus has gone to Perea and many people there believed on Him.

It should have been no surprise to His disciples that Jesus was rejected, even though He made a legitimate offer to the people of Judæa. God does not compel anyone to believe in Him. Volition is always the key, and there was negative volition among the religious leaders.

Whenever there was a great deal of negative volition, Jesus would leave. Jesus went to where



there was positive volition and offered Himself.

The same thing occurs today. Missionaries go all over; and where there is positive volition, they are well received.

John 10:39 **Again they sought to arrest him, but he escaped from their hands.**

John 10:40 **He went away again across the Jordan to the place where John had been baptizing at first, and there he remained.**

This is Perea.

John 10:41 **And many came to him. And they said, "John did no sign, but everything that John said about this man was true."**

The people in this area had positive volition.

John 10:42 **And many believed in him there.**

The common drama of His crucifixion, this was not accident and no tragedy in the plan of God. It was always the intend of God to send His Son to die for our sins. For this reason, we have salvation. Human volition is a part of the unfolding of the plan of God. The sovereignty of God in sending His Son and human volition are key to the plan of God.

What does Jesus do during this final period of His life? Two things: He speaks very clearly to His disciples about His coming death. They will know clearly that is what Jesus faced, as if He committed a crime against God Himself. He also reveals His plan for the disciples in the coming Age of the Church. These men will take the believing Jews during His ministry and they will begin the church itself.

Jesus would die, but He would be resurrected and He would ascend to God. So, He has to tell the disciples what happens next and what they need to do.

Jesus could not begin His kingly reign over Israel because He was rejected. Jesus evangelized in Perea, not hoping to reverse the trends of negative volition, but to teach His disciples about their future ministry. The disciples would have to learn a lot of doctrine in a very short time.

Jesus would leave them with salvation, with information about the new dispensation, and with the keys of the kingdom, a very important doctrine. These incidents illustrate truth about the disciples and about the future dispensation.

Bobby is going to backtrack a little bit. He is doing this for dispensational reasons. We are adherents for dispensational theology, because it is the correct theology. Jesus ends the Age of Israel and opens the door to the age in which we now live. We are going to cover all that Jesus explained to His disciples about the age that they would begin to live in.

Jesus was a dispensationalist; and He understood the plan of God and He taught this to His disciples.

Lesson #0590

John 10:39–40 Life of Christ

4/6/2014 2Sunday

Jesus evangelized of Perea, and He taught about His coming crucifixion, and He taught about the coming age.

Jesus had much to teach about the dispensation of the church. The disciples got all of this information from the Lord Jesus Christ.

Dispensations is a theology; a system of theology. Bobby went to two different seminaries. Western Theological Seminary was a dispensational seminary. Trinity in Chicago was a hybrid, and there are all kinds of different views there. Bobby was very fortunate to spend so much time in a dispensational church. When he heard other theologies, he understood the difference and could make the call himself.

Dispensations Is Distinctive for 3 Reasons

1. Dispensationalism is a method of hermeneutics. It means, it helps us to interpret the Scripture. If you do not understand the progression of the ages, the progression of the age of the gentiles to the age of Israel to the age of the Church. We need to understand what is valid in our age and what has been left behind.
2. Eschatology, which is the study of future things. What is ahead of us. Dispensationalism tells us what happens after the Church Age; then what happens with the Tribulation; and how does all of this relate to the Age of Israel? To properly understand eschatology, then we must have a dispensational framework.
3. Israel and the church; what is the relationship between the two? Are they separate, are they the same? Does one follow the other? Dispensational theology defines this relationship. We understand the progression of God's plan.

Jesus will approach the progression from Israel to the Church Age and explain this. In this retracing of Jesus' previous steps and teaching.

Bobby is going to depart from the chronology of the life of Christ. We will go back one step. There have been 3 years in the life of Christ and we are in the 4th year. This is when our Lord is on the march a few short months before the cross.

Jesus begins to teach about the church when He is rejected totally. He will no longer concern Himself with setting up the Kingdom of God for Israel. He must explain to His disciples what comes next.

All of the following events and teaching takes place in the final year of our Lord's ministry. Jesus does not address the church before this time.

The 2nd northern journey during the final year of His ministry. We are going back a little before John 8 and 10.

The disciples are run out of and now they go up to Caesarea Philippi. This is more of a gentile city where there was a lot of gentile pagan worship. We will examine first the confession of Peter.

Matt. 16:13 Mark 8 Luke

Matt. 16:13 Now when Jesus came into the district of Caesarea Philippi, He asked His disciples, "Who do people say that the Son of Man is?"

Jesus asks what other people are saying.

Matt. 16:14 And they said, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets."

Matt. 16:15 He said to them, "But who do you say that I am?"

Jesus knows that Peter would quickly reply.

Matt. 16:16 Simon Peter replied, "You are the Christ, the Son of the living God."

Jesus understood this.

Matt. 16:17 And Jesus answered him, "Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven.

Peter understood this because it was revealed to him by God the Father.

This time, we are coming at this quotation from another direction.

Who is Peter and what is the rock upon which Jesus said He would build His church.

Matt. 16:18 And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it.

The name of Peter in the Greek is (Πέτρος) [pronounced *PEHT-ross*], which means, Peter = "a rock or a stone"; one of the twelve disciples of Jesus. Thayer Definition only. Strong's #4074.

The other word is *petra* (πέτρα) [pronounced], which means, 1) a rock, cliff or ledge; 1a) a projecting rock, crag, rocky ground; 1b) a rock, a large stone; 1c) metaphorically a man like a rock, by reason of his firmness and strength of soul. Thayer Definition only. Strong's #4073.

Eph. 2:20, and Paul is writing about the church.

Eph. 2:19 So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God,

Eph 2:20 built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone,

This is a great stone which lies in the very corner of the house; all of the other stones are aligned with this cornerstone. Jesus is the indispensable corner of the whole building.

Eph 2:21 in whom the whole structure, being joined together, grows into a holy temple in the Lord.

1Peter 2:6 For it stands in Scripture: "Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and whoever believes in him will not be put to shame." Isa. 28:16

1Peter 2:7 So the honor is for you who believe, but for those who do not believe, "The stone that the builders rejected has become the cornerstone,"

This is how the building of the church is erected. Whether Jew or gentile, we are connected to the cornerstone.

The Chief Cornerstone

1. The apostles and prophets are New Testament era prophets; not Old Testament ones. This is Phe
2. Even though they lineter and t
3. They will also form the original nucleus of the coming Church Age. They begin the body of Christ.
4. The rest of the church lines up with the original apostles and prophets who are aligned with the chief cornerstone, Who is Jesus Christ. This building is still being built. The cornerstone has already been laid; and this church is still being built, by us and everyone who comes after. They will continue to be built until Jesus comes for us at the end time. Jesus is on the ground flood and the disciples are with Him, being taught that they are a part of the foundation. Peter's name is used as a play-on-words.
5. Peter is a critical stone in the building of the church, as are the other future apostles. Do not forget that Jesus is the One upon Whom the whole church is built. The foundation does not continue to be laid. Popes are not a part of the foundation. The foundation is already laid. We are just as much a stone in the foundation of the church as any pope.
6. All the gates of hell cannot stand up against it. The church will be victorious. That is what this is all about.

We are a dispensational church. This is important for interpreting the Word of God. We want to be as close to being perfectly accurate as possible. The original languages are important; the context; and the theological framework with which we approach the Word of God. Bobby has heard some of the best covenant theologians; and he remains convinced of dispensational theology.

We are about to study an area in the life of Christ which is dependent upon dispensations. A dispensation is simply an era. The Lord uses a dispensation for each era; and these dispensations progress.

The Age of Israel goes on until the time of Jesus. That is the age of the hypostatic union; a short dispensation. Jesus departed this earth: death, resurrection, ascension and session. The disciples remain behind.

Jesus is giving these disciples guidance and teaching. We find ourselves in the Church Age; and we remain in the Church Age until we are raptured.

The Church Age is sandwiched between two portions of the Age of Israel.

There are all kinds of problems with the Tribulation. Pre-tribs; mid-tribs; post-tribs. The pre-tribulational viewpoint is what we are. We will not remain behind for the tribulation. The post-Tribulation people say that Jesus comes for us after the Tribulation.

After the 7 years of Tribulation; we have the Millennium.

Jesus goes to rescue the Jews in the Tribulation, who are about to be wiped out.

The pre-millennial view is the Lord comes at the end of the Tribulation and institutes the Millennium. Amillennialist do not believe in a Millennium. They believe it to be figurative; but not an actual nation of Israel from which Jesus rules.

Post millennial believe that Christ will come after the Millennium is established. Everything is rosy; and the Lord returns after that.

We are at the point of the Hypostatic Union and the church. Jesus is informing His disciples of this transition. There is a transition from one age to the next age. These disciples were chosen to bring in the Church Age. Whose plan was it? Who was the Rock upon which the church would be built? It was not the Apostles. It was the Lord Jesus Christ; it is His Word and His mind and His work.

The rock is not Peter; which is the way the many people interpret this. Peter is a *stone* but he is not the *Rock*. It is Jesus Christ Who will build the church.

The Apostles presented a lot of mystery doctrine; but where did it come from? It came from the teaching of Jesus Christ. There were many aspects of it that they needed to know. That is how critical this period in the life of Christ is.

Jesus and the disciples had been run out of Bethsaida. So they went where there was positive volition.

Caesarea-Philippi is an area with gentiles; many who were positive toward the Lord Jesus Christ. Jesus also gave private instructions as well on what is to come. He talked about His death, His resurrection, and the new dispensation which would follow.

He first said that He would be the Rock upon which the church would be build; and that He would be the chief cornerstone of the church. Peter calls Jesus that as well. Peter is a chip off the old block; a stone, but not the complete rock.

The disciples will be a critical part of the founding of the church. They will receive, transmit the divinely inspired Word of God. They will form the original nucleus of the body of Christ on earth as well. The disciples were on the ground floor of all of this.

It is Christ alone Who is the head, the leader and the foundation; no one else. Peter is a critical stone in the building of the church; but he is not the foundation. All the gates of hell will not overcome the church.

Matt. 16:18 And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it.

Gates in the time that this was written, and all understood what a gate was. We think of it as a gate or a door. Jesus is referring to the entrance to a city; that entrance signified a place of authority. This is where all legal, business transactions took place.

The Gates of Hell

1. As a metaphor, the gates of hell signify Satan and the powers of darkness. They will never overcome the church.
2. Satan will not transact the destruction of church at the gates of hell.
3. The powers of hell will not overcome or prevail against Jesus or the body of Christ.
4. The church will triumph over all of the machinations of the cosmic system. The schemes of Satan; the way that he operates in this world.
5. Churches all over America have no real purpose. None of their people are growing in grace and knowledge of their Lord and Savior. Is this not a defeat?

If there is no doctrine being taught, how can Jesus be our guide and defender? His Word in the souls of some believers will not disappear; ever. There will always be those who will hold the line for Bible doctrine.

The Lord will return for all of us at the end of the Church Age; no matter what. Good, bad or indifferent believers will be raised up.

As we get closer to the time of the rapture, things will get worse. The Tribulation is the worst period of human history. We have no fear of what is coming. We will not go through

the Tribulation. That is part of the understanding of dispensations and the Tribulation. None of us will go through the Tribulation. We might be able to see it from heaven; and we will return with Jesus for the Millennium; and we will rule with Him. But the gates of hell will not defeat us.

We may think that we are in difficult times, and that there is little hope; but that does not mean that the Tribulation is coming soon.

Plenty of believers fall prey to the cosmic system. Satan nearly destroyed Israel; and that is why the Church Age was conceived. This is why the progression of God's plan moved into a new era. No matter how dark it is and the persecution of the church; it will get worse.

The church is now the plan of God for history; and the church will not be defeated.

Matt. 16:18 **And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it.**

Then Jesus tells them what their part will be.

Let's start with the key. Having a key was the sign of authority in the ancient world. A trusted servant in a wealthy household would hold the key. He would hold his masters' possessions.

Keys to the Kingdom

1. Having a key to the kingdom was important at that time.
2. Peter and the disciples.
3. They would hold great responsibility in the coming age. The whole idea of Peter unlocking the pearly gates comes from this passage
4. The key is metaphorical.
5. Peter and the other disciples of the Church Age would minister to the rest of the world in the name of Christ. They would do it concerning the kingdom
6. They would doctrinally define the realm of Christ and God.
7. They would proclaim the truth; the doctrines about Christ and His Work.
8. They would speak the gospel as the entrance to the kingdom.
9. They would assure believers of the security of eternal life in the Kingdom of Heaven. Eternal security is a part of this.
10. They would continue to serve up the mind of Christ; the word of the Lord. They needed to know what was going to happen in the very near future.
11. They would provide the doctrine for the new dispensation for the

Matt. 16:19 **I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."**

this is all about the roles that these men would play in the coming Church Age. All of this comes straight from the boss in heaven. They were not there to follow their own thought patterns. They stayed within the parameters of our Lord's instruction. Binding and releasing.

Thoughts on Binding and Releasing

1. What does it mean? The Apostles could clearly delineate what was normative in the Church Age.
2. They were to communicate the new doctrines governing the church. They were binding.
3. They were to communicate that which bound the church to Christ.
4. They were to communicate that which the church was released from
5. The church was released from the Law of Moses; but they were bound by the mystery doctrine of the Church Age. These were doctrines never before revealed in the history of man. That is the progression from one age to the next.
6. New mandates and a new way of life. We are released from the old and bound by the new Church Age doctrines.

What Jesus communicates to them is what they would be bound to in the Church Age. This is a dispensational statement. From Israel to the church.

Peter, John and James; and later Paul. Paul would release us from many of the things that came before.

Lesson #0592

Matt. 16: Life of Christ

4/10/2014 Thurs

Jesus is in Cesarea-Philippi; and he has been rejected by the nation Israel, beginning with the religious leaders; and many other Jews also. He was rejected in His kingdom. A new dispensation will be begun.

The age prior to Jesus is the Age of Israel. Bobby calls this beginning when Moses led the children of Israel out of Egypt. They would be missionaries to other people. They were the most recalcitrant bunch; and God disciplined them many times. That age continued to the moment that Jesus came to the earth is His 1st advent.

Some believe this 1st advent to be a continuation of the Age of Israel. But it is a transitional age from the Age of Israel to the Church Age. Because they failed, Jesus would institute the plan of God called the Church Age.

The Tribulation is the final 7 years of the Age of Israel. Then the promised Millennium will come.

The Apostles will be in an upper room and that is when the Church Age will begin.

Jesus has told Peter that He, Jesus, would be the Rock upon which the church would be founded. His rejection does not stop the march toward the fulfillment of God's plan. The disciples will have a big part in the building of the church. As Apostles they are to receive and then teach the divinely inspired Word of God. They will do so with power and authority. They will form the original nucleus of the body of Christ. The rest of the church will line up with these Apostles.

The disciples will become Apostles and they will line up with the Cornerstone, which is Christ. Every generation must learn their instructions.

Israel has failed to accept her Messiah.

Matt. 16:18 And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it.

Then Jesus tells them something that will interest them. He will give them keys to the Kingdom of God. This is the new kingdom of the Church Age. These disciples are now informed that they will have tremendous responsibility in the coming age. They would represent Jesus on earth. They would proclaim the truth about Christ and His work.

How would we know about Jesus if not for them? They would tell us that Jesus is the only entrance into the Kingdom of God. They would provide the doctrines of the church. Armed with all this authority and this mission, Jesus tells them, **"Whatever you bind on earth, will be bound in heaven; and what you release on earth will be released in heaven."**

This authority to bind and release has been quite distorted. The authority of this verse has been distorted to be a disciplinary authority to be used to excommunicate and to bring back into the fold.

Matt. 16:19 I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."

There is apostolic authority here; but not the type that it has been distorted to mean.

The Apostles would have the authority to declare the norms and standards of the church. That is what they would have the authority to set up. They were to communicate the new doctrines governing the church. That which ties the church to Christ.

The Disciples Binding and Releasing.

1. The disciples were to communicate the new doctrines governing the church; the church would be bound to these doctrines.
2. The new doctrines would bind the church to Christ. They would teach doctrines that were never before revealed in the history of man.

3. The new dispensation has some new mandates; and a new way of life. They were binding for all believers. They presented the mystery doctrines. The doctrines which would govern the church.
4. The church was released from other mandates; and the Apostles would do this. They would release the church from the Mosaic Law as a standard for their spiritual life and practice. It was no longer binding; they were released from it.
5. The church was released from the sacrifices that had anticipated Christ. They were released from things like dietary laws; the church is no longer governed by much of the Mosaic Law. There are new things in the church. Israel was no longer a client nation to God.
6. Because we are bound by that doctrine, we gain a life that far exceeds any life that went before; but the disciples had the ability to bind and release.

The disciples would make authoritative designations; they would be the initial ambassadors for Christ and they would take their directions from the home country.

Peter's first sermon after the filling of the Holy Spirit. He began to speak these doctrines of the New Testament. Peter, James, John and Paul are spoken of in the Book of Acts and in the epistles.

There is Israel, the Hypostatic Union, and then the church. Jesus set Israel aside; canceled them, so to speak; and the church is instituted. There are many who say, mistakenly, that Israel is gone forever and that the church is spiritual Israel.

That largely accepted view that the church is spiritual Israel. There are even some closely connected with the church who have bought into this.

The Church and Israel

1. The Apostles were not harbingers of a new program for nation Israel, which would be called the church.
2. The church does not take the permanent place of nation Israel in the plan of God.
- 3.
- 4.
5. That kingdom is yet future; national Israel will be reinstated in the Tribulation. It will be a terrible time for Israel. Death and destruction will be at their door until the return of Jesus Christ. You cannot fully understand this unless you can put the dispensations together.

Bobby goes back to some parables that we have studied.

Matt. 13

1. Because of the rejection of Christ by nation Israel, the millennial form of the kingdom is postponed, but not abrogated. Jesus legitimately offered the kingdom.

2. God will now rule His people, Jew and Gentile in a new form, the church. Jesus will be the chief cornerstone. The church is His instrument in the new age. He governs and works in this world through His church.
3. The Apostles would be the administrators, teachers, writers of the kingdom of heaven in the Church Age. They held the key of authority to do these things; to bind and release. Matt. 13:13ff define this.
4. The Church Age would stretch from Pentecost to nation Israel in the Tribulation. Then into the millennial kingdom.

The term kingdom. This is a bit confusing to us. There is always this connotation of the Jewish kingdom. We must make a distinction here. The term kingdom was used as a transitional phrase. These Jews, these disciples who were looking for the kingdom; they had to understand that this was a continuation of the plan of God without nation Israel. This new entity; this new age would be established made up of those like Peter, and those who put their faith in Messiah.

See, all of this started with Peter's confession. And so Jesus began to teach them about the Church Age.

Matt. 16:19 I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."

Then Jesus makes this curious statement, not to tell anyone that Jesus is the Messiah.

Matt. 16:20 Then he strictly charged the disciples to tell no one that he was the Christ.

What? Jesus would make His Messiahship public. "Don't you talk about it; let me handle that. I will explain all of this to everyone." The disciples did not fully understand what was going on. He did not need His disciples to muddy up the water. He would use signs and wonders and His Word to teach that He was Messiah.

How Is it Coming Through

1. Jesus will speak for Himself and not through His disciples. This is the age of the Hypostatic Union; they would have their turn in the new dispensation.
2. They would not speak until the keys are given to them at Pentecost. They do not know enough yet. It is not time for them to speak.
3. Peter will be the first to use the key and they will all bind and release. But not yet.
4. Then in the new Church Age, the Apostles will begin to speak and teach and reveal the Messiah at that time. They would reveal Him to the world at large. There is that mandate at the end of Matthew. Jesus told them to do this just before He ascends into heaven.

We are no different. We must listen and we must execute the plan of God as we go forward. We are a part of the Church Age. We are being built upon the foundation laid by

Jesus and the Apostles. Each believer is a stone in this building. When this happens, the rapture occurs. "You do not need to talk right now; just listen and learn."

The kingdom has not come yet; and Jesus said the kingdom would come to them.

Now Jesus will tell them some things which they will find very disturbing. Luke 9:22 and Mark 8:31

Luke 9:22 ...saying, The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day.

Jesus is giving them a lot to swallow all at once. The keys, the binding and releasing, not to tell anyone Who He is; and now, Jesus tells them that He will be killed and be raised up on the 3rd day.

Matt. 16:21 From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised.

So Peter gets emotional over this.

Mark 8:32 And He spoke the Word openly. And taking Him aside, Peter began to rebuke Him.

Peter was really shaken up by all this. This is why Peter needs to listen and learn before being given the keys to the kingdom.

Man cannot be saved unless Jesus is crucified and resurrected.

Jesus lays into Peter. Peter is going to have to teach this to all the world.

Mark 8:33 But turning around and seeing His disciples, He rebuked Peter, saying, Go behind Me, Satan, because you do not mind the things of God, but the things of men.

Matt. 16:23 But he turned and said to Peter, "Get behind me, Satan! You are a hindrance to me. For you are not setting your mind on the things of God, but on the things of man."

Lesson #0593

Matt. 16: Life of Christ

4/13/2014 1Sunday

Communion Sunday:

Jesus was welcomed into Jerusalem with palm branches being placed before Him, recognizing His deity. But this began His final week.

Gethsemene means *oil press, where olive oil is extracted from the fruit*. The pressure on Jesus was enormous. Jesus experienced great sorrow and was praying concerning His upcoming separation from God.

His sweat became like drops of blood, falling down on the ground. This foreshadows His crucifixion.

When Pilate heard the words of condemnation by the Jews, he sat at the judgment, which was a large central square in the middle of Jerusalem, called Gilbatha. This is where Pilate gave the Jews permission to execute the only innocent men of history.

Mark 15:22 **And they brought Him to the place Golgotha, which means “The place of the skull.”** This is where executions took place.

Golgotha was a place of judgement. Everything that occurred prior to that was unjust; but this satisfied the justice of God. Much of the world today views Jesus merely as a hero, an example of human self-sacrifice; a person of great courage who died for His convictions. This is human viewpoint. His death was so much greater than what the human mind could grasp.

Jesus was reckoned guilty at Golgotha so that we might be made free.

This is the picture made by Barabbas, the gangster, who was set free. This was a man who deserved judgment, but because of Jesus, he was set free. Either he would die or Jesus would die; and Jesus died, setting this man free.

We are saved from eternal judgment to eternal life. Everything in God's plan is centered in the cross. This is the one thing toward which Jesus moved daily; He knew it and He moved toward the cross every day of His life. He understood this. He understood Isa. 53. At Gilbatha, there were those who mocked Him. On Golgotha, people mocked him as well. Jesus could have destroyed His enemies at any time.

Jesus drank the full cup of judgment, the very cup that He wished would pass from Him. Those moments of agony seem like a battlefield of defeat for Jesus and His followers, as if all hope had died with Him.

Without the resurrection, we have no confirmation of the object of our faith.

We move from death to eternal life through one act of faith.

Palm branches are appropriate; they mean victory. This is what is correct for the victory of the cross.

It is clear from Jesus prayer that He understood what was happening. But he spoke of this before on several occasions. Our study is Jesus looking into the near future and into the far future.

The thinking of the disciples before that time needed to be clarified so that they could comply with the plan of God. Jesus began to prepare the disciples for that week, that final week. It is clear that Jesus would not be able to initiate the earthly kingdom of Israel.

There would be the interruption of the Church Age. The disciples must begin to understand that there will be this change in the dispensation and that they would play a large part of this change.

However, here we come with our Lord announcing something which He knew. There were still events that must happen before the Church Age could begin. The greatest event of the 1st advent. He discusses the event that will initiate the change to the Church Age.

Jesus knows what is coming.

Luke 9:22 saying, "The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and be killed, and on the third day be raised."

This is a lot for the disciples to swallow at one time, who did not think that such a thing was happening. Jesus clearly said this for the first time right here. This is the first time Jesus began to indicate that all is not rosy; that there would be a period of crisis.

Lesson #0594

Matt. 16: Life of Christ

4/13/2014 2Sunday

Mark 8:28 and Matt. and Luke

Mark 8:31 And he began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and after three days rise again.

These disciples were His followers and they thought that they would be at the top of the food chain when Jesus came into His kingdom. Now He tells them that He is going to die. Jesus had implied this before; and they had seen how the religious types were against Him, and there was other opposition.

Peter responds emotionally

Mark 8:32 And he said this plainly. And Peter took him aside and began to rebuke him.

Matt. 16:22 And Peter took him aside and began to rebuke him, saying, "Far be it from You, Lord! This shall never happen to You."

Peter was stunned; this was the worst possible news. The end of their dreams. It was the end of all of their aspirations and the end of their confidence.

Peter only heard, "I am about to die" and that is all that he heard. Peter was being very self-centered at this time. He was not thinking about Jesus and what would happen. Peter was showing some loyalty and some concern for Him. So he wanted to talk Jesus out of this. This was misguided, because Peter did not understand what was going on. There was a bigger question than just Peter's concern.

Peter did not realize that no one could be saved without the death of Jesus. But Peter chews Jesus out for saying this. Peter does not fully grasp the impact of what Jesus is about to do; he can only see how this affects him. He is reacting emotionally and he does not get the whole picture. We do not think about the plan of God when we are in the midst of adversity. We can only see our own little problems at one time. This is the difference between human viewpoint thinking and divine viewpoint thinking. Our destiny in Christ is not going to be turned aside with major or minor adversity. Peter missed the point. God was going to give him everything. Peter did not recognize what the Lord is doing.

Jesus has to grab Peter by the lapels and slap him around.

Matt. 16:23 But he turned and said to Peter, "Get behind me, Satan! You are a hindrance to me. For you are not setting your mind on the things of God, but on the things of man."

Mark 8:33 But turning and seeing his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are not setting your mind on the things of God, but on the things of man."

Jesus, in a loud voice, so all of the other disciples could hear, He calls Peter *Satan* and tells him that his mind is on human viewpoint rather than divine viewpoint. This does not mean that Peter is the very presence of Satan; nor does this mean that Peter is unsaved. However, he was sucked into the cosmic vortex. Peter was being emotional with human viewpoint.

Peter put himself into opposition with the salvation of man. Satan and his cosmic system was the avowed enemy of Jesus Christ. Satan would do anything to stop the cross. The tactical victory of the Angelic Conflict that Jesus would win on the cross. Peter took the side of Satan. He was thinking the thoughts of Satan. Satan is the ruler of this world and he seeks control of this world. It is his policy which is the cosmic system. Peter fell into this trap like many believers without doctrine. He was not even thinking in the simple terms of the gospel. Peter could only think about what he was losing.

This is what happens when we do not orient to doctrine. Peter should have had this doctrine resident in his soul. Peter needed this doctrine repeated. Sometimes he needed to be kicked in the teeth until it came through.

"Peter, you have become a stumbling block to My mission; you are standing in front of the mission I have come to complete." This could not be a greater mistake on Peter's part.

Peter was just falling into the trap. This needed to be corrected immediately. The world would have to understand what Christ did on the cross. "Peter, get behind Me." Do not impede My purpose for coming to this earth.

Peter was swept away by his emotions.

Problems are inevitable. You must live with them. But they do not have to control your life. The stress of problems is not inevitable. You might say, "I can't help being upset" but you are wrong. Bible doctrine is the means of overcoming all adversity. When it is in your soul, when it is deposited in your soul, that makes all the difference.

The crown cannot be achieved without the cross. Jesus wanted the kingdom without the cross. A little logic would have told Peter, how could Jesus head the kingdom when He is rejected.

Doctrine helps us to survey the situation. We can think about the stupid mistakes that we make. God makes the truth available when we need it and some for the future as well. With these soul resources, adversity will not destroy you.

We can only straighten ourselves out with doctrine. This is not someone else's job.

Peter failed to believe in the Old Testament testimony of the suffering Servant. This is what Isa. 53 is all about.

I think that Jesus is the only One who understood this passage.

Without the right doctrine, we are vulnerable. We can all forget or put it out of our minds. A little doctrine is a perishable skill sometimes. We need to be consistent. When we are not, it shows that we are vulnerable. Inadvertently, we oppose Christ in our thinking.

Self-induced misery when we cannot overcome adversity; and we will probably face so divine discipline to straighten us out, to where we cannot differentiate between adversity and divine discipline. We have the resources; so we should utilize them.

Back in Matt. 4:8–9, Satan tempted Jesus to fall down and worship him, and he would give Jesus all the kingdoms. That is the same thinking which is in Peter's brain here.

What a favor the Lord does for us when we get discipline. Adversity will rule our lives unless we have doctrine. We cannot become bitter or angry.

Peter gets back in line. He recognized that he was getting his butt kicked, so he got back in line.

Jesus has been speaking of a new dispensation and about the new authority that the disciples would have in this new kingdom. After all of this, Jesus offers a different perspective of this coming time. He cleans up Peter's confusion; and then tries to teach all

of the disciples. There will be a cost to following Jesus. You see, before, they followed Him and they figured, we will rule with Jesus. There is a cost to living the spiritual life. It is the cost. Jesus does not want them to have any misconceptions. What will their mission be and how will they do it? What will be the day to day experience in this new dispensation. This is a cost that ultimately all Church Age believers will experience. This experience that all believers will have to some extent.

There is a life of tremendous blessing for believers. No matter how much materials others have, and if you are broke, you have the greater life if you have doctrine in your soul. We have unique resources, including the filling of the Holy Spirit. Including the mystery doctrine of the Church Age.

The 10 Problem solving devices are in *Freedom through military victory*. Everyone has problems. No one is without problems. From the outside, we have all kinds of opinions; but when you have a problem, that is the greatest problem to you. But we solve these problems from our own soul. Others can put a band-aid on your problem; but only you can solve them. We will never be without problems.

The Pursuit of Happiness is a booklet coming out. Happiness is not freedom from adversity. There are always problems in life. Bobby's editors are there (2 or 3). Happiness is the pursuit of doctrine. A preview of coming events.

So what does Jesus have to say about the cost of following Him? It is sobering in His words but encouraging in its results.

Lesson #0595

Matt. 16: Life of Christ

4/16/2014 Wed

This is Passion Week.

Bobby is amazed about the things done in the name of Christianity. One reason to teach the Life of Christ is so that we know Jesus as we have never known Him before. The things on television convince him that he took the right path.

Our Lord is teaching about a new era.

Mark 8:31 **And he began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and after three days rise again.**

This is not what the disciples had in mind. They expected something rosier.

Matt. 16:22 **And Peter took him aside and began to rebuke him, saying, "Far be it from You, Lord! This shall never happen to You."**

Jesus rips into Peter in order to make a point.

Matt. 16:23 But he turned and said to Peter, "Get behind me, Satan! You are a hindrance to me. For you are not setting your mind on the things of God, but on the things of man."

Now Jesus begins to teach the demands of the Church Age which is coming.
Matt. 16:24–28 Mark 8:34–9:1 Luke

What Jesus says is difficult for them.

Then Jesus said to His disciples and to others, "If anyone wishes to come after Me, he must deny himself and then he must take up his cross daily and follow Me. For whoever desires to save his life will lose it; and whoever loses his life for My sake will save it. For what will it profit a man if he gains the whole world, and loses his own soul. What can a man give for his own soul? For whoever is ashamed of Me and My words in this adulterous generation, the Son of Man will be ashamed of him when He comes with His holy angels. I tell you the truth: some of you standing here will not die before seeing the Son of Man coming in His power."

There is a lot to understand here. The context is key. This is addressed to believers; to mostly the disciples; and it must be understood in that way. This passage is not about salvation from hell. Jesus is not speaking to unbelievers. This is about speaking to believers; it is not about faith alone in Christ alone.

The disciples focus on the death part, and they don't quite catch up to the resurrection. Jesus must bear the cross before the crown. If the cross comes first, there will be suffering before the coming of the glory of the kingdom. The Lord Jesus Christ is the King; and they are expecting the kingdom. Jesus will not bring in the kingdom, because the kingdom is for believers. The disciples are not getting this yet. They do not realize that this death will take place. All of this time, they have seen what Christ has been going through. The powers that be wanted Jesus dead. So Jesus will teach a principle. He will teach the cross must come before the crown.

Peter has suggested that Jesus ignore the Father's plan to go to the cross. Peter knew that Jesus was following the will of the Father. But he does not put that together with what Jesus tells him.

Peter inadvertently agrees with Satan, that Jesus should go for the crown first without the cross. This cannot be the case. Jesus must go to the cross for our salvation. The principle applies here, to the disciples and to all believers.

What Is this Principle?

1. We must take up our cross daily. That's what it says. And follow Him. This is not a literal cross. There is that guy who walks across the United States carrying a cross. This is not what it means! Jesus is encouraging the disciples with this.
2. Christ says that there is difficulty in following Him. There will be problems in following Jesus. There is the problem with the opposition. These same people are

going to oppose the disciples. Whatever they see the Lord going through, they will face the same thing.

3. For all believers, the cross must come before the crown.
4. Just as Jesus served mankind on the cross; he served believers; in the same way, the disciples will serve Him by taking up that figurative cross. What He is taking, they are going to take.
5. Jesus Christ uses the cross metaphorically, not referring to the salvation cross event. This defines the life of the believer who serves Him. Take up the cross daily.
6. Our life is a life that will include suffering. Jesus is not being discouraging; but He had to tell the disciples what they are in for.
7. Ultimately, just like Jesus Christ, the believer will triumph.
8. His life will have meaning and purpose. He will glorify God. What an illustration this one metaphor is for our future!

There will be difficulty, just the kind of difficulty our Lord has. This is why we have studied all of these confrontations, even from the disciples. There is an irony here. All the trouble the disciples gave Him, they will receive. All but one of them will be martyred. "You take up your cross daily." This is pursuing His will for their lives.

Then Jesus will give 3 mandates with a memorable alliteration. Each word begins with an alpha.

Aparneomai = *deny himself; to refuse, to renounce, to reject*. This is a command; it is not an option. The believer must reject; he must renounce himself.

Mark 8:34 **And calling the crowd to him with his disciples, he said to them, "If anyone would come after me, let him deny himself and take up his cross and follow me.**

God has a plan for every believer. This does not mean that the believer cannot make any plans for his life. The believer must put God's plan first; not his own. It is a matter of priorities. God's plan always takes priority in the believer's life. It is always to the believer's advantage. If we fight it, He redirects us. The mandate is to deny ourselves. If we do not do that, then Jesus redirects us. Our spiritual life comes first; not our natural desires.

"All of these plans that you have about what you will be in the kingdom? Forget it. Let Me tell you how it is going to be."

It does not matter how successful you are in your human life. God has a plan for us and it is the wealthiest thing we could know. In living the spiritual life, we have everything. We miss nothing. Jesus looks these men in the eyes and He says, "This is your life; hear it and know it. Take notes. Reject any other approach." There may be some suffering involved.

The believer must reject religious legalism and false doctrine. The traditions of men; the legalistic doctrines must go. But there will be persecution involved. Everything that they are being told to do goes against what this world thinks and how the cosmic system is. The

opposition of the world will be strong and effective in many ways. Yet nothing can stand against the Lord Jesus Christ and His Word.

We must reject the old patterns of our life.

It is these disciples who will become Apostles and they will reveal the spiritual life in the new age to all the believers they speak to. We must bring our sin natures under increasing control through spiritual advance. All those things we like doing outside of the plan of God; as we mature as a believer, your life gets better. All those things from the past that you thought were so important, you see the difference in your life.

Bobby doesn't have to tell us to change our evil ways. The point is, what we have in spiritual maturity as opposed to what we think we want. The believer must refuse to live without a change of thinking.

The second mandate. The believer must take up his own cross. He does that daily. Aorist active imperative of *airô*. It means *lift up, pick up*. The people in a unit who are told to pick up their arms do this in unison, as a standard procedure. All of these commands are all a part of the manual of arms. These precise procedures are just like the Christian life. We need a manual of principles to follow. There is nothing haphazard about the Christian life. There are a set of commands to be executed in a precise manner.

Today, you order "right face" and they walk into each other. That is the Christian world today. They lack a manual of arms; and it needs to be drilled into your head.

A convicted criminal when sentenced to capital punishment, he was forced after the sentence was pronounced, he had to lift up his cross and drag it over to the place of crucifixion. It is bearing the means of your execution. He was to carry the cross through the streets; and it shamed the person. People laughed, yelled, threw rocks.

The Romans demanded that a criminal take up his cross. It showed that the convicted criminal was finally accepting submission to the state. Criminality does not just happen; one little crime. Most of those who face capital punishment are career criminals. This is a viewing of what would happen when you violate the law.

Seeing someone carrying a cross like that; it was a great deterrent. At one time, there were public hangings; people packed a picnic and watched. It deterred other.

Two Fold Meaning

1. The disciples by daily carrying their figurative cross demonstrated their submission to the plan of God.
2. Picking up and carrying illustrated the suffering and hardship of following the plan of God, as demonstrated by Jesus Himself.

The final command: "Follow Me." Present active imperative of *akulutheô*, which means This brings a military image to Bobby's mind. An image that some of us have seen, of

those planting the flag in Iwo Jima? A huge statue which sits in front of building 4, and it represents a combat leader. A 2nd lieutenant with a rifle in hand, and it is titled, *follow me*. Bobby saw this statue every day for the time that he worked at the building. We following this leader into battle. That is what He is commanding. He is in the lead, and we follow Him into the combat.

Combat is brutal; it is the way of the soldier. This is what we learn at Fort Benning. Leadership is all about how do you get men to follow you into combat.

For the infantry soldier, there is the question. "Why should anyone want to follow anyone else into bullets, rockets, mortars?" Even more difficult, "How do you stand in front of the troops and lead them in that direction." The answer is, this must be done to accomplish the mission and to win the battle. It is an unnatural act.

So, why should the believer follow the Lord Jesus Christ, when you know what is coming. Why can't I be a goldbrick and just coast through life? Millions have followed leaders into battle throughout history.

In the spiritual life, no quarter will be given. Satan will do whatever he can to harm us. But we can even enjoy life in the foxhole.

Matt. 16:24 Then Jesus told His disciples, "If anyone would come after Me, let him **deny** himself and **take** up his cross and **follow** Me.

Lesson #0596

Matt. 16: Life of Christ

4/17/2014 Thurs

Suffering special at T&P.

Bobby gets a lot of letters thankful for the teaching of the Word of God. Bible doctrine works and it is your life. Reading one of those letters from a young lady. The Christian way of life is difficult, but a life without trust in the Lord is much more difficult.

These passages cover the same incident, but with a different perspective. Jesus gave an alliterative message, each command beginning with an alpha. These 3 words tell His disciples what is necessary to live the Christian life. Not everyone sees these alpha's as attractions. The believer with knowledge of doctrine understands and accepts the demands of these 3 verses and these 3 verbs. The Christian life is not just a life to be endured because the purpose of the Christian life for which it is lived and the resources available...

A life of absolute security, where the rest of the world is entirely insecure. A relaxed mental attitude under all circumstances. How many people can say that they are relaxed and happy under circumstances of adversity. A life without doctrine is the most difficult life of all.

There are always problems in life, but God has given us problem solving devices. The 3 verbs are found in all 3 verses.

Matt. 16:24 Then Jesus told His disciples, "If anyone would come after Me, let him **deny** himself and **take** up his cross and **follow** Me.

This is the Christian way of life. *Aparneomai* means *to deny, to reject, to renounce*. This simple command has been misunderstood by legalists and ascetics. To the ascetics, they make this out to be a denial of things; they suffer for God and call it spirituality. They know that God is pleased with them because they are suffering so much. Monks used to take whips and beat themselves on the back until they were bloody. They renounced themselves by beating themselves.

Today, people do many ridiculous things to please God in a similar way. They maintain an excessive seriousness and this harsh demeanor. Bobby ran into a lot of these types in seminary.

Denying Oneself

1. The believer must reject his own plan and his own will apart from God's plan.
2. Essentially, the believer gives up his right to his own way.
3. Why? Because he know has a different objective in life. He is no longer looking to glorify himself but to glorify God.
4. The believer can only do this by knowing what God's plan is; by knowing Bible doctrine.

Denying oneself does not mean that you cease making plans in your life for your life. It does not mean that you cease all material goods. If you deny the plan of God, then you stick to your own plan and you are outside the will of God. God always redirects those who are outside of His will. God never demands that we cannot relax or that we must not enjoy life or material things. We must gain capacity for all of that, so that it is not the central aspect of your life. You have capacity for the good things and the problem solving devices for everything else. Material things are fine if they do not conflict with the plan of God, and are not evil or sinful.

Airô is the second alpha, and it means *to lift up, to pick up*; and it refers to the believer picking up his spiritual cross. This means that we are in the plan of God. This is submission to the state, because this is what criminals did prior to being executed. It means that you are willing to shoulder any hardship in your life because you are in the plan of God. It is worthless going through hardship unless it glorifies God. This is submitting to the plan of God, all the way to death. This is not denying all material things in life.

Suffering that we will never understand; brutality beyond our comprehension. That is the model. We use the same spiritual life and the same spiritual resources that Jesus Christ pioneered in the Christian life.

The 3rd alpha is *akoloutheô* which means *follow*; we are to do what Jesus did. He is our model. This is to accurately conform to the Christian life which God has provided for us.

It is precisely defined by the doctrines found in the Word of God. When you think the Christian life is difficult, try reversionism and see where that leads you.

Don't be phony and say, "What would Jesus do?" We have to know the Word of God in order to have any idea what Jesus would have us do. *What would Jesus do?* Often means, I will do what I want to do, and say this is what Jesus would do.

There are very good reasons why we should follow these 3 alphas.

Matt. 16:24 Then Jesus told His disciples, "If anyone would come after Me, let him **deny** himself and **take up his cross and follow Me**.

This explains why we do what Jesus said.

For whoever desires to save his life, will lose it; but whoever loses his life for My sake and the gospels, he will find it.

Life is the Greek noun ψυχή which refers to physical or earthly life. It is the kind of life that we have right now. In this context, there is no reason to assign to this word that it means *salvation from hell*. We are not talking about the moment of salvation. In context, that would require works for salvation, given the preceding verse of taking up one's cross.

The desire to save your life is works, but it is not. This passage is addressed to the disciples, and they are all believers. They have already believed and they have eternal security. Saving one's physical life is not salvation from eternal condemnation. What does this word mean?

The hardship and the suffering is about the Christian life. It is not about attaining salvation. These believers needs to reject the pharisees and their mandates of legalism and works. They must pick up their cross daily and follow Him. This is their day by day, moment by moment advance in the spiritual life.

Whoever Desires to Save His Life Will Lose it

1. Those who enter the Christian life through faith alone in Christ alone, according to this phrase, must now give up the old way of life. The Christian life versus the old way of life. If you don't, you are a loser in the Christian life.
2. A life saved is the Christian way of life; a life lost is life in the cosmic system; live in reversionism; life with human viewpoint.
3. So the believer must reject the old ways of the cosmic system. He must reject the world and its viewpoint. They will lose it. They must lose the old way of life.
4. They reject the old way for the life of following Christ. That is the life of divine viewpoint. That is saving one's life; that is saving his Christian life. This is not about saving one's life from hell; they are already saved.
5. The desire to save one's life means the believer is pursuing experiential sanctification. There is positional sanctification. We are set aside. We are made

righteous. We are sanctified positionally; we must also be experientially sanctified. We experience maturity.

6. If that is the desire of the believer, to save his life, then he will lose the old way of life. for the new spiritual life in Christ. These lives are mutually exclusive.
7. If the person grows in his spiritual life, he is saved in the sense of experiencing the mature spiritual life. Out with the old, in with the new. The old life is then automatically excluded; it will be lost. Experiencing the mature spiritual life, that automatically excludes the old way of life.
8. The first reason to execute the 3 alpha's is to gain the spiritual life; the life that Jesus demands of all of us after salvation.

Mar 8:35 **For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel's will save it.**

Jesus reverses a line. Desire to live your life; desire to lose your natural life.

Philip. 2:12 **Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling,**

Paul does not have to check up on the believers; he does not have to look over their shoulders here. How much more in my absence. Work out your own salvation with fear and trembling. This is with respect to the plan of God. Do not take this exhortation lightly.

There are no works for salvation. This is spiritual advance.

Working out Your Own Salvation with Fear and Trembling

1. Working out your own salvation is spiritual advance.
2. That leads to a progressive experiential sanctification.
3. This is the same principle as saving the life that we just studied.
4. Both verses refer to the advance to maturity in the spiritual life, and the advance in the spiritual life in the new life. This is the new life.

If you do not move ahead spiritually, then you lose that spiritual life.

Php 2:13 **for it is God who works in you, both to will and to work for his good pleasure.**

Lesson #0597 John 2:18– Easter Sunday Life of Christ 4/20/2014 1Sun

Berachah Church is somewhat of an anomaly of the churches that you might visit. Little ritual; the Bible is our guide for faith and practice. There is nothing apart from the death and resurrection of our Lord Jesus Christ; this is the greatest event of human history.

Jesus arrived at the house of the Lord at Passover, and what he found was appalling. There were those selling sacrificial animals and money changers.

John 2:12–14 *After this He went down to Capernaum, with His mother and his brothers and His disciples, and they stayed there for a few days. The Passover of the Jews was at hand, and Jesus went up to Jerusalem. In the temple He found those who were selling oxen and sheep and pigeons, and the money-changers sitting there. (ESV)*

Immorality crept into the Temple (Tabernacle?) at Shiloh. In the time of Jesus, commercial activities were unrestrained. The religious types argued that this supported the Temple.

The worshipers there were being extorted. The sacrifices and the worship in that place were bankrupt. This is what our Lord observed; and He was not passive about it.

John 2:15–16 *And making a whip of cords, he drove them all out of the temple, with the sheep and oxen. And He poured out the coins of the money-changers and overturned their tables. And He told those who sold the pigeons, "Take these things away; do not make My Father's house a house of trade."*

“Get out and stay out.” Those worshipers who were being fleeced celebrated what Jesus did. They were afraid to resist this religious rip-off. Jesus was reclaiming the Temple for the worship of Y^ehowah.

The religious types were quite angry about this. This put a stop to their profits. However, they could not attack Jesus outright.

They had to come at Jesus in a different way. They tried asking Him a question.

John 2:18 *So the Jews said to Him, "What sign do you show us for doing these things?"*

“Who do you think You are? Give us some sign of Your authenticity.” How could Jesus act with this kind of authority? He was telling them what to do in their house; in their Temple. They did not recognize it as God’s Temple.

But these people did not want proof of anything here. They wanted to get rid of Him, calm the crowd, and return to their practice. Religion that opposes Jesus Christ is evil. They wanted to cleanse the Temple of Him. This was their livelihood. Liars always want to discredit those who speak the truth about their deceptions; like out government.

Jesus’ sign took a different direction than they were expecting. Jesus is the Son of God; the 2nd Person of the Trinity. He had far more right to be there than they did.

All those sacrifices and all those rituals which had taken place for centuries; they all pointed to Jesus and His earthly ministry. The Temple had also been His residence as the Shekinah Glory.

John 2:19 **Jesus answered them, "Destroy this temple, and in three days I will raise it up."**

In Matt. 12:40, Jesus would give the religious leaders another sign. The sign of Jonah; 3 days and 3 nights in the belly of the great fish. 3 days and 3 nights in a place of absolute darkness; but he was restored to the living, being regurgitated onto dry land. What happened to Jonah, he was brought out of an asitgian darkness. Death had literally swallowed him. Jonah was a type of the resurrection of Jesus Christ, centuries before it happened. Jesus would be the victor over death. This sign of Jonah corresponded to the sign of the raising of the temple (body) of Jesus Christ. The future of Jesus would be the cross and then the tomb; but then, the resurrection.

The plan of God moves inexorably toward resurrection, for Jesus then and for us today. The religious Jews scoffed at the sign of Jonah, and later at the raising of Herod's Temple. They are angry and they have no curiosity about what Jesus is saying. They left to a false conclusion; they reacted out of the anger in their souls. They could reveal His delusion, so they thought.

Emotional responses from people make them mindless. It betrays their mentality. It betrays their ability to think through an issue.

Their reaction.

John 2:20 **The Jews then said, "It has taken forty-six years to build this temple, and will You raise it up in three days?"**

Their voices are dripping with sarcasm. It was inconceivable that Herod the Great's Temple could be built in a few days. No one but God could have done such a thing. Jesus is God; He is able to do this. This could only be an act of God. Jesus was exposing the emotion and the theological bankruptcy of the religious types in the Temple.

These prophecies, Jesus gave for a different reason. Resurrection was the ultimate proof that Jesus is Who He claimed to be. Raising the physical temple was not what the religious types understood.

John 2:21 **But He was speaking about the temple of His body.**

This is John's editorial comment, so that we understand what Jesus was saying. John wrote this in retrospect. The sign that Jesus had prophesied had now taken place. We can have the same life that Jesus possesses, through faith in Him.

How important is the resurrection from the dead? Christianity rises or falls on this historical event.

Easter Sunday continued. The 3 verses that Bobby quotes tells us why we are here. The Bible is the only true knowledge that we have of God. Everything else is just made-up stuff. The Bible is objective.

How do you know that the Bible is true?

It is easy to think about Christmas to the birth of Christ and how a new child comes into this world. We understand that in the natural world. Resurrection? The is beyond what is normal for us; that is supernatural. That is beyond the pale of anything that we have personally experienced.

John 2:20 **The Jews then said, "It has taken forty-six years to build this temple, and will You raise it up in three days?"**

John 2:21 **But He was speaking about the temple of His body.**

By this, there are 5 things they we learn about the resurrection.

What Are These Perspectives That We Can Learn about the Resurrection Account?

1. Resurrection was a sign that the Lord Jesus Christ is God; that He is divine. Jesus claimed to be God. Jesus directly asserted He is God: John 8:58 10:30 In Him are two natures: undiminished Deity and true humanity. If He were not this Person that He claimed to be, then He is the greatest deceiver in all human history. What arrogance to make such claims if they are false. John 1:14 **And the Word became flesh and dwelt among us, and we have seen His glory, glory as of the only Son from the Father, full of grace and truth.** Jesus had a body, and He calls it a Temple; and he lived among us. God-and-man came to dwell among us. He was first the Shekinah Glory in the Temple; and now here He is in human form. John, James and Peter all witnessed the glory of Jesus Christ. They saw His glory at the transfiguration, as the Unique-One from the Father. His divinity and humanity make Him unique among all mankind. His resurrection demonstrated this glorious fact of his uniqueness.
2. His resurrection confirms that His Word is true. During His earthly ministry, Jesus gave witness to His future resurrection. This is the center of His testimony about Himself. It is quite bold to prophecy that He would be raised from the dead after 3 days. You say that and it does not happen, and you are a liar. All that He claimed would have been a lie. This would make Him a charlatan and a fakir. On more than one occasion, He clearly proclaimed His resurrection. **From that time, Jesus began to tell His disciples how He must be killed and then resurrected from the dead.** Peter was so aggrieved by Jesus' prophecy that he tried to talk the Lord out of it. **"Truly, this is the Son of God."** That is what the resurrection showed.
3. The resurrection proves that His atonement was acceptable to God. If it is not acceptable, then we are not acceptable to God. The Old Testament testifies to this. The High Priest entered the Holy of Holies with the blood of a goat that he had

slaughtered, a sin offering for the people, and then, in the Holy of Holies, there was the Ark of the Covenant. There was a mercy seat at the top of the Ark. The Ark was in the shape of a tomb. The cross and the crown. This is the picture of the covering for sin. All of this was written in the Law. While the priest was in the Tabernacle was sprinkling the blood on the Mercy Seat, and the people stood outside. They could not go in. Only the High Priest could make this offering. Only one person was acceptable to come into the Holy of Holies. The people waited for their priestly intermediary to emerge (which was like Jesus rising from the dead). This was a critical moment in their rituals. When he appeared alive, there was a great sigh of relief. The blood sacrifice had been accepted, and they were forgiven in this ceremony. This is a picture of Jesus emerging from the tomb after His blood had been shed (His substitutionary death on the cross). This is the assurance to all Israel of His propitiation.

4. Jesus was unquestionably alive when He spoke to Mary, saying, "Stop clinging to Me." She felt His material body. He was not an apparition. She would go to the disciples and tell them. The message of proof was, He was alive and He would ascend to the Father. This means that His work on earth was complete. The disciples knew that His atonement was acceptable. Because He lives and has ascended to heaven, and has been seated to the right hand of the Father, and we also live.
5. Because of His resurrection we are assured that the return of Jesus is possible. The future is always a concern for people. People consult mediums, crystal balls, Tarot cards, wondering what would happen in the future. We certainly wonder where we are going nationally. The Bible promises better days for the world. There is a period of time when there will be universal peace. Freedom from want and justice for all. It will not be a man-initiated utopia. Satan will be bound and cast into the pit. Are there a lot of fears today? Ask any environmentalist. They are concerned for nuclear war or the oceans will rise over the edges of the land. All of what we believe hinges upon the 2nd Advent of Jesus. If Jesus did not rise from the dead, then His return cannot occur. If He does not rise from the dead, then all of the other prophecies become meaningless. The prophecies of the kingdom are then all lies. But His resurrection guarantees the future of Israel; and the rapture of the church—the exit resurrection of the church. At that point, we will get resurrection bodies just as He had.
6. There is also a practical result of Christ's resurrection. It is found in the great commission to the disciples after His resurrection. Matt. 28:19–20 **Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.**" These words have no meaning apart from the resurrection. No believer walks alone. The glory of the living Christ is with believers. Christ is in us; the confidence of eternal life. Mark 16:19–20 **So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. And they went out and preached everywhere, while the Lord worked with them and confirmed the message by accompanying signs.** Without Him, they would have lost out; they could never sustain the message

of the gospel to the world. It would have died off with Christ's death. All but one of them were martyred; millions were martyred in His name. We are the living proof of His resurrection.

Who is this Jesus? What would Jesus do? And they have no idea what He would do. "I think that Jesus would do this" and they do with whatever. Jesus stands out as the most talked-about Person on earth. He is spoken of in profanity or in respect. He is so far outside of the experience of the natural man. They reject His history; if they cannot see it, feel it or touch it, they reject Him. There are conclusions which we must make from our own thinking. Our faith is based upon the Living Jesus Christ. The One Who went to the cross and the One Who was resurrected. This is the climatic answer of the conundrum of His Person.

Jesus died physically, just as we do; and He died spiritually, for our sins. No one else has been resurrected, and that is why some have a problem with this.

When the women came to His grave, and an angel said that "He is not here; He is risen." These women were witnesses to this. 500 more would see Him, besides the women and His disciples. His Word was proven to be true by His resurrection. Backed by heaven.

Rom. 1:4 ...and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord,...

The resurrection which we celebrate bears the witness that He gave. Is the resurrection beyond the possibility when dealing with God? Of course not!

John 2:22 When therefore He was raised from the dead, His disciples remembered that He had said this, and they believed the Scripture and the word that Jesus had spoken.

His resurrection would not be understood until after His death and resurrection. They had to see this with their own eyes and then they would get it. His disciples would remember that He said all of this. Then they transmitted this to us through their teaching. The disciples did not fully comprehend this enigmatic reference. This was a sign that would produce thought among them. This was a sign that would be remembered a few years hence when the resurrection actually occurred. These words rattled around in their brains; but they did not get it until it actually occurred.

Because of His resurrection, 3 days with His body in the grave, we can approach God and have a personal relationship with Him.

1Peter 2:24-25 He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.

meant that they would have great authority in the church. They would bind and loose; they would speak the gospel of Jesus Christ. They would teach and write the mystery doctrines of the church. The dispensational difference.

The church does not replace Israel. The church is not spiritual Israel. Those who say this believe that there is no rapture and that the Tribulation has already happened back in A.D. 70.

The Age of Israel began with Moses. Then we have the Age of Christ, the Age of the Hypostatic Union. Then we have the ascension of Jesus Christ and the age that Jesus is now talking about.

After the church, those who call the church spiritual Israel, we know that we have the are mixed up. There are pastors who come out of this church who are teaching this concept. God's promises to Israel will never be abrogated. God never abandons a promise as He cannot. Nothing can go unfulfilled that He has promised. So this kingdom would come to fruition after the Church Age and the rapture. The church will be in heaven while the Tribulation is going on. The church and Israel remain separate entities.

Jesus uses terminology that His disciples will understand. The church is a new phase in the progression of the plan of God. There is Israel and there is the Hypostatic Union and there is the church. Then comes the church and then the Tribulation, which is a continuation of the Age of Israel. The kingdom will be set up right there. The church will not go through the Tribulation, as some will also contend.

Covenant theology says that the Tribulation has already been here and gone.

What will the mission be for the disciples of Jesus? They will follow Him as Apostles in the new dispensation. The keys to the kingdom; tremendous responsibility. The answer is found in Matt. 16:24–25 Mark 8 Luke 9

Matt. 16:24 Then Jesus told his disciples, "If anyone would come after Me, let him deny himself and take up his cross and follow Me.

These are the believers; these are the Apostles. He is not telling them that they need to deny, take up and follow, in order to be saved. These 3 verbs are the essence of what is required of the disciples in the Church Age. Also what is involved in the Church Age the Christian life. This is experiential sanctification. What happens after you are saved?

He must deny himself, he must take up his cross daily and he must follow Jesus.

The Basic Outline of the Christian Life

1. The believer in denying renounces his own plan and he replaces it with God's will for his life.
2. Essentially, he gives up his right to his own way. Human viewpoint and the cosmic system are abandoned. This does not mean that a believer cannot make plans for

his life. You do not sit under a bridge with your worldly goods, and wait for the plan of God. You now have a different objective in life.

3. God's plan always takes priority in the life of the believer. You can decide your vocation, what school you are going to, where you will start work. God can override your plans. Where your plans interlock with His, that is what works.

Taking up One's Cross

The believer must take up the cross daily, which is a metaphor. You do not drag a literal cross anywhere on a daily basis. What does it mean?

1. The disciples by picking up and daily carrying their cross demonstrate their submission to the plan of God. Jesus will pick up a literal cross. But the disciples will do this metaphorically daily. There is no day when we take a rest from the plan of God.
2. Picking up and carrying a cross illustrates something else. It illustrates the suffering and hardship of fulfilling the plan of God, as demonstrated by Christ's suffering.
3. The Christian life is the greatest life that anyone can have. There will always be hardships and difficulties in your life; you might as well have the resources to handle all of it. Hardship just makes you grow faster. You will see the plan of God in your life. It is easy to fall back into that old pattern.

The Disciples must Follow Christ

1. They must advance and grow in the Christian life. The disciples need a lot of repetition. They will be some of the greatest men of the Church Age; but they did not begin this way. They had some legalism in them. The spiritual life and growing in the spiritual life allows us to follow Jesus Christ.
2. The doctrine that you take in is the way that you live the spiritual life. Everything after that is true service and glorifying to God. It won't be easy to follow him. It will be rewarding and glorifying to God. The disciples will understand and all of them except John will die violent deaths. Their lives counted; their lives glorified God. A little bit of suffering compared to eternity; what is that?

We don't know what heaven is going to be like. The few things that we know, our finite minds cannot comprehend. Do not sorrow for them.

So that the disciples are not discouraged by these 3 verbs, Jesus will provide them with some encouragement.

Lesson #0600

Matt. 16: Life of Christ

4/27/2014 2Sunday

Jesus was a tough leader; He was a commander. He put His disciples through their paces. He put them through Ranger and SEAL training. He recognized that they needed to be prepared and heavily trained. Bobby watched *Lone Survivor*; and what they did came as second nature. They executed according to their training. So Jesus is training the raw

recruits and to do it automatically. They needed to understand exactly what their job was. He gave them a broad outline, with denying themselves, picking up their cross, and they would follow Him. The latter means that they would be trained and advance in the spiritual life. You will understand your mission. You will execute the spiritual life. That is our mission. We don't quite have the cross that the Apostles had to bear.

We have our own cross to pick up; and what is that training? It comes from the Word of God. Bobby went through Ranger school and then he became a Ranger instructor. You can understand what they are going through, as you have gone through it. The disciples would become trainers. Our Lord has given them the sulfur; the molasses. ??

But now He encourages them, and through that, encourages us as well. He gives good reasons why we need to fulfill our responsibilities in the Church Age.

Two principles of encouragement:

Matt. 16:25 For whoever would save his life will lose it, but whoever loses his life for My sake will find it.

This verse is a form of Hebrew poetry, but in the Greek. Those who enter the Christian life through faith alone in Christ alone must now give up the old way of life. Jesus says, "Lose the old way of life." Secondly, the desire to save one's life means the believer means that the believer is pursuing experiential sanctification. This means he is experiencing spiritual growth. His intent is to advance in the spiritual life. If the desire of the believer to experience it and he grows, then he will lose the old way of life in the cosmic system for the new spiritual life in Christ. To lose is to save; to give up is to gain.

The idea is, the old way of thinking of operating is gone. That is the renovation of thinking; the renovation of the mind. Rom. 12:2. The believer who desires to follow Christ to advance is saving his own life and he is losing the old life. This is characterized by the believer who can only think in terms of human viewpoint. Doctrine is not in the repertoire of the unbeliever.

Explaining Matt. 16:25

1. In losing one's life, he loses his old actions, his old thoughts, his old motivations.
2. The believer gains the greatest life of divine viewpoint.
3. He gains the Christian life of Bible doctrine. That is his salvation. And he gains service to the Lord guided by the Holy Spirit. Anything less is loss. Whatever else will be lost.

In the end, he will find it. What will he find? He will find the peace which passes all understanding. That is a life. We will have difficulties, in whatever we experience. He finds God's will for his life.

A doctor told a guy to slow down. I know what God's will is; I've got to keep trucking here. God's plan will open up for us; there is no question about that. You accumulate rewards in heaven. That is saving one's life. Scripture says, *work out your own salvation*. That is for believers. Grow up spiritually and find the plan of God and serve Him and glorify Him. This is addressed to a believer who is already saved from hell.

Deny civilian life, pick up your rifle and follow me, would be an equivalent parallel in the military realm.

People lose the benefits of the spiritual life because they never grow up. It is that simple. You lose it and you save it. The believer who does not gain the spiritual life will gain it.

So Jesus continues.

Matt. 16:26 For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul?

This is all addressed to a believer. *Psuche* means *soul*; and here it has a different connotation. There is a play on words here; two different meanings used as a contrast. There are different connotations here which play off one another.

Psuche is the soul that transcends the earthly life. But back to v. 25, it refers only to living. This is certainly a truism for the believer who does not believe in Jesus Christ. What can the unbeliever exchange for his soul? The unbeliever loses his soul.

Some of those teaching that there is no Tribulation or that there is no rapture. Some are teaching that there is no hell. Bobby finds that amazing. "Hell was prepared for the devil and his angels." For the unbeliever, there is a hell when they depart this life.

The unbeliever who gains the whole world will never have eternal life. What have they gained? However many years of pleasure they get in this life; but there is no salvation and no spiritual life. They miss out on the greatest thing in life. It is not a yacht or plane or whatever.

However, this is directed toward believers. Jesus is here speaking to the spiritual side of our lives. The soul and the spirit. This is the center of the believers spiritual life. This is what God does for us at the moment of regeneration. The Spirit is what makes Bible doctrine understandable to us. There is no value in spiritual information for the unbeliever. You need to have a human spirit in order to be able to use it and relate to it. We get Bible doctrine as academic knowledge and we believe it, and then it is transferred and metabolized. That is where we can use it. We use it when we interact with God and with man.

Because of faith in Christ, our spirit is reborn and it is then functioning. Doctrinal information which is ready to be launched and understood. The spiritual life involves the immaterial soul and spirit.

Jesus is telling them what psuchê is all about. There are a lot of people who think that if you have too much that it will ruin you; and that money is the root of all evil. But that is wrong. Things do not corrupt you, but the desire to have these things above everything else. The Lord reveals the tragedy of the believer missing out on the spiritual life because he fears loss of temporal possessions or pleasures.

God is not impressed by how successful we are by human thinking that we are; He is impressed how successful we are spiritually. We do not have anything to give for eternal rewards. There is nothing that we can acquire in the temporal life to impress God. Fears in missing out on the good things in this short temporal life. But if you miss out on the spiritual life, then you miss everything. It is like the athlete who has all of this money and suddenly, it is gone.

The real profit is lost to a temporary material profit. Growing and serving the Lord is infinitely more important than anything that we can have temporally.

This is all about priorities. The believer loses nothing by advancing in the spiritual life. It does not matter that you have or do not have material gain; it is the priorities which are important. What can a man give to replace his spiritual life? Nothing.

The pharisees had all kinds of money. They were gouging the people when they came into the Temple for animal sacrifices.

Can you turn in material gain for spiritual reward? Can't be did. Material success in this life does not translate to success in eternity. Only divine good produced in this life, accomplished under the filling of the Holy Spirit translates to rewards in this life. Divine good is key to this life and to the next.

What use is the dog-eat-dog life to gain more material things? Jesus is straightforward here; there is no obfuscation in the words which He uses.

You may or may not enjoy human success; but it is your spiritual success which is important.

Matt. 16:26 For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul?

Mark 8:38 For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels."

Matt. 16:27 For the Son of Man is going to come with his angels in the glory of his Father, and then he will repay each person according to what he has done.

Deeds of divine good will receive eternal recompense. Would you like some gain in heaven? Bobby doesn't want to leave us hanging.

Divine good is all Christian service or deeds performed by a believer in this life by means of the filling of the Holy Spirit. This is grace. God gives us what we need to accomplish the spiritual life. There is intrinsic and eternal value here. Eph. 2:10 This is why rebound is necessary in the life of the believer.

Only divine good—which is gold, silver and precious stones—is acceptable to the perfect standards of God. On the other hand, human good will be burned at the very end. Whatever we produce in the flesh will be burned. That is wood, hay and straw. Putting fire to all of that, it goes up quickly and is lost. It will go up in smoke. The gold, silver and precious stones will continue despite the fire.

That is how to acquire reward in this life and in the next. There are different degrees of rewards; otherwise, this passage would not be there. It is not egalitarian in heaven; you get what you earn through the grace of God. It is not of yourselves.

Lesson #0601

Matt. 16: Life of Christ

4/30/2014 Wed

Bobby gets articles, and one was sent to him. This article is about relativism and humanism in our culture; and the conflict with Biblical absolutism. This is one of the greatest opposition to Christianity.

We're supposed to look for the hole in the argument. Christian Apologist Decries Cultural Shift, by Bill Sherman. The article is about Josh McDowell. He is a fearless apologist for Christianity and an evangelist. He would go to campuses and face off anyone for a debate. He would present the Christian world view versus all the agnosticism, and skepticism, etc. He always held his own and many have come to know Jesus Christ through him. He is a Christian warrior who faces hostile environments often.

He was a keynote speaker Nov. 2013 at Oklahoman Wesleyan University. Primary apologist, and has written over 150 books? 25 million people in 25 countries. Piper said, "Apologetics is not saying that you are sorry for the faith; but it is an intellectual presentation of Christianity to the world." McDowell we are separated into two very different cultures. The older generation believe that moral truth is something to be discovered. The younger generation believes that moral truth is created. Young people age 30 and younger; moral truth is created; it is all personal opinion. You create truth. Truth is relative. What is truth for one person is not true for someone else. This affects almost every kid in almost every church in the world. We have been taught to be tolerant. But this no longer means to be respectful of differing opinions. Now it means all opinions are equal. That is multiculturalism. No rational way to decide between them. No absolutes to work with. My opinion versus yours; no one is right and no one is wrong.

Young evangelicals asking, *what right do Christians have to go into other cultures and tell them about Christ?* This shift has happened almost overnight and has become worldwide because of the internet. This makes it possible to justify nearly any evil. McDowell says a person's world view will decide how they think on these issues. Some schools adjust to this sort of thinking.

Most college campuses are hostile to Christianity. College professors 5x more likely to be atheists or agnostics, and very anti-Christian. Christian views are not debated or discussed; they are mocked. God will not be mocked. The consequences for mocking God are severe. We represent divine viewpoint.

We are failing to prepare our students ahead of time for the assaults and challenges which will be made upon their faith during university years.

This article correctly identifies the problem of those who want to witness for Christ or live the Christian life. It identifies the disparity between the Christian world view and all else (which is the cosmic system). The Christian world view is divine viewpoint. It comes through the grid of Bible doctrine. It is absolute truth in distinction from relativism. These two groups do not even think in the same atmosphere. People will be shocked that you believe in absolutes. Relativism accepts only one absolute, that there are no absolutes.

There is no definitive solution offered in this article. The closest that McDowell gets is, only the most incredible church and only the most incredible church can offset popular culture. What can they do to offset pop culture today. That is where he fails to delineate. The article does not go far enough. You cannot have a Christian world view without understand Bible doctrine; without understanding the absolutes. The solution is the teaching of Bible doctrine. This is the problem with most churches. Bible doctrine is absolute truth and the Christian world view. How can young people stand for the truth when they do not know divine viewpoint? They must have truth to compare relativism to.

We are failing to prepare our children, but McDowell doesn't elaborate greatly here. What is all this to be replaced with? That is the weakness of the article. Being able to counter the humanist arguments is good, but that is not enough. That is simply an intellectual exercise. It is the responsibility of every pastor to prepare their congregation. Also the responsibility of every parent. Children have their own volition; but you can at best teach them divine viewpoint. This is why we are failing our children. They are not learning divine truth. Divine establishment thinking sees the problem but does not see the solution.

Bobby has been speaking to a young man at the CA conference. He said the ridicule he received in high school was nothing like it is in college. He knows in his own soul the difference. He will never be led down the cosmic system path of relativism.

Parallel passages in Mark 8 and Luke 9?

Matt. 16:21 From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised.

Matt. 16:24 Then Jesus told his disciples, "If anyone would come after me, let him deny himself and take up his cross and follow me.

Matt. 16:25 For whoever would save his life will lose it, but whoever loses his life for my sake will find it.

Those who enter the Christian life and have experiential growth will lose the ways of the cosmic system. They will live the spiritual life. Their world view will be Bible doctrine.

Matt. 16:26 For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul?

Mark 8:38 For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels."

Matt. 16:27 For the Son of Man is going to come with his angels in the glory of his Father, and then he will repay each person according to what he has done.

The disciples who are listening are called upon not to be ashamed of Him. Taking up their crosses daily and following Him is to not shame Him.

Paul echos these words in Rom. 1:16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. Even given the opportunity, they are afraid to speak. Paul is not ashamed of the gospel.

When Christ returns in glory and the believer faces the Judgment Seat of Christ; then we have to account for what we have done in this life. We will be judged on our deeds; divine good.

The crowd has to face a decision; they have been given a serious warning from Jesus Christ. He is beginning to proclaim the Church Age. Would they follow Christ or would they follow their age.

Matt. 16:28 Truly, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in his kingdom."

This is an event that they had all been waiting for. This is the promised kingdom, and the disciples were promised to see this before their deaths. This was going to happen in the next few years.

Jesus Christ encourages the disciples with this guarantee. The kingdom will come; and Jesus is speaking to these Jews. He is not speaking about the church at this point. The kingdom of Christ over Israel has not yet arrived and it will not be instituted until the Millennium. Was Jesus lying to them to make them feel better? What could Jesus be talking about to some of the disciples?

What Is the Promise of Jesus to the Disciples?

1. This was obviously not a promise that the kingdom would be instituted in their lifetime. Jesus has not sat upon the throne yet on earth.
2. In hindsight, we know that the kingdom of Israel has not happened yet.
3. This promise by Jesus Christ meant that some of those present would be given a look; a revelation of that coming kingdom.
4. They will get a look at the glory that belongs to juc
5. The reason is, the disciples from that moment would not have any doubts that the kingdom promised to them and to Israel would be fulfilled. This will clinch it for them.
6. That promise would be fulfilled in spite of the fact that these men would institute the church.
7. They would see that Israel has a future as a nation ruled by the King of Kings.
8. On a future day, the whole world will see the glory of the Lord. They will see the glory of the Lord when He returns.

Why Is it Important?

1. This reveals the King in all His glory. Kings have glory. Jesus has the greatest glory.
2. There will be no doubt that Jesus Christ is God; this reveals His deity.
3. It is the connector between all the dispensations.
4. This shows the continuity of Jesus Christ throughout history.

The Shekinah Glory, coming from shekan, which means *to dwell*.

Jesus was very much a part of the dispensation of Israel. He was in the cloud by day; the pillar of fire by night. He resided in the tent and the Temple. The hypostatic union; he was Here in the flesh. The glory of Jesus Christ is in this dispensation as well. He will return in the Tribulation. In the Millennium, Jesus is the King in all of His glory.

Lesson #0600

Matt. 16: Life of Christ

5/1/2014 Thurs

numbering good to here and forward

Concentration required tonite to put together a package.

Bobby has been labeled as an academic. His presentation is an academic style. That is how he approaches the Scripture. The Bible has an historical background; it was written in ancient languages. So this is not a bad approach. When people say things about you, these things may have some relevance to you. It is a good thing to evaluate things that people say about you. That is a manifestation of impersonal love.

Most people don't take this subject as academic. Bobby spent many months studying the Shekinah Glory.

The transfiguration is quite amazing. It is a supernatural event. It reveals God Himself. The Scripture tells us the Jesus came to reveal the Father. So this is a very important subject.

Because the transfiguration is a glimpse of the divine essence of Jesus Christ in His Hypostatic Union.

Jesus has made many proclamations of His deity. They have heard Him say that He is deity. Because this is a show of divinity, this event is a unique, supernatural event. This is also a glimpse by those who saw it, into the disciples future, near and far. When Jesus prophecies something, it is going to occur the way that He says that it will. The disciples will see their future, their near future and their distant future.

Jesus has been teaching the disciples about the Church Age. They would play an important part in this mission; and this mission would cost them greatly in personal cost. Our Lord is filling them in. This discourse was a big disappointment to the disciples, since they had looked for and wanted the promised kingdom. They wanted it now; and not later. There was not much difference between them and the Jewish leaders at this time. The disciples decided, it is time to get on with it; Jesus should wear the crown and we should move forward with the kingdom.

But Jesus tells them about His upcoming death and resurrection. Now they are focused on the fact that the Lord Jesus Christ is about to die and the kingdom is nowhere near. So Jesus is going to give them a glimpse; He is going to let them see Who He is.

Who is this Jesus Christ Who will die and be resurrected? They will see Who He is in these moments. The transfiguration was an extreme confidence builder for the overwhelmed disciples.

This event connects all of the dispensations. Jesus Christ is a connector. This is a look at the past, the present and the future. This same Jesus Christ is present and involved in the past, present and future. This moment is a glimpse of that fact.

Matt. 16:28 Truly, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in his kingdom."

We have not seen the event of the kingdom to this day. What did Jesus Christ mean by this promise and was it kept? His promises are immutable. The disciples will see the fulfillment of this promise 6 days after He makes it.

Mark 9 and Luke 9 are the parallel passages.

Matt. 17:1 And after six days Jesus took with him Peter and James, and John his brother, and led them up a high mountain by themselves.

Mark and Matthew say this happens 6 days later; Luke has it as 8 days later, taking in that day and the day it happens.

Paul was knocked off his mule with the Lord Jesus Christ was in front of him, and he was blinded? It is possible that he saw the same glorified Jesus Christ.

What did they see?

Matt. 17:2 **And he was transfigured before them, and his face shone like the sun, and his clothes became white as light.**

His face is like the sun, and His clothes become white, like light itself. These words cannot really describe what happens.

What Does it Mean

1. Jesus' transformation is a glimpse of the 2nd coming of Christ and it was given to these 3 men before they died, as promised.
2. Also, the transfiguration was a dispensational lesson which revealed in a very graphic way a future for Israel. Jesus promised them a vision of the kingdom, a kingdom that they would be a part of. When they saw our Lord light up like the sun, they...
3. A description of this verse is an all-important link between the 1st advent and His appearance at the 2nd advent. It links His appearance as a man in His Hypostatic Union. It links the presence of Christ in Old Testament Israel. And in the Church Age. And finally, in the Millennium. The Age of Israel had the presence of Christ with Israel. He is with His people in the Hypostatic Union. In the church, He is present with the church. In the Tribulation, the glory of the Lord will return after 7 years of the Tribulation. Jesus will then be on the throne in the Millennium.
4. There is a continuity of the history of Christ's presence with man. Also this one event covers the event of Christ's presence with man.

Still Introducing this Subject

1. In describing the transfiguration of what they saw on that mountain, the authors of the gospel sought to convey the blinding brilliance of the glory that belongs to the Person of the Lord Jesus Christ as Deity.
2. For those few moments, His human body visibly radiated that which He truly was.
3. The transfiguration was a revelation of the essential glory of God in the Person of Jesus Christ.
- 4.
5. This left no doubt in their minds that God was with them in Christ.

The transfiguration reveals Jesus as the God of Old Testament Israel. This is a part. John wrote about this in a very different way. John 1:14 **And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.** Note the word *dwelt*. We saw His glory with our own eyes. This is the glory as the only begotten from the Father. He is filled with grace and truth.

Stuff from John 1:14

1. What does John reveal in this verse? The manifested glory on the Mount of Transfiguration exhibited that history was centered in the Lord Jesus Christ.
2. The Son of God Who was from eternity past, became man and was part of divine history with man.
3. The uniquely-born Jesus Christ sent by God the Father full of glory, grace and truth, was none other than eternal God, the Ancient One of Israel. The Dwelling Presence of the God of Israel. Two things are noted: His dwelling and His glory.
4. John confirms that the grace of God became flesh, which means that God came in the form of man. Philip. 2:5–8 (See also Heb. 1 and Col. 1).
5. The glory of God dwelt among mankind in the 1st Advent.
6. Jesus was the glorious presence of God Who dwelt with man as man.
7. God's glory was incarnate in the Person of the Lord Jesus Christ.

John expands this in John 1:1. The glory that they saw comes from eternity. He was there at creation and He was there at the creation of man.

John 1:1 **In the beginning was the Word, and the Word was with God, and the Word was God.**

Heb. 1:2 **but in these last days He has spoken to us by his Son, whom He appointed the heir of all things, through whom also He created the world.**

Jesus Christ did the work. He was the Creator of all things.

Heb 1:3 **He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high,...**

This is the Shekinah glory, a word from the Hebrew. So, no doubt, that this is all about the transfiguration. This is what this writer understood from the transfiguration.

Christ created and He communicated with man in the Garden. He is the first Presence of the visible glory of God. After creation, Jesus dwelt with man in other forms. Jesus is said to walk with man in the garden, but we do not know what His form was. We may assume that Adam could see the glory of God, to a limited degree. He saw it; it was there.

Jesus was none other than the manifested God. He took other forms in other dispensations. Jesus was the glory of Israel Who appeared in various forms in Israel's history. This Shekinah Glory was manifested many times in the Old Testament.

Jesus shows them the glory, but He would shortly leave them; but He would not leave them entirely in the coming age. He would be a presence with them in a way never before manifested. This was encouragement to the disciples.

This is a revelation of the continuity of God's presence. This is the Lord Jesus Christ throughout history. His direct, localize presence in every dispensation.

Jesus is omnipresent; He is not limited to time and space. But a localized presence means that He localizes Himself.

There is also a discontinuity. In each dispensation, the presence of Christ is there, but each dispensation has unique characters as to how...the form that Jesus takes helps to define the dispensation in which he manifests Himself.

Lesson #0601

Matt. 16:28–17:2 Life of Christ

5/4/2014 1Sunday

The public speaker, if he looks into the eyes of his listeners, then he is communicating; but the ears means, that person is looking at something else.

The transfiguration of Jesus Christ tells us almost everything that we need to know about Him. There is a physical change which takes place. This metamorphous is seen by 3 disciples. Either on Mount Herman or Mount Tabor. The disciples will see a blinding light that they will never forget.

According to the gospel of John, the transfiguration presented Jesus' whole life as light. It is a glimpse at the unveiled divinity of Jesus Christ. For the disciples, this would now be an encouragement and a confidence builder for them. It signified the glorious, continuity which spanned all of human history.

Jesus was present with Adam and the woman. The Age of the Gentiles, and Christ was present with these men as well. Jesus appears to Noah and to Abraham. We know for a fact that he was here, present, visible.

Before the day of Pentecost, the Lord Jesus Christ ascends into heaven. Yet Christ, when He ascended, He said, "I will be with you until the end of the age."

When Jesus returns at the 2nd advent, He will destroy all of His enemies; then the Millennium will be the rule of Jesus Christ over all the earth from Jerusalem.

Jesus is the Eternal God. Mark 9 Luke 9:28 The three synoptics cover the transfiguration. Why is this not found in the book of John.

Matt. 16:28 Truly, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in his kingdom."

Matt. 17:1 And after six days Jesus took with him Peter and James, and John his brother, and led them up a high mountain by themselves.

Matt. 17:2 And he was transfigured before them, and his face shone like the sun, and his clothes became white as light.

His appearance was a light itself; it was dazzling. The visible sunlight glory of Christ, it immediately established Jesus Christ as the presence of God amongst them. He is the

Shekinah glory of Israel. He is always the same Person throughout every dispensation. He will transition even in the Church Age. It was also this transfiguration; and they got to see the returning glory of Christ at the 2nd advent would look like.

Jesus will also return bodily, as well as with His great essence.

The panorama of the glory of God revealed throughout all dispensations. Jesus Christ, the 2nd person of the Trinity, is none other than the Shekinah Glory of Israel's history.

First, let's look at the term Shekinah. This is not a Biblical word. It is based upon the Hebrew word shakan, which means *to dwell, to live with*. It is connected to the Hebrew noun kabôwd (equivalent to the Greek δόξα). Shekinah was not used theologically until after the completion of the Old Testament Scriptures. This is God's visible glorious dwelling with His people.

Shekinah Glory Old Testament

1. Shekinah was the theological term used to describe the dwelling presence of God with Israel.
2. Shekinah was and is the divine, visible glory of God throughout history.
3. In the Old Testament, there were many times when God appeared to man. Those are called theophanies. When He manifests to Israel, what is seen...

Shekinah Glory New Testament

1. This is the transfiguration of the visible glory of God to the disciples.
2. This is His visible manifestation to His disciples.
3. Christ is the same person and the dwelling presence as the glory of God to Israel in the past. He is the returning king. This was an important doctrine for the Church Age.
4. This concept of the Shekinah glory represents mankind in every way.
5. He is the divine manifestation and the presence of God with His people. One moment where His face shown like the sun.
6. The term Shekinah is the connection of Christ with every dispensation. He is the God of Moses, of Abraham, of Israel. He is present with them; with us. The Shekinah Glory of Israel.

Lesson #0602

Matt. 17: Life of Christ

5/4/2014 2Sunday

Bobby speaks 4x a week and he always teaches the Bible. He teaches the doctrines from the Bible. Some doctrines are more interesting than others; and often this has to do with how much this affect you personally. But some things cause you to ignore.

Listening to the doctrines of the Bible, whether you are really that interested or think that you are interested or not. The culture of the United States today, the predominant thinking of our culture is sometimes called post-Christian. People seek to create their own truth;

they seek to create their own morality. They do not seek the truth. As believers in Jesus Christ, we are seekers of truth. But so many are creators of their own truth. That is a way of thinking that permeates our society and is beginning to permeate the world because of the internet. We begin to think this way, whether we know it or not. Human viewpoint is insidious. We may get the point of doctrine and maybe we don't. Doctrine is the thinking and mind of Christ. Even when a particular doctrine is not interesting to you, you still pay attention. That allows human viewpoint to creep into your thinking. "Even if you are bored, listen."

The Overarching Factor of the Shekinah Glory

1. Jesus Christ created man, as Heb. 1:2 tells us. He was the Creator and the Agent of creation. So He walked with Adam and the woman in the garden, whatever form that He took. He was the glorious presence of the Lord.
2. We also saw that Jesus Christ lived with Israel in various, glorious forms. With a client nation, God dwells. He lives with us in this country as well, and His presence is known throughout our history; and His thinking is in the souls of believers. But there is less and less doctrine being taught. Hence, God is not present with us in our thinking. When we remove Him from our thinking, the more His protection is removed. Example: our public school system.
3. The Shekinah Glory; Jesus Christ is the bodily presence of the glory of God in the 1st advent. He is the God-man, the Messiah. This is the central point of man's history. He was no less the form than how He appeared.
4. Jesus will be the glory of the Presence of God but in a different form during the Church Age.
5. Finally, He will be the glorious King who will return and set up the millennial kingdom and reign for 1000 years. This is the glimpse the 3 disciples got. In this transfiguration is the continuity of Israel in the Old Testament Israel, Israel during the Hypostatic Union, and Israel in the future kingdom. The disciples will be the connection between Israel and the church. The Shekinah Glory is the overarching principle in all dispensations. Jesus Christ is the central factor in all dispensations.

Jesus Christ the Shekinah Glory

1. Jesus Christ is the central figure of the Old and New Testaments.
2. Jesus is the uninterrupted connection from Gen. 1:1 to Rev. 22:21.
3. He is at the center of the ages of history and of the destiny of man. He is not just a New Testament character.
4. Shekinah is the manifested Person of the Trinity; the glory of God. He is the glory of God with man. That Shekinah is the Lord Jesus Christ.
5. That is the theological impact of the transfiguration. The visible presence of God did not begin with the birth of Jesus Christ. There never was a time when Jesus was not present with His people.

This is a study that Bobby did. This is the thesis which got him into a doctoral program.

Bobby will try to document the Shekinah Glory throughout human history. One of the first references to the dwelling presence of God was a promise of a special blessing to Shem.

Gen 9:27 **May God enlarge Japheth, and let him dwell in the tents of Shem, and let Canaan be his servant."**

The Exodus generation probably got to view the greatest appearances of Jesus Christ in all of human history. The first is the burning bush, where Moses approached and God identified Himself as *I am*. Moses comes face to face with God. The one in the burning bush identified Himself in Ex. 3:6:

Exodus 3:6 **And he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.**

Jesus identifies Himself as the God of Abraham, Isaac and Jacob. In Matt. 22:32, Jesus identifies Himself in the same way.

Matt. 22:29–32 **But Jesus answered them, "You are wrong, because you know neither the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. And as for the resurrection of the dead, have you not read what was said to you by God: 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not God of the dead, but of the living."**

Exodus 16:10 **And as soon as Aaron spoke to the whole congregation of the people of Israel, they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud.**

The kabowd of the Lord appeared in the cloud. In the cloud was His glory; the Shekinah. This is the visible manifestation of the glory of God. God, the Shekinah, was with that first generation of Israel. The glory in that cloud was none other than the presence of the Lord Jesus Christ.

Exodus 13:21–22 **And the LORD went before them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light, that they might travel by day and by night. The pillar of cloud by day and the pillar of fire by night did not depart from before the people.**

The Shekinah was Israel's guide. There was a third instance with Israel.

Exodus 24:9–11 **Then Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, and they saw the God of Israel. There was under his feet as it were a pavement of sapphire stone, like the very heaven for clearness. And he did not lay his hand on the chief men of the people of Israel; they beheld God, and ate and drank.**

The leaders went up and saw the God of Israel. Under His feet, was a pavement like a bluish sapphire stone. God did not harm these men.

Exodus 24:16–17 The glory of the LORD dwelt on Mount Sinai, and the cloud covered it six days. And on the seventh day he called to Moses out of the midst of the cloud. Now the appearance of the glory of the LORD was like a devouring fire on the top of the mountain in the sight of the people of Israel.

The voice of the Shekinah, just as He called to Moses from the burning bush. All the people could see this glory of God. This is the same radiant light as in the burning bush. The Lord Jesus Christ Who was now leading Israel.

When Moses came down from the mountain, there was a shining brightness radiating from his own face after meeting with God on the mountain. His face reflected the glory of the Shekinah on the mountain. We also have a reflected glory.

Exodus 34:29–30 When Moses came down from Mount Sinai, with the two tablets of the testimony in his hand as he came down from the mountain, Moses did not know that the skin of his face shone because he had been talking with God. Aaron and all the people of Israel saw Moses, and behold, the skin of his face shone, and they were afraid to come near him.

Moses was unaware that his face was glowing. We are looking at the same glory; the same glorious presence that Moses saw on Mount Sinai, when God gave him the Law. The Law is what made Israel a nation. Y^ehowah reigning over His people. What continuity. It all comes together.

He was dwelling in a specific place. This was in the tabernacle of Israel. The tabernacle was in the desert.

Exodus 25:8 And let them make me a sanctuary, that I may dwell in their midst.

God says that He will dwell among the people. This is exactly what Peter wanted to do after the end of the transfiguration. He remembered this from the Old Testament.

Exodus 33:9–11 When Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent, and the LORD would speak with Moses. And when all the people saw the pillar of cloud standing at the entrance of the tent, all the people would rise up and worship, each at his tent door. Thus the LORD used to speak to Moses face to face, as a man speaks to his friend. When Moses turned again into the camp, his assistant Joshua the son of Nun, a young man, would not depart from the tent.

Exodus 40:34–36 Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. And Moses was not able to enter the tent of meeting because the cloud settled on it, and the glory of the LORD filled the tabernacle. Throughout all their journeys, whenever the cloud was taken up from over the tabernacle, the people of Israel would set out.

Exodus 25:22 There I will meet with you, and from above the mercy seat, from between the two cherubim that are on the ark of the testimony, I will speak with you about all that I will give you in commandment for the people of Israel.

The Mercy Seat is a throne and a place of satisfaction, and once a year the High Priest would enter the Holy of Holies, and he would sprinkle blood of a lamb on the top of the Mercy Seat. That spoke of the satisfaction of the atonement.

The Ark was shaped like a casket and in that, it represented death. The blood of Christ. Israel had a perfect picture of all of this. Israel understood what it took in order to be redeemed or purchased by God.

Exodus 40:37–38 But if the cloud was not taken up, then they did not set out till the day that it was taken up. For the cloud of the LORD was on the tabernacle by day, and fire was in it by night, in the sight of all the house of Israel throughout all their journeys.

Lesson #0603

Matt. 17: Life of Christ

5/7/2014 Wed

64th anniversary when Bob became pastor. Rick Hughes will be here for the next week or so.

Matt. 17:1 And after six days Jesus took with him Peter and James, and John his brother, and led them up a high mountain by themselves.

Mount Tabor or Mount .

The transfiguration was the revelation of the divine glory of God on earth. Matt. 17:2 describes this moment. We could not gaze upon the full glory of God.

Matt. 17:2 And he was transfigured before them, and his face shone like the sun, and his clothes became white as light.

Luke 9:29 tells us that Jesus was praying.

Jesus, the Shekinah Glory

1. This provides us with a view of Jesus Christ as the manifest Presence of God throughout the history of His people.
2. Jesus Christ was the divine presence with Noah, Moses, Abraham and many others. It does not tell us how God appeared to Adam; but Adam may have been able to view God more fully in his sinless state.
3. Jesus spoke to all of them and He gave them instructions.
4. The transfiguration connected the illuminated Person of Jesus Christ with the Old Testament Presence of the glory of the Lord. AKA the Shekinah Glory. Ex. 16:10 40:34

5. Shakan means *to dwell*. The noun is kabôwd. These words together became in post-Old Testament times a technical, theological concept for the dwelling Presence of God in Israel. The Glory dwells with Israel.
6. That Presence was manifested in various ways in Old Testament history. His presence.
7. That Divine Presence with Israel in history was none other than the Lord Jesus Christ. The same glory that showed forth in the transfiguration.
8. So, the Shekinah was the Presence of God manifested to Old Testament believers and to Israel as a whole.
9. And it was the Lord Jesus Christ Who revealed Himself on the Mount of Transfiguration as that glorious Presence of God.
10. This was a blast from Israel's past and it was a projection into Israel's history.
11. The transfiguration was a revelation of the future presence of the Lord Jesus Christ as the glorious King of Kings in the Millennial kingdom.
12. The same divine presence that had been manifested in Israel's past and at the first advent during the transfiguration would also be manifested at the 2nd advent in His glorious return to set up the promised kingdom for Israel. But the Shekinah would also have a presence in the Church Age.

This sunlight display points to a dispensational constant from Adam to the eternal state.

Jesus Christ and the Shekinah Glory and One and the Same

1. The Shekinah first appeared as a theophany to a number of Old Testament believers. They understood it. It was almost a given when the Lord spoke to them. It was normal. How normal and how often, we don't know.
2. He also appeared in several forms to Moses and to the nation as a whole.
 - a. Y^ehowah's appearances. The burning bush in Ex. 3.
 - b. Christ later identified Himself as that divine presence in the burning bush. Matt. 22:32 "I am the God of Abraham, Isaac and Jacob."
 - c. The cloud by day and the pillar of fire by night, which led Israel all through her 40 years in the desert. Ex. 16:10
 - d. Ex. 24:16–17 *The glory of the LORD dwelt on Mount Sinai, and the cloud covered it six days. And on the seventh day he called to Moses out of the midst of the cloud. Now the appearance of the glory of the LORD was like a devouring fire on the top of the mountain in the sight of the people of Israel. The voice of the Shekinah remains in that cloud. It was like an intense, consuming fire.*
 - e. Ex. 34:29–30 *When Moses came down from Mount Sinai, with the two tablets of the testimony in his hand as he came down from the mountain, Moses did not know that the skin of his face shone because he had been talking with God. Aaron and all the people of Israel saw Moses, and behold, the skin of his face shone, and they were afraid to come near him.*

- f. The Shekinah dwelt in the Tabernacle, the home of God in Israel; God manifested in that building. The cloud still indicated the Presence of the Shekinah. Ex. 33:9 *When Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent, and the LORD would speak with Moses.* When Moses entered the tent, and the LORD would speak with Moses.
- g. Ex. 40:34–38 *Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. And Moses was not able to enter the tent of meeting because the cloud settled on it, and the glory of the LORD filled the tabernacle. Throughout all their journeys, whenever the cloud was taken up from over the tabernacle, the people of Israel would set out. But if the cloud was not taken up, then they did not set out till the day that it was taken up. For the cloud of the LORD was on the tabernacle by day, and fire was in it by night, in the sight of all the house of Israel throughout all their journeys. There were times when Moses was called into the tent to speak.*
- h. Ex. 25:22 *There I will meet with you, and from above the mercy seat, from between the two cherubim that are on the ark of the testimony, I will speak with you about all that I will give you in commandment for the people of Israel. The Holy of Holies, and this is where the Ark was placed. This was the holiest place on earth.*

God Appearing to Moses

1. The Shekinah resided and met with Moses in the Holy of Holies where the Ark was placed. No one else could go into that room.
2. This is where the Shekinah met with Moses where he took up a close personal residence with Israel. He dwelled in the Tabernacle.
3. His localized presence resided in the Holy of Holies. This means He resided that He resided in one locale. God is omnipresent; but in order to be the Shekinah God, he localized Himself to this one place. He was invisible to Israel inside the Holy of Holies. Israel could only see the cloud.
4. Only Moses, acting for the people, could enter into the Holy of Holies and have contact with God. The Jews did not see Him. They could not see Him in full residence. They did learn about Him on the doctrine of residence.

It is clear that the Shekinah Glory dwelled over the Tabernacle, but He also restricted Himself to a specific chamber in the Holy of Holies. Israel regarded the Ark as more than just a symbol of divine Presence. God localized Himself above the Ark.

Inside the Ten Commandments, a pot of manna, and Aaron's rod that budded. On top of it was the mercy seat, a covering for the Ark. The overall shape was that of a casket. There were the Cherubim standing over it, their wings over the mercy seat.

The Ark of the Covenant

1. This seat, the mercy seat, is the picture of a throne, upon which the Shekinah Glory would sit. There was only one king of Israel until the Jews asked for another. Here he was on the throne of Israel. And Jesus offers Himself in His 1st advent, and He is rejected.
2. The mercy seat is a throne and it had a special meaning which connects it to Jesus Christ. This is a two-part ritual meaning for Israel, once a year. This is done by Moses and the High Priest.
3. So the mercy seat symbolizes salvation as connected to the Shekinah Glory. The seat upon which He sits, is the propitiatory seat.
 - a. The mercy seat was also known as the propitiatory covering.
 - b. When a certain ritual was performed, the seat became a propitiation for the people of Israel. This means that God is satisfied.
 - c. This ritual, the ritual depiction of God's justice and righteousness being satisfied
4. What is the relationship to the Shekinah Glory?
 - a. There is only one way to God, through Jesus Christ.
 - b. Propitiation means a work that satisfies God concerning the sins of man.
 - c. The satisfaction that God demands involved in this ritual involves animal blood. It requires a slaughter.
 - d. After the lamb's throat was cut and blood was collected, the High Priest carried it into the Holy of Holies and sprinkled the blood over the mercy seat as a grace covering for guilty Mosaic Law breakers; a propitiation for sinners.
 - e. The blood of a spotless lamb was the atoning sacrifice sprinkled on the mercy seat; the atonement for sin. That is what God designated as the atonement for sin.
 - f. This blood sacrifice required the lamb to die.
 - g. The blood sacrifice was the only way in which the High Priest who represented the people before God. He could only approach the Presence of the Shekinah Glory is with this blood.
 - h. Any other approach without the blood meant death for the priest.
 - i. So, the ritual meant that the only approach to God was through the blood sacrifice. This all fits together.
 - j. This was the picture to Israel of the blood of the Shekinah Glory. Jesus Christ as a propitiation. Matt. 26:28 **This is My blood of the covenant which is poured out for the forgiveness of sins.** And Paul wrote: **God presented Jesus Christ as a sacrifice...**

Closing Points

1. Jesus' blood sacrifice was the atonement. It was not about literal blood; it was about the substitutionary spiritual death.
2. That death is the only way to approach God and to receive remission of sin, and to have an eternal relationship with God. There was only one way for the High Priest to approach God.

3. Christ's atoning work on the cross was anticipated in the annual ritual of the blood sacrifice sprinkled on the mercy seat.
4. The mercy seat pictured the cross where the blood atonement for sin was made. What a picture of the second Person of the Trinity; Who would atone for their sins.

This striking type and antitype should not be missed; but Israel missed it. The glory at the Tabernacle was the glory seen by the disciples.

1John 2:2 **He is the propitiation for our sins and for the sins of the whole world.**

Lesson #0604

Matt. 17: Life of Christ

5/8/2014 Thurs

The incident of the transfiguration; the glory of the Lord. Matt. 17:2 from the vantage point on that mountain, whose human body was transformed that it could barely be distinguished. No question, it was the Lord Jesus Christ. At that time, they saw at least the veiled glory of Jesus Christ.

Matt. 17:2 **And he was transfigured before them, and his face shone like the sun, and his clothes became white as light.**

Seeing this transformation of the Lord Jesus Christ is actually a view of the entire panorama all the way from God with Adam to the Millennium and on through the eternal state. Glory like this could only be Deity. These disciples were promised, before they die, to see the glory of God in the coming kingdom.

The 2nd Person of the Trinity is the manifested person of the Trinity. He is visible or He verbally makes His presence known to mankind.

Jesus Christ at the transfiguration was the Shekinah Glory. The Shekinah is terminology which derives from two Hebrew words. Shakan which means *to dwell*. The second is kabowd, which means *glory*. This is a post-technical theological concept. *Dwelling glory* or *Present Glory*. His Shekinah Glory is connected to the glory of God in the Old Testament.

This historical presence came in many, many forms. The Present Glory of Jesus Christ was perfectly seen at the transfiguration. This was recorded in many forms in the Bible. Many ways He appeared to the Old Testament saints.

Many times in the Old Testament, he was the Angel of the Lord. Angels are creatures of light; and Jesus is *the* Person of Light.

In Gen. 6, He was just a voice, giving instructions to Noah. He appeared in both ways to Abraham. By far the greatest example of the dwelling presence of God went to Moses and to early Israel. The Shekinah Glory are seen in their most obvious forms. During the Age

of Israel, during the time of Moses, and thereafter; so, how and in what form did He show Himself in the Age of Israel.

It all began when the angel of the Lord called to Moses, and He called for Moses to ascend Mount Sinai. Ex. 3:2–6 God appears as the burning bush.

Then the cloud guided Israel by day and the pillar of fire by night. Jesus Christ also appeared in a cloud as a voice and as a consuming fire; intense light, upon Mount Sinai. Ex. 24.

Once the Tabernacle had been built, there appeared the cloud over the Tabernacle; and God is also said to reside in the Holy of Holies, between the Cherubim. Ex. 33:9 40:

On the top of the Ark was the mercy seat, which represents the throne upon which the Shekinah Glory sat. Moses got the word, what would happen once a year. The blood of a lamb would be brought into the Holy of Holies and it would be sprinkled over the mercy seat. The blood made a propitiation for the people. Only one man could approach God in this way.

This all took place where the Lord Jesus Christ resided above the Ark. An obvious illustration of Jesus Christ; the Shekinah Glory; the Lamb of God Who takes away the sin. The blood of Christ is His spiritual death upon the cross, where He took upon Himself the punishment and judgment for His...

Jesus is the Savior of us and the Savior of all mankind.

Once the Tabernacle was no longer in existence and Solomon built the Temple; and the glory of God dwelt in the Holy place, the inner chamber. All of the Tabernacle furniture represented Jesus Christ in one way or another.

Jesus Christ as the manifested Person of the Trinity as the dwelling presence of Israel. Always depicted as the Savior and the King of Israel.

1Kings 8:11–13 ...so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of the LORD. Then Solomon said, "The LORD has said that he would dwell in thick darkness. I have indeed built you an exalted house, a place for you to dwell in forever."

The priests could go into the holy place, but not into the Holy of Holies. They could not come face to face with the glory of the Lord. The glory of the Lord.

The 6th manifestation comes from the Old Testament prophets. The Old Testament prophets also spoke of the Shekinah glory.

Isaiah warned Israel that thing would change because of their apostasy. He has a vision in Isa. 40:5

Isa 40:5 And the glory of the LORD shall be revealed, and all flesh shall see it together, for the mouth of the LORD has spoken."

Near and far fulfillment to many of the prophecies in the Bible. Isaiah has a Messianic prophecy as well. It is unclear whether Isaiah understood the full extent of his prophecy. This prophecy spoke of the 1st and 2nd advents. We would see the Lord in the flesh. His glory would be revealed to all in His second coming.

John 12:41 confirms that Jesus is the Shekinah Glory. **Isaiah saw His glory and spoke of Him.**

Ezek. 1:28 Like the appearance of the bow that is in the cloud on the day of rain, so was the appearance of the brightness all around. Such was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell on my face, and I heard the voice of one speaking.

The Lightness of the glory of the Lord. This is the same sort of vision that Moses and Isaiah describe; the same as what the disciples saw.

Ezekiel provides exact specification to the future Temple to be built in the Millennium. What continuity. The glory of the Lord will reside in the millennial Temple.

Eze 43:5-7 ...the Spirit lifted me up and brought me into the inner court; and behold, the glory of the LORD filled the temple. While the man was standing beside me, I heard one speaking to me out of the temple, and he said to me, "Son of man, this is the place of my throne and the place of the soles of my feet, where I will dwell in the midst of the people of Israel forever. And the house of Israel shall no more defile my holy name, neither they, nor their kings, by their whoring and by the dead bodies of their kings at their high places,...

These are all the Presence of Jesus Christ from Abraham all the way to the Millennium.

The transfiguration; these 3 men got a look at the King in all of His glory. But He must go to the cross. The blood must be sprinkled on the mercy seat. The cross must come before the cross.

So why is this a different dispensation? While he rejected, Jesus also projected the Church Age. This dispensation is transitional, from the Age of Israel to the Church Age. The Shekinah Glory is critical for understanding that change. It is a transition dispensation. We see an entirely different dispensation.

In the era of the Hypostatic Union, Jesus is bodily present, in bodily form. He was always the Shekinah Glory, even in this human body. As true humanity, He is the divine presence of God with Israel.

He, Jesus Christ, Is the Radiance of His Glory and the Exact Representation of His Glory. Heb. 1:1 It is Jesus Christ Who created mankind.

Jesus Christ as the Shekinah Glory

1. The 1st advent is the visible manifestation of the 2nd person of the trinity on earth. It does not get more visible than that.
2. Christ is presented as the Shekinah Glory with the essential nature of God and man. The transitional dispensation. The undiminished Deity if the Shekinah Glory. Jesus Christ was the dwelling presence; the glory of God dwelling with man throughout history. This Shekinah Glory to become flesh and to die for us.
3. He was presented as the divine Presence to Moses in the burning bush; to Israel in the desert and in the sacred building.
4. His glory at the transfiguration is the visible manifestation of the Shekinah of Israel.
5. At the 2nd advent, the Lord will come and destroy the enemies of Israel; he comes in glory. The continuity of Jesus Christ throughout all human history.
6. Therefore, His radiant glory shining forth is the manifestation of Deity in all dispensations. Jesus is beginning to teach His disciples about the Church Age. What better way to teach His disciples about Himself?

The Shekinah Glory is a Hebrew theological concept; always related to Israel. What about us? How does He dwell with us? How is His presence revealed to us. Without a doubt, He is here with us. He is the ever-evident dwelling presence in every dispensation including ours. Jesus Christ is always present in one form or another in every dispensation. The Shekinah Glory is the connecting factor.

Jesus Christ clarified this fact. **“Lo, I am with you always, even unto the end of the age.”** Where is he? In you. The same presence of the Shekinah Glory is found in us. Our body is a Temple the Jesus Christ resides in this Temple.

Lesson #0605

Matt. 17: Life of Christ

5/11/2014 1Sunday

Communion service 5/11/14:

Even from everlasting to everlasting, You are God. The Bible itself is eternal, because it comes from the eternal mind of God. **Your throne, O God, is forever and ever.**

Eternity is difficult to understand. We cannot know anything about God apart from what he tells us about Himself. 2Cor. 4:13 **We look not at the things which are seen, but the things which are not seen. For the things which are not seen are eternal.** This verse moves us from our temporal lives into the future.

Most people are fascinated with their own future and the idea of an afterlife is a universal thought in the mind of man. This is rational evidence for the existence of God. A higher eternal being must exist; or eternal life for finite man is inconceivable. The eternal being of God is in 3 persons; the Trinity. This is present in all ancient civilizations. The Egyptians mummified the bodies of their dead in hopes of an afterlife. Assyrians placed their dead on the side, with the fingers in a fingerbowl of food. The Indians spoke of the eternal hunting

ground. Christians have something vastly more substantial, more than just thinking about a future existence. God's Word provide clarity, certainty and proof of eternity. God is eternal and we have a Savior Who is eternal. We have the revelation of the Lord Jesus Christ and His everlasting work. He is the eternal cause and we are the eternal effect.

The Bible informs us that there is an eternity before us. Men often overlook that which is eternal based upon the temporal. Because of Adam's original sin, man no longer possesses the internal integrity, which is life without death.

Rom. 5:12 **Whereby, through one man sin entered the world, and death through sin; so by the death of man comes eternal life.**

All men are fellow travelers on an endless journey. Where this journey leads is their choice. **"Do not fear those who are able to kill the body, but fear those who can destroy both the soul and body in hell."**

God created soul-life and he unites it to every human body at birth; which is what makes us human at birth. The soul lives within the mortal body; but it also lives beyond our body of corruption. Soul-life never terminates. It exists eternally.

Irregardless of man rejecting eternal existence, the Bible is a witness to this eternal life. **It is appointed to men once to die, and after this, the judgement. And He who believes in the Son has eternal life, but he who does not believe does not have eternal life, but the judgment of God abides upon him.** Each one of us needs to consider the wrath of God.

For some, this is dismissed as a relic of past ages or as superstition of the ignorant or as an impossible thing for a loving God to do this. Or, they claim that hell is just used to scare us into religion. If hell and judgment are true, then it matters greatly what we believe. The unpopularity of a doctrine does not cancel out its reality. Hell is not a figure of speech nor is it a metaphor. **And if your hand causes you to stumble, then cut it off. It is better to enter into life crippled, than to go into hell with two hands, into hell where the worm does not die and the fire is not quenched.** This is conscious, eternal suffering. You should want no one to experience that. Jesus never apologized for or obscured this teaching. Jesus spoke truth that man must hear. Jesus did not cause us to fall, but He gave us the solution. Man is unacceptable to the perfect righteousness of God. Man cannot gain by himself exoneration from this sentence of death. Man cannot free himself from the slave market of sin. He has no coin of the realm by which he can redeem himself. Jesus came to alleviate this terrible, eternal destiny of mankind. Only through the substitutionary death can this condemnation be remedied. It was His spiritual death on the cross which saves us.

In the agonizing punishment is the cause which has the eternal effect. Rev. 14:11 **and the smoke of their torment goes up forever and ever and they have no rest forever and ever.** This is the fate of all those who reject the Lord Jesus Christ. We must never forget the attitude of God toward the lost. He wants none to be lost. **The Lord is not slow about His**

promise, but He is patient toward us, waiting for all to come to a state of repentance. God has made it possible for us to spend eternity with Him. Only those who accept the free gift from God have eternal life.

Titus 2:11 the grace of God has appeared, bringing salvation to all men. Acts 16:31 Believe on the Lord Jesus Christ, and you will be saved. How clear and how simple is the plan of salvation. Jesus Himself said, Truly truly, I say to you, he who believes has eternal life. It is not our works or our good works which provide us with an eternal future.

Doesn't man strive for security? And I give eternal life to them and they will never perish and no one will snatch them out of My hand. This happens in a moment in time when we express faith alone in Christ alone.

2Cor. 5:1-5 For we know that if the tent that is our earthly home is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For in this tent we groan, longing to put on our heavenly dwelling, if indeed by putting it on we may not be found naked. For while we are still in this tent, we groan, being burdened--not that we would be unclothed, but that we would be further clothed, so that what is mortal may be swallowed up by life. He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.

As our body ages, we increasingly face our mortality. Our body is just a temporary residence. The believer has a body which is permanent and eternal. For this perishable must put on immortality. God does not intend for His royal family to live in a temporary tent throughout all eternity. Our immortal soul will be completely preserved. Our resurrection body will be recognizable to all others. Immortality relates not only to the imperishable resurrection body, united with the immortal soul of the believer, but the believer is connected to the eternal afterlife, because the soul is united with the resurrection body. This does not mean that unbelievers will not be raised from the grave. It is clear that all people will be raised. The soul is immortal. This time is coming when all will be resurrected, where we are rewarded for the good done in the body. We are guaranteed a new life and a new body; a body like His. Now we are children of God; and it has not yet appeared what we will be. We know that when He appears, we will be like Him and we shall see Him as He is.

We have this assurance in Rom. 8:11 If the Spirit of Him Who raised Jesus from the dead, dwells in you, then He will also give life to our mortal bodies through His Spirit that dwells in you.

Time is artificial; window dressing for what comes next; the beginning of eternity. It is here and now by which we greet eternity. The believers in the Lord Jesus Christ must always remember that time is just a measurable portion of eternity. We begin eternity with faith in Christ. Jesus has provided us sources for the spiritual life who have provided us the optimum future. Each will receive his own reward according to his own labor. We will

witness the final moment dawning. By advancing and executing the spiritual life and producing divine good, so we begin our eternity here on earth.

This was quite a Mother's Day message.

Rick Hughes will teach for the next 3 days, beginning Wednesday.

Lesson #0606

Matt. 17: Life of Christ

5/11/2014 2Sunday

God, with man, throughout history, is none other than the Lord Jesus Christ. The Shekinah Glory is the Lord Jesus Christ. The transformation of his body to a body of pure light. This is the glory of the Lord. The Shekinah Glory is the dwelling presence of God. This is none other than the Lord Jesus Christ. He demonstrated all of the divine glory of past history. Throughout His dwelling presence, the Shekinah, Who is Jesus Christ, took many forms to reveal Himself.

He appeared in many manifestations in the Age of Israel. This includes the burning bush, the cloud over Israel, the place of the Mercy Seat in the Holy of Holies. The sacrifice, or sprinkling of blood, this sacrifice was the picture of the Lord Jesus Christ. The Lord Jesus Christ would sacrifice Himself, just as the literal lamb was sacrificed. This promises a future atonement by the Lord Jesus Christ; although they did not know Him by this name.

He was present in a human body; and He was the glory of God.

Let's skip our age and look at the rapture of the church followed by the Tribulation. At the end of that time, Jesus will again return and He will return in glory. This is the time when Jesus will return in a fierce and warlike manner, and He will destroy His enemies.

Then He will begin His millennial kingdom. That is the continuity in all the dispensations. Who was with Adam, Abraham, Noah, and Shem? Jesus Christ in His preincarnate form.

The Shekinah is present in all of the dispensations; and this is true in all dispensations. But there is some differences in our age. How is He manifested to us? We see how He is manifested in every other age?

Col 1:27 **To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the confidence of glory.**

Temples and Tabernacles have been the places for the residence of the Shekinah Glory. He no longer dwells in the Temple of His human body in the Hypostatic Union. Jesus called His body a Temple. **"The Temple of My body will be raised in 3 days."** Now, in our age, the Scripture says that Christ, Who is the Shekinah Glory in all dispensations, indwells every believer. *In you the confidence of glory.*

We have the confidence of glory in us. For Israel, the Shekinah Glory was with them. What we have is a vast improvement and this is unique to our age.

John saw this Transfiguration and He makes a direct statement as to His Presence. He made the connection.

John 14:19–20 **Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. In that day you will know that I am in My Father, and you in Me, and I in you.**

The resurrection of Christ is the promise of their resurrection as well. They had already seen the Shekinah Glory. After the departure of Jesus Christ after the ascension, the Apostles would have a spiritual life which provides an intimate relationship that we all have; greater than any in past history. We have the same spiritual life that He pioneered during the time of His life; and we have an eternal future.

Christ in us

1. *On that day* refers to the day of Pentecost, when the Holy Spirit descended upon them.
2. He will, the Holy Spirit, will teach them these things that they will know. They learned through operation Z, the same way that we learn. We hear it, we believe it, and it is transferred into the human spirit.
3. They will comprehend the intimate relationship between Christ and the Father. The relationship is two persons and one God. The relationship between them is rather close.
4. They will also comprehend *you in me*; that is their total union with Christ. They share everything that He is and everything that He has. They share everything. No other dispensation has ever been in union with Christ.
5. They will also comprehend something even more amazing. We all know that the Holy Spirit indwells us; Jesus Christ indwells us at the same time. The Holy Spirit has a purpose indwelling us and Christ does as well.
6. **"I in you"** is a statement of the indwelling presence of Jesus Christ in the body of all believers. This is the confidence of our glory.
7. That is an intimate relationship with Christ, even though He is no longer physically present. Christ in His body is up in heaven, seated next to God the Father. Yet He is here with us.
8. What did the Holy Spirit teach them? He has taught them that this is their confidence of glory. **Because I live, you will live also.** John 14:19. What we will be and what we will have is beyond our imagination.
9. So the unique dwelling of the Shekinah Glory, the Tabernacle and the Temple in the Old Testament, these were unique dwellings; and this corresponds to His unique dwelling in every person who has believed in Jesus Christ. This never came home to Bobby more until he understood that this same Shekinah Glory is now in our body and our body is a Temple. It is a sobering thought.
10. His indwelling of us today is the localized presence of the Shekinah Glory. It is just as he is in the Temple of Israel.

11. Each one of our bodies without exception, no matter how rotten we are, no matter how good we are, has the indwelling presence of Jesus Christ, which happens at the moment of faith alone in Christ alone.

The apostle Paul also had a similar vision; he saw the Shekinah Glory when knocked off his horse.

2Cor. 13:5 **Examine yourselves, to see whether you are in the faith. Test yourselves. Or do you not realize this about yourselves, that Jesus Christ is in you?--unless indeed you fail to meet the test!** As they and you learn about Christ, we learn about ourselves and our relationship with Him. What we have is something that no other age cannot even remotely match.

The God Who created the universe, He is in us. Our relationship with Christ cannot be any closer than that.

So, why do we need two Persons of the Trinity indwelling us? This is a unique feature of the Church Age. There is this great connection. One of the reasons for the indwelling of the Holy Spirit: (1) He provides a sacred building for the indwelling of Christ. (2) He provides a suitable residence for the indwelling of Christ. He throws the money-changers out. How is this possible? 1Cor. 3:16 **Do you not know that you are God's temple and that God's Spirit dwells in you?** This is one more thing that happens to us when we express faith alone in Christ alone. One of the things that we get is the indwelling of God the Holy Spirit. There is the indwelling and the filling. The filling empowers the believers to live the Christian life. **Whom you have received from God...you are not your own.** Our body, which contains a sin nature, yet the body receives a temple which is sanctified; which is another ministry of God the Holy Spirit, which we receive at salvation. **You were washed by the name of the Lord Jesus Christ in the Spirit of our God.** The Holy Spirit dwells at the moment of faith in Christ. And He sanctifies the body in which He indwells. We are made acceptable to God. This is how the Temple gets cleansed. So the Holy Spirit takes up residence in a body that He has cleansed. He has a localized presence in our body. The Holy Spirit is a permanent resident in us. We are positionally sanctified and indwelt by Christ, because the Temple of your body has been cleaned out by the Holy Spirit.

It is what we reflect; and that is key.

Lesson #06	Matt. 17: Life of Christ	5/14/2014 Wed
Rick Hughes class		
Lesson #06	Matt. 17: Life of Christ	5/15/2014 Thurs
Rick Hughes class		
Lesson #06	Matt. 17: Life of Christ	5/18/2014 1Sunday

Rick Hughes class

Lesson #06

Matt. 17: Life of Christ

5/18/2014 2Sunday

Rick Hughes class

Lesson #0607

Matt. 17:2 Col. 1:27 Life of Christ

5/21/2014 Wed

Bobby has thought about this and has imagined this to be like viewing the sun. We will someday see Him for Who He is. This transformation proves that Jesus is the Shekinah Glory of Israel, the dwelling presence of God; the 2nd Person of the Trinity; in every dispensation.

Matt. 17:2 And he was transfigured before them, and his face shone like the sun, and his clothes became white as light.

From Adam to Moses was the Age of the Gentiles. Then the Age of Israel. Then the Hypostatic Union, which is a transitional age; but it is unique in history, that the God-man is here for 32 years. He left this earth at the ascension. All of this dispensations, the Shekinah Glory is present.

The Church Age does not begin at the ascension; but 40 days later on the Day of Pentecost.

Jesus will return, but we will not meet Him in the air. Then the Tribulation begins; the 7 years which are the culmination of the Age of Israel. In the Millennium, the Lord wears the crown which was promised way back in the Age of Israel. However, He is present as the Shekinah Glory even back in the Age of the Gentiles. He appears to Moses as a burning bush, and tells Moses to take Israel out of Egypt. He was the cloud by day and the pillar of fire at night. He was seen by all of Israel. He is the King promised to Israel. He was the king of Israel.

The rituals of Old Testament Israel portrayed the sacrifice of Jesus; that was the means of salvation. They believed in the One Who would pay the penalty. He appears as the Shekinah Glory in bodily form; that is what the transfiguration is all about.

At the end of the Hypostatic Union, Jesus ascended, so He was no longer in view; and the Shekinah Glory was seated at the right hand of the Father.

The Lord Jesus Christ works events in history. He works through people who have all these other ideas in this world. As our government slowly strangles your freedom, don't worry. It is all in the Lord's hands. The things which happen can really make you upset. Everyday there is something. Put it in the Lord's hands. Doctrine works; the Lord Jesus Christ works. This is the only way to live as a believer in Jesus Christ.

In the time of the Hypostatic Union, the 1st advent, He is our substitution. He will set up the promised kingdom of Israel. That is what the Lord of Glory will be like at the battle of Armageddon and as King in the Millennium.

We know all of the forms of the Shekinah Glory; and how He appeared in bodily form.

What about this dispensation of the church? If the Shekinah Glory dwells with His people in every dispensation, then how does He dwell with us? We know how Jesus has previously dwelt with His people.

Col. 1:27 **To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory.**

Paul was making known the mystery doctrines of the Church Age.

John 14:19 **Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live.**

Because Jesus lives—the resurrection of Christ—we will live. That is the confidence of glory. That is the doctrine of the resurrection in one line, and what it means to us.

The baptism of the Spirit puts us in union with Christ. *I in you* is a statement of the indwelling Presence of Jesus Christ in all believers. That is the closest that we can get. That is our confidence of glory. **Because I live; you will also live.**

Our body will be like the body of Jesus Christ. It will reflect His glory; we will share all that He is and all that He has. Jesus was the divine Presence with Israel; but now He is in us. That is a tremendous difference.

Col. 1:27 **To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory.**

Why Do We Need 2 Persons of the Trinity Indwelling Us?

1. It is the indwelling Holy Spirit Who prepares the way for Christ in us. The Holy Spirit prepares us for Christ in us.
2. What does He do? He provides a sacred building or Temple for the indwelling of Jesus Christ.
3. The Holy Spirit prepares our bodily temple as the Shekinah's residence. This is how He can say, "Christ in you."
4. In effect, the Holy Spirit cleans us a really foul residence, our bodies, for the indwelling of our Lord.

1Cor. 3:16 **Do you not know that you are God's temple and that God's Spirit dwells in you?**

The Holy Spirit indwells our body, the Temple.

1Cor. 6:19–20 Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body.

We are set apart for the residence of the Shekinah Glory.

The Holy Spirit Prepares Our Bodies for Residence

1. The Holy Spirit takes up residence in a Temple, which is our body, that He has cleansed.
2. In other words, He has a localized presence in our body.
3. He sanctifies that body; He sets our body aside for Christ.
4. You are made acceptable to God through the Holy Spirit. Eph. 1:5 1Peter 2:5
5. We are made righteous, that is being justified. Rom. 3:22 this does not mean that we lack a sin nature. Positionally, we are cleansed.

Jesus Christ Indwelling Our Bodies

1. In the Church Age, the body is a Temple; in the same way that the Temple was in the Old Testament.
2. In Israel, God lived in a literal sacred building, called the
3. In the Church Age, He lives in the parallel analogy, our bodies.
4. The creation of the believer as a Temple for divine residence, which happens at faith alone in Christ alone, sanctification and the baptism of the Holy Spirit.
5. It is the Holy Spirit and His washing of regeneration; and the renewing.
6. The indwelling of the Holy Spirit is the principle of positional victory over the sin nature. We are positionally victorious.
7. Only the Holy Spirit's indwelling can renovate a resident worth of Christ. We are born depraved.
8. Only when the Temple is ready, can Jesus reside in the believer. It is ready the moment we express faith in Christ. Once we express faith in Christ, that is when all of this kicks in. All of this is instantaneous to faith in Christ. Now we understand what the 39 irrevocable assets are.
9. The Holy Spirit indwells so that Christ can indwell.
10. God the Holy Spirit is the One Who positionally sanctifies who sets apart the believer's body.
11. The Shekinah Glory indwells the cleaned up Temples of our bodies.
12. Only the renewing by the Holy Spirit makes the Temple of your body fit for His presence.

2Cor. 6:16 What agreement has the temple of God with idols? For we are the temple of the living God; as God said, "I will make my dwelling among them and walk among them, and I will be their God, and they shall be my people.

Paul is putting it altogether.

We have been bought with a price. Therefore, we are to glorify God in our bodies.

How Do These Things Work Together?

1. The mandate is to glorify God in our bodies. We have no choice here.
2. The glory of God resides in us. The Shekinah Glory indwells us.
3. There is a connection between glorifying God and the glory residing in us.
4. We must reflect that glory which resides in us.
5. Col. 1:27 **Christ in us, the confidence of glory.** This is the confidence because of the indwelling of Christ.
6. The believers can glorify God by reflecting the Shekinah Glory that resides in Him. Moses, when he was face to face with the Shekinah Glory, he was glowing. His face reflected God's glory. It is the same concept. Jesus resides in us.
7. The believer can be transformed as 2Cor. 3:18 tells us, as a mirror image of the Shekinah Glory.

How Is the Reflection of God Realized in Our Bodies? How Do We Do It?

1. We must live the Christian life. We must utilize the power of the filling of the Holy Spirit and utilizing Bible doctrine.
2. That advances the believer to spiritual maturity.
3. In gaining spiritual maturity, we live the Christian life to its fullest.
4. That is the life that glorifies God in our bodies. It is the only way to do it. Once that maturity kicks in, we serve God in many ways in our everyday life.
5. We now reflect the real presence of the Shekinah within us. We know Bible doctrine and we are filled with the Spirit.
6. The indwelling Christ as the Shekinah is invisible. We do not see Him; but He is reflected in us.
7. We look into a mirror. Some of us spend every morning looking into a mirror. It is not about how our face looks; it is what is reflected from the inside out. **We all with an unveiled face seeing in a mirror the unveiled Lord.**

Closing Points

1. We belong to Jesus Christ. We are not our own. Jesus bought us; and took us out of the slave market of sin. That is redemption. We have been redeemed. We were a slave to the sin nature. We are owned by Jesus Christ.
2. You are inseparably united to Christ in salvation. You are inseparably united with Christ; we share everything that He is and all that He has. Everything.
3. And this uniting means no less than the personal presence of Jesus Christ within us.
4. He is the very presence in us that the 3 disciples saw on the Mount of Transfiguration. Therefore, it is our obligation and privilege.

Matt. 17:2 **And he was transfigured before them, and his face shone like the sun, and his clothes became white as light.**

We have the unique indwelling of the Shekinah Glory Himself. He is the Shekinah as He revealed himself at the transfiguration.

Lesson #0608

Matt. 17:2 Life of Christ

5/22/2014 Thurs

Luke 9:30–31 we have covered the transfiguration from every angle; but particularly from the angle of the Shekinah Glory. What shown forth was none other than the 2nd Person of the Trinity, and connected to the Shekinah Glory. This is an umbrella terminology for Jesus Christ in every dispensation.

In every dispensation, the Shekinah Glory, the Lord Jesus Christ, His presence is known in many ways. He appeared to Adam, Noah, to Abraham and to Isaac and Jacob. We know that all of these refer to the Lord Jesus Christ.

The Shekinah is a theological word.

There is something else which happens in the transfiguration. It is a combination of the three passages. How do these 3 disciples recognize Moses and Elijah. Jesus apparently must have told them. They were also shining and they were talk with Jesus concerning His departure.

Jesus already knew that He would go to Jerusalem and accomplish what He would. But why does Moses and Elijah occur right here?

No one saw the dead bodies of Moses or Elijah. God is said to be the One Who buried Moses. Elijah was translated directly to heaven in a chariot of fire. Bobby says this is the Shekinah Glory taking Elijah to heaven without dying. Scripture does not tell us where these men have been during this time. They died hundreds of years ago; or Moses did; and Elijah was translated long before.

Luke 9:30 **And behold, two men were talking with him, Moses and Elijah,**

Luke 9:31 **who appeared in glory and spoke of his departure, which he was about to accomplish at Jerusalem.**

They were shining in their return to the earth from heaven. This is not the only time that they will return from heaven.

Scripture does reveal the reason for them being there; or what is going on here. These men had a great place in Israel's history. They represent the beginning and the end of Israel's dispensational history. Moses was the founder of the nation. He will also be involved as one of the two witnesses in the Tribulation. That is yet future.

Elijah is Israel's best-known prophet, along with Isaiah and Jeremiah. He is to return after his translation according to two Old Testament passages.

Malachi 4:5–6 "Behold, I will send you Elijah the prophet before the great and awesome day of the LORD comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction."

this prophecy was written 300 or 400 years before the transfiguration. But how does the great and terrible day fit in here? That speaks of judgment that will be intense. That is when Elijah will appear again.

Joel 2:31 The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the LORD comes.

All of these passages will be connected to the Shekinah Glory. The disciples will be connected with that because they are looking for the kingdom. **The sun will be turned to darkness and the moon to blood.** These are linked; before the sun is turned to darkness and the moon turned to blood.

This is found in Rev. 6:12, 17

Rev. 6:12 **When he opened the sixth seal, I looked, and behold, there was a great earthquake, and the sun became black as sackcloth, the full moon became like blood,**

The same description.

The middle of the Tribulation will be known as the Great Tribulation, a time of great difficulty for mankind. The rest of the verses in this chapter describe this.

The Two Witnesses

If you understand the Shekinah Glory and Jesus Christ, you will get a perspective that you have not had before. You cannot understand Who Jesus is from the beginning of time.

1. These Old Testament prophecies of Joel and Malachi link with Rev. 6 definitely refer to the judgment of the dispensation of the Tribulation.
2. Mal. 4:5 tells us that Elijah will come to the earth at that time.
3. Elijah will be a special sign and a special warning of the judgment of Israel. No greater judgment than this, in the history of the earth.
4. Elijah is therefore, the 2nd of the two witnesses in the Tribulation. They are connected to the 144,000.
5. These were the two men that Peter, James and John saw.

What on earth is going on in the transfiguration...why are they there? This emphasis is on their discussion. It is what the disciples are saying to each other. Nothing could be more vital than what the Lord is about to teach them. The emphasis is upon their discussion.

Luke 9:31 **who appeared in glory and spoke of his departure, which he was about to accomplish at Jerusalem.**

Departure is transliterated *exodus*. Is there any greater meaning of a word than *exodus*?

The Lord's Upcoming Departure

1. The Old Testament exodus had liberated Israel from bondage and had brought them into freedom. That background was quite important here. They were talking about His departure.
2. Jesus Christ is called the suffering Servant in Isa. 53. Moses and Elijah are talking about the departure of Jesus Christ.
3. Jesus Christ would be leaving behind the bondage of the incarnation of the 1st advent. Jesus was not encumbered by a body in previous dispensations. But He emptied Himself, lowered Himself, to become the God-man. To say the least, that was a restraining time of 33 years.
4. He would be leaving the period of servitude, which he had voluntarily subject Himself to for salvation.
5. At that point, He would have the freedom that the resurrection and ascension would bring. He is no longer encumbered by the flesh. All this would take place in Jerusalem.

Before the transfiguration happened, the disciples were snoozing. Jesus woke them up and they saw these two.

They are suddenly startled awake; and there is the Lord transfigured. They had to be overwhelmed.

Matt. 17:3 **And behold, there appeared to them Moses and Elijah, talking with him.**

This vision began to fade.

Matt. 17:4 **And Peter said to Jesus, "Lord, it is good that we are here. If you wish, I will make three tents here, one for You and one for Moses and one for Elijah."**

As the men were leaving, and moving away. Peter decides that it is really nice to be there.

Peter and the Transfiguration

1. This appearance of Moses and Elijah had the feel of the kingdom.
2. All the signs of the kingdom were in place.
3. The glory of the King was manifested in the transfiguration.
4. The Presence of Moses and Elijah represented Israel's past and her glorious future; along with the king and His glorious future as reigning over Israel.
5. The Old Testament said that they would come before the kingdom.

Peter is thinking that he is right there in the middle of the Kingdom of God. That was about right; but the timing was wrong. He did not realize about the cross. He had been promised that he would see the coming of the kingdom. Peter misunderstood the timing. He wanted

the kingdom so badly; thinking that this was the kingdom; he did not want to give this up. This was the kingdom before him.

What's up with Peter's Suggestion?

1. Peter was suggesting a sudden Feast of the Tabernacles.
2. From our study of our Feast of the Tabernacles, the night after this, He went up and slept under a palm branch shelter, put up for this celebration. Shelters like this were put up as a part of the feast. That is what Peter was proposing.
3. Tabernacles was the feast that commemorated Israel spending 40 years in the desert.
4. In those years, the Jews were characterized as strangers and pilgrims without a land. That is what they were for 40 years. They would not be forever be strangers and pilgrims. They were recipients of the covenant promises to Abraham.
5. Later the Davidic Covenant was given to David. These are all the same covenant which elaborates upon the first.

2Sam. 7:12 *When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom.*

2Sam. 7:13 *He shall build a house for my name, and I will establish the throne of his kingdom forever.*

Solomon was established and his kingdom would be established forever.

2Sam. 7:14 *I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men,*

This was the promise of the perpetuation of the line of David.

The line of David will rule over Israel by divine decree. Who is the male heir of David? His Greater Son, the Lord Jesus Christ. Peter got it right; he did not know about the Tribulation or the Church Age.

2Sam. 7:15 *but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you.*

2Sam. 7:16 *And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever."*

Lesson #0609

Matt. 17: Life of Christ

5/25/2014 1Sunday

There have been many military types that have passed through Berachah, including two medal of honor recipients. We will call to mind all those who has put the uniform on and sacrificed their lives for our freedom.

This year, the 100th anniversary of the beginning of WWI. Tombs of the unknown soldier still dot the countryside of France. And 20 years later, another great world war. D-Day will be celebrated on the beach of France; the 10,000 graves of Americans in the place. Dignitaries from all over the globe will attend this. The tributes will be effusive and appropriate.

Article from the American Legion Magazine by Keith Nightingale. Occasional burst of remembrance may capture a moment in time for the Normandy invasion. A panoply of civilization will gather at that beach. The beaches will have bands, and elected and appointed leaders. The events they came to commemorate will drift with the tide. The real meaning will live on in the villages of that area. Hemev, a small obscure farm town. One would need an acute desire to find this small village. The hill is dominated by a small church, encircled by a graveyard and monuments, near an open farm field. On each edge, in an open sunny place, polished granite with gold letters. A small graveled walkway leads from the church to this monument. "In remembrance of the fallen soldiers, 6June 1944" followed by the names of 7 soldiers. These soldiers were misdropped, and 7 were captured by the occupying Germans, who executed them. The 7 captured men were lined up and shot. The villagers build a monument in their memory. The entire village gathers in the courtyard and remembers these 7 teenagers. This is not a contrived event. This is as obscure as a village might be. The residents know why they assemble and why it matters. Prefect of the church has an old CD player. The mayor and others and humbly dressed. The mayor plays the US national anthem from the CD; and then a French song. The mayor recalls these events and the people stand mute. He reads the names in gold. At the end of each name, the villages say, "They died for France." Every year they repeat the names and remember what they mean. Being seen is not important to the village. They know why they have come together and why they always will.

We still give honor to their sacrifice. They died for us.

The parallel, just as the Lord Jesus Christ made the greatest sacrifice, so the soldier sacrifices for us. Those of us who are beneficiaries of both sacrifices, we should never forget the honor due our Lord Jesus Christ and due to those who gave all to us.

Luke 9:30 **And behold, two men were talking with him, Moses and Elijah,**

Luke 9:31 **who appeared in glory and spoke of his departure, which he was about to accomplish at Jerusalem.**

The setting is the Mount of Transfiguration. He is being manifested in all of His divine glory. He became as light. He is God the Son in the flesh Whose divine presence was not just for the 33 years, but His existence has spanned human history. He has always lived with His people in one form or another. He has shown Himself to Adam, to Noah, to Abraham and to many others.

At the end of the Church Age, every Church Age believer, living or dead, will be taken up; and then begins the Tribulation.

The Age of Israel was in the past. There is a time between the ascension of our Lord and the rapture of the church. Once the church has gone to heaven, the Age of Israel will resume. The advents of our Lord belong to the Age of Israel.

Today during the Church Age, Jesus indwells us. Every believer has the indwelling of Jesus Christ and the Holy Spirit. Jesus was with His people in the Age of the Gentiles and the Age of Israel; and physically with His people during the Age of the Hypostatic Union; but He is within us during the Church Age.

Moses and Elijah passed from history centuries before. They are both shining; they are illumined with glory. They have come from the glorious presence of God. The question is, *why did they come back?*

There are many movies where someone comes from heaven, and they were not very nice, so they return to be better people.

These men returned from heaven; but why did they show up at such a moment?

Moses was there at the beginning of the Age of Israel; and Elijah is one of the most famous prophets. These two will once again appear. They will be here during the time of the Tribulation; they will be the two witnesses to the Lord Jesus Christ; worldwide witnesses.

Mal. 4:5–6 "Behold, I will send you Elijah the prophet before the great and awesome day of the LORD comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction."

God, through Malachi, promises to send Elijah.

Joel 2 and Rev. 12:17 Elijah will appear before the Tribulation. The time of the greatest judgment; the greatest judgment the world will ever be. Their presence will be a sign that heralds the great advent of the Lord Jesus Christ. They will preach and evangelize the world.

What is the purpose of these men being there? All of these things are still future. At this point, Moses and Elijah are there during the 1st advent. How come? It is not about time; it is about certainty. These two men are not the emphasis of this passage.

The key is what they are saying.

Luke 9:31 **who appeared in glory and spoke of his departure, which he was about to accomplish at Jerusalem.**

Jesus would depart from servanthood. His departure was leaving this world by death, resurrection, and ascension.

Matt. 17:3 **And behold, there appeared to them Moses and Elijah, talking with him.**

Then this vision began to fade.

Matt. 17:4 And Peter said to Jesus, "Lord, it is good that we are here. If you wish, I will make three tents here, one for You and one for Moses and one for Elijah."

Peter wanted to put up 3 shelters. He did not know what he was saying, for they were all so frightened.

Mark 9:6 For he did not know what to say, for they were terrified.

Israel's past the Israel's future was right before them. In Peter's befuddled mind, he came up with an idea to prolong this moment.

Lesson #0610

Matt. 17: Life of Christ

5/25/2014 2Sunday

A long tradition of men graduating from Army RANGER school. There used to be a number of pictures of Rangers. A tradition of picking some ranger or soldier and to come up and give a short testimony of Ranger school or testimony. A recent Ranger graduate, Tyler Beck, has to go up and talk before the congregation.

62 days to complete the course; and for some, a little longer. Hasn't really feared anything as much as Ranger school. Nothing to fear in death. He did fear the revealing of his own inadequacies. Afraid that his weaknesses would come through and that he would reach his limit. He feared the horror stories of going in the winter months and losing feeling in all your extremities and losing a disgusting amount of weight.

3 weeks in a cold, concrete room waiting for the next phrase. During this time, he was able to lead Bible studies, much of it from publications from Berachah. Dropped the Colonel's books off in several utility closets. He was told that they had never been exposed to Christianity like this.

When everything else was stripped away, the hand of God in their lives became black and white. The things which impacted his day would be from his own volition provided by the Lord or provided by the world. Handing over so many situations to God.

Grandfather would send doctrines and verses and common sense information from this pulpit. The Word of God is circulating among the soldiers in the armed forces. Strong fellowship; habitual prayer.

Ranger school is toughest in the winter.

Luke 9:33 And as the men were parting from him, Peter said to Jesus, "Master, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah"--not knowing what he said.

Why are they there at this time? The King showed Himself for exactly Who He was at this time. The prophecies of Malachi and Joel all apply here. The prophecy of the two witnesses for the first 3.5 years of the Tribulation.

Peter sees the kingdom and he wants it right then. He knows that what he sees presents Israel in his past, present and future.

Why did Peter want to set up 3 tents? This was going to be an on-the-spot observation of the 3 feasts of Israel. Now Peter remembers, this is the fulfillment; let's have a feast and celebrate. These palm branch tents was what Peter was choosing to do.

The Feast of Tabernacles has long been associated with the coming kingdom; the Millennial kingdom was prophesied in Ezekiel. The final gathering of Israel as a nation under the Lord Jesus Christ at this time. The King, the Greater Son of Israel, would rule. The Jews were particularly sensitive to the Messiah Who would deliver them. They were looking for a military-political leader to advance Israel. Israel was quite oppressed by the Romans.

The great nation clause of the Abrahamic covenant. When Peter saw the glory of Christ, this reminded him of God's promise to Israel. The kingdom had come. The King is here; the Kingdom has arrived. Peter expected that the nation would be delivered from the Romans and the kingdom would be set up. This is why the kingdom would be set up. He has the event right; but he has the wrong timing. Peter wants Jesus, Moses and Elijah to stay in order to set up the Kingdom. He wants all the other Jews to recognize Who Jesus is. He is frightened; but he is also excited. He thought the kingdom was at hand; everything is in place. It was all in front of him.

And Jesus promised that Peter would not die until he saw the Kingdom; and here he sees the glorification of Jesus Christ. "There are some standing here who will not taste death until they see the Lord in all His glory." or words to that effect.

Peter was not yet a dispensationalist. He got the kingdom and the king; but he did not know the entire historical perspective. Peter correctly identified the significance of the transfiguration. This is one of the central events of the life of Christ, showing Who He was and what He would be in the future. Peter understood the past and the present; but he did not fully get the future.

Jesus could not bring in the kingdom at this time; the people rejected Him. Peter had been informed of the crucifixion, but it had not been believed, so he was unable to put it all together. The disciples are novices; they are going to be solid mature believers before the Lord Jesus Christ when they are turned loose as Apostles.

Luke 9:33 And as the men were parting from him, Peter said to Jesus, "Master, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah"--not knowing what he said.

However, Jesus will tell them to not say anything about this event. This great event was something they were not to share with anyone. At this time, Jesus would not sit on the throne until the end of the Tribulation.

Two parts of the Tribulation. 3.5 years relatively tame compared to the 2nd 3.5 years, where all hell breaks loose. Antichrist and the Beast all take over on earth and spread great misery. The big holocaust is coming. The only thing which saves them is the Lord Jesus Christ returning for the battle of Armageddon. He will by Himself destroy 4 great armies advancing toward Israel. Israel would believe and accept them as their King.

Peter and the others must understand that a new dispensation was on its way. Peter had forgotten that Jesus Christ said about building His church. Peter had to get the time sequence down. He must understand that he would only be involved from the cross to the early years of the Church Age. He will not see the Kingdom. He is not yet a dispensationalist.

But Jesus was appeared as a cloud in several occasions. And as a cloud, it envelops them.

Luke 9:34 **As he was saying these things, a cloud came and overshadowed them, and they were afraid as they entered the cloud.**

Suddenly....

Matt. 17:5 **He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, "This is My beloved Son, with whom I am well pleased; listen to Him."**

Listen now to the Word of God. That is exactly what God the Father is saying to these idiots. Listen to the Lord Jesus Christ. They knew that this was the presence of God; they knew that this was the voice of God.

How can you appreciate the military unless you know about them and what they have done for us? How can you appreciate Jesus Christ unless you know Who Jesus Christ is and what He has done. Without that knowledge, it is just formality.

Matt. 17:6 **When the disciples heard this, they fell on their faces and were terrified.**

Lesson #0611

Matt. 17: Life of Christ

5/28/2014 Wed

Peter was a guy who was wound up pretty tight; he was intense. He wanted to know everything and he wanted to say everything. We left Peter in the mood for a party. This was not some frivolous good time celebration. This was a sacred celebration that Peter was at. James and John were there.

Luke 9:33 **And as the men were parting from him, Peter said to Jesus, "Master, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah"--not knowing what he said.**

They had just observed the transfiguration; and this was quite an amazing thing. And they had seen Moses and Elijah.

They recognize Who Jesus is. They knew before, but this really nailed it down. He was none other than the Shekinah Glory of Israel, the presence of God with His people. Peter recognizes that in the transfiguration that this is God in the flesh. As he observes all of this, this is the moment when the promised kingdom and the covenants are to be fulfilled at this time—this is what Peter thinks.

2Sam. 7 the Davidic Covenant. It all had to do with the promise of Israel. A great blessing; a great nation. Celebrating the Feast of Tabernacles looks forward to this great even of the kingdom. But Peter misunderstood what Jesus had promise in Mark :1 “Certain ones standing here will not die before seeing the kingdom coming in power.” Peter was sure that the kingdom would arrive before his death; all of the signs were in place.

Also the fulfillment of prophecy concerning Moses and Elijah. The transfiguration was meant to be a kingdom vision and Peter correctly identified it as such. And now Elijah and Moses, Messianic prophecies; and here they were. And Peter was getting pretty excited.

Israel had flat rejected Jesus Christ as the Messiah; they had rejected Him as the King. They wanted the great blessing, the great nation. But the king cannot take the throne if His people reject Him. Peter should have known this.

It was a look into the past and into the future. But this was not about the present. The kingdom would not come at this time. Peter and the others must understand that a new dispensation is on the way.

Here Is What Peter Should Have Understood

1. Jesus said that he must die and be resurrected before the kingdom comes.
2. Peter and the others had not grasped the full implication of what Jesus had said about building His church. That did not get into their brains.
3. What he did not understand was that the statement of Christ about His church portended an entirely new program, before the kingdom of Israel would come into existence.
4. There would be an intervening age. He did not get what it meant to be the foundation of the church. The transfiguration is a look at what Israel would receive in the future; not the church. Jesus showed Peter and James and John what would happen. The covenants were unfulfilled at this time.
5. Peter is not on the same page with Jesus and what was coming up. Peter was not yet a dispensationalist.

They would see an appearance of God; theophanies in the Old Testament were appearances of God. Now they will get a Theophany which has so much meaning that they cannot miss it.

Matt. Mark Luke 9:34–35

Why doesn't John give us the entire transfiguration account?

Luke 9:34 **As he was saying these things, a cloud came and overshadowed them, and they were afraid as they entered the cloud.**

The cloud is the presence of God. This is similar to the cloud that led the children of Israel in the desert. "Shut up, Peter, and listen to what Jesus is saying." This cloud had tremendous significance. These 3 were fully aware of what this cloud was all about. This was the experience of Old Testament Israel. They had just seen Moses and Elijah. This is what Moses had experience on Mount Sinai.

All of this was blasting through these three guys' minds. This was happening to them and they had known about this stuff for years. From another cloud, God had appeared, right then. And He spoke again as He has done before in the past. And like before, these 3 were instructed by the voice of God.

Now this is God in the flesh. He was right there in the middle of it. God the Father was there in the cloud and He was confirming the Presence of the Shekinah Glory in the flesh. The voice of God the Father from the cloud, you are in the Presence of God the Son. "Don't tell Jesus what He should do. Just listen."

Deut. 18:15–16 "The LORD your God will raise up for you a prophet like me from among you, from your brothers--it is to Him you shall listen--just as you desired of the LORD your God at Horeb on the day of the assembly, when you said, 'Let me not hear again the voice of the LORD my God or see this great fire any more, lest I die.'

These are the major writers of Scripture, besides Paul. The Shekinah Glory knocked Paul off his mule and blinded him. These are the ones who listened and wrote.

Moses was one of the greatest men of Israel's history and here he is paying obeisance to Jesus Christ. In this quote, in Matt. 17:5–6, God identifies Jesus Christ as that Greater Prophet.

We reflect on the Shekinah Who lives in us. This voice from heaven once again confirms the Divinity of Jesus. Jesus would continue to fulfill the purpose for which God had sent Him. "Stop trying to set up the kingdom. Listen to My Son." God the Father is well-pleased with His Son in the flesh.

This revelation came at a very important time for the disciples. They would remember this for the rest of their lives. All but John would be martyred in terrible ways.

Matt. 17:5 **He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, "This is my beloved Son, with whom I am well pleased; listen to him."**

These disciples had heard a great deal, but they were terrified to hear the voice of God.

Only two ways that you can go; you can listen to the Word of God and metabolize it; or you can reject it. Then you can think with human viewpoint. "Look, you fools, stop drawing your own conclusions before you know what's up." They were to build doctrine in their souls and then in the souls of Church Age believers. Stop following your own misguided concepts of the Word of God.

We all have these kinds of thoughts. "What does God want from me?" Just listen and learn; get with the program of Bible doctrine.

This was a lot for them to take in. They are still on their faces in the dirt. Jesus is saying, "Don't be afraid." These disciples would need this moment to bolster their instruction. We should fear God more than our circumstances or what other people can do to us. Look to Him under all circumstances.

Matt. 17:6 **When the disciples heard this, they fell on their faces and were terrified.**

Now it is time for more instruction. This is why God came in a cloud and said, "It is time for more listening."

Next they are going to get a lesson about or from Elijah? This will be some eschatological truth that we may have not considered before.

Lesson #0612

Matt. 17: Life of Christ

5/29/2014 Thurs

Mark 9; 3 disciples, the transfiguration and the aftermath.

Mark 9:9 **And as they were coming down the mountain, he charged them to tell no one what they had seen, until the Son of Man had risen from the dead.**

He orders them not to say anything until He has risen from the dead.

Mark 9:10 **So they kept the matter to themselves, questioning what this rising from the dead might mean.**

So, they did not get this. They did not fully understand what Jesus was talking about. They did not fully understand why this would happen. So the following discussion will involve the resurrection, not the transfiguration.

Peter did not fully understand what was going to happen; and none of them understood the purpose of His death; therefore, they did not really understand the resurrection.

This is doctrine built upon doctrine. They did not have the underlying piece of doctrine, where Jesus is raised from the dead.

The blind leading the blind are now discussing the resurrection. Is it any wonder why Jesus said, "Don't talk about the transfiguration"? They do not understand His death and resurrection.

This is a lesson for all of us. When you don't know about a subject; it is much better to listen and learn than it is to speak in ignorance. We know a smidgeon about a topic and we can hardly wait to pontificate on it.

Bobby shows up to teach prepared. Our spiritual life is affected by what is taught from the Berachah pulpit.

How many today preach who are just ignorant of the Word of God. Bible classes being led by people who know nothing about it; and they say, "And what do you think about this passage?" They will be the first to refute what they do not like.

Prov. 19:20 [Listen to advice and accept instruction, that you may gain wisdom in the future.](#)

Listening to teaching and accepting instruction is authority-orientation. You know more than anyone else. Wisdom comes from listening and understanding. We need to beware of the self-styled expert. Those who pass themselves off as knowledgeable in all areas. It is amazing; they cannot wait to hear themselves talk.

A professional athlete. People will ask him questions; but it is a lead-in for them to give their opinion. Those who are constantly voicing their own opinion will remain ignorant.

Why Jesus Told the Disciples to Not Say Anything.

1. Because of the ignorance factor, Christ would not allow the disciples to speak about something that they did not understand.
2. Jesus would not let them do it because they would muddle the doctrine which is involved.
3. The disciples did not have all the doctrine pertaining to the resurrection. Since they did not understand the resurrection, they could not understand the transfiguration.
4. Christ has only mentioned the resurrection; but He has not elaborated on it. Here they are discussing it, coming down from the Mount of Transfiguration.

So Jesus commanded them to keep quiet. But they did bow to His authority. They knew at least to follow His commands. They were teachable.

Teachability and Humility

The disciples will demonstrate teachability and humility.

1. The authority oriented person gets that way by learning to obey simple commands. In the military there is close order drill. You are given standards of protocol. The school of the soldier is designed to remove the arrogance from the civilian of that

person. They learn that they are no longer individuals. They are part of a unit which comes before their own individual needs.

2. Arrogant people are unteachable; and they never grow up. There are many children lose today in adult bodies.
3. They are not authority oriented and they do not make good soldiers; good leaders; good followers; good husbands or good wives or good employees or good human beings. That is how important authority-orientation is. When you ignore that authority, then you never orient to life.
4. Humility includes objectivity and teachability. These are two ingredients for teachability in life. Some of the most miserable people are know-it-all's. Subjectivity means what you know most about is yourself and you bounce everything off of this grid.
5. There is no substitute for humility in the spiritual life. Humility is the attitude of the believer towards self and in relation to others.

What Should Your Attitude Be?

1. Humility is the recognition of God's authority over your life. How consistent are you in doctrine? How seriously do you take the mandates of the Word of God?
2. Submission to the authority of God is consistent exposure to the Word of God, then faith in that doctrine and application.
3. The discipline to metabolized doctrine is authority-orientation.
4. Then you can objectively evaluate your own life in the light of what the Word of God teaches. You can look at yourself in reality. You have no illusions about yourself. You put God first in your life. What does that mean? How much doctrine do you have?
5. Humility means that you make the focus of your life God's plan, not your own plan. That is reversed in the life of so many believers. Most think, "My plan is God's plan" or "My plan takes precedence."

What Is Humility?

1. Humility is a way of thinking and becomes a way of life.
2. Humility is a way of thinking before it becomes a way of life.
3. Humility is thinking with divine viewpoint. This develops into the Christian way of life. You have learned that you are teachable; and that develops into the mind of Christ.
4. Humility is not thinking in terms of human inferiority; shuffling your feet, looking down, and putting on phony humility. It is not self-effacement. .
5. We are all equal as royal family of God. That is from the baptism of the Holy Spirit at the moment that we are saved. This effectively wipes out any human distinctions and inordinate competition. You may look at someone and realize that you are smarter than they are or better looking or whatever; but you need to know you are in the plan of God with other believers.

6. Humility is a comfortable way of thinking. You have to prove yourself all of the time. Humility is a relaxed way of thinking. Our self-esteem comes from understanding our place in the plan of God. We refuse to elevate ourselves over another.

James 4:10 **Humble yourselves before the Lord, and he will exalt you.**

Humans want to exalt themselves; and they expect God to bless them after.

Humble yourself before the Lord and He will promote you. Promotion is affixed to humility. Here, James tells us that humility is connected to promotion.

James 4:10

1. "Shut up and listen to Me." It is the humble whom the Lord promotes.
2. Promotion is not by another person; this is not human promotion.
3. James 4:10 is promotion in the plan of God, which may or may not include human promotion. It all depends upon whether it fits into the plan of God.
4. Without a spiritual life, we are unprepared for promotion. You cannot be promoted in the plan of God and you are unprepared for human promotion.
5. You will operate from human viewpoint without humility. That is all you can do. Without humility, it is all about you.
6. Under those conditions, the plan of God is forgotten in favor of your own plan. It is not wrong to have a plan for your life. You cannot have the right priority without humility.
7. Christian integrity, development of the Christian life, will be replaced by an attitude of self-promotion. That is how most of the world lives.
8. You will succumb to the arrogance of the *me-first* attitude. That is the farthest thing from impersonal love; from virtue love; from humility; from grace orientation. None of that is present.
9. Arrogance is not recommendation for promotion in the plan of God; nor for human promotion. If Bobby were an employer, he would prefer to promote the teachable person; not the loudmouth who knows everything. Without humility, you are not a leader. Leadership requires that you think about those beneath you.

The disciples must now grow spiritually. This is the prerequisite for their promotion in the Church Age. They must learn doctrine in the plan of God in order to be promoted to being *apostles*. This is the most important gift given in the Church Age. Do you think that they are ready to be apostles? They can follow orders, so they are teachable. But they need some doctrine in their souls.

God will promote us when we are ready.

Some are promoted beyond their own ability. This is true in human life and in the spiritual life. The disciples are not ready; so they need to keep it all on the down low. The disciples have to grow. They will not be promoted beyond their capabilities.

They were not ready to speak about the transfiguration. They did not understand it. It is the same with us. Arrogance leaves God out the progress of your life. We stagnate. We are relegated to spiritual backwater.

The grace of God is the road to humility. When you are consistent, then it will happen. You cannot be promoted until you have humility; and that takes consistency. Some of you might be hungry.

Spiritual starvation brings arrogance and reversionism. It fosters arrogance.

Prov. 19:21 **Many are the plans in the mind of a man, but it is the purpose of the LORD that will stand.**

Lesson #0613

Matt. 17: Life of Christ

6/1/2014 1Sunday

No AC at Berachah.

You may think that you have been passed over for some position and you are now bitter and resentful because of it. However, these are not qualifications in the plan of God or in human promotion. These emotions are recipes for disaster. You are prepared to fail because your attitude stinks. What are God's requirements for your promotion? Spiritual growth.

This is the dilemma of Peter, James and John.

Mark 9:9 **And as they were coming down the mountain, he charged them to tell no one what they had seen, until the Son of Man had risen from the dead.**

Mark 9:10 **So they kept the matter to themselves, questioning what this rising from the dead might mean.**

Is this a metaphor? Is Jesus speaking in riddles?

They had empirical proof of Who Jesus was, but they had no idea what they had just witnessed. They did not see the bigger picture.

In Luke 9:22, Jesus said that He must die and be resurrected in order for the kingdom to come. And the disciples believed that they had seen the coming of the kingdom. They believed that the kingdom was upon them. They were entirely confused. How could they speak intelligently about something that they were unsure of?

Knowing this, is it any wonder that Jesus said, "Do not speak about what you have just seen." They were unable to communicate the most basic of all doctrines. They could not give a good account of any of the fundamental doctrines right at this moment. So how could they be ready for promotion? You cannot be anything in the plan of God in order to move forward. They needed to develop a quality of character, in which they were somewhat lacking.

James was one of the 3 that Jesus said, do not speak of this.

James 4:10 **Humble yourselves before the Lord, and he will exalt [= promote] you.**

James wrote this after the transfiguration of what they lacked. At the point of the transfiguration, they saw themselves as above everyone else. This made them arrogant. God promotes those with humility and knowledge.

Human Promotion and the Plan of God

1. James 4:10 refers to promotion in the plan of God. This may or may not include a human promotion of your choosing.
2. Promotion or progressing or advancing in the plan of God always leads toward finding your place in the plan of God. When you are promoted in the plan of God, then God has promoted you.
3. Human promotion must fit into the plan of God, not vice versa. You don't get promoted, so you decided, "Well, God, this must be Your plan."
4. Human promotion is best served with an attitude of humility.

There are so many ways that humility is perceived which is wrong. A certain body language; a set of words. But humility is an attitude of soul. Where does it come from? The unbeliever is not equipped to gain true humility. We can renovate our thinking with Bible doctrine. With doctrine in your soul comes grace orientation. This is a synonym for humility. If you are grace oriented, you understand your place in the plan of God. Ultimately, it is in the hands of the Lord. You are simply preparing yourself for whatever God has for you. You can simply sit back and relax and let the doors open. Bobby had plans for his life, and they did not work out in the way that he expected. When you are oriented to grace, you realize what God has done. That precludes the arrogance of emotion, promotion and personal accomplishment.

You will succumb to the *me-first attitude*, where you decide you will get promoted no matter how many bodies you have to walk over. Only when they have learned the doctrine necessary to be promoted in the plan of God. God will not promote a person beyond his capability for service. You may want to get there tomorrow, and you may not have the capability to do it.

You may want a promotion to a leadership position; but without humility, you are not a good leader. You don't care a bit about those below you, and they know it. Leadership is moving an entire organization in the direction that they need to go in.

You look for humility and not arrogance in a leadership position. The believer in Jesus Christ has a humility which is far beyond what anyone else can develop. The disciples need a humble attitude to move ahead.

Authority can be destroy without humility; and it becomes meaningful when combined with humility. The disciples will need this humility to lead the believers into the Church Age.

When you are arrogant and ignorant, you are not ready for prime time. Do you have humility? Humility is what God promotes. He is not impressed with your inflated ego. God knows you are ready if you have the attitude that is right. God knows exactly what is going on in our head.

God's plan is always best. His plan is to glorify Him; not to glorify us. Adulation may come from a job well done, but that is not what our job is all about. Our obligation is to reflect the glory of the Shekinah, which indwells us. Whatever else comes along, that is just gravy. Contentment in all circumstances. Attitude is critical. Humility and patience is being content with such things as you have.

There is no inordinate desire in one's soul. Paul learned doctrine too. He learned to be content in whatever circumstances he was in. There was no one more arrogant than the Hebrew of Hebrews. He could hardly wait to destroy Christians. He had to learn humility. When you have Paul's attitude, you are ready. When you are promoted, it may include human promotion as a part of God's plan or it may not. So don't get impatient. Be consistent; get consistent. You cannot be content without consistency in Bible doctrine. Spiritual growth is the key to all spiritual promotion.

What does it mean to gain humility? Be filled with the Holy Spirit and to learn Bible doctrine. Some of us have been right on the edge of getting where we want to go; but either way, we are very impatient to get there. Patience, contentment. Humbling oneself is grace orientation. Solving problems brings contentment. You are not always chewing on the bit hoping to charge out of the gate before everyone else. That is contentment. You are content and you are ready for all circumstances, including human promotion. And if that is a leadership position, you are ready when you have humility.

Bobby recalls the point that was made at Fort Benning to take care of your men first and you after. You accomplish your mission and you take care of your people. You must get your unit to the same place. That is what humility in your soul looks like. Humbling oneself is grace orientation. When you reject Bible doctrine, you are never ready for life, adversity or promotion. There is no satisfaction for the believer without the stability of Bible doctrine for the believer.

When you fail, you just rebound and move on in the spiritual life. In humility, you do not judge others; you evaluate yourself. Other people are not your concern. Humility brings understanding of your own helplessness in this life. You become dependent upon Him.

A believer with grace orientation graduates to a self-imposed obedience to God's plan. You cannot afford to fill your soul with everything else but Bible doctrine. Thinking about yourself and your fears and such things will never move you forward in the spiritual life.

Humility is the center of the doctrinal life. Teachability is what brings knowledge into your soul. The more doctrine you have the more doctrinal standards that you can impose upon yourself. You must have spiritual integrity. This is in your very soul. The plan of God must take priority when you establish doctrinal standards in your life.

Lesson #none

Matt. 17: Life of Christ

6/1/2014 2Sunday

No class because of no AC.

no Bible class next week

Lesson #none

Matt. 17: Life of Christ

6/4/2014 Wed

No class; conference.

Lesson #none

Matt. 17: Life of Christ

6/5/2014 Thurs

No class; conference.

Lesson #0614

Matt. 17: Life of Christ

6/8/2014 1Sunday

Eucharist June 8, 2014

Mark 15

The chief priests and the scribes demanded that Jesus be put to death. But they did not have the judicial authority to execute Jesus Christ. They led Him away in chains; and they led him away for the final trial before Pontius Pilate.

Jesus had done nothing but show great compassion and to save those who were lost. He performed miracles, curing blindness, curing the sick and the lame; and fulfilled the prophecies of the Old Testament. He never spoke of anyone with mental attitude sins. He carried no weapons.

These were the crimes for which He was arrested. They had Him in chains and they had a firsthand look at His power, and thought that chains would be the best way to go. Could chains hold the Lord Jesus Christ if He chose to free himself? Of course not!

Jesus Christ was never a threat. The bitterness of the religious leaders made them the blind fools that they were. They did not realize that nothing could constrain His words. Do not underestimate the power of God's Word. It is the power of God's Word that led Him to being condemned.

What are the chains by which men used to silence Jesus Christ?

Matt. 23:37 "O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not!" Jesus had spent 4 years among them, and He

wanted to protect them and to guide them, and they hated Him for it. They failed to see their own helplessness and hopelessness.

Vessels of wrath prepared for destruction; vessels of mercy, which He had prepared beforehand for glory. The very Man they condemned; the love and the grace of God, was in the Person of Jesus Christ Who stood before them.

God has not destined us for wrath, but for obtaining salvation through the Lord Jesus Christ.

There is also apathy and indifference. People refuse to look at eternity. They refuse to look at the inevitability of their own deaths. They live for the present and think nothing about the future. The thought of their accountability to Him means nothing.

And yet for this reason I found mercy in order that in me Jesus Christ might demonstrate His perfect patience as an example of those who might believe in Him for eternal life.

It is amazing that any of us are still standing. We deserve nothing less than that Lake of Fire. God still reaches out to us until the very end of our days, offering salvation to us through the Lord Jesus Christ.

God demonstrates His love for us, in that while we were yet sinners, Christ died for us.

The Lord longs to be gracious to you; he waits on high to be gracious to you.

Look at your own life and your own sinfulness and marvel at the grace of God which is extended toward us. Even those with no interest, God never gives up. No one is hopeless until we take our last breath.

In the day of Jesus Christ, there was constant prejudice towards Him. Jesus answered and said to them, "You make a mistake, not knowing the Scriptures or the power of God." If these people had searched their own Scriptures with an open mind, they would have recognized their own Messiah. Come now, let us reason together. Though your sins are as scarlet, they will be as white as snow; though red as crimson, they will be as wool.

God gives us mercy because of the payment made by Jesus Christ for us. People must recognize the deadly seriousness of our sin.

It is very strange that mankind won't listen to reason when it comes to matters of eternal. Why not put things aside and listen. There is light for those who desire the light. "I am the light of the world; he who follows Me shall never walk in darkness, but will have the light of life."

The unpardonable sin is the rejection of Jesus Christ. Salvation is on a faith basis. When anyone puts his trust in the finished work of Christ; the one who has faith in Christ is eternally saved from the wrath of God. Who earns or deserves this? None of us.

He who believes in the Son has life; but he who does not believe, the wrath of God is upon him.

It was unbelief of the Jews that chained the Lord Jesus Christ. One place He did not do miracles in because of their own unbelief. The very city of His birth, He was rejected. They said "no."

Jesus never worried about His rejection. He was deeply saddened by the negative volition of the people themselves.

Mark 9:9 **And as they were coming down the mountain, he charged them to tell no one what they had seen, until the Son of Man had risen from the dead.**

This was an amazing thing which they had never seen; something that no one else has seen before. And they were told to keep this quiet; but they were confused about the time frame that Jesus gave to them. What does this mean, *rising from the dead*?

Mark 9:10 **So they kept the matter to themselves, questioning what this rising from the dead might mean.**

So they descending from the Mount of Transfiguration in deep debate.

Why Did Jesus Tell Them Not to Speak of the Transfiguration?

This command had a twofold purpose.

1. He did not want these 3 disciples to speak in ignorance of what it was that they saw.
2. They needed to listen and obey Him; so that they would be promoted by God to the highest human office, apostleship. They would be the leaders of the new dispensation of the church.

In the military, the simple command that teaches a civilian to think and act like a soldier, is sometimes called school of the soldier. You are taught with this uniform to salute all superior officers as a response to all superior authorities. You stand many close inspections. To learn orderliness and organization. The school of the soldier removes the self-centered arrogance of the individual; and they learn to be something greater than themselves (something which people need to learn). They learn humility. They learn obedience to simple orders. This translates to obedience in combat.

The same is true of the believer who fights in the Angelic Conflict. We learn to withstand the combat in the Angelic Conflict. In no other way can we learn to function in the Christian

way of life. The disciples were learning how to follow simple orders. They will continue to operate. They will learn to be obedient to God's will.

Listen, hear; get the training that you need, to live the life that you are mandated to live.

Lesson #0615

Matt. 17: Life of Christ

6/8/2014 2Sunday

They all needed to learn about the spiritual life. They were not to relate their experience of the transfiguration to others. That was not the issue. This was an incredible experience. It was an amazing thing that they saw. They wanted to speak of this. They could not wait to come down the mountain and tell the other disciples about it. But they would have focused on what they had seen. That is exactly what happens today when people talk about their spiritual experience.

In doing this, such believers become the issue. God's grace, His doctrine and His grace plan are bypassed. Many people claim to have the pre-canon gifts of healing and tongues. Churches all over America today have that. Sometimes in a back room and sometimes in the auditorium itself.

There are those with the near death experience. They have seen the light. They have returned to describe heaven for us. It is all about them and what they have experienced. There is no authority-orientation. They claim spiritual gifts that no longer exist. Those gifts were utilized by the Apostles to begin the early church. They used languages to evangelize many people quickly. These gifts are no longer necessary; but people claim that they are because they are used to elevate oneself so that others will desire what they want. They want others to pursue after *their* experience. They replace God's Word with their own experience. Their own experience is not a part of the plan of God.

All of this takes away from the focus of the plan of God; of the grace of God. People want that experience so that they can feel closer to God. So often such people become arrogant and they look down on those who lack the experience that they have had. A pyramid effect. But we are all in union with Jesus Christ. None of us are greater than anyone else.

We are all members of the same body. But those with the Christian experience—my experience is greater than yours. It is so easy to lose perspective on the Christian life.

Remember that the disciples argued about who was the greatest and where they might sit relative to God in the kingdom. Now 3 of them had seen the greatest thing that they could ever see; and this could be distorted to where they see themselves and their experience puts them ahead of everyone else.

The spiritual life is not some spectacular event. It is not a feeling; it is not an emotion. What is the basic aspect of the spiritual life?

It is denying self; it is daily picking up the cross and following Jesus Christ to spiritual maturity. What is the spiritual life. Nowhere do we have the spectacular experience. The

spiritual life of day after day is the spiritual life. One experience is nothing compared to this. Your emotions are high for how long? The spiritual life is God's Word; it is not someone else's life about what they have experienced. When you live the spiritual life, then you accomplish the plan of God. There is no humility in touting one's personal experience and touting one's personal views over the Biblical viewpoint.

Jesus did not want these 3 disciples to go out and tell all about their experience. He did not want them to confuse the focus. Relating personal experiences means the emphasis is put upon their own experience. It is not a part of making things.

Doctrine and humility is what gets the disciples promoted to Apostleship. They had been prepared first with doctrine and with gaining humility so that they did not get sidetracked. They used their experiences to get to Jesus Christ.

A second reason why Jesus would not let them speak of the transfiguration. This proved that Jesus is the Messiah, the One to sit on the throne of Israel in the future. The transfiguration was proof of all of that.

The very ones over whom the Lord was to rule had rejected Jesus. The religious leaders rejected Him. They would crucify Him. Christ withheld further signs to the nation at that time. He would only give to them the sign of Jonah.

The next and final sign to the nation would be the actual resurrection of Christ. They would not get any more signs. Then, at the resurrection, the focus would be upon the Living Lord Jesus Christ. They were not to speak of the Transfiguration because this was a sign of the Messiahship; and it was not until the sign of Jonah had come to pass.

They could write about theology proper through the transfiguration.

More about the Transfiguration and the Silence Required

1. The resurrection was a promise; a promise of the Lord's return. There is one advent and then He is gone. It was a promise of eternal life for believers. Jesus Christ lived so we live. The disciples did not understand this yet.
2. The transfiguration would point to the return of Jesus Christ. It would testify to the eternal life of the King. This was a look at the glorious return of Jesus Christ at the 2nd advent. This eternal life that Jesus has would be shared by all believers.
3. The transfiguration at that point would have doctrinal content. The doctrinal content would be connected to the Lord's return in glory to set up the kingdom for Israel. It needed a context.
4. That is what the vision of the transfiguration is all about. Who Jesus Christ is and what He will accomplish in the future.

This vision that the 3 disciples saw did raise a question beyond the resurrection; a question about the future. "What does all of this mean?" they are asking one another when coming down from the mountain.

Mark 9:11 And they asked him, "Why do the scribes say that first Elijah must come?"

The last prophet is Malachi.

Mal. 4:5 Behold, I am going to send you Elijah the Prophet. He will come before the coming of the great and terrible day of the Lord. It will take us a great deal to unravel this statement.

Elijah has long since gone to heaven.

Elijah's return would come before the Messiah. This is something that the Scribes got right. Elijah would precede the great and terrible day of the Lord. This had a very destructive sound. But this would take place before the advent of the Lord. But which advent? The 1st advent was already in progress. This had confused the disciples. They had just seen this tremendous vision and they saw Elijah.

"What Is Going on Here?"

We are going to go into prophecy and into the future. A great and terrible day will happen. This is a day that we do not want to get close to.

1. Malachi's prophecy of the great and terrible day of the Lord does not describe an event in the first advent.
2. Why? Because the King was rejected and they would crucify Him and He would be resurrected.
3. The Lord had come; He entered at the 1st advent. He returned to heaven without initiating the kingdom.
4. That means God promise Israel a kingdom and God's promises are immutable. They cannot be changed. God promised to Israel. That He did not institute the Kingdom in the 1st advent means that the kingdom had been postponed.
5. Jesus Christ would leave this earth without fulfilling the promise of setting up the Jewish kingdom. This is very important for us to understand.
6. So there had to be a return to set up the kingdom as He promised. His promises are immutable. So there would have to be another promise. It is a very simple understanding. No kingdom; but the kingdom will come. So Jesus Christ must return to set up the kingdom.
7. Since Elijah must come first before a great and terrible day, there will be a time of horrendous judgment prior to the coming of the king at the 2nd advent. Guess which dispensation that is? The Lord is just introducing the disciples something that we know, but this is quite a lot for them to take in.

But the kingdom is not here yet. What ends the Church Age? The rapture. It is presented differently. We meet the Lord in the air; Jesus never touches the ground. Then the 7 years. The most incredible time that the earth has ever known. This is where Mal. 4:5 will be fulfilled.

Bobby is going to explain all of this to us, including all of these future things.

Lesson #0616

Matt. 17: Life of Christ

6/11/2014 Wed

When they descended from the mountain, the disciples were very confused about several issues. They needed instruction. At this point, in the last year of the Lord's ministry, He has been rejected. He offered the kingdom and it was rejected.

Jesus would perform a few miracles, but He did not give signs to Israel anymore.

Jesus needs to get his disciples to where they can understand what they ought to know as Apostles. They were a very confused bunch.

They were confused about Jesus having to die; and confused about the resurrection. But there is another issue. **"Why do the scribes say that Elijah must come first?"** This is a very good question. Few of us would do a great deal better than the disciples. This was a crash course. This is an excellent question. The disciples are thinking about what they are seeing; and they are thinking about why Elijah was in the midst with Jesus and Moses.

Mark 9:12 **And he said to them, "Elijah does come first to restore all things. And how is it written of the Son of Man that he should suffer many things and be treated with contempt?"**

Malachi spoke of Elijah returning. So, *why is Elijah there and why do the scribes say he must come first?*

Mal. 4:5 **Behold, I am going to send you Elijah the Prophet. He will come before the coming of the great and terrible day of the Lord.** It will take us a great deal to unravel this statement.

Malachi is the final prophet. Elijah the prophet will come before the great and terrible day of the Lord. If Malachi is to come before the Messiah, then isn't he a little bit late here? This is all puzzling to these guys. They had just seen Elijah on the Mount of Transfiguration.

The problem was, *when and how does the Mount of Transfiguration fit into Malachi's prophecy?* The advent of the Messiah was already in progress; how can this prophecy be fulfilled? What is Malachi talking about? Was this past, present or future?

Whatever God promises, it will be fulfilled, and to the letter. Sometimes it is a near and a far fulfillment.

The Prophecy of Elijah

1. This is complex. The last category of theology is eschatology. There are all kinds of prophecy in the book of Revelation. And it is not always sequential; it is all over the place. It can be quite complicated.
2. Malachi's prophecy of Elijah, which would come before the terrible day of the Lord. And this would be a terrible time period; and Joel covers it in great detail. Joel 1:15 and there is great judgment for those nations who have turned against Israel.
3. The Old Testament is all about Israel; it does not talk about the church.
4. At the same time, this day will be a time of deliverance and incredible blessing for God's people Israel. Joel describes this. Joel 2 3:16, 18–21
5. The blessing would include the fulfillment of the promised kingdom of the Messiah, prophesied many times in the Old Testament. The disciples recognized Jesus as the Messiah and they expected the kingdom.
6. The king was rejected at the 1st advent. He would be crucified. Then He would be resurrected. And He would return to heaven without bringing out the promised earthly kingdom.
7. So the promise of both destruction and blessing had a future fulfillment.
8. Neither the day of destruction or the day of blessing occurred in the 1st advent.
9. There must be another advent of the king. That is logical. This is the advent where He destroys the enemies of Israel and set up the Jewish kingdom as promised.
10. Since Elijah must come first before this great and terrible day, then there will be a future time of great judgment prior to the coming of the king for the 2nd advent. The scribes rejected Jesus as king; they did not believe Him to be the Messiah.

This 2nd advent would be brought in by Elijah. There was a certain element in the kingdom of Jesus Christ, which included the appearance of Elijah. Peter wanted to celebrate the feast of the Tabernacles. Elijah and Moses disappeared. The disciples only got to observe the 1st advent, not realizing that there would be a fulfillment of that.

Why did Elijah leave? They did not catch up to the 1st advent and all that would happen, even though Jesus told them what would happen.

The Questions

1. Elijah's appearance heralded the King.
2. If the King is among them, which the disciples knew was true, then,
3. What was this appearance of Elijah all about?
4. How did this fit with Malachi's prophecy.
5. If the prophecy was being fulfilled at the time, it would appear that Elijah appeared.

Was it possible that, because Elijah appeared, was great danger and judgment to come? The fulfillment of Malachi's promise was not yet upon them. The Church Age would be the next thing to come. The disciples were still in the 1st advent. All of these prophecies have to occur after the Church Age. Elijah has not yet returned, even though he is at the transfiguration.

Why is Jesus jumping over the Church Age in order to explain this. Well, it comes out of Malachi, so that must come out of the Old Testament. What is wrong with the disciples right now?

Jesus does fill us in on the rapture; and this is the only thing which applies to us from prophecy.

John the Baptist will be a part of the herald of the king at the 1st advent. This is why we had to study this. Prophecy has a near fulfillment and a far fulfillment.

Why did Elijah appear? They will know that the kingdom blessing would not be fulfilled in their lifetimes. These Apostles were some of the greatest disciples ever known.

Paul was not normal. Bobby has a bit of an abnormal lifestyle. This is what comes with being an a pastor-teacher. This is a life of some of the greatest blessings that we could ever imagine.

Matt. 17:11 He answered, "Elijah does come, and he will restore all things.

Matt. 17:12 But I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they pleased. So also the Son of Man will certainly suffer at their hands."

Mark 9:12 And he said to them, "Elijah does come first to restore all things. And how is it written of the Son of Man that he should suffer many things and be treated with contempt?

Mark 9:13 But I tell you that Elijah has come, and they did to him whatever they pleased, as it is written of him."

Then He makes a comparison. So also the Son of Man will suffer at their hands.

There will be a future grand entrance. Erchomai. A futuristic present. This denotes an event which has not yet occurred, but is regarded as completely certain in the future.

Future active indicative of apokathistimi; and this does mean *to restore*; it also means *to re-establish*. He will re-establish all things.

What Will Elijah Do?

1. He will re-establish a dispensation that has been interrupted by the Church Age. The Jewish dispensation was interrupted.
2. This re-established dispensation will be a continuation and a completion of the Age of Israel.
3. And the re-establishment, according to Malachi 4.5, will be a time of great judgment; hard to even contemplate in its horror.
4. This continuation is also a new hour in God's clock. It is distinct from what came before. There is a new element here. Elijah will herald its arrival. He will herald the great and terrible day of the Lord.

There is more to this. The church and the Hypostatic Union.

Lesson #0617

Matt. 17: Life of Christ

6/12/2014 Thurs

Bobby, while driving, notices little enclaves in strip centers; tarot card readers; of course it is a charlatan racket; and many people make decisions in their lives based upon these things. These people know less about what will happen in the future than we do. The Bible reveals the future; it reveals what will happen. There is no prophecy that deals with the Church Age. In the Church Age, we have Bible doctrine. There are no prophetic markers throughout the Church Age.

The prophecy of the Scripture is difficult, because it is spread out throughout the Bible. We are integrating Old and New Testament studies.

People often come to hear doctrine so that they can hear about something that relates to them directly at that time. Whatever you hear that comes from the Scripture is spiritual advance. You may not realize that it is taking place. No matter what is being taught, you will grow spiritually based upon that. Some of us have been here so long that we do not even recognize what we were like so many years ago. We learn about all things working together for good, because we love God. We learn to live the Christian life to the fullest.

What we learn night after night causes us to grow. Bobby lives to feed the positive volition in Berachah. We will be studying something which may not seem to be very important to our spiritual advance. Eschatology is encouraging; it is a look into the future. God has it all figured out. When we realize this, we can take life easy and enjoy life. The big picture also helps us to understand the little picture. If God can plan the history of the world, don't you think He might be able to plan out our lives. It is amazing how God fits everything together. Our Lord will fill them in, and the disciples will understand and be able to apply all of this.

Matt. 17:11 **He answered, "Elijah does come, and he will restore all things."**

This is all future, even though this is a present tense. It is an absolute certainty that it will occur. This question was triggered by Elijah's appearance. The answer to this question is anything but simple.

First of all, what does Elijah come before? And what will he restore that is now not working or not functioning.

What was this about Elijah preceding and restoring something? What about the timetable which goes along with this.

Matt. 17:12 **But I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they pleased. So also the Son of Man will certainly suffer at their hands."**

Elijah will come before that great and terrible day of the Lord. This is all centered on Jesus Christ being rejected as Messiah and by the Jews at the 1st advent.

Mark 9:12 And he said to them, "Elijah does come first to restore all things. And how is it written of the Son of Man that he should suffer many things and be treated with contempt?"

Mark 9:13 But I tell you that Elijah has come, and they did to him whatever they pleased, as it is written of him."

What about the judgment? How does that figure into the whole thing? What does Elijah's appearance mean for the future? What does it mean for the future timetable initiated by the appearance of Elijah. We must connect New Testament and Old Testament prophecy.

This Is What We Know

1. Elijah will come in the future, but before the great and terrible day of the Lord. This will be in the future.
2. When Jesus said, "Elijah is coming first" there would be an absolutely certain appearance. There is a future aspect to this.
3. The great and terrible day of the Lord is a confirmed time of a great and terrible judgment.

Αποκαθιστιμε means that Elijah coming would accomplish something; there is something that he will reestablish. All Old Testament prophecy refers to Israel; and never to the church. There is a future after the Church Age.

In some way, the reestablishment concerns Israel exclusively.

What Elijah Will Reestablish

1. Today we know that the Age of Israel has been interrupted by the Church Age. The Age of Israel was interrupted and we are in that time period.
2. Elijah will herald the reestablishment of the Age of Israel. This is after the Church Age, and after the rapture.
3. This reestablished dispensation would be a continuation of the previous age of Israel.
4. Thus the Jewish kingdom will be established in the reestablished Age of Israel.
5. According to Mal. 4:5, prior to this reestablishment will come this terrible, horrendous judgment. It will never be worse in the history of mankind.

We are building this up point by point.

The Day of the Lord

1. The day of the Lord in Malachi's prophecy is not a 24 hour period of time.
2. *Day* here is a metaphor for an extended period of time.
3. The *day of the Lord* is a future period; a change of dispensation.

4. The day of the Lord is an extended period during which God fulfills His promise to Israel.
5. The day of the Lord is a future series of days when God will bring the nations of earth to account. This actually means *God's day*.

The Way God Operates

1. The way that God operates will be different in the Age of Israel. God works primarily through circumstances. He guides us. Sometimes He might intervene directly. By and large, He works behind the scenes. However, in that future time, He will step into human affairs and execute direct control.
2. This is a period of God's timetable when He deals with mankind in an unprecedented way.
3. He personally moves to judge sin and establish His kingdom on earth.

The Timetable

1. The day of the Lord will last for 7 years. All told, the day of the Lord includes the Millennium, which means this is 1007 years.
2. We know the period is 7 years because of Daniel's prophecy of the 70th week. That is the final chapter of the Age of Israel. The second half of the book of Daniel is all prophecy.
3. A week in Daniel's prophecy consists of 7 days, which is 7 years. The 7 weeks is the 490 years. But Messiah was cut off at 483 years.
4. In this prophecy, the day of the Lord is an extended period of time.
5. The 7 years within which Elijah appears. The Jewish kingdom won't be established right away; so they were allowed to see the transfiguration to encourage them.
6. That 7 years is the time of the future Tribulation.
7. So this 70th week of Daniel, the last 7 years is the great and terrible day of the LORD. The Tribulation. It is a time of terrible, horrible. We will not be in the Tribulation.
8. Many events will take place during that terrible day. The book of revelation is filled with these events. Elijah will be present during tribulation.

What about life during this unprecedented time of Tribulation. All of the judgment and all of the events that will happen are covered by Bob's series.

First, God will withdraw the Holy Spirit, Who is called the restrainer. We think are bad; and he is restraining much of what is happening. The day of the Lord cannot occur before the rapture. Since the Holy Spirit is always in and with us in the Church Age; when the Spirit is removed, then we are too. 2Thess. 2:7.

2Thess. 2:3 **Let no one deceive you in any way. For that day will not come, unless the rebellion comes first, and the man of lawlessness is revealed, the son of destruction,**

The day of the Lord will not come until the departure comes first (Bobby says *apostasy*).

The Tribulation and the Antichrist.

1. The Tribulation will begin with the appearance of the man of lawlessness. He is sometimes called the anti-Christ.
2. Anti-Christ refers to a man who is a substitute god, who both opposes and imitates Jesus Christ. People have thought that Hitler and others were the antichrist.
3. God allows this tool of Satan to begin to subjugate all the nations on earth in preparation for His judgment. God allows him to run amuck.
4. The antichrist appearance marks the beginning of the great and terrible day of the Lord.
5. God uses this evil person to assemble the anti-God forces of the world during those 7 years; and they will be assembled for destruction.
6. God brings judgment against the nations which follow the antichrist. Only after the judgment will the blessing of the kingdom come.

What we are looking at occurs within that 7 year time period. Elijah is an integral part of that future event. Elijah will precede the 2nd advent of Jesus Christ. He will be a part of the Tribulation. He is coming with the great and terrible day of the Lord.

The scribes fail to understand all of this. We are going into the book of Revelation.

Lesson #0618

Matt. 17: Life of Christ

6/15/2014 1Sunday

We have no idea how some people look, without a picture, painting, or sculpture. There are none of any Biblical character. Not one of them represents the real image of a Biblical character.

We may wonder what many of these Biblical characters looked like, but God chose to never reveal them to us. But we have the doctrines which they taught and wrote.

The Bible actually has future events for us. There is an image of Elijah on one of the Thieme booklets, but it is based upon imagination. What we know about one of the greatest prophets of history is limited by the Bible.

Elijah means *Jehovah is God*. This is quite a doctrinal statement. He was instrumental in turning the tide in the nation. The prophets of Baal did all kinds of things; and Elijah called upon God to bring fire down, and God did.

Like Moses, Elijah lived in the past; and he will be a prominent part of Israel's future. In the annals of the Bible, Elijah appears thrice. In his life, at the transfiguration, and a time in the future. He will be a part of God's dispensational plan.

Mal. 4:5 [Behold, I am going to send you Elijah the Prophet. He will come before the coming of the great and terrible day of the Lord.](#)

This was written centuries after Elijah. Every prophecy of the Bible has come true, just as it was stated. Those unfulfilled are yet future. If all of the previous prophecies have come to pass, wouldn't it be logical for the future prophecies to happen? The Bible is the only place where the future is known.

Peter, James and John were questioning the whole meaning of what they observed. They were expecting to see the kingdom instituted before their eyes in their lifetimes. They knew that Elijah was a herald of the future kingdom; but they also knew that the Jews had rejected Elijah. Therefore, the kingdom would not come to pass in the first advent.

So, why did Elijah show up here, but the kingdom is not coming to pass. So the disciples are perplexed about all of this.

Matt. 17:10 **And the disciples asked him, "Then why do the scribes say that first Elijah must come?"**

Matt. 17:11 **He answered, "Elijah does come, and he will restore all things."**

Elijah is still coming; and he will restore all things.

The Jews rejected the kingdom offered them by Jesus. This prophecy of Elijah is not yet completely fulfilled.

Matt. 17:12 **But I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they pleased. So also the Son of Man will certainly suffer at their hands."**

Jesus Christ will leave the scene and be seated at the right hand of the Father. There is also the Church Age which follows, the time period during which we live.

Elijah comes at the termination of the Church Age; after the rapture. Then Elijah comes and he will reestablish the Age of Israel. Elijah is coming and he will restore and he will reestablish what was supposed to occur during the 1st advent, but will not happen until the 2nd advent.

Elijah will come first before the Great and Terrible Day of the Lord.

Mal. 4:5 **Behold, I am going to send you Elijah the Prophet. He will come before the coming of the great and terrible day of the Lord.**

This is especially found in the book of Daniel. He spoke of the 70 weeks, of which 69 have already taken place. There is one more week to occur. One more 7 to occur. Daniel, back in the 6th century B.C. told us to the day that Messiah would appear. This is a new dispensation connected to Israel.

Destruction comes upon gentile nations who attempt to destroy God's people. At the end of the Church Age, there is the rapture. All believers are taken up; we all go to heaven,

living or dead. We will all be gone and in heaven. When the Tribulation begins, there will be no believers left. The Tribulation begins with unbelievers only.

This is at the heart of Biblical eschatology. The Bible defines this time period very well. There will be a very intense time. Elijah appears prior to a cataclysm unlike any other in world history. It is horrendous. Judgment to an extreme degree.

Can you imagine seeing every believer disappear and you refuse to believe? The gospel is available and judgment is to come.

Malachi's Prophecy

1. Malachi's prophecy is for a future time when Elijah appears.
2. That time has not yet happened. This is yet to be fulfilled. All prophecy is fulfilled exactly the way it is stated in Scripture. The great and terrible day of the Lord is on its way. All sorts of people give all sorts of ideas; and countless times it has been incorrectly pronounced. But no one knows the day or the hour. We are talking about a dispensation that we will have nothing to do with. We will be in heaven. There are those who believe that we will go through the Tribulation or half of it.
3. Israel has not yet been restored, which is a necessary occurrence for the Tribulation. Israel is not restored as a kingdom under the Lord Jesus Christ.
4. That is what the future statement is. It is coming. They don't know it yet; but the two dispensations are all wrapped up in the Age of Israel.

We have to piece everything together so that we understand what happens when Elijah is coming. We need to understand several events that will come to pass. Bobby will go through the purpose of the dispensation of the Tribulation along with the events of these tribulational events. Bobby had a pretty good instructor in this area. Bob did his master thesis on the prophecies of Joel.

Lesson #0619

Matt. 17: Life of Christ

6/15/2014 2Sunday

Bobby was thinking about the word utopia, which has been a part of the English language for a long time. Sir Thomas Moore gave it a new significance. It took on sort of a religious meaning. What we are studying debunks all human ideas about utopia. Elijah has already appeared, but he is coming at a future time. He is coming before the great and terrible day of the LORD.

Mal. 4:5 [Behold, I am going to send you Elijah the Prophet. He will come before the coming of the great and terrible day of the Lord.](#)

In this age, there has never been a time of utopia and world peace; constantly. This history of the world is the history of conflict and war. We have been a blessing to the world; but there are 50 or so wars going on right now. World peace is meaningless. We are studying about the future of the world.

The Biblical viewpoint of what is to come. Bobby cannot just take one passage and get the whole scope of eschatology. There are so many passages of Scripture which must be correlated. Daniel, Joel, Ezekiel, Jeremiah all have prophecies about the end times. And there is the book of Revelation, after the first 4 chapters.

The Tribulation is 7 years long. Elijah will occur at the beginning of the Tribulation. It is to prepare Israel to receive her Messiah and thus enter into the kingdom that He will establish. This will be perfect environment, green energy and a time of peace—only the Lord Jesus Christ can bring such a utopia to pass.

What is happening now is a peace of cake compared to what is coming.

General Introduction

1. 7 years of judgment; 1000 years of blessing.
2. There will be judgment poured out on the unbelieving world. Also to bring in a kingdom of restored believers.
3. Many gentiles will be brought to Christ. We will all be gone. All believers, living and dead, will be removed from this earth. Those who are saved during the Tribulation will then populate the Kingdom of Heaven

Bob spent at least a year on the book of Revelation.

The first period is 3.5 years. 1260 days. What happens in this period of time? In the first half of the Tribulation, God secures the services of 2 witnesses and 144,000 believers. Now there are more than 144,000 Jehovah Witnesses now, so they take that figure as being metaphorical now.

The First Half of the Tribulation

1. The Tribulation begins with unbelievers only. But some come to Jesus Christ.
2. At the beginning of the Tribulation, many believers come to Jesus Christ, because of the two witnesses. Rev. 7
3. While all of this is happening, because there are many unbelievers, a great godless authority will arise.
4. A 7-year treaty is made with Israel by an antichrist, Dan. 9. The Biblical meaning of antichrist is not just anyone who is against Christ. In the Tribulation this is a specific person. There is no antichrist in the Church Age; although there are those against Christ in the Church Age.
5. A 10 nations confederacy will arise. Dan. 7 Rev.
6. A religious economic block call Babylon will dominate. This is a national or international entities. Rev. 17:1–7, 15, 18
7. Divine judgment; the broken seals, directed toward evil in the world. The 4 horsemen of the apocalypse. Rev. 6:1–17 This is just getting warmed up.

The Middle of the Tribulation

1. Satan is thrown out of heaven and confined to the earth.
2. The antichrist will overthrow the economic bloc of Babylon and he will become the supreme dictator of the world. Rev. 17:16–17 18:1–24
3. The two witnesses are secured by the Lord. They are martyred at this time. Then they are raised from the dead and taken to heaven. Killed, raised, and ascended. We have yet to name these two witnesses. There is a pretty good indicator as to who they are.
4. The treaty made between Israel and the antichrist is broken at the half-way point and all hell is about to break loose. This will begin the Great Tribulation.

The Great Tribulation

1. Satan's authority is consolidated.
2. The kingdom of the antichrist is established.
3. In that kingdom, Satan worship is set up. Matt. 24:15 1Thess. 2:4 Rev.
4. The kingdom of Satan gains economic control over the earth. The antichrist wants to set up a utopia. They want to rule the world. Satan doesn't want wars in this world; he wants to usurp the authority of God. He can Rev. 16 redistribute wealth all that he wants.
5. Persecution of Israel will occur at an unprecedented pace. The Olivet discourse. Matt. 24 Rev. There have been great persecutions of the Jews throughout the centuries. Bobby has seen how the Jews are persecuted. There are hundreds of acres remaining of all the people they put into these death chambers. But this is nothing compared to what will happen.
6. Jer. 30:4–7 Jacob's trouble is what he calls it.
7. Then a great war will begin and this is greater than all other world wars combined. Our world wars have no comparison. Bloody and horrific battles.
8. Divine judgment intensifies. More than what is going on. Two judgments. The trumpet judgment and the bowl judgment. Rev. 15:1, 5–8
9. The whole tangle of war culminates at the plain of Esdralen. Our Lord returns at the battle of Armageddon; Jesus Christ wipes them out. Mankind does not kill as many people as Jesus does.
10. At that battle, Christ will destroy the enemies of Israel and He will then set up His promised kingdom, the one going back to David. The promises to Israel is fulfilled. The armies are converging on Israel.

Let's go back to the first 3.5 years. Now we will discuss Elijah. This begins with the appearance of the 144,000 witnesses for Jesus Christ. Matt. 17:10 These witnesses are Jews from the 12 tribes of Israel. There are no lost tribes. Those tribes are not lost. The 144,000 will come from those tribes. God knows where they are.

The cults who believe they are a part of the 144,000 the British Israelites, the Jehovah Witnesses and the Mormons. These are literal members of the original 12 tribes from the Old Testament. Therefore, they must be true Jews.

Rev 7:1 After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, that no wind might blow on earth or sea or against any tree. Then I saw another angel ascending from the rising of the sun, with the seal of the living God, and he called with a loud voice to the four angels who had been given power to harm earth and sea, saying, "Do not harm the earth or the sea or the trees, until we have sealed the servants of our God on their foreheads." And I heard the number of the sealed, 144,000, sealed from every tribe of the sons of Israel:

How did these witnesses come to recognize Jesus Christ? Elijah and Moses are involved. With Elijah, Moses, one of the greatest men. Bobby will thoroughly convince us Wednesday night.

Lesson #0620

Matt. 17: Life of Christ

6/18/2014 Wed

We are studying the eschatology of Elijah as per Malachi and the Mount of Transfiguration. Jesus made it clear after the Transfiguration and the appearance, that both of these men now have a place in the dispensation of Israel.

Elijah was going to make an appearance before the future Great and Terrible Day of the Lord. There are 400 silent years after Malachi. This was a prophecy that he made looking forward to the coming of the Messiah and beyond.

What did it all mean? What about this Great and Terrible Day of the LORD?

Daniel 9 gives us the clue as to when and how long the Day of the Lord. Daniel's 70th week gives us a time frame. This turns out to be a time of 490 years.

Daniel's Prophecy

1. Israel at the time of Daniel's prophecy was not in the land. They were prisoners of the Chaldeans in the Babylonian captivity. This is when Daniel is writing.
2. Daniel prophesies a time when Israel would return and the nation would be reestablished in the land.
3. The clock of those 490 years of the prophecy of Daniel begins to tick when Artaxerxes Longimanus wrote a decree allowing some Jews to return to Jerusalem.
4. His decree in 445 B.C. sent Nehemiah back to rebuild the walls that Nebuchadnezzar had ruined.
5. This ends the captivity of Israel by Chaldea and then by Persia.
6. That is the point when Daniel's 490 years begins. The clock begins to tick. The focal point of this prophecy is Daniel's prophecy until the Messiah.

More about Daniel's Prophecy

1. From the time of the decree of Artaxerxes to the Messiah was 483 years.
2. That is 7 years short of Daniel's prophecy.
3. At the 483 mark, Messiah will be cut off. Prophecies will be fulfilled.
4. The 483 years takes us to the exact time to the day that Jesus was crucified. Daniel prophesies 490 years until the Messiah; but Messiah is cut off at 483 years.
5. Daniel's clock for the Age of Israel stopped. Suddenly, no more ticking when Jesus was cut off. The Age of Israel came to an end.
6. 7 years are now left to the fulfillment of Daniel's prophecy.
7. What intervened after the ascension of Jesus Christ is the Church Age. We have a long period of time between the 69th and 70th weeks.
8. The last week promised to Israel at the completion of the Church Age is a 7 year period of time known as the Tribulation. At the end of this time period, the kingdom was already in line to come in. Point 11?
9. The Tribulation was the time of the Great and Terrible Day of the Lord. It is the time that Elijah will appear. Bobby says this is point 12.

The rapture occurs and then the 70th week occurs. We had a broad outline of the Great and Terrible Day of the Lord.

Two distinct divisions in this 70th week period; and it is divided right down the middle. There will be no believers at the beginning of the Tribulation. 1000's will come to Jesus because of this ministry.

The 12 tribes of Israel. Then comes the middle of the Tribulation. 1260 days. The two witnesses are martyred along with many other horrible developments. Satan worship is set up in the Temple. The 2 witnesses are raised from the dead and then taken to heaven. Rev. 11 many will see and believe.

Divine judgment will come like never seen before. The enemies of Israel are all destroyed and then Jesus sets up His kingdom and begins the Millennium.

The first appearance of the 2 witnesses and the 144,000. How did these Jewish evangelists.

Rev. 11:3 **And I will grant authority to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth."**

1260 days, the first 3.5 years. These two men do return at the very beginning; and they would prophesy for 1260 days. That is the first half of the Tribulation.

Schedule of Events

1. For 3.5 years, these 2 men will be witnesses to the Jews in Jerusalem.
2. Supernatural power in Rev. 11:6

3. The character of their ministry will involve warnings.
4. There are similar warnings to John the Baptizer. Like what he said prior to Jesus' public ministry.
5. John the Baptizer was calling for repentance because the Kingdom of Heaven was at hand. It was right in their faces. He said this before he revealed that Jesus is the king. This is before the dove ascends.
6. Luke 1:76–77 John knew he would be the herald of the designated Messiah.
7. John's teaching of repentance assumed that this would precede the Messiah. Change your mind or else. This proclamation is true in the 1st and 2nd advents. The two witnesses will bring in the kingdom.

Elijah and Moses carried out certain things in this ministry. They had the power to shut up the sky so that rain would not fall during their prophecy. That is a drought. They have power over the waters to turn them into blood. Drought and no water. They would also strike the earth with every plague.

More Points

1. In the Old Testament life of Elijah, he proclaimed a judgment in 1Kings 17:1, a drought to King Ahab.
2. Ahab was an evil and apostate king, one of the worst in...he is similar to the antichrist.
3. Elijah's prayer caused...
4. an incredible time of hardship in Israel .
5. The time of the drought is the same number of yeas as the first half of the Tribulation.
6. They will preach for half of the Tribulation.
7. He could shut up the sky so that rain would not fall.
8. Parallel events; parallel to John the Baptizer's. Moses turned the water into blood; and
9. Same judgment as Rev. 12:6

Two Witness and 144,000

1. The two witnesses of the Tribulation are moses and Elijah.
2. The 144,000 of the 12 Jewish tribes were probably evangelized by Moses and Elijah because they appeared for just this purpose of evangelism and judgment.
3. After that, the 144, 000 would fulfill their mission of worldwide evangelism.

The Jewish believers come from these witnesses. This is the background.

Elijah and Moses

1. Elijah would return before the Great and Terrible Day of the Lord.

2. For 3.5 years, Elijah would warn Israel and he would show the Lord's judgment in supernatural ways.
3. Yet after this time period, the two witnesses are killed by the beast. That is another name for the antichrist. Rev. 11:7 they will kill the two witnesses.
4. At the end of that time, we begin with Great Tribulation. The two witnesses will be resurrected. Note the parallel.

Rev. 11:11-12 **But after the three and a half days a breath of life from God entered them, and they stood up on their feet, and great fear fell on those who saw them. Then they heard a loud voice from heaven saying to them, "Come up here!" And they went up to heaven in a cloud, and their enemies watched them.**

They are resurrected then there is this booming voice from heaven; and their enemies watch them.

Rev 11:13 **And at that hour there was a great earthquake, and a tenth of the city fell. Seven thousand people were killed in the earthquake, and the rest were terrified and gave glory to the God of heaven.**

Clearly, Elijah's preaching of judgment finds its fulfillment in the last 1260 days.

Lesson #0621

Matt. 17: Life of Christ

6/19/2014 Thurs

Bobby's going to give us a little false theology so that we can differentiate between the truth and lies. The attack on dispensationalism.

We have gotten an overview of the final 7 years of Tribulation. This study began with the appearance of Moses and Elijah at the Transfiguration. The disciples were confused about rising from the dead and about Elijah and what he was doing there.

There are 7 years remaining of the Age of Israel. Elijah is to appear before the Great and Terrible Day of the Lord. These are the two witnesses found in Revelation.

The Age of Israel is over. Elijah and Moses will appear at the rapture of the church. We are on the elevator up and they are on the elevator down. Rev. 11:3. They will do what John the Baptizer could not do at the 1st advent. John was the herald of the Messiah and Israel rejected Jesus Christ as the Messiah.

Both witnesses are killed at the end of the 1260 days. Then the 2nd half of the Tribulation occurs, which is sometimes called the Great Tribulation and also it is called the Time of Jacob's Trouble.

Bobby has given us the dispensational view of history. After awhile, he will give us the false view. Elijah would announce judgment and he would be the herald announcing the King at the 2nd advent.

There is a literal connection of all these prophecies concerning national Israel. These prophecies that we have been studying are not directed toward the church or the Church Age. These prophecies belong only to the Age of Israel.

There is a theology which is alive and well today which uses the coming of Elijah as representative of another period of history. So, we are going to study a non-dispensational approach. There are people who have sat under Bob's ministry; and there is a wrong theology being taught by someone who came right out of Berachah Church.

They see the fulfillment of Mal. 3:5 as when Israel was attacked and dispersed. We are still in the Church Age. The nation Israel is not ruled by God. The nation of Israel is not the nation of prophecy.

There are many things going on in the middle east right now. We hear about refugees, the problems in Jordan, and the Saudis and Kuwatis are about to go crazy because they fear the radical Muslims.

The real problem is not Muslims killing each other. We are in a religious war with us. We refuse to recognize that, but they are aware of it.

The Tribulation has already passed, according to this view; they see it as already over when Israel was destroyed. Therefore, Israel has no future in the plan of God. We are in a time of post-Tribulation history. This theology interprets the Bible as metaphorical. It represents something else and then they go crazy about that.

If the Tribulation is past (it is not), then the Great and Terrible Day of the Lord is from the past. The prophecies that we have studied and the coming of Elijah was fulfilled during the 1st advent. Elijah and Moses have appeared on the Mount of Transfiguration; and the Tribulation has occurred in A.D. 70. This is why Israel is no longer a part of the plan of God.

The Conclusion of this False Theology:

1. Israel no has a future in the plan of God.
2. Israel has been judged, once and for all at the fall of Jerusalem in A.D. 70.
3. Israel will never be re-established as a nation. They will never be ruled by the King, the Messiah, who will be seated on the throne of David.
4. Israel was only representative of another entity in the plan of God. Israel represents us the church.
5. This theology calls the church spiritual Israel.
6. The church is now the recipient of all the prophecies in the Old Testament.
7. Hence there is no rapture of the church; only a 2nd advent. If there is no Tribulation and the church is spiritual Israel. Then the rapture doesn't exist because only the church remains in human history. So the church would end when the rapture occurs. The kingdom will be for spiritual Israel, the recipient of the kingdom.
8. Christ will return and rule over spiritual Israel, not over national Israel.

9. In this false view, there will be no kingdom for national Israel. God promised Abraham, "I will make a great nation of you." But this theology believes that this promise is passed along to the church.
10. The problem with this view is, God directly gave the promise of a great nation to the father of the Jewish nation and the Jewish people. God gave David a promise of a kingdom forever. The heritage of David is, his Son would sit on the throne of Israel forever. Furthermore, the New Testament painstakingly gives the lineage of David down to Jesus Christ.

But in this false view, the kingdom falls upon the church as spiritual Israel.

What Does Covenant Theology Teach?

1. They take the church and Israel as one entity. They make the whole thing the church; Israel is just a metaphor for the church.
2. This interpretation requires that ancient Israel is just an allegory. One thing is a substitute for something else.
3. An allegory is an extended narrative, which carries a second meaning along with the basic story.
4. Generally, the characters in an allegory are incarnations of abstract ideas. This means the story of national Israel represents the church. The entire history of Israel merely represents the church. The entire Old Testament is spiritualized.
5. The Old Testament is a narrative which carries a second and primary meaning along with the surface story. All of these stories are allegories to describe the church.
6. In the allegory of the Old Testament, Israel becomes an abstract idea. It is historical but the meaning is abstract.
7. It merely represents the progress of history centered in the church as a body.
8. This allegorical concept becomes the guiding principle of interpretation of the Old Testament in relation to the New Testament. If you want to interpret the New Testament rightly, then you must interpret the Old Testament as a story about the New Testament. This gets very subjective. It is very subtle and very wrong.

Why Is it Wrong

1. This approach is highly subjective. This is like writing a paper on an allegory. This allows quite a free reign.
2. This is a literary method of interpretation. Moby Dick is filled with allegory; and we interpret this in many ways.
3. The Old Testament can be interpreted based on the personal insight of the exegete.
4. This type of interpretation is not literal. The narrative itself has a literal meaning. So when God promises something to the nation Israel, then it is a promise to nation Israel. When it comes to prophecy, they get really fouled up.
5. This opens the door to all sorts of figurative interpretations. One of the major tenants of dispensationalism is that Israel and the church are separate. Covenant theology equates these.

6. The Old Testament is all a metaphor for the church. It is not to be interpreted on its own. The Old Testament is not interpreted in the time that it is written. It is just a story.
7. The primary subject of the Old Testament is no longer Israel; but that just points to the church. Literal interpretation is set aside for an allegorical interpretation.

Hermeneutic is the method of interpreting Scripture, either literally or figuratively. No thought is even given to the timing of the Old Testament. And all that is taught there is all directed to the church and not to Israel.

Old Testament Israel exists as a nation and its purpose is to reveal God's promises to Israel and not to the church. All prophecies are disregarded. It takes prophecies of Israel and places them in the church.

We have Israel, the Age of Israel; the Hypostatic Union. Then we have the church. But we have no Tribulation. When the Church Age begins, there...

A future Tribulation is removed entirely. The 2nd advent and the rapture are the same thing, because the church is spiritual Israel. Divine history moves from the Church Age directly into the Millennium. Jews, gentiles, whatever are all thrown together into the rulership by Christ.

1. This allegorical method causes great error in Biblical interpretation. It opens the Bible to a false interpretation of history, prophecy and doctrine. Since the law was given to Israel; and therefore, if Israel is the church, the Mosaic Law belongs to us. Do you see what a problem that can be? How do you reconcile the Mosaic Law with the Church Age? If you mix the Mosaic Law with doctrines of the New Testament, you have a problem.
2. The Jewish kingdom is not just postponed by the Church Age, it is eradicated. In effect, this means that God has changed His plan and His Word to the nation. Or, God's Word was never really directed to nation Israel at all but to the church. The promises of God given to historical Israel were never meant to be fulfilled by a literal, national Israel. This is all based upon a symbolic interpretation.

The Results

1. National Israel was a symbol for something else.
2. National Israel throws out the Old Testament.
3. National Israel is never really the recipient to Abraham, to David, to nation Israel.
4. Israel's covenant was always directed toward the church in this false theology.
5. In this view, the church becomes a replacement for national Israel in God's plan. So this is really replacement theology. The church has replaced national Israel completely and totally.

To ignore or to distort the words of Jesus Christ, that is to ignore and distort the very essence of Christianity and the Christian way of life. This information cannot be known apart from the Word of God. Salvation, sin, the future, and the church—all of this comes out of the Bible.

Various denominations have diverged from the Word of God. As a result, believers have not grown spiritually. The churches they attend do not teach doctrine. They are left with a humanistic religion; and many churches pander to a humanistic religion. People today, even church-goers, reject much of the Bible.

Ebrianism and Gnosticism were two early cults. Today, it may be even more confusing, because there are so many variations which have developed over the centuries. Sometimes this divergence is called the traditions of the church. All of this is an aberration of Bible doctrine. *Who is to say who is right?* This is the argument of those who depart from the Word of God. Using accurate interpretation allows us to know the truth.

Today there is a major doctrinal dispute within Protestantism. The high church, the Catholic Church, the Anglican Church in England and , they are far removed from the truth.

Covenant theology versus dispensational theology. The two views. Israel and the church is a distinction between these two theologies. This is where these two interpretations diverge. What is a dispensation? Sometimes we don't know the foundation of the interpretation of the Scripture. This is critical to the understanding of Scripture.

Dispensations an Introduction

1. A dispensation defines a period of human history in terms of divine revelation.
2. According to the Bible, the history of man is a sequence of divine administration. This sequence is set by God.
3. These consecutive eras reflect the unfolding of God's plan for mankind. Today, we make all kinds of mistakes about not learning what happened before.
4. Dispensations constitute the divine viewpoint of history and they engender the correct theological interpretation of history.
5. Dispensationalism is necessary in order to interpret human history in the Bible.
6. The breakdown:
 - a. It begins with Adam.
 - b. Then we have the time of the patriarchs.
 - c. Then we have Moses.
 - d. God called a people for His Own; and this is the center of history. The key is Israel.
 - e. This came to an end with the 1st advent of Jesus Christ.
 - f. The Church Age; then the rapture and the great resurrection. No one knows when this will occur.
 - g. The Millennial kingdom; and the Son of David would be on the throne of Israel forever.

Our current study is a timetable laid out by the Lord Jesus Christ. He revealed to His disciples a ticking clock which reflects the progression of God's future plan. He passes over the Church Age to go from the Age of Israel to the Tribulation. Israel has a unique place in the plan of God and the church is different from Israel. Each one has a place in the plan of God in human history.

What we are studying is Jesus speaking of the future which will come to pass. Elijah lived in the 9th century B.C. He lived during the time of Ahab, which is the most horrible king.

Elijah appears at the 1st advent as well as in human history. He was there at the transfiguration with Jesus Christ on the Mount of Transfiguration. The Day of the Lord is a distinct period of time. This will take place after the Church Age. The Tribulation will follow, and Elijah will herald the coming of the kingdom.

Elijah is being used by the Lord to define dispensational truth to His disciples. The Tribulation is a distinct dispensation.

What Is Jesus Telling the Disciples?

1. He is telling the disciples that Elijah will appear before the end of human history. How do you understand human history apart from dispensations? Elijah will come and reestablish all things.
2. The age of Israel terminated, but 7 years short of completion. So Elijah will restore the time of Israel. That will be the final week. This is when Elijah will reestablish all things.
3. It all makes sense if you understand dispensationalism. Jesus is making a sensational dispensational statement.
4. Malachi's prophecy of the appearance of Elijah was directed exclusively to Old Testament Israel during the Age of Israel. This is Israel's prophecy; it is not for anyone else. Jesus' prophecy here parallels Malachi's prophecy. These prophecies refer to the same time and the same event. Jesus says Elijah is coming again; and Malachi says that this will happen before the Great and Terrible Day of the Lord.
5. These are complimentary prophecies. Both appearances involved national Israel.
6. Jesus' statement concerning the future return of Elijah is to the future nation of Israel; that is what is restored. That reflects the fulfillment of the promise made to Abraham. It also reflects the promise to David in the Old Testament. There would be a kingdom with a descendant upon the throne of David forever.

There is a theology today called covenant theology which misinterprets these prophecies of Jesus and Malachi. We interpret these words literally; they interpret them symbolically. Israel is seen by them as a metaphor and nothing else. Instead, Israel as a metaphor is a metaphor for the church. That is what they teach. Everything is a symbol for something happening.

Some have used covenant theology as a rationale for persecuting Jews, because they are not seen as being a part of God's plan. Then they come up with stuff like calling them

Christ killers. The Bible is the opposite. The center of history and the future of the world is based upon nation Israel. But covenant theology or replacement theology does set Israel aside. This may not seem important, but this deeply affects how Scripture is interpreted and it affects ecclesiology and eschatology. This distorts the teaching of both of these areas of Bible doctrine.

Much of what the Bible has to say about the future is completely wrong in their view. 3 varieties of covenant theology and all 3 are wrong. They are all based upon Israel as never being a part of the plan of God.

There is a method of correct interpretation, and it is bound up in dispensationalism.

Lesson #0623

Matt. 17: Life of Christ

6/22/2014 2Sunday

Bobby's primary duty is to teach us the Word of God that we might grow in grace and knowledge of our Lord and Savior. Secondary responsibility to protect us by teaching us what is true and what is false. There are subtleties of theology; and sometimes, it is so close, that we might not believe that there is a difference. Two major evangelical theologies; competing theologies. Covenant Theology versus Dispensational Theology. Two ways to interpret Scripture.

Bobby will give us false theology; a theology that is divergent from the theology taught in Berachah Church. This is also called replacement theology and there are 3 basic theologies under that heading.

All of these sub-topics have to do with obfuscating Israel and the church.

The Theology of Fulfillment

1. Israel's role in the plan of God terminated with the 1st advent. Israel was replaced by the primary institution of the follow-on time period. Israel disappears nationally after the 1st advent.
2. The Jew is no longer a part of the plan of God. Jewish believers are rolled into the church (and this is true in the Church Age). However, they leave out Israel in the future.
3. The Israel in the land is not the nation Israel in the Tribulation.
4. Acts 3:19–21 **Repent therefore, and turn again, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago.** Peter heard what Jesus taught and here he is speaking on the same topic. Peter is speaking about Old Testament prophets. Jesus will remain in heaven until the time of restoration. Peter here is speaking to Jews.
5. Old Testament prophets never predicted the church. It was completely unknown to them. They often spoke of the Millennium. Malachi and Ezekiel and Joel and Isaiah. They all prophesied about this future time. Peter's sermon takes place after the

ascension of Jesus Christ. Jesus is already in heaven. The fulfillment of the prophecies concerning Israel have not come to pass. There is still prophecy waiting to be fulfilled. Peter understands that future restoration and he knows that this is all about Israel. So, why isn't this about the church? All prophecy has to do with the restoration of Israel. The fulfillment includes the Tribulation and the Millennium. "If you do not know what I am talking about, *get the tape*." The compilation of teaching on suffering, Bob is in rare form.

6. Peter understood what he was talking about. He understood that prophecy applied to the Age of Israel. He knew that Elijah would be there for the first 1260 days of the Tribulation. It is called *the time of Jacob's trouble*; it is not called the *day of the churches trouble*. Prophets of Israel talked about things in the future; near and far fulfillment often with the same prophecies. Nothing had to do with the church. Everything that they spoke of had to do with Israel. The promise of God to a national kingdom, these promises still stand. Peter was assuring these people that all of God's prophecies still stand and Israel still has a future. God is truthful to His Word.

The Theology of Retribution Replacement

1. This means, the church replaces Israel. Israel has no future. The church replaces Israel because of Israel's disobedience in the Old Testament and in the 1st advent. They were bad. There is correct information here, but it is false interpreted. Israel is unworthy. Thinking about that, who could be more unworthy than King David when he had sex with Bathsheba and killed her husband?
2. God has established the throne of Israel and of David forever. But in this brand of theology, that promise is now abrogated. God's immutable Word becomes conditional. You had better behave or God will hurt you bad. God's promise is conditioned upon Israel's obedience in this theology. God's promises change if man is disobedient? Maybe we should look at the Church Age and at the disobedience of the teaching to day? That is the direction this logic would take us.
3. Jer. 31:37–38 Thus says the LORD: "If the heavens above can be measured, and the foundations of the earth below can be explored, then I will cast off all the offspring of Israel for all that they have done, declares the LORD." "Behold, the days are coming, declares the LORD, when the city shall be rebuilt for the LORD from the Tower of Hananel to the Corner Gate. If the heavens can be measured and the foundations of the earth searched out, then I will cast off the children of Israel. God is not conditional. This condition of casting off Israel is impossible. The church would be destroyed after centuries of apostasy. But this would be incompatible with God's grace. God saved us through the work of Jesus Christ. Are we sinful and are we disobedient? But does God reject us? So does it make sense that God will cast aside Israel for her disobedience? God compares the unassailable existence of Israel with that of the certainty of the laws of nature in the heavens and the earth. These laws were set in motion at creation and they continue. Bobby saw a fish the other day with "Science saves." "If you can understand everything that I know, then I will get rid of Israel." We will never fully understand all that God knows and all that He has created. Israel will never be jettisoned. Are God's promises to us abrogated

because we fail? Are His promises set aside because the churches fail? This is a guarantee of the permanence of God's covenant with Israel.

4. The term *spiritual Israel*, that means replacement theology. It is wrong. There is no spiritual Israel; there is Israel and there is the church; and God has a plan for each. Israel will be rescued from the great and terrible Day of the Lord. Elijah will come and pronounce judgment. The parallel is all there. Israel, church, Israel. Replacement theology means, after Christ is resurrected and ascended, there is no more Israel.
5. When Jeremiah was writing and speaking, God was about to send Judah into exile because of idolatry and neglect of the Sabbath years. Nebuchadnezzar put them into slavery and dispersed them. But they returned. Israel returned to the promised land. Jer. 30:1–3 God does not let anyone get away with what Israel did; but there is no retribution.
6. Amos 3:1–2 Hear this word that the LORD has spoken against you, O people of Israel, against the whole family that I brought up out of the land of Egypt: "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities. Does God un-choose someone or some nation? There is punishment for sin; but that does not remove the covenant promises to Israel; it confirms them. God will fulfill the promises. **Whom the Lord loves, He disciplines.** When you are born into a family, you cannot get out of it.
7. It is Israel which will be restored.

A 3rd variety of this, and we will cover that maybe Wednesday.

Lesson #06	Matt. 17: Life of Christ	6/25/2014 Wed
Lesson #06	Matt. 17: Life of Christ	6/26/2014 Thurs
Lesson #06	Matt. 17: Life of Christ	6/29/2014 1Sunday
Lesson #06	Matt. 17: Life of Christ	6/29/2014 2Sunday
Lesson #0625	Matt. 17: Life of Christ	7/2/2014 Wed

There are cards available of some sort of chart. There is a dispensational overtone to this appearance by Elijah. Peter, James and John were there, but they did not get what was going to happen after all this.

They expected that the kingdom would come in. The king had arrived, so the kingdom was about to happen. Elijah's appearance gave them great hope.

Elijah's appearance was brief and he was not the herald of the kingdom. "Elijah is coming and when he comes, he will restore all things." He will come after his appearance at the transfiguration. When he comes, he will announce judgment and the restoration of Israel. He will also announce the coming of the kingdom, which did not happen in the 1st advent. That is when Elijah would appear and restore all things.

Elijah would be one of the two witnesses at the beginning of the Tribulation. Adam started it all in the Age of the Gentiles.

The Age of National Israel; and that is the history of Israel.

Jesus will let the disciples know what their purpose will be in life, which will be as Apostles for the Church Age. These poor, ignorant disciples who wrote the Scriptures; the nascent church was begun by them.

The Tribulation begins after the Church Age and it completes the Age of Israel. 483 7's already accomplished; and one 7 remains.

Elijah will live for 3.5 of these years. He is one of the two witnesses who appears at the beginning of the Tribulation.

Many people believe that the Tribulation occurred in A.D. 70; but this is nothing compared to the way it is described in Revelation. Furthermore, why would there be a book of Revelation to describe something that is past?

Replacement theology; there is no future for Israel. Theology of fulfillment;

Replacement Theology

1. Israel's role in the plan of God is terminated in the 1st advent; it is replaced.
2. National Israel no longer has a future; it is all over with.
3. Therefore, all Old Testament prophecies concerning Israel should be interpreted as having been fulfilled in the person and work of the Lord Jesus Christ.
4. So in this replacement fulfillment, Israel disappears as a meaningful nation. Israel has been completely replaced by the church. Israel disappears after the 1st advent to be replaced by the church.

Acts 3:20–21 refutes this idea.

Retribution Theology

1. The church replaces Israel because Israel's disobedience and rejection made her unworthy of God's covenant blessing.

2. In this replacement variety, Israel is now under God's permanent retribution.
3. God has removed Israel from His plan because they failed. They were apostate; they rejected.
4. God takes away the covenant which He made with national Israel. The unconditional covenant becomes conditioned on obedience; which pretty much negates God's unconditional covenant.

The Bible certainly reveals punishment for Israel. Today, the Jews are still spread out all over the earth. Israel has been punished. But there is nothing to suggest that Israel's blessings have been removed.

The 3rd variety is Hermeneutical Replacement. This deals with how Scripture is interpreted. The presupposition of Biblical interpretation of how the church, eschatology and Israel are understood. Then the Bible will be interpreted with an entirely different perspective on eschatology. This changes everything. Hermeneutics makes everything allegorical. What the Bible says is literal. The flood is literal; it is not an allegory.

There is some figurative language in the Bible. Because there is figurative language does not mean that the Bible is not literal. Replacement hermeneutics decides when things are literal or no. The Bible is interpreted by replacement hermeneutics which causes us all kinds of problems when it comes to interpretation.

What is hermeneutics? We know hermeneutics as ICE (isagogics, categories and exegesis). This is the true method for all ways of interpreting the Bible. The presuppositions behind the interpretation makes all of the difference.

Isagogics is the interpretation of the Bible in the time that it was written. Scripture must be interpreted as the author intended for his audience. But the various people wrote it for the people of their time, and this needs to be taken into consideration. But the replacement people believe that these words are not intended for Israel. There needs to be distinguishing made between Israel prophecies and the things given to the church. When you assume that the church comes as a replacement for Israel, then you are in trouble when it comes to figuring out the prophecies concerning Israel.

The Bible has many things to say about parallel topics. There are not two directions which the Bible takes concerning reconciliation. Finally, there is exegesis. That involves the grammar, the syntax and the etymology of the language. The prophecy is given to Israel; that is the context.

ICE is designed to interpret the Bible literally in the time that it was written. People say, "There are a million interpretations of the Bible;" and they do not understand what the Bible has for us. We must ascertain what the meaning is. If the meaning is subjective; then scripture has no meaning.

When hermeneutics is used properly, you get the correct meaning. But replacement theology gives you a bad interpretation.

Interpreting with Hermeneutical Interpretation

1. Interpretations are often metaphoric. There is no attempt to find a literal meaning. Every verse has a literal meaning. Even with metaphorical language, there is still a literal meaning.
2. In this allegorical method, every thing about national Israel is just a spiritual representation.
3. In hermeneutical replacement, the Bible is open to a whole range of meaning like any novel. The Bible is the greatest book because it is historically accurate.
4. In literature, metaphors are interpreted many different ways. No so in the Bible. The Bible requires us to find one literal meaning from every passage; the meaning which God intends for us to find and understand.
5. A variety of meanings can be gleaned from this allegorical method rather than the one literal meaning in context that God intended. We cannot just make up stuff about what God intended for us. They find love everywhere and they discount parts of the Bible because there is no love there.
6. Israel becomes merely a type. It is a literal nation but it represents something else in God's plan.

Is Old Testament Israel Just a Type?

1. Typology is in the Bible.
2. A type is an Old Testament illustration which is divinely appointed to foreshadow some New Testament truth. Doesn't this mean that we can just interpret Israel as a type of the church?
3. There are many types of Christ's in the Old Testament: Adam, Joseph, Moses, David, Solomon.
4. What does this mean? These types of Christ are designed to bring into sharp focus the person and work of Jesus Christ to Old Testament Israel.
5. Israel itself is not a type. Individuals can be typed. Israel not.
6. Israel should not be interpreted as something else in the plan of God. Israel is pulled out of history and replaced with the church.
7. Prophecy given to Israel is not a metaphor for something else. It is not prophecy for the church. If it is metaphorical, it stands for something in the Church Age. There is no prophecy for the church except for the rapture. But replacement theology gives us many applications. The rapture and the 2nd advent end up being the same thing. We get what Israel should have. The church is thrown into the Millennium.
- 8.
9. National Israel would stand for something else, but not a nation with a future in the plan of God.
10. In this replacement, Israel stands for the church.
11. Thus Old Testament prophecy is not directed toward those to whom it is given historically; but it is a type representing some future promise to the church.

A Principle of Literal Interpretation.

1. Types are never a part of prophecy. Prophecies are prophecies.
2. Prophecies have literal fulfillments in the future. They are not metaphors for something else.
3. Their literal meanings cannot be altered based on interpreting them as types. For example, without question, Elijah is a type. He is a type of John the Baptizer. What our Lord states is true.

Israel has a national future which is separate from the church. They will end up in the Millennium; but the church will rule with Christ and Israel will be ruled by Christ. The promises are not the same.

3 appearances of Elijah on Thursday night.

Lesson #0626

Matt. 17: Life of Christ

7/3/2014 Thurs

Tomorrow is our celebration of freedom; and no nation in the history of the world has enjoyed more freedom than the United States. We have enjoyed freedom as no other nation has had before. We owe a profound debt of gratitude to those who have defended our freedom at home and abroad. Bible class is the greatest celebration of freedom of all.

Most of the people in this nation are slaves. They are slaves to material things; slaves to the things which they want; slaves to government. They are slaves to their own expectations and to the expectations of other people.

We are learning Biblical truth; and that is true freedom. John 8:32 **You will know the truth and the truth will make you free.**

As believers, we are free from the encumbrances of this world; we are free from the slavery of the sin nature. We are advancing in the freedom of the Christian life. We certainly celebrate this nation and all that we have by way of blessing. We celebrate true freedom and the freedom of independence.

Matt. 17:12 Mark 9:12

Matt. 17:11 **He answered, "Elijah does come, and he will restore all things.**

Elijah already came; but no one recognized him.

Matt. 17:12 **But I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they pleased. So also the Son of Man will certainly suffer at their hands."**

These disciples just saw Elijah and Moses and the transfiguration. What on earth is the Lord talking about? When did Elijah come? To what time frame is He referring here?

They were asking about Elijah's chronological relationship to the kingdom. Why was Elijah just here? We have been talking all about this; and now, he has already come?

Elijah will return at the beginning of the Tribulation. We know that Elijah lived in the age of Israel and he has already come. What does this have to do with a future coming? The context of these verses is the 1st advent. That is the time frame in which they lived. They had kingdom expectations.

John the Baptizer had announced the King and the King came and offered the kingdom. The disciples did not expect the cross and the resurrection and the ascension. They did not realize any of this. They had expectations of the kingdom being brought about right then and there where they resided.

Jesus is saying that Elijah has already appeared before the transfiguration. So the disciples are confused about what Jesus is saying to them. Jesus is referring to Elijah, not personally, but as a type, a type which had already appeared.

A type is an Old Testament illustration which is divinely appointed to foreshadow some New Testament truth. All kinds of people were types of Christ. Their lives represented something about Jesus Christ in the New Testament. The appearance is Elijah who foreshadows a future truth/event.

Jesus is trying to teach these disciples, who know very little. They don't know anything about the crucifixion, even though Jesus has spoken of it.

How were they to understand nation Israel? How were they to understand the Jewish kingdom where the Greater Son of David would rule forever. They need to understand where they are going and where their nation is going.

The disciples needed to get a handle on God's dispensational approach to human history.

The transfiguration had just happened a few moments before. All of this was taking place as Peter, James and John were walking down the mountain. These guys were about to undergo tremendous pressure and see things which they never expected.

The Man that they followed for years was gone now; and they are left behind. Jesus surprised them. He died on the cross; He was resurrected; and then He ascended, leaving them behind.

These 11 + Paul laid the foundation for the church.

The transfiguration; when Jesus was seen in glory with Elijah and Moses. This was a look into the future. From the very beginning of creation, Jesus was God with man.

“There are some of you standing here who will not taste death until they see the Son of Man coming in His kingdom.” Elijah and Moses were a part of this future time. They saw the

heralds of the kingdom; and they saw the glory of the King Himself; but they died before this all took place.

Seeing Jesus, Moses and Elijah indicated to the disciples that the kingdom was still future.

The adverb *πρωτον* = *already*. This is an appearance after Elijah's lifetime, which gives us a pretty long time frame. Elijah lived in the 9th century B.C. and they lived in the 1st century A.D.

What was Jesus talking about when He said, "Elijah has already come." And this finally got through their thick skulls. Matt. 17:13 then the disciples understood that Jesus was speaking of John the Baptizer.

The Previous Appearance of Elijah

1. John the Baptizer came in the spirit and power of Elijah.
2. John did the work of Elijah in heralding the kingdom; in heralding the Messiah.
3. John called for the nation to repent. This means to change one's mind. This is just what Elijah did. Elijah called upon nation Israel to repent.
4. John called for the remnant of Jews to believe in Jesus. And Moses and Elijah will evangelize the 144,000. Jesus will wipe out their enemies at the battle of Armageddon.
5. They were called to have faith in the King.
6. John was killed just as Elijah would be killed in the Tribulation. This is the response of the negative world.
7. Elijah will be killed; then he will be resurrected and then he will ascend to heaven before the 2nd half of the Tribulation. Elijah was the herald of the true kingdom.
8. John the Baptist was killed in the 1st advent for bringing the same message; they both gave the same message exactly.

Those are the similarities.

Elijah and John

1. Jesus Christ says that He will be treated in the same way and that will end the 1st advent. Matt. 17:12b
2. The necessity for Elijah to prophesy since the Lord would return to heaven. The kingdom was postponed. John was a type of Elijah.
3. In the age of the Hypostatic Union, John the Baptizer is a partial fulfillment of the Elijah prophecy which we have studied. These disciples heard John; and now they understand what Elijah will do. They will put this material together.
4. The kingdom did not come in the 1st advent. The church would intervene.
5. So John and Elijah's appearance at the 1st advent would not be as heralds for the kingdom.
6. Elijah will be the herald in the Tribulation.

Jesus is letting the disciples know what will happen to Him; that He will die. Elijah himself still has a heralding issue after the 1st advent.

Even though the kingdom was postponed, the disciples were encouraged, even as they entered into the Church Age. They were going into a whole new situation here. God's promise is God's promise.

This is why Jesus compares the treatment in the 1st advent with the treatment of Elijah in the 2nd advent.

Matt. 17:12 **But I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they pleased. So also the Son of Man will certainly suffer at their hands."**

John died as the herald of the 1st advent. Elijah will die as the herald of the 2nd advent. He will be killed by the antichrist. So Jesus makes this comparison.

What Comparison?

1. Like John, Jesus will also die in the 1st advent; but His death is a substitute for all mankind. The cross must come before the crown.
2. Jesus died and He died as persecuted by the Jewish religious sect. John was sentenced by the puppet of the Roman legions.
3. Like Elijah, Jesus will be resurrected and ascend to heaven.
4. This will happen at the 1st advent and guarantee the 2nd advent; because not all has been fulfilled at the 1st advent.
5. That was the encouragement of the disciples that Israel had a future. Even though they would not live in the kingdom; they were encouraged by what Jesus Christ told them. When we think that things would not happen in our lives; and they do not seem to come to fruition. We just knew God would send us in a certain direction; and it does not happen that way. We learn this from the Word of God. We are encouraged to know. God always has a plan. We only need to fall in line. The disciples could have been quite discouraged without there being a kingdom.
6. So a 2nd advent will come to us; and now the disciples are getting ready to say, "Okay, what's next, Lord?"

This is the way that we live our lives. This will happen, unless we decide to take over with our volition. When that happens, we are off in the tulies. When you take over, it is not very relaxing. You have to fight all the time. You have to shove yourself ahead and you have to control people and your environment. That is not relaxing. I am going to take in doctrine and I will let the Lord take care of this.

They Are All Connected

7. Both were types of Christ; both would announce judgment. John in his time and Elijah in the future. The former would not come to fruition; the latter would.

8. John was the herald of the kingdom in the 1st advent, which was rejected by the Jews and so he was killed. John the Baptizer heralding of the kingdom went unfulfilled.
9. Elijah will be the fulfillment of the heralding role of John the Baptizer in the future.
10. He would announce judgment and be the herald of the 2nd advent.

Jesus has connected the 1st and 2nd advent; but He has left a gap. He has been rejected; and what is in between. The entire panorama of Old Testament prophecy. Israel rejected Jesus in the 1st advent. He will die just as Isaiah announced.

Isa. 53:3 He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not.

Because of this, the disciples should have known that there would be no kingdom. He was despised and we did not esteem Him.

Isa 53:4 Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted.

Isa 53:5 But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed.

We are healed by His scourging. We are saved through the work of Jesus Christ. This is what Jesus is communicating. At the 2nd advent, a remnant will believe in Jesus. They will understand what Elijah says at the 2nd advent.

Lesson #0627

Matt. 17: Life of Christ

7/6/2014 1Sunday

Bobby's speech for good manners.

We have been studying the glorification of Jesus Christ on earth on the Mount of Transfiguration. This incident comes to a close. Our Lord's mission has changed; He must prepare His disciples to become Apostles to the church. There is not much time remaining. There is a year left in His ministry.

After coming down from the Mount of Transfiguration, He leaves His disciples for awhile. He gives them time to absorb this information and what they saw. It was a lot to comprehend.

Lately, tests have been degraded by those in the hierarchy of education. They are called unnecessary and racist. But tests are always necessary to see how much knowledge a person has gained. This is important for the teacher and for the students as well.

The disciples needed to evaluate themselves; the urgency of knowing where they stood. Bobby has never handed out a test after class. Every time we sit in the auditorium, we are taking a test. What are we getting out of this. You need to be able to evaluate the

knowledge that you have gained in your own soul. Without it, there is no Christian way of life. The only way that we can know how to live the Christian life is the knowledge that we gain from the Scripture itself. It is critical here that the disciples be able to evaluate themselves. Only then, could they be confident in the mission which is before them.

Passing a test is an advance in the spiritual life. The disciples managed to flunk the test. They were good at that. They will learn the importance of an iron-clad faith and dependence upon Jesus Christ. Also, they needed to know how to use their apostolic gifts in the Church Age.

The incident takes place in Matt. 17:14–20 Mark 9 Luke 9:37

Mark 9:14 **And when they came to the disciples, they saw a great crowd around them, and scribes arguing with them.**

When Jesus was away, the scribes and pharisees were causing problems for the disciples.

Mark 9:15 **And immediately all the crowd, when they saw him, were greatly amazed and ran up to him and greeted Him.**

Mark 9:16 **And He asked them, "What are you arguing about with them?"**

When the disciples could not remove the demon, the scribes and pharisees tried to ruin their confidence and authority. They used logic and sarcasm.

Mark 9:17 **And someone from the crowd answered him, "Teacher, I brought my son to you, for he has a spirit that makes him mute.**

This man had come looking for Jesus Christ to heal his son. Since Jesus was not there, he asked the disciples to heal his son. But they were unable to do that. They were able to do this at other times.

"I brought this problem and your disciples could not help me.

Luke 9:37 **On the next day, when they had come down from the mountain, a great crowd met him.**

Luke 9:38 **And behold, a man from the crowd cried out, "Teacher, I beg you to look at my son, for he is my only child.**

His only son, and he had not given up on his boy.

Matt. 17:14 **And when they came to the crowd, a man came up to him and, kneeling before him, Matt. 17:15 said, "Lord, have mercy on my son, for he is an epileptic and he suffers terribly. For often he falls into the fire, and often into the water.**

Mark 9:18 **And whenever it seizes him, it throws him down, and he foams and grinds his teeth and becomes rigid. So I asked your disciples to cast it out, and they were not able."**

Matt. 17:16 **And I brought him to your disciples, and they could not heal him."**

Mark 9:19 And he answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to me."

The source of the epileptic fit, grand mal seizure, is demon-induced. The boy is often injured after the seizure.

Luke 9:39 And behold, a spirit seizes him, and he suddenly cries out. It convulses him so that he foams at the mouth, and shatters him, and will hardly leave him.

His head does not spin around.

Demons in specific cases cause so much distress; but this reveals their power over unbelievers. However, believers cannot be demon-possessed. Demons cannot reside where God the Holy Spirit resides.

Jesus is about to come into this demon's periphery. Taken wrongly, this passage has been used to take epilepsy as always a spiritual malady. In ancient Greek culture, it was blamed on the moon goddesses. Later, it was blamed on demon possession. It was often called a sacred disease.

Epilepsy was blamed at least until the 17th century and beyond. Sometimes exorcisms were performed to remove the demons. Some epileptics have been executed because the seizures would not stop. The person was seen as hopeless.

In history, many famous people were epileptic. Julius Caesar for one. Some cultures considered this to be a sign of power. Adolph Hitler may have been demon-possessed, based upon some things he exhibited in his later life. He foamed at the mouth when speaking in anger; but he was not an epileptic. He understood power very well. He took power over 60 million people with just a handful of people. This is what happens when a handful of radicals seizes control. It does not take much to make them very subservient to evil.

This does help to explain how Hitler gained so much power in such a short time.

Don't become a demon-finder. Do not search out demon possession in our leaders.

The point of this is the power of Jesus Christ; and the power of the demon.

Epilepsy is a neurological disorder; some are violent and some are not. Some you cannot even tell that person is having a seizure. It is revealed in Scripture that this can be a possibility of demon possession; but it is not always the case.

Demons can cause all kinds of physical ailments.

The Power of Demons over the Health of People

no amount of sleep, medication or diet can help

1. Luke 13:11, 16 a woman had a disease for 18 years due to demon possession.
2. Satan uses demons to produce disease. Jesus casts them out to demonstrate His power and Messiahship. Acts 10:38
3. Abnormal behavior and psychosis. Mark 5
4. Certain kinds of deafness, muteness, paralysis can be attributed to demon possession. Matt. 12:22 Mark 5:5
5. When demon possession causes illness, removal of the demon causes healing. The only people to remove a demon are the Lord Jesus Christ and the 12 Apostles.

The Bible never uses the word *exorcism*, even though there is a Greek word for that. Man has no power over the demonic. We have defenses against the demonic. Eph. 5 describe our defenses. #1 on the list is the intake of Bible doctrine.

Lesson #0628

Matt. 17: Life of Christ

7/6/2014 2Sunday

Bobby has seen some bizarre behavior; but could not clearly say that he has seen anyone who is demon-possessed. People are not demon-possessed for no reason. Satan has a plan and purpose; it is called the cosmic system. Satan is alive and well with his demon army.

Our defense is found in Eph. 6

We are continuing with the seizure that the young boy had, who is demon-possessed.

Luke 9:40 **And I begged your disciples to cast it out, but they could not."**

The inference was that Jesus was unable; because His disciples were ineffective, and that reflects upon Him.

9 disciples arguing with the scribes; and Peter, James and John come down from the mountain; and they know that all of our Lord's claims are true.

They had no doubts as to the power and identify of the Lord Jesus Christ. The other disciples had not seen what these had seen. The other disciples needed some reassurance. Why could they not do now what they could do before?

They should have been able to cast this demon out without any reassurance. But they did have a problem. These men had a crisis of faith; that was their problem. We should be able to take what happened to them and apply that to us. Spend a little time away from Bible doctrine, focused somewhere else; and mixed up priorities will take away your focus. There can result from this a crisis of faith.

This terminology is used a lot. A crisis of faith is not believing in the doctrines presented to you; the doctrines by which you live. The doctrines which form the basis of your life. You life is going south when it should be going north.

They already had the verbal assurance of Jesus Christ. "I am sending you guys out to be my representatives; you can heal, you can show supernatural power." This is all that they needed. Jesus said it and that is enough. But they failed in their faith in the words of Jesus Christ. There was no excuse for this. They had heard over and over again the power of the word of Jesus Christ. They had observed miracle after miracle when Jesus simply spoke. "Do what I have done;" and that should have been enough.

Peter compared his vision at the Mount of Transfiguration to the words of Jesus Christ. The words of Jesus Christ are even more powerful. 2Peter 1:15–21 describing the power of the word of the Lord Jesus Christ.

The Practical Application.

1. Every believer has the divinely inspired Word of God. We all have that. 2Peter 1:21
2. Using the Word of God, which is the Bible, all believers can have the same mountain-top experience of Peter, James and John. They saw His power and divinity on the mountain top.
3. The Word of God is sufficient if understood and believed.
4. Experience is not necessary to have assurance in the power of God. People want to see great power of God, the Holy Spirit moving amongst them; they want to see someone healed; they want to see something spectacular. The power is in God's Word. You do not need the assurance of anything.
5. Heb. 11:1 **Faith is the assurance of things unseen.** There is an assurance of things that you cannot see. That faith is required today. It is not blind faith. That means there is no basis for what you believe; you want to believe it, and that is all there is to it. There is no evidence of that.

The Word of God is evidence of all those things that we need to know about God. The other disciples had the word of Christ, so they could have accomplished the healing, but they failed.

Luke 9:41 **Jesus answered, "O faithless and twisted generation, how long am I to be with you and bear with you? Bring your son here."**

"How long do I have to put up with you?" You need inflection sometimes to be able understand what is involved here. Jesus is a little bit mad right here. "You perverted generation; I am sick and tired of you." The disciples were failing here as well. The scribes have questioned the authority that belonged to the Lord Jesus Christ. The demonstration of that authority became the test of the disciples as His representatives.

The scribes associated Jesus with failure; because the disciples had failed. The scribes could not do any of this. They could not cast any demon out.

“I will give you only this sign: the sign of Jonah. When you see this sign, you will know I am the Messiah.”

Now they are claiming, if we see this sign, we will be convinced. But they had seen so many signs and they did not believe. Their perversion is a lack of faith in the Lord Jesus Christ. That is perversion. What frustration for Him to produce so many signs, and people had no faith after seeing these things.

There was nothing more that He could say or do to get to the hearts of this negative volition. Some of us are stunned that someone can live life without Jesus Christ and without the power of His Word. The power of negative volition, the power of rejection, is phenomenal. This is as powerful as Satan himself. Satan looked right into the face of God and said, “No.” Nothing and no one can convince them otherwise.

Bobby was talking about those who are converted late in life. They reject Jesus for a long time. It is never hopeless as long as someone is alive.

There are people in the auditorium who rejected our Lord for years; and, at some point, they saw the importance of Jesus Christ and the importance of the Word of God.

“How long will I be with you? How long will I have to put up with you?”

Luke 9:42 While He was coming, the demon threw him to the ground and convulsed him. But Jesus rebuked the unclean spirit and healed the boy, and gave him back to his father.

The demon immediately slammed the boy to the ground and caused him to go into convulsions. This differentiates between divine power and the power of the demonic. The power of demons is ineffectual before Jesus Christ. The best demons can do is to throw this boy into a convulsion. That is all he could do.

This boy had been in this condition since early childhood. An unbeliever does not have to be an adult to be demon-possessed. This young boy had been demon-possessed.

Why would a little boy be demon-possessed? This is always to show the power of the demonic. It may have been building up to this moment where the boy is before these disciples and they cannot cast the demon out. The people there knew that this boy had been possessed from an early age.

The demon threw the boy into water or into the fire to harm him.

Mark 9:20 And they brought the boy to him. And when the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth.

Mark 9:21 And Jesus asked his father, "How long has this been happening to him?" And he said, "From childhood.

Mark 9:22 And it has often cast him into fire and into water, to destroy him. But if you can do anything, have compassion on us and help us."

There is still the same urgency to take in doctrine. Do not take it for granted that you can show up at any time for Bible class and you will get what you need. You need doctrine daily.

The disciples will take a test and they will flunk this test; but that will accelerate their urgency to learn. We have tests all of the time; we can pass those tests if we use the Bible doctrine in our souls. We run into adversity and we fall to pieces. If you have neglected to grow, you cannot handle all of the adversity in your life.

God tests us where we should be able to handle it and we don't. We need to know where our resources lie.

Jesus takes a short hiatus for Himself and then He reappears to the disciples, the ones who saw the transfiguration and those who did not.

Luke 9:37 **On the next day, when they had come down from the mountain, a great crowd met him.**

The disciples had delegated power. But they could not cast out the demon from this boy. And they were perplexed by this.

Mark 9:15 **And immediately all the crowd, when they saw him, were greatly amazed and ran up to him and greeted him.**

Mark 9:16 **And he asked them, "What are you arguing about with them?"**

Luke 9:38 **And behold, a man from the crowd cried out, "Teacher, I beg you to look at my son, for he is my only child.**

He addresses the Lord as some kind of a healer; and he had expectations and those expectations had not been met. All they can do is react.

If you are a teacher and you deal with a parent of a failing student, you know how hard they are to deal with.

"He is my only boy."

Matt. 17:14 **And when they came to the crowd, a man came up to him and, kneeling before him,**

Demon-induced epileptic seizure. This is what a grand mal seizure looks like.

Matt. 17:15 **said, "Lord, have mercy on my son, for he is an epileptic and he suffers terribly. For often he falls into the fire, and often into the water.**

This is not the normal medical problem; the synapses of the brain misfire and go off out of sequence.

Luke 9:39 And behold, a spirit seizes him, and he suddenly cries out. It convulses him so that he foams at the mouth, and shatters him, and will hardly leave him.

Mark 9:17 And someone from the crowd answered him, "Teacher, I brought my son to you, for he has a spirit that makes him mute.

However, the disciples were unable to help this boy.

Luke 9:40 And I begged your disciples to cast it out, but they could not."

The dispute is, these disciples are unable to do it; therefore, they do not really represent God.

Jesus seems exasperated at this point. "How much longer did I need to put up with you? The disciples saw many miracles; and it did not seem to get to their thick heads. They still said "no."

However, His time on earth was short. Jesus would not be around much longer.

Luke 9:41 Jesus answered, "O faithless and twisted generation, how long am I to be with you and bear with you? Bring your son here."

The Church Age is looming large in their near future; although they do not get that yet. Jesus is tired of these people constantly fighting Him; they should be ready and they are still dumb.

Luke 9:42 While he was coming, the demon threw him to the ground and convulsed him. But Jesus rebuked the unclean spirit and healed the boy, and gave him back to his father.

The demon throws the boy into a seizure. He presents the same challenge as he did to the disciples. The demon has already defeated the disciples.

Luke 9:43 And all were astonished at the majesty of God. But while they were all marveling at everything he was doing, Jesus said to his disciples,

The father wonders if Jesus is able to do anything on his behalf.

Mark 9:22 And it has often cast him into fire and into water, to destroy him. But if you can do anything, have compassion on us and help us."

Is Jesus able to help him? And is He willing to help him? But coming to Jesus indicates that the father is willing to believe. He is demonstrating positive volition. He wants to believe; he wants a miracle. There are many seeking salvation and truth; something other than humanism and whatever else they see in this world.

He will present Himself and the gospel, in one way or another. You can trace the progression from a person's desire to how that desire was fulfilled. There is one common thread.

You must get a hearing and you do. The man says in this passage:

Mark 9:22 **And it has often cast him into fire and into water, to destroy him. But if you can do anything, have compassion on us and help us."**

Maybe you can and maybe you cannot. Worse case scenario; maybe You cannot help me here. He knew that Jesus was known for these cures; but he is unsure. But he uses a 1st class condition. Isn't the condition of reality?

But this man does not have negative volition toward Jesus. Some people want this mountain-top experience. Then they will know it is okay to place their faith in Jesus Christ.

We will go through the understanding of what faith is and what it means to us.

Jesus knew what was going on in his mind.

Mark 9:23 **And Jesus said to him, "If you can! All things are possible for one who believes."**

"It's got to be proven to me." But it is simply a change of mind; it is simply a change of thought process. Later, Jesus will say, "All the faith you need is a bit of a mustard seed."

"Can You do this?" and Jesus says, "Yes, I can do this." But he does not do the miracle. He needs something from this man before He heals the son.

What Is Jesus' Purpose Here?

1. His purpose is to turn the responsibility for the healing to the father.
2. He makes the healing of the demon-possessed boy contingent upon the faith of his father. He has to believe in Jesus.
3. In other words, the healing is entirely possible; Jesus assures the man that he can do it. But He will not act apart from this man exercising faith in Him . The man's malady is the lack of salvation. He is spiritually dead. The son and the father have problems. These problems cannot be solved by man; only by God.

There Is a Cure

1. The boy can be physically cured by Jesus; we have seen it before. The demons cannot resist the power of God; and we have the power of God and His Word. We have the only sure defense against the cosmic system.
2. Likewise, the father can be spiritually healed; he must have one act of faith. That is the point here.

3. The physical healing of the boy is the picture of spiritual healing in the father; and this is the picture of how it occurs for everybody.
4. A little faith expressed by the man and his son is healed and he is healed from his sinful condition. A little faith and they can do anything. But these disciples could not even cast out a single demon.
5. The healing of the son's physical condition represents the healing of the man for salvation.
6. Faith is what Jesus Christ is waiting for. He is waiting for that. Then and only then can He perform the miracle of healing the boy. More importantly, the healing of the man who expressed the faith in the first place.

Without faith, there is no salvation; and, in this case, no healing.

What Is the Principle Here?

1. The sovereignty of God and the free will of man co-exist.
2. Both sovereignty and faith are a part of the salvation package. In Calvinism, it is all about the sovereignty of God.
3. God decreed in eternity past to send Jesus Christ to provide eternal life for mankind. This was decreed even before the world began. Once God declares it, it is done.
4. That was His sovereign decision expressed in the divine decree. But He did not decree who would be saved.
5. Man must accept God's gracious gift through non-meritorious faith in Christ alone. It can never be by any works alone.
6. Then man is healed. That is what the father of the demon-possessed boy must do. The boy is the picture of what will happen to the father.
7. God does the work but man's volition must be a part of it. It cannot be faith in nothing; it is not some weird mystical faith. What is Jesus doing? He is saying, "I can accomplish what you want me to do. I have done it in the past. I will do it for you. Now, first, believe." People have faith in all kinds of things that they have no reason to have faith. Faith placed in the Lord Jesus Christ is faith.
8. Faith is the acceptance of what God has done on our behalf. This is a perfect picture of man's inability put together with God's power. First and foremost is the work of the Lord Jesus Christ. A tiny faith in Christ is enough. Just a little spark. "I know what He did and I accept it."

The power of God performs the greatest miracle of giving eternal life. But there is no merit in the believing. Man's inability disappears with God's power.

This is why Jesus requires faith from the man. This man cannot demand that Jesus do anything. The only option given is, this man must have faith; and Jesus Christ does the rest. The miracle of healing will take place.

Basic subject tonite; and one of the most misunderstood subject. People can never seem to understand the concept of faith. What is required for saving faith?

A test of faith is being presented by the Lord Jesus Christ in the incident of the father with the demon-possessed son. This is difficult for a father where this is the man's only son. The son is in terrible condition. He has seriously epilepsy which is demon-induced.

Mark 9:17 **And someone from the crowd answered him, "Teacher, I brought my son to you, for he has a spirit that makes him mute.**

Mark 9:18 **And whenever it seizes him, it throws him down, and he foams and grinds his teeth and becomes rigid. So I asked your disciples to cast it out, and they were not able."**

Describes what the demon was. The disciples tried to cast the demon out, but without any success. The scribes and pharisees mocked the disciples just as the demon was mocking them.

The father does find and meet Jesus Christ and he approaches Him, but with some reservations. He is uncertain whether Jesus is really capable of delivering his son.

"If you can do anything—take pity on us; help us." He has positive volition; but he is questioning the power of Jesus Christ. Jesus makes it clear that the father must exercise faith himself. The Lord will transfer the responsibility for the healing of the child to the father. This is a condition which must be met before the boy is healed. Jesus Christ makes both healings contingent upon faith in Jesus Christ. Faith is involved in both issues. The faith expressed is non meritorious. Faith that is efficacious is non-meritorious. The failure of man is the lack of faith in God and His workings. A tiny faith in Christ is enough. The father can only express faith for healing and nothing else. He has no other options here. Faith is the only approach that will save his son. Once he expresses this faith, then Jesus does the rest. The disciples are in bad shape too. They do not understand this doctrine completely either. They need to grow spiritually, and that requires faith as well.

Introductory Points

1. Their current lack of faith is a huge problem; it keeps them from advancing and keeps them from performing the mission before them.
2. Lack of faith is why they could not heal this young son.
3. They have demonstrated that they do not have enough faith for the task.
4. They have also demonstrated at this point that they cannot erformed the... the Holy Spirit transfers the doctrine which they believe and this start to grow. The rig ht lobe is where the information must end up.

The faith of the disciples must grow, so that they will grow spiritually. Jesus is throwing more doctrine at them than they can assimilate, at this time. But Jesus does not have a lot of time.

He trusts that Jesus can heal his helpless and lost condition, which is spiritual death. The person believes in the efficacy of the work of salvation. Faith requires an object. The content of faith is Jesus Christ. But the catch is, the man says, "Help me with my unbelief." Any person with unbelief needs help with his faith. The faith has a lot

The operation Z for the unbeliever. He hears that he must have faith. The Holy Spirit must act as the human spirit. This is the help that the faith needs. The Holy Spirit stands in for our human spirit, an asset which we lack at salvation. The Holy Spirit makes the gospel understandable to the unbeliever. If there is no faith, then salvation cannot occur. But the Holy Spirit automatically transfers this to the soul of the unbeliever. What happens to it in the soul? The soul is where the volition of the individual resides. There must be positive volition. The gospel is there. The Holy Spirit makes it clear. Once there is positive volition faith expressed in the soul, the Holy Spirit makes that faith effective for salvation. It is not the faith that saves us. It is that faith which is necessary. The result is regeneration. The work of the Holy Spirit.

Calvinism takes the positive volition of faith and makes it inevitable. It is decreed in eternity past. Faith and positive volition really become irrelevant, for all intents and purposes. The one who expresses faith in Jesus Christ is assured of salvation, because the Holy Spirit acts upon that salvation. The gospel is understood by the unbeliever. No works are necessary to verify the healing moment of God on the soul of the unbeliever. We are no longer spiritually dead. Faith is not a work. There is no merit in faith; all of the merit is in faith. Only a tiny amount of faith is necessary. A little more faith than none at all. All that is required as a mustard seed of faith. This should help to relieve many of us about our loved ones and relatives.

Man does not verify anything with his own works. Good works do not verify salvation or living the Christian life. You cannot see faith; faith is a function of the brain.

The father realizes how his lack of faith has blocked the healing of the son; he had been swayed by the arguments of the disciples with the scribes. The scribes raised up false issues.

Mark 9:23 **And Jesus said to him, "If you can! All things are possible for one who believes."**

Let's say you are witnessing to someone and they say, "Is the Bible really the Word of God?" There is often confusion, which is the objective of Satan. The man finally got it and he believed in Jesus Christ.

Mark 9:24 **Immediately the father of the child cried out and said, "I believe; help my unbelief!"**

Why Did He Say, "Help My Unbelief."

1. This was an expression of his struggling soul.
2. This does not mean peace of soul or the assurance of salvation. This man may know that he believed in Jesus Christ. He also says, "Help me." That does not mean there is any peace of soul.

3. Doctrine must take hold of the soul in order for the person to
4. He needs to operate under the faith-rest technique. At this point, he needs a few promises; a little faith rest.
5. This man has believed in Christ by faith, but he knows that he has a long ways to go and he needs divine help. Are the disciples watching and listening? This father is their faith lesson.

Now Jesus responds.

These are illnesses brought on by demon possession. However, we do not know who is possessed and who is not. There are many who might seem that way.

Mark 9:25 *And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You mute and deaf spirit, I command you, come out of him and never enter him again."*

Mark 9:26 *And after crying out and convulsing him terribly, it came out, and the boy was like a corpse, so that most of them said, "He is dead."*

the demon resisted his departure to the full extend of his power. He himself goes on the ground.

As believers we have nothing to fear from the world of demonism. This world is real but we have no reason to fear it. God has provided defense against demons; and that is called the armor of God.

After a seizure, a sufferer has to recover. He is out and he does not come back easily. He is very disoriented upon his return. It takes awhile for the brain to reorient to the surroundings. They sometimes don't know their own name. There is often physical exhaustion from the contraction of all the muscles. The boy had convulsed so hard, that he appeared to be even dead.

In this case, when Jesus healed him, the boy recovered completely. This would be a second miracle. An instant recovery is a miracle.

Mark 9:27 *But Jesus took him by the hand and lifted him up, and he arose.*

The Meaning of the Healing of the Boy

1. Since the boy seemed to be dead, his instantaneous recovery was like a resurrection. No lag time.
2. This was a visual example for the disciples to understand the coming resurrection of Jesus Christ. 3 of the disciples had questions about the resurrection. They did not understand resurrection. They did not understand faith, the cross or resurrection. This is a graphic picture for them.
3. They were unsure as to what His resurrection meant.

4. This showed that God's power over resurrection and that it was complete.
5. The grave had no power over Jesus Christ.
6. Thus was affirmed the permanence of the new eternal life that Jesus brought to man. You can see that this boy's seizures was a teaching aide for His disciples.
7. The father takes the boy back as if from the dead. God will do the same thing for us. We are just like the boy.

There is still more that the disciples need to know. They need to find out exactly what happened here. Jesus will tell them why they could not do it.

Lesson #0631

Matt. 17: Life of Christ

7/13/2014 1Sunday

Communion Sunday July 13, 2014

God is free of all unrighteousness.

God cannot set aside His righteousness or His justice. God must maintain righteousness so that He does not destroy His perfect character. We are sinful; we are helpless; we cannot attain the righteousness which God requires of us. Sin is any violation of the standards of God; sin is contrary to the character of God. It is a failure to live up to what God requires of us. Because of His perfect righteousness, God can have no contact with sin. Sin is what eternally separates us from God. God cannot have anything to do with sinful man.

It was the first man who got us into this mess. He revolted against God's authority in the garden. He sinned and was utterly corrupted by the one sin. He died spiritually at the very moment of his insubordination. Yet, he remained alive. He previously had an intimate, personal relationship with God; and this was taken from him. Adam was defined by total depravity. By his own volition, Adam acquired a sin nature. The sin nature is the source of all deviation and rejection of divine law and divine standards. This is also called the *old man* and *the flesh*. The sin nature as the center of rebellion against God is inherent in man and it affects all that man is and all that man does.

We are all descended from Adam. Because of this genetic kinship, we all arrive in this world with Adam's inherent damage. God imputes Adam's original sin to every person who is born into this world. All mankind is born in Adam's mold. His sin nature affects the entire cell structure of our bodies. It is the source of our defective nature. We are born physically alive but spiritually dead. All sinned when Adam sinned. Without this imputation of Adam's sin, there is no salvation for us.

Man therefore has a predisposition to sin personally. While the sin nature is the cause of the desire to sin, our volition is the source of our responsibility for choosing to sin. We use this free will to sin and we use this free will to believe in Jesus Christ. We are incapable of

performing any work and any sacrifice or anything which would establish our righteousness with God.

When Adam sinned, God made a promise. From the very beginning of man's fall, God offered a solution to this fall. Gen. 3:15, the proto-evangel, which prophesies about the seed of the woman. The Seed of the Woman is the first Messianic title.

Enter Jesus Christ, the only perfect human being Who has ever lived. He broke the mold of Adam and He is the only hope of the human race. **If by the transgression of one, many died; much more the grace of the one man abound to the human race.**

God had to have a righteous person to substitute for sinful man. We have no other way of approaching God. He was the perfect payment for penalty for mankind. **In Adam all die; but in Christ shall all be made alive.** Jesus was an acceptable sacrifice from the moment that He was born; and He had to maintain this perfection all of His life.

Only Jesus could remove the barrier between us and God. God the Father imputed to God the Son the sins of us all. He took upon Himself the penalty of the sins for all of us. Because Christ was judged for the sins of all mankind, redemption for sin is now available to all mankind. **Christ, Who gave Himself, as a ransom for all.** Man no longer has a sin problem which separates Him from God. We can be forgiven of all sins, in the past; and those that we will commit in the future. In Adam we all die.

Walking away from the slave market of sin takes one act of positive volition on our part. We walk away from the slave market of sin by our own volition; and we remain there by our own volition. Redemption is freely provided and we need only accept His gift of freedom.

At the moment that we believe in Christ, the penalty for sin is replaced by eternal life. We now have a permanent relationship with God, including a reservation in heaven forever.

A brand new book at the R. B. Thieme, Jr. library. A book about the great search of happiness; *The Pursuit of Happiness*. When people complain about everything, there is no happiness in life. Usually, they look for better circumstances. Circumstances provide only temporary stimulation; but the basis for happiness is Bible doctrine. Several boxes in there.

Second announcement no Bible class 23rd or 24th of July. Bobby will be in Tennessee.

We have been studying the miracle of the demon-possessed epileptic boy. Mark 9:25–27

Bobby introduces this briefly. We need to know about faith. A crowd rapid was gathering; and He had rebuked the demon. He commanded the spirit to leave and to not go back into the boy. The demon cried out and threw the boy into terrible convulsions. The boy appeared to be dead. Jesus took him by the hand and raised him up, a picture of

resurrection. Those who were there connected this miracle with God, but if they were unbelievers, they did not connect this to Jesus as God.

This miracle was performed as a lesson to the disciples. He performed miracles as a credential for His Messiahship; but here, this was to teach His disciples.

The disciples needed to learn the importance of faith; they were bereft of the faith needed to live the spiritual life. They needed to learn about the death and resurrection of Jesus Christ. They were not prepared for that; they did not understand it. We will study the faith-lesson to the disciples.

Lesson #0632

Matt. 17: Life of Christ

7/13/2014 2Sunday

Mark 9:28 *And when he had entered the house, his disciples asked him privately, "Why could we not cast it out?"*

The disciples had healed and they had cast out demons before; and their question was, *why did we fail this time around?*

Matt. 17:20 *He said to them, "Because of your little faith. For truly, I say to you, if you have faith like a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move, and nothing will be impossible for you."*

Matt. 17:21 [But this kind never comes out except by prayer and fasting.] This text appears to be in error and does not belong here. This muddles the meaning.

The Mark text is legitimate. The word *fasting* should not be here.

Mark 9:29 *And he said to them, "This kind cannot be driven out by anything but prayer."*

Prayer is valid in this case; but fasting is not legitimate. Fasting got an increasing popularity in the early church; the pharisees loved to fast and it made them feel very holy by doing so. Prayer is obviously a critical part of the spiritual life.

We should pray regularly; and the more we can pray, the more power that we have over events and life. Prayer is a grace function. We are speaking to God where He lives. So we stand before the throne of grace in heaven, speaking to the Lord. It was a valid and necessary activity for the disciples in order to remove the demon. This would be calling upon the Lord. This calls upon the power of God to answer the prayer. There was nothing that the disciples could do. The prayer demonstrated all who observed that it was not the disciples on their own doing the healing. The disciples had access to God's grace and power. This asking pointed to the source of the gift and power. It took away any power and glory which would be seen as falling upon the disciples. It points to God, not to the disciples. Prayer pointed to the source.

There is also the topic of faith in this passage, and these guys needed to learn that lesson. Faith was their key to moving mountains. This included casting out demons from the demon-possessed boy.

Jesus did not mean that we could pick up a mountain and move it from point A to point B; this is hyperbole. There is great strength here; that is the point. Nothing would be impossible for us in accomplishing God's plan.

Demons have much more power than any human being. Those men had more gifts and more power than any person who lived. Demons cannot be defeated apart from the power of God. There must be faith in that power exercised.

Today, we no longer have that gift to cast out demons. The disciples and Apostles had this. But once they passed from the scene, there was no more need for that. But today, we have all kinds of exorcists who go through all kinds of things in order to cast out demons. There is no spiritual gift in this area any more.

We, as believers, can resist and defeat the power of Satan in a defensive mode. That comes from faith in Bible doctrine. The disciples had faith in their own ability; but that is the failure of any believer.

We have defensive weapons for dealing with demons:

Eph. 6:10 Finally, be strong in the Lord and in the strength of his might.

Eph. 6:11 Put on the whole armor of God, that you may be able to stand against the schemes of the devil.

Eph. 6:12 For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.

Eph. 6:13 Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm.

Eph. 6:14 Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness,

Eph. 6:15 and, as shoes for your feet, having put on the readiness given by the gospel of peace.

Eph. 6:16 In all circumstances take up the shield of faith, with which you can extinguish all the flaming darts of the evil one;

Eph. 6:17 and take the helmet of salvation, and the sword of the Spirit, which is the word of God,

Eph. 6:18 praying at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints,

The book the Angelic Conflict deals with this passage in detail.

Putting on the armor is done by inculcating truth into the soul. The faith necessary for living the spiritual life.

The problem of the disciples in this passage was the littleness of their faith.

Matt. 17:20 He said to them, "Because of your little faith. For truly, I say to you, if you have faith like a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move, and nothing will be impossible for you."

Faith

1. We are not talking about blind faith.
2. There is a perception of a reality. Faith is as much a way of perceiving the world accurately as any other way of perceiving the world.
3. Faith is the 3rd way of perception, after rationalism and observation. It is not incompatible with these other methods. It is used hand in hand with those other methods of perception.
4. Faith does not preclude logic nor does it preclude hearing the truth of God's Word and accepting its premises. God's Word is logical and there is an empiricism built in to God's Word. Jesus led a real life; He was a real person. This is an historical reality.
5. Faith includes confidence in the authority and the veracity of someone who is trustworthy. Real faith is not blind; real faith has a substantive object. None of us have been to a distant planet and we may have a tremendous imagination; but we have not actually been there. But we all believe that there are distant planets; and we believe it by faith. We believe that they exist based on the authority of some astronomer who claims to have seen this by telescope. You know it is true; you are convinced it is true; and it is based upon a fact that it is true.
6. In this passage, the authority is divine. There is no greater authority. It is faith in the power of God as seen through the works and words of Jesus Christ. What does the Scripture say about God? What does it say about Jesus? This is all based upon the fact that Jesus did what He was observed to do.
7. Jesus Christ is an entirely trustworthy object of faith. You never misplace your faith in Him. You might have faith in another person; but true faith is best placed in Jesus Christ. People you have faith in might screw you over.
8. Real faith, belief in the unseen, must be based upon some factual evidence, and not upon an estimate based upon little or no information. Jesus Christ and His works and His power were proven over and over again during His incarnation. They witnessed these things; these were facts. Faith in Him is not misguided or blind faith. There is a true foundation based upon empirical evidence. Their faith in Jesus Christ was based upon tangible and observable evidence. However, this is no longer available to us. Jesus is no less factual today than He was 2000 years ago. His resurrection is true and we can have faith in that resurrection, an observable fact. That is not blind faith. Faith brings confidence when it is based in reality. That is faith based in fact, even though the object of our faith is unseen. **Faith is the assurance of things unseen.**

Jesus was seen after the resurrection by hundreds of people. Christ has made it complete. The second faith is that of the believer in the Christian life. That faith is perception and belief in the doctrines, grace and ability of God.

4 eyewitnesses or close to eyewitnesses wrote down what they remembered. Their writings all agree in substance and without contradiction.

The object of the faith of the believer is the mind of Christ; the words of Jesus Christ; and the teaching of the Apostles.

Doctrine goes from being academic knowledge to applicable knowledge in our life. Faith has to have an object; and our faith is in the Bible. Faith in Christ is not based upon myth, legend, made-up stories, wishful thinking, on emotion, or on psychological needs. We have the most assured faith that there is. We have confidence. We know that our faith in Jesus Christ is never misplaced. However, like the disciples, we can have a littleness of faith.

Our faith has substance. It is not the faith of Islam or of Buddhism or on the blind faith of evolution.

Lesson #0633

Matt. 17: Life of Christ

7/16/2014 Wed

The disciples were unable to cast the demon out of the boy and they did not understand why this was a problem, because this is something that they had done before. So they were in a bit of a bad way at this point. They looked like fools, and the pharisees made hay over this.

They wanted to get away from the crowd and ask Jesus what had happened.

Matt. 17:19 Then the disciples came to Jesus privately and said, "Why could we not cast it out?"

Matt. 17:20 He said to them, "Because of your little faith. For truly, I say to you, if you have faith like a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move, and nothing will be impossible for you."

This is not much faith at all. A big result for not much faith. The big thing happens with just a little faith. This does not mean that you will move Mount Herman to the other side of the Jordan.

Their faith would accomplish great and wonderful things.

Mark 9:29 And he said to them, "This kind cannot be driven out by anything but prayer."

They were apparently giving no credit to the source of the miracles. They needed to show Who was in charge.

Faith would be key to these men in their lifetime.

Faith

1. The faith that Jesus Christ is speaking of is a system of perception of reality. This is not something whimsical.

2. Faith-perception determines reality and is place trust in a trustworthy person.
3. Faith-perception should be based upon evidence of what is believed. Faith still requires a trustworthy authority.
4. True faith is not based upon myth, legend, on theories, imagination, in dreams, in emotion, or in some psychological need. But that is not real faith; that is blind faith.
5. The faith perception of reality is based upon His authority and his veracity. Jesus Christ and His works and His power are the basis for our faith. Miracle after miracle; things that no other person could do. The fulfillment of all that prophecy. And never a sin; never a mistake. There was visible proof of Who this was.

Faith Part II

1. The faith that the disciples placed in the Lord Jesus Christ is based upon the factual evidence which they have observed.
2. The logical conclusion that they make is, Jesus Christ is God and man; He is the Messiah and He is the Savior. His claim is based upon His Person and His work; and they have seen this with their own eyes. It is grounded in truth. It is not based on things that they have not seen. These men are eyewitnesses to this. This is as real and as factual as things which occurred 2000 years ago. This faith is not misguided. There is a factual foundation. This is based upon the true and factual works and Person of Jesus Christ; they based their faith upon what they saw. Who in the human race could cast out a demon? No person has more power than the demons. People cannot tell demons what to do; unless Jesus has delegated this sort of power to them.

Faith Alone in Christ Alone

1. A person has faith in Jesus Christ to save him.
2. The work of Jesus Christ is an historical fact. He lived; there is not real question to this. Nearly all scholars agree that He is a factual person.
3. That is a factual foundation for believing the testimony of Jesus Christ Himself.
4. His testimony that what happened on the cross, the atonement for sins, is efficacious for salvation. The fact that He lived is true; the fact that He went to the cross is true. What He did on the cross is the object of our faith.

The Second Faith

1. This is the faith for living the Christian life. That faith is perception and belief in the doctrine, grace and ability of God.
2. The object of faith for the believer is the teaching of Jesus Christ; His mind is now found in the Bible.
3. The metabolizing Bible doctrine by faith engenders confidence. A faith and confidence for living the spiritual life.
4. This is the faith necessary to live the Christian life.

There is no question that the disciples had the first saving faith; and they were working on the 2nd faith. There was a littleness to this faith. The object of their faith was misdirected. The disciples could not accomplish the life and the mission without faith in the right objects. There needs to be the correct area for these disciples. They did not understand the cross. They did not understand the resurrection; they did not get the Mount of Transfiguration.

Without faith in the correct object, their casting out of demons was doomed to failure.

What Did the Disciples Have Faith In?

1. They had faith in their own ability.
2. They tried to heal this boy based upon their gift to heal those possessed by demons.
3. The gift should not have been their object of faith; they should not have put their faith in the gift but the delegation of power from God. They were focused on the gift.
4. Their misguided faith was in their gift of power rather than in the source of the gift and power. They had faith in the gift, but not in the source of the gift. They were looking at what they had and not Who gave the gift to them.
5. Their misplaced faith was based upon that which they had accomplished in the past.
6. They had the wrong focus; the wrong object of faith; the wrong perception of reality. They were trusting in the wrong thing.
7. The reality that they overlooked is the power of Jesus Christ Who provided it all. After using this gift on a number of occasions, their focus changed from Jesus Christ to themselves. They became impressed with what they could do. They were not maintaining their focus on their own gift of power. Haven't we proven our ability? Heb. 11:1 **Faith is the conviction of things not seen** the disciples don't get this yet; they still don't have it. But this would be written.

More on Faith

1. What is on unseen? The power of God is unseen but it is very real. They had power delegated to them; and they thought it was really special and that they were special to have this power. Faith is a matter of focus.
2. We can only see manifestations of God's power, but not the power itself. God's omnipotence is unseen; the manifestations are seen. We cannot see electric current; but we can see the light bulb go on. Do we have confidence in the light bulb or do we put confidence in the electric current? Just so, Jesus Christ is the source of their power. The manifestation of that power is the miracle; but they are focusing on the manifestation and not on the power itself.
3. Their faith should have been centered on the power of God.
4. They were seeing the results; the healing power; but that was just a manifestation of the unseen power of God; the current of power.

Again

1. Their faith must be directed toward the unseen and not toward the visible result. Faith is the confidence in things unseen; but no less factual.

2. It was the faith in God's unseen but real power which provided them with their power.
3. Only through faith through the proven power of God could they accomplish their task of healing.
4. They needed to confidently lean upon the power given them by God rather than get caught up in the visual result of that power. They got their eyes on themselves and what they were doing. They would have as apostles all the gifts. They would have all of these spectacular gifts; but they still need to focus on the source of the power rather than upon the manifestation of their gifts. This was the power and ability on loan to them for some specific purposes. It was not about the miracle; but the reason that God gave them these abilities.

They got arrogant about what they could do. They got arrogant about being able to cast out demons. But it was supposed to be about representing Jesus Christ and fulfilling His plan. They must refocus; they must press the reset button. Prayer must be their reset button.

They got into a fight with the scribes about whether or not they could do the healing. They forgot the source; they forgot who they were healing. If Jesus can do this miracle, can He not do the great miracle of dying for their sins. Many Christians today have that same problem. The crisis of faith. They are more concerned about what God does for them.

As soon as you lose sight of Bible doctrine; as soon as you focus on the great things that you are doing for God; you are derailed.

This is the difference between human good and divine good. What is the source of power? If the source of power is not there, any good deed that you do, anyone else can do. If you look only at the good deeds that you do, then you are doing things that anyone else could do.

Human good works have altruistic value; but these works are not sanctioned by God. These works are designed to show the great outworking of God's unseen power. Christians get this all back-ass-wards. Faith is in the unseen; not in some dubious gift like tongues or faith-healers.

So faith is correctly directed toward what God has provided. Confidence in the means to appropriate His power. When you get the doctrine and you have your volition; then you have a choice to believe or not to believe. The unseen power metabolizes and it becomes ἐπίγνωσις power in the right lobe.

Do not get your eyes on what you do; it is all about what the Holy Spirit does. We are light bulbs; we are not the power.

Their Faith Was Little and Misguided

1. Had the disciples had enough faith in the real object of faith, then they could have cast out this demon. Even faith the size of a mustard seed in the source of their power, they could have accomplished the miracle right then and there.

2. The mustard seed of faith would have been enough when directed toward God, with confidence in His power and His Word and in the manifestations of His Son. Some of us have seen the mountains moved by faith.
3. The little faith was faith in the accomplishments of the disciples themselves. The little worthless faith. They proved to be very fallible.
4. Faith in man for salvation and security is always misplaced faith. The disciples were the followers of Jesus and they had all the power. So this was unexpected that suddenly their powers went bad. Their faith was misplaced, little and in the wrong place.
5. Faith is only as good as people with sin natures. We have been betrayed by people with sin natures; and they have hammered us. Everything else is fallible and dangerous. There is tremendous power in such a tiny mustard seed of faith. The first step in your first faith rest drill. All that is required to move the mountains is a little faith to execute that promise. That is just a little taste of the Christian life. You get doctrinally oriented and grace oriented. You develop some impersonal love toward people that you could not stand the previous day.

Mustard seeds grow into great plants when nurtured.

Lesson #0634

Matt. 17: Life of Christ

7/17/2014 Thurs

Every person has that spark of faith. All people have put their trust at one time or another in some thing or in someone. Most people put faith in various leaders; faith for military men in their leadership. Who or what in this world is trustworthy? Is there an object of faith who is worthy and always reliable? If the primary object of faith is directed toward another person. Even if someone is a pantheist or believes in an evolving earth and evolution. That is a misplaced faith. That is emotion of filling some psychological need. You must have the right perspective on faith.

Only God and His Word have shown to be trustworthy; and things other than God are hopeless. Bible doctrine becomes less and less important to Christians. Christians today want to feel good; they want to see spectacular displays of God's power; and there is a good feeling in it. They focus on emotional praise and worship type services rather than on the power of Bible doctrine as it is metabolized by the unseen power of the Holy Spirit. Faith is the confidence in things unseen. With such misplaced faith by Christians, they get involved in so many other things. They find doctrine to be boring. Bible doctrine requires thought and people do not want to think today; that is hard work; it is stressful. Our schools do not exactly stress academics anymore. They are fortunate if they can read.

Protestant revolution began in the 15th century and continued into the 16th century; it turned us away from a man-centered religion to a Bible-centered faith. We have seen, particularly in Europe, the secularization of Christianity. The result is the utter departure of modern Europe from any semblance of Biblical Christianity. This is even more true since George Mueller left Germany. He is in his 80's. He used to say that Germany and Europe is a Christian wasteland. That was where the protestant revolution began.

Therefore, Europe cannot stand up against secularism or against Islam. When someone says Bible doctrine is not worth the time and effort, then they have undermined the foundation of Christianity. Once doctrine is ignored by Christians for humanistic ideas or for altruism or for Christian activism, the march toward secularism is inevitable.

Today's example of faith in man rather than faith in God. Trusting in the miracles that they have done before.

This misplaced faith is the cutting edge of secularism. Once you leave the realm of Bible doctrine, you will inevitably go downhill in the Christian life. You will move toward emotionalism or toward whatever fad goes on today.

Faith in mankind, in his ability to build a utopia—this is fatally flawed philosophy. The president believes that the world is becoming more tranquil and more peaceful. Yet men put their faith in that sort of statement. That is blind faith. They put their faith in a lost and dying world of turmoil. Man cannot provide perfect environment for himself. But humanism puts its faith in mankind to provide such a utopia. Man is the savior of man. Man can save himself through science, medicine, through the elimination of carbon emissions. This is misplaced and misguided faith. The salvation of man is exclusively the domain of Jesus Christ alone. Only Jesus Christ can bring in utopia as a reality.

Only faith in Jesus Christ and in Bible doctrine is truly flawless and is always there. If we cannot provide for our own salvation, how can we expect to have enough power on our own to live the Christian life. Christianity today completely overlooks that.

Faith in the doctrines of the Word of God of the understand of God's plan focuses the believer on the truth; this is the only way to escape humanism. Only God's grace and the renovation of our thinking by Bible doctrine gives the believer the power to do what we need for our lives.

“Do you feel lonely because you are the only person putting your faith fully and totally in Jesus Christ?”

Faith is a concept which is so often misconstrued. If you know anything about history, even man's greatest achievements end up in failure. About 200 years is about how long great democracies survive. What is left of the great empires of Syria or Assyria. Faith in the power and ability of man is a disaster. Man can only hope to do what God is able to do.

Man is incapable of accomplishing the Christian life with his faith so skewed and misdirected.

The disciples focus on their own power; and this is a lack of faith. The NKJV uses the word *unbelief* here. They ignore or forgot the Person who bestowed this ability.

You can focus on what you see or on what you do not see. The focus of your faith determines the direction of your life. The disciples ignored or forget the Person Who bestowed their power.

You get the Word of God into your soul by means of faith. The object is Bible doctrine. It is no longer just academic knowledge. Now it is knowledge that is useable and it is based upon faith and that is the entire foundation of the Christian life. Faith perception; the method of perception of reality in your world; this faith-perception is the only way to live the Christian life. This way we can actually fulfill our purpose for life. Our faith accomplishes the impossible. This faith moves mountains. Nothing is impossible with God. It is the accomplishments of God which accomplishes the impossible. Faith must always center on God and on the Lord Jesus Christ. His power never fails even when our circumstances appear to be overwhelming. We forget; the power of God never fails. There is no other object in this world that guarantees these kinds of results. God always accomplishes His purpose; our plans and schemes may or may not accomplish what we think that we can; but there are often unintended consequences. No person is totally trustworthy. Everyone is going to let us down, sooner or later.

The self-interest of others will eventually take over your interest. There is only one reliable object of faith, and that is Jesus Christ. Only Jesus Christ does not fail. Our faith in Him is never misplaced. We can only know Christ and God the Father.

God and Faith

1. We can only know God's love for us through faith.
2. We can only know doctrine, and doctrines which define God, man, sin, etc. They must be believed metabolized.
3. Faith perception is always the key to the advance in the Christian life. There is no other way. There are many results in the Christian life; but there is only one way to do it.
4. Faith does not end in salvation by faith alone in Christ alone. It does not end there. Many people stop there; but that is not the end.
5. Faith is the method for leaning and applying doctrine. Doctrine must be taught in order to be perceived by faith. By the power of God the Holy Spirit and believing the content of Bible doctrine, faith moves mountains. Faith is the basis for utilizing the divine resources. That is when we begin to have confidence in things unseen, when we learn what God is capable of.
6. Moving mountains is not impossible for God. But this is a metaphorical saying. There is no hopelessness in the Christian life. There is no humanism or environmentalism, etc.; these things are failures.

All things become possible with faith; with divine providence. By bringing to bear; by applying Bible doctrine in all circumstances. God moves the mountains that we are never able to conquer on our own.

Whatever it is, it can be overcome. The further you go the more you can overcome anything in life. That's a fact, not a wish. That is not misplaced faith. With that faith in that reality, we then have a relaxed mental attitude. Before, you were just angry and bitter.

It is so easy to look at circumstances in life and think, *this is something that I can never do.*

Recognize that God has our own best interest at heart. When you began to understand Bible doctrine, you began to understand the verse Rom. 8:28. That becomes the mountain that is being moved. You get there by faith-perception.

Sunday morning will be about how faith-perception moves us toward understanding Rom. 8:28.

Matt. 17:22–23 *As they were gathering in Galilee, Jesus said to them, "The Son of Man is about to be delivered into the hands of men, and they will kill him, and he will be raised on the third day." And they were greatly distressed.*

Lesson #0635

Matt. 17: Life of Christ

7/20/2014 1Sunday

There are people in our lives that we have trusted and they have failed that trust. Today will be a lesson in the object of faith. Too often we place our faith in unworthy objects.

The Christian life, with which we should be concerned, should never be centered in the personal ability or accomplishments of the believer. There are many talented people who can dazzle others with their gifts, etc. People work hard in the name of the Lord doing good works. They invoke the name of Jesus consistently, so that others realize that they are working for Jesus Christ.

Where is faith centered? Where is their faith centered? Far too often, a Christian sees himself as living the Christian life based upon the success of his activities. He has confidence based upon what he demonstrates in his Christian service. He can give outward evidence for accomplishing the Christian life. But faith, according to Heb. 11:1, is confidence in **things unseen**. We cannot see the power of God working through us. Faith is misplaced when it is focused on human ability and works rather than upon divine power. The Christian life is all about the unseen aspect of your life; and it is all about how you trust the unseen aspect of your life. Some people are more trustworthy than others. Every person has their faults and flaws.

People fail and people fail you. That is because you are placing your faith in something other than where it ought to be placed. You do not live the Christian life by means of accomplishments. It is the power of God which works out the life in every believer. God will work out the fruition of His plan. Faith-perception is a critical concept. This refers to the metabolizing of Bible doctrine. Once you have knowledge, the Holy Spirit transfers it to the heart or to the right lobe. You begin with academic knowledge, which does you no good. It must be metabolized, transferred by faith from the left lobe to the right lobe. That makes

it applicable. What moves it from perceived to useable is by means of a faith transfer. Positive volition is faith in an object. The object is that which is infallible. It is the doctrine metabolized that causes spiritual growth. This motivates the believer to serve the Lord in His power. You serve the Lord because of what is in your soul. It is unrelated to failure or success of what you do. Sometimes you witness for Jesus Christ and they reject that witness; that can still be divine good. People can accept or reject Jesus Christ.

In Matt. 17:20, Jesus describes the disciples and their faith as being a littleness of faith.

Matt. 17:19 Then the disciples came to Jesus privately and said, "Why could we not cast it out?"

Matt. 17:20 He said to them, "Because of your little faith. For truly, I say to you, if you have faith like a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move, and nothing will be impossible for you."

Their focus was wrong. They were focused on their own abilities. Without faith in the true object, it was impossible. With that faith, all things are possible. Our lives as believers are exactly the same. The unseen power of God is just as available to us as it was to the disciples who had this power given to them by Jesus Christ. We have the same power of God the Holy Spirit.

With positive volition, mountains move for us. This is not necessarily supernatural healing; this gift ended with the Apostolic period (and probably before that). We may not witness supernatural events; but that is not key. Sometimes, the impossible seems to occur; and this is because the Lord moves mountains. Faith in God's power to work out all circumstances. Our faith should be focused on God the Holy Spirit and upon the doctrine we learn. We need patience to wait on God's will. When our timing is off, we will inevitably want to jump the gun on the plan of God. If you cannot wait for God's timing and will, we don't too often.

Sometimes the circumstances are bad and the people are evil; and we forget that God uses these things to cause personal growth. It is truly amazing how God works all things together for good to those who love Him. That is a promise and what God promises, He delivers on. It is one of the best promises. There is a condition of faith involved. The metabolizing of the doctrine of those who love Him. This is the doctrine of reciprocal love. This is the doctrine which works all things together for good.

Discipline becomes God's plan to those who have no faith perception. It becomes part of God's plan to kick the believer back to that mode of faith perception. If you do not refocus, you are not moving forward in the Christian life.

Love for God is the prerequisite for things working together for good. What love means is so confusing for people. They want things to work together for good, but they do not understand what it means. Love and knowledge goes hand in hand. People think of love as *feel-good*. Love and knowledge go hand in hand. God is unseen; Jesus Christ is unseen; so how do we develop love? You must know a person and their character in order to love them. You love good qualities not bad, so you need to be able to distinguish. You

must still learn the qualities. How can you not respond with love for Him when you understand Who He is. You get to reciprocal love by knowledge and faith.

You will love the Lord your God with all your heart and with all your soul and with all your mind. That is faith in the Lord because you know Him and understand Him as the object of your faith. When your soul becomes inculcated with His Word, then you develop love for Him personally. You reciprocate with love for Him.

All things working together for good, is mountains being moved. This motivation is from faith-perception; and mountains start moving.

When all the evil, difficult circumstances of your life work together for good. The evil, difficult people and circumstances; once you get that into your head, you begin to be patient and wait for the plan of God to work. You understand that the knowledge of God leads to circumstances that work together for good.

Now, why do you demand circumstances that are difficult to be gone, if these are the circumstances which will cause things to work together for good. Do not demand that these circumstances go away.

The disciples are operating in their own energy; by their own human ability. Their faith is misplaced. They should have faith in divine power; but it is in themselves. They failed and their focus is on themselves. The wrong object of faith is in their thinking. They depend upon their ability rather than upon God, the God of all circumstances. They are not demonstrating personal love for God. People try to live the Christian life by focusing on the things that they are doing for God. "Did you know I witnessed to a couple people a day?"

Christian Activity

1. Using the example of witnessing, if you are witnessing for Jesus Christ, He is the subject, not your activity. People like to crow and brag about their witnessing. They make an issue of how many people they witness to.
2. What are you witnessing about? You should be witnessing about the grace of God and about faith in Christ. Get out of the way.
3. You represent Jesus Christ to the world; that is the definition of witnessing; not yourself or your accomplishments to the world.
4. It is never about what you are doing for God.
5. Faith perception is the issue for the unbeliever. We are the mouthpiece of the gospel and nothing more. It is always the message of faith and Person of Jesus Christ. That is the subtle difference; between placing faith, demonstrating faith, and speaking of yourself and what you are doing. The littleness of faith of the disciples was in their ability to utilize their special powers. Their littleness of faith was misplaced. That is the crux of your life. Where is your focus? Is it on the service that you render? Based on your power or on your own ability. Eyes on self versus eyes on the Lord.

One more shot at the basic doctrine of faith, not only from salvation but from salvation forward.

We are dealing with the disciples having a littleness of faith. They need some lessons in faith as we all do. The Christian life is God the Holy Spirit living through us; He provides the power by which we accomplish the Christian life. There is no other power; there is no other ability. Our Christian service is not human good.

Faith and the Christian Life

1. The object of faith must be Jesus Christ and the Bible doctrine which reveals Jesus Christ. That is the key. That is where so many believers fall down. They believe in Jesus Christ, but they don't know Him. What value is faith in the unknown.
2. Doctrine provides the content of our faith in Christ. Doctrine, doctrine, doctrine, that's all you do is talk doctrine. That's right. It is Bible doctrine that defines who we are, Who God is; and it is how all things work together for good. Your ability is a distant second to the power of God.
3. Only with Bible doctrine can we understand the divine power that we possess and how to use it. How many soldiers can use a weapon if they do not know how, its capabilities, its range, etc.
4. With doctrine metabolized, our focus is inherently on Jesus Christ. Doctrine inherently places our focus on Jesus Christ. This is because this is Who Christ is. This is why we make such an issue of it.
5. The ultimate goal of our faith is occupation with Christ. A mind centered on Him and His doctrine.
6. When we render service to God, without our faith properly placed in Him, the glory goes to Him and not to our works. Who gets the glory? Whose power is it? Where is our faith to be placed?
7. We as believers are credited with divine good with focus on His power and utilizing His power, which is rewardable in heaven. Our Christian life is nothing apart from faith in Him and His Word. Our deeds are done in the power of God based on the motivation from metabolized doctrine. It is better to do some human good than to be an evil person. The source of your spiritual life is not your good works but the power of God. Our focus needs to be on grace and doctrinal orientation. You cannot leave out that all-important faith-perception. It is not what we accomplish for Him; but through His power that we serve. That is grace and doctrinal orientation. Then you understand what your spiritual life is all about. That is the subtle difference concerning which so many believers are unaware. It is easy to cross the line from divine good to human good. That is why consistent learning of doctrine is so important. Paul was a genius with one of the great Jewish backgrounds; **I can do all things through Him who keeps on pouring power into me.**

We focus on God for accomplishment. The disciples were not doing this so their faith was ineffective. They were relying on their words to show the power of God. They did not point

to the real source of the miracle. Mark 9:29 **Utilize the power of prayer.** The focus would have been upon God and not upon their own power and ability. What Jesus did regarding miracles changed slightly from time to time. The point was not healing the boy or the disciples showing off their power. The point was God doing these things through the disciples and, therefore, gaining a hearing. They needed to represent Christ's power. They failed in their mission. They forgot the source of their power. What is the source of the Christian life? The lesson is, in our service to God, we must never view ourselves as the source of success in the Christian life. That is the opposite of the way that the world works. It is what God accomplishes through us. If someone believes in Jesus Christ because you witnessed to them—it is great that they found eternal life through your words—but the focus ought to be on Jesus Christ. We are ambassadors for Jesus Christ. We represent Him; we do not have His power; we simply follow His instructions, which are found in the Manual of Ambassadorship (which is the Bible).

You might be able to walk through a hospital and cure all those you come into contact with. That would make you the focus and we are not supposed to be the focus. The disciples learned their lesson. Likewise, we must develop that type of faith.

We Are to Be Empowered by God the Holy Spirit

1. We must recognize and focus on the power of being filled with the Spirit. This is a command, to be filled with the Spirit.
2. In this power, we listen to and assimilate the doctrines of God. This renovates our thinking by the mind of Christ.
3. Renovation means that we become grace and doctrinally oriented. The unbelieving world has no clue of this.
4. This is the development of faith. People don't get that this is a development of faith. Faith develops just as we develop in the Christian life.
5. We do not focus on what we accomplish in His power. We accomplish things in His power. We are in fellowship; we recognize that. But suddenly, we lose our focus. We need to focus on the source of the power. That precludes arrogance. Humility is the way that we live this life. Humility is grace orientation.
6. Only then is faith directed toward its true object, Who is Jesus Christ. The only sure, always-reliable and trustworthy object. Faith develops and faith expands as Bible doctrine expands in your soul. You use faith and it grows. Developing faith means that we can utilize the Word of God. We can utilize the promises found in the Word of God. To utilize the promises of the Word of God, we have a method; we have a means; the faith rest drill. When you put faith together with rest, you have a relaxed mental attitude.

The Faith Rest Drill

1. You claim a promise which you have metabolized.
2. You use the promise in a doctrinal rationale. You make a logical conclusion based upon your rationale.

- 1) The plan of God rationale: God will guide me through His power. God has a plan and He will guide us in that plan.
 - 2) The essence of God rationale. He has the power and ability to do all things. He can do the impossible. He can move mountains.
 - 3) The logistical grace rationale. He takes care of our needs. Your clothes are ragged and you are hungry; you don't worry about it. You have faith that God comes through. Part of this is immutability.
 - 4) The last rationale of your life is the dying grace rationale. When it is just about to be all over. Some go out quickly, which makes this a moot point. You may go out lingering; or you may be checking out. That is another rationale. You know that you will be face to face with the Lord.
3. You reach doctrinal conclusions and you apply them to your circumstance. If you utilize the faith rest drill; you will have the correct focus of faith. Heb. 4:1–3
 4. By faith-perception, we develop and utilize all the problem solving devices which are inherent to spiritual advance. We must never become impressed with our own gifts and our own abilities. God's power accomplishes the things that need to be done. This does not mean that we just sit on our hands and wait for things to happen. Our objective is to become occupied with the Person of Christ. **Fixing our eyes on Jesus Christ (faith perception) the Author and Perfecter of our faith.**

Now, after all this practical teaching, Jesus Christ and His disciples leave this area and they return to Galilee. This was, more or less, where our Lord's headquarters were. He will reveal the fact that He will die and He will rise again. And the disciples won't get it. He set them up with the meaning of faith so that they can metabolize what they hear. Death and resurrection. That is the lesson for you and faith. Never be confused by faith in nothing versus faith in everything.

- | | | |
|--|---------------------------------|--------------------------|
| Lesson #06 | Matt. 17: Life of Christ | 7/23/2014 Wed |
| No Bible class; Gatlinberg Conference. | | |
| Lesson #06 | Matt. 17: Life of Christ | 7/24/2014 Thurs |
| No Bible class; Gatlinberg Conference | | |
| Lesson #0637 | Matt. 17: Life of Christ | 7/27/2014 1Sunday |
| In California | | |
| Lesson #0638 | Matt. 17: Life of Christ | 7/27/2014 2Sunday |
| In California | | |
| Lesson #0639 | Matt. 17: Life of Christ | 7/30/2014 Wed |

Dave Garza will speak during the 2nd service this Sunday.

Bobby is now leaving the subject of faith. He enjoyed the study himself.

We will study death and taxes next. Death is no problem for the believer. To live is Christ and to die is gain. People hate to give their money away to the government, but we are obligated to do that—even if we do not think that the money goes to anything that is worthwhile.

Jesus speaks of Himself in the 3rd person.

Matt. 17:22 **As they were gathering in Galilee, Jesus said to them, "The Son of Man is about to be delivered into the hands of men,**

The disciples are deeply grieved. Grief is normal for human beings. The disciples are expressing grief. They did not understand the resurrection. There would be less reason to grieve.

Matt. 17:23 **and they will kill him, and he will be raised on the third day." And they were greatly distressed.**

Jesus tells them to pay attention. They are not quite getting it here. Everything was going exactly as it should be going.

Luke 9:44 **"Let these words sink into your ears: The Son of Man is about to be delivered into the hands of men."**

The disciples were told by God the Father to listen to God the Son; and God the Son tells them to let this sink into their brain. The doctrine was concealed from them. Jesus was not concealing it from them. Their prior suppositions kept them from grasping what was going on.

It was difficult to depart from the teaching. We already had some preconceived notions about what Christianity is.

The disciples had to turn their thinking away from an earthly kingdom to the concept of the Church Age. These new concepts must sink in. They must have their thinking renovated. They must overcome their religious influences. Doctrine overcomes all of our old influences.

Bobby grew up with doctrine, born into Berachah Church. He did not have to set aside false teaching. The Church Age is a whole new world of doctrine and circumstances that these guys need to understand.

Luke 9:45 **But they did not understand this saying, and it was concealed from them, so that they might not perceive it. And they were afraid to ask him about this saying.**

Judaism was confused about the Old Testament prophecies about the Messiah. There were disagreements in the higher ranks. They knew that Messiah would suffer and even die; that is what Isa. 53 and 54 tells us. They also understood that Messiah would rule in power and in glory as their king.

These prophecies seem to be contradictory to these guys. How could He suffer and die ignominiously and rule at the same time? The problem was, they were using human logic to try to understand the Scriptures. This led them to false conclusions.

Some posited two Messiahs; the first would die and the 2nd would reign in glory. That is how the Jews understood the Messiah in that age.

Jesus Christ is the one Messiah who would suffer and die and reign. This becomes a dispensational issue as well.

The resurrection brings in a whole new thought; Jesus would die and then He would be resurrected. Maybe the concept of one Messiah was starting to get through to them. The kingdom was to come later from the same resurrected Messiah at a later time. They had no clue when that would occur. They were unable to put all of this together. However, they will get it. Jesus Christ was showing these men that He was a Messiah Who would die; but He would be resurrected.

He would be resurrected in an entirely different sort of body. The disciples needed to understand that death was ahead of Him and it had a great purpose to it.

Once they understand resurrection, then they can build upon that. Line upon line. Without death and resurrection, the disciples have no message as Apostles. That is the key to salvation.

Two typical results. They were deeply grieved. This was a lack of understanding of the importance of the cross. How can you grieve when your salvation depends upon this death? How can you grieve if He will only be dead for 3 days. This should not invoke grief.

Mark 9:30–31 **They went on from there and passed through Galilee. And he did not want anyone to know, for he was teaching his disciples, saying to them, "The Son of Man is going to be delivered into the hands of men, and they will kill him. And when he is killed, after three days he will rise."**

This was bad news and they did not want to know it; they did not want to face it. They expected the glory of the kingdom in the immediate future.

Mark 9:32 **But they did not understand the saying, and were afraid to ask him.**

Luke 9:45 But they did not understand this saying, and it was concealed from them, so that they might not perceive it. And they were afraid to ask him about this saying.

The Disciples Had Difficulties with the Doctrine of the Resurrection

1. The disciples refused to receive what they needed to metabolize in order to fulfill their purpose as Apostles. They did not want to hear it.
2. At this point, the disciples had tacitly rejected the doctrine of His death and resurrection.
3. They were confused as to how the glorious Messiah, Whom they had just seen transfigured, could be so thwarted and humiliated. That was confusing.
4. How could the crowd be so amazed by His miracles. How could the people be so amazed by His miracles and yet turn on Him? Some of these are religious minions; minions of Satan.

In time, the disciples would understand all of this. We see the same desire today for the destruction of Christ and Christianity.

Bobby is reading several things going on today. One author and others are branding Bible-believer Christians as war mongers. They teach that there are wars between Christians and non-Christians, including the Civil War. His view is, Christians want to bring in a Christian Millennium. That is a distortion of a theological position known as post-millennialism. Evil will be overcome and all people will be converted to Christ.

War is necessary against evil. But this author says that evil is considered to be all unbelievers. He thinks that ridding the world of Christians will stop the war-mongering.

We conquer the world through the gospel; not through military conquering. Humanism wrapped in a shell of religion. His bottom line was evangelical Christians should be stamped out in order to stop war.

We still give the gospel to the world; and we still fight in the wars of our nation; but we do not do this to bring in the Millennium. We cannot bring the Millennium in through our own efforts. The sin nature keeps the earth as sinful.

There was someone else that Bobby read; and he claimed that hell was not forever. He was chipping away at the doctrine of judgment. Mark 9:47–49 is quite clear on this. He attempts to discredit the Bible as just too harsh.

Others say that Christianity is just a relic of the past and it will fall away in the post-Christian era.

Some simply object to the literal interpretation of Scripture and others reject the accuracy of Scripture. They say that the meaning has changed from the time that the Bible was written. They are saying that the Scripture is fluid and it can be understood in a different way. The old interpretation needs some revising to make it relevant to today.

Rom. 1:26–28 some are claiming that this does not really prohibit homosexuality and that gay marriage is okay too. The interpretation of Scripture is driven by the context of the current culture. The Bible must be reinterpreted to fit in with today's culture. What a Satanic attack on the very foundation of Christianity.

Let's return to more infallible, inerrant teaching from the Word of God. Critics of literal interpretation are doomed to failure. There is no defeating the Word of God. All of the machinations of Satan and man cannot defeat the Word of God. It lives and abides forever.

Lesson #0640

Matt. 17: Life of Christ

7/31/2014 Thurs

A subject which will get people out of fellowship.

We will stay in Matthew. The death part is not as grim as it seems to most. This is a glorious revelation of our future.

The next topic is taxes, and Jesus has a lesson to teach.

They were first in Cesari Philippi and then in Galilee? Next they go to Capernaum.

The 2 drachma is the daily wage of a laborer.

Capernaum seems to be the headquarters for the Lord, as he often ends up there. This was a taxable location. We live in Harris county and we pay school and property taxes.

Matt. 17:24 *When they came to Capernaum, the collectors of the two-drachma tax went up to Peter and said, "Does your teacher not pay the tax?"*

Peter was asked about whether Jesus would pay this tax, he said that Jesus would pay. The collectors here are the Jewish IRS. They ask if Peter intended to pay them this two drachma tax that every Jewish male was expected to pay that tax.

Matt. 17:25 *He said, "Yes." And when he came into the house, Jesus spoke to him first, saying, "What do you think, Simon? From whom do kings of the earth take toll or tax? From their sons or from others?"*

Peter answers for the Lord, but he then goes to Jesus about the tax which He owes. Even some of the disciples seemed to believe that Peter was elevated to some degree and some were envious or jealous. No the other disciples address this issue; but Matthew does, because he was formerly a tax collector. It may seem inconsequential but it is not.

The writers of the gospels chose the incidents to write about, but this was also inspired by God the Holy Spirit.

The One-time Tax

1. This tax had first been imposed in the history of Israel by Moses at the direction of God. That is how far back it goes. Ex. 30:–11–13
2. The tax was actually to be a one-time assessment to all the males over the age of 20 years.
3. This assessment was used to meet the expenses of putting up the Tabernacle. All that Israel needed to know about basic doctrine was taught in the Tabernacle. Once taxes have been levied, the people in power. The tax is not eliminated and it goes up most often. This one time assessment and the pharisees are still imposing it.
4. This one-time tax from the time of Moses was an offering to the Lord.
5. It is called a ransom.
6. The word ransom was connected to atonement and propitiation.
7. The ransome represented delivery from slavery
8. The offering was a memorial to God's work. So this tax.

What Is the Memorial Aspect?

1. On the one hand, God freed Israel from the slave market of sin.
2. On the other hand, God would redeem them from the slave market of sin by the gift of the Messiah. The Tabernacle in many places depicted the Messiah. The disciples were fully aware of all of this. Peter understood all of these traditions.
3. The ransom for freedom for slavery to sin was paid for on the cross. The work of God and the physical salvation of the people are all emphasized by the Tabernacle. It also looked forward to the future of the Lord Jesus Christ.

The Tabernacle

1. The Tabernacle was the place from which Jesus ruled Israel.
2. In making the offering for the tabernacle, Israel acknowledges that God sovereignly rules over them in;
3. Theocracy is the rule by God.
4. Autocracy rule by one person.
5. The commemorated His gracious rule and pov.

This offering is voluntary; but back in Exodus, it was not. It was levied there by God Himself. 2Cor. 9:7 **Each believer must do as he is motivated to do in his heart. God loves a cheerful and a well-motivated believer.**

Giving

1. In New Testament giving, the believer determines his own motivation for giving and the amount that he gives
2. A believer should never give from pressure
3. A person may decide to give for grace reasons, but he should not give because he feels trapped, forced or under compulsion. Some churches garner wages straight from the accounts of the parishioners.

4. A believer should not give under any form of emotional coercion. No one should make you feel guilty because you haven't given what they see as a proper amount. Motivation in giving is all important.
5. Giving is worship; and therefore must be in the right mental attitude and in the Spirit. It is a mental attitude of gratitude toward the Lord Jesus Christ.
6. Through doctrine, a believer understands God's graciousness. Grace orientation is the attitude for giving.
7. Appreciation for what God has provided stimulates a desire to commemorate His generosity. That was true of both giving and the tax. The tax was levied because of what Israel provided by way of freedom.
8. When this attitude accompanied by the filling of the Holy Spirit, the act of giving becomes an act of worship, with intrinsic value. It is an act of divine good. It is an act of worship.
9. Worship is never something that is imposed on us; it cannot be. It is not a tax but a response. A thankfulness for a relationship with God.
10. Perception of Bible doctrine defines that relationship and defines grace orientation. There is no proper motivation without doctrine in the soul. That is the attitude for New Testament giving.
11. The only similarity between the Old Testament tax and New Testament giving, is both the tax and the giving commemorate God's grace and rulership. The first was imposed on nation Israel to raise up the Tabernacle.
- 12.
13. The tax was mandatory. New Testament giving is not. Berachah has survived for 60+ years because of God's grace. It is never by legalism. Bobby gives as well. Bobby also commemorates the grace of God.
14. New Testament giving is certainly divine good when correctly motivated by an appreciation for God's grace. It is certainly necessary for the furthering of the ministry of the local church.

Bob and someone from the Church of Scotland. He was used to the churches always dunning him for money.

Giving and money is an indicator of how well or how poorly you are doing.

The Morphing of this Giving/tax

1. Rabbinical tradition after the Esther time period. They imposed this tax as customary for all Jews. There's a tax; let's impose that one. That came from tradition and interpretation.
2. The imposition of this tax was supposedly voluntary rather than obligatory. When people levy taxes, they are often a law unto themselves.
3. These Jews looked very unkindly upon someone who refused to pay. This was a no-no not to pay.

4. However, not paying the tax could not lead to a charge of tax evasion. You did not want to be guilty of tax evasion in Rome. However, this did violate the pharisee tradition.
5. That tradition that came down over the centuries is what perpetuated the one-time tax from Moses's time. The tax being levied was not Biblically valid.
6. This tax was a legalism that the Jews now counted as law, even though it was not a Mosaic statute. They made their traditions into their own laws.
7. The Jews used this tax money to maintain the Temple and to pay the priests.

Greed and graft had corrupted the collecting of the tax. Way back at the beginning, Jesus threw the money changers out of the Temple. Part of the problem was their handling of this tax. These money changers skimmed money from the top. The tax was deposited in the Temple in 3 different huge chests. When this is a huge amount of money, there is a great temptation to commit fraud. How did the fraud work? There were ingenious ways of doing this. The collected taxes were required to be deposited in the Temple in the silver shekel of the Jews. That is all that would be accepted in the Temple. However, these offerings were not always in shekels. So the tax came in as a Greek coin or as Roman coinage. In order to be deposited, these coins had to be changed. The money changers defrauded this giving by inflating the exchange rate. They increased the worth of the drachma and they skimmed off that extra amount.

This is the tax that we are talking about. The Temple was the taxing bureaucracy.

Today, the church is tax exempt as part of the separation of church and state. But the government is drooling over this money; and they want to tax churches. This status is under attack by the taxing authority.

The IRS of the Temple taxed, but those at the top skimmed from the top.

This is what is going on behind the scenes.

Jesus paid this tax, but why?

Lesson #0641

Matt. 17:24 Life of Christ

8/3/2014 1Sunday

Speaker in second service.

This incident seems inconsequential, but it is a very important incident in the life of our Lord.

Jesus resided in Capernaum, and this is from where He paid His taxes. The collectors were not state tax collectors. These are Jews collecting a religious tax.

Matt. 17:24 **When they came to Capernaum, the collectors of the two-drachma tax went up to Peter and said, "Does your teacher not pay the tax?"**

They ask Peter if Jesus pays taxes to the religious groups. The Jews used shekels and the Romans used drachma. A drachma has approximately a half-ounce of silver. This is approximately the daily wage of a laborer.

Peter has been approached; and they are looking for money from this group.

This collector implied that Jesus was in violation of a tax law; so Peter immediately acquiesced to this tax. However, this was not a tax based upon the Mosaic Law, but upon Jewish Rabbinical tradition. This was for the building of the Tabernacle in the desert. At the time that Moses imposed it, it was a one-time offering. Over the centuries, the Jews expanded on this. Once taxes are imposed, they do not go away. They simply continued the tax; it was a tradition. The payment of this tax was strongly encouraged by these legalistic Jews. This was not a polite request; they were saying, "Where's the money."

Matt. 17:25 He said, "Yes." And when he came into the house, Jesus spoke to him first, saying, "What do you think, Simon? From whom do kings of the earth take toll or tax? From their sons or from others?"

By saying, "Yes," Peter obligated Jesus to paying this tax. Peter, by proxy, had now given his word that Jesus would pay a tax that He really did not owe.

No doubt, there are taxes that we don't believe that we owe. When facing the IRS, there is a lot of power at stake. So Peter runs to tell Jesus to tell Him what happened.

Jesus was already aware of what happened. Jesus spoke first. His omniscience was on display. He needed to get straight to the point of doctrine that was involved. Jesus cut straight to the chase. Jesus minimized the whole tax situation. It was really no important to Him. He spent no time arguing or bickering over money.

Matt. 17:25 He said, "Yes." And when he came into the house, Jesus spoke to him first, saying, "What do you think, Simon? From whom do kings of the earth take toll or tax? From their sons or from others?"

When earthly kings collect taxes, do they come from their own sons? Of course not. Taxes support the royal family. Peter knows this. Taxes come from the *strangers*; those outside of the family unit. Royal family members were tax exempt. A lot of tribute was paid by conquered states.

Matt. 17:26 And when he said, "From others," Jesus said to him, "Then the sons are free."

Where Are We Going with This?

1. The taxes demanded from Jesus Christ by the collectors went to support the Temple and the priests; these were religious taxes. There was a union between the Jewish state and Judaism. This was a religious tax. A tithe is an Old Testament tax; not giving. Taxes are imposed; giving is a grace memorial. Giving is properly motivated by our appreciation by what God has done for us.

2. The Temple for which the tax was approached is the house of the Father of Jesus. Jesus is the Son of the divine ruler of Israel. Jesus is the ruler of Israel as the Shekinah Glory. He is the ruler over the theocracy of Israel.
3. Therefore, the Temple was His residence.
4. Jesus was the real object of worship in the Temple. He is the glory of God, and the object of our worship.
5. As royalty, the 2nd Member of the Trinity, Jesus was exempt from this tax. He was not obligated to pay the tax based on legal and traditional grounds. Yet Peter committed Jesus to paying this tax.
6. Further, those associated with Jesus, were not subject to this tax. They all had privileged positions. The king would provide what they needed. This exemption required the collectors to recognize the Royal Status of Jesus Christ. They rejected this. They might be using this incident in order to get Jesus. They wanted to get Him as a non-tax paying religious renegade.

Matt. 17:27 **However, not to give offense to them, go to the sea and cast a hook and take the first fish that comes up, and when you open its mouth you will find a shekel. Take that and give it to them for me and for yourself."**

These tax collectors are offensive. The Roman tax collectors were particularly offensive to Jews, but these guys were not far behind.

Should He or should He not pay these taxes? Jesus did not intend to make a major point of taxes. Taxes are included under the principle of render unto Cæsar that things which are Caesar's.

The Tax Principle

1. Members of the royal family.
2. Legally, they owed nothing. A king does not collect taxes from his family.
3. When entering into the Church Age, this exemption would take on a new and important meaning.
4. The disciples, as Apostles, would not owe allegiance to the religious Jews.
5. They owed allegiance only to Jesus Christ as members of His family. We owe allegiance to Christ alone, because we are His family. However, the principle is render unto Cæsar that which is Caesar's.
6. What did they need to know? They are free from the Mosaic Law. They are no longer bound to that law. They were still under the Mosaic Law at this point; but they would be free from the Law; they would be bound by the Law of Christ.
7. The Church Age superceded or set aside the old mandates and traditions of Israel. This is a dispensational lesson. This was a look into the future. This was a teaching moment.

There is a transition time going on here. Jesus would die for our sins, He would be raised up on the 3rd day, He would remain on earth for 40 days and ascend to heaven. Then, 10 days later, the Holy Spirit would be sent to the Apostles.

Jesus is teaching them that they owe nothing to these taxing authorities. But He does not make a big deal out of this. "You're something different; you are set apart. You are a part of the royal family." But that is not the approach that He takes. Jesus could have said, "To hell with them!" but He did not.

Matt. 17:27 However, not to give offense to them, go to the sea and cast a hook and take the first fish that comes up, and when you open its mouth you will find a shekel. Take that and give it to them for me and for yourself."

"Here is how you are going to pay for the taxes." Jesus did this because He was well-aware that, if He was not seen as paying taxes, others would use Jesus as an excuse not to pay taxes. "If He does not pay taxes, then we won't."

The pharisees and sadducees brought up as many charges against Jesus as they could; and these charges were all false.

Peter is a fisherman, so he was happy to go fishing. Peter catches one fish and it is a winner. When he opens the mouth to unhook it, there is the amount needed to pay the tax. Peter has to pay taxes as well; and this will be enough to pay taxes for both of them.

The one shekel could not be skimmed. It was worth 4 drachma. The money changers were criminals; they were skimming off the top. They would jack up the price of exchange and skim the excess.

The Lord provides always. Rick was a professional fisherman. He has never pulled money from the mouth of the thousands of fish that he has caught. God has graciously provided him what he needed in order to continue on with his ministry.

Jesus makes the right decision; and this illustrates His ability to do the right thing. He could have claimed tax exemption and He would have had an iron-clad case; he could not pay taxes on two bases: he is royal family, and therefore does not owe it; and this tax was wrong and against the Mosaic Law.

Money is nothing.

Because the Jews rejected His royalty, they would reject His argument against paying the taxes. However, this way, the tax collection was over. Bob used to tell Bobby, whenever there was a problem, there were ways to handle it. "When money can solve a problem, then it is not a problem." That is what Jesus is teaching right here. Jesus knew logistical grace; He is logistical grace. We should know logistical grace.

The doctrine of logistical grace will be covered Wednesday night.

Has served as far back as the Vietnam war. Closed our his military career at the rank of sergeant. Returned to military service later after some education as a 2nd lieutenant. Chief of Staff of the US southern command. Director for joint operations in Cobble, Afghanistan. Inspector general. Retired now. Several awards.

Got to Berachah Church from the hotel through a hole in the fence.

34 years of Marine corps service. Nancy and Ken set everything up for his logistics. There were prayers in front of him from prayers from Berachah.

Garza plan the God's plan. The Garza plan to serve for 4 years, come to Houston and become a millionaire. God's plan was 34 years in the service.

12 slides. Begins with honor your parents. 11 children. Raised on a ranch; learned humility and authority. Mom wanted a priest in the family and thought it would be her. Discipline, grab and ear and twist and pull. 3 siblings are military; and all went to college. We are commanded to honor our parents.

God, marriage, family, and military, in that order. McAllen group. A great Bible group at College Station. Let your roots grow down into Christ and to grow up nourishment in Him. Met his wife there. 6 dates at IHOP and 7th he proposed.

Got married around 1978? 3 questions. Do you believe in God? Do you go to church? Who is your pastor? When he said "Bob Thieme," the guy said "You're good to go."

Grunts believe that we live to keep the wolves away from the door.

[I will instruct you and teach you in the way that you should go.](#)

Recruiting in San Diego was in last place; they sucked. It included a large area, taking in Yuma, AZ. Went down to Mexico and up to Anaheim. This is based all upon ambassadorship. We do it all for the praise of His glory. Went to first place in 9 months.

Cast all your anxiety upon Him. Humble, yourselves, therefore, under the Mighty hand of God,... Also a Berachah person there with an armor corps; and a new vehicle? When opportunity knocks, then respond.

Put on the full armor of God. First major deployment since the Vietnam war. Took a Bible and several booklets. Read and reread certain passages. He was selected to oversee the deployment of the light armored vehicles. Nothing is wasted in the plan of God.

9/11 Pentagon, make every day count. Earned a masters degree in national studies? He was inside the Pentagon at that time and his office was rocked. He leaned on the faith rest drill and Rom. 8:28. Bible doctrine provides solutions for life. We need doctrinal viewpoint

to make sense of crises like this. Psalm 118:24 **This is the day that the Lord has made; rejoice and be glad in it.**

Those who wait on the Lord will gain new strength. After a live fire preparation for 30 days, they were selected to go to Iraq and serve. He wanted to go to Iraq, the Lord paved his way to Afghanistan.

4000 in his stonewall brigade. His mission was to conduct counterinsurgency operations. **With God, all things are possible.** His brigade's performance was a factor in his selection as general. Bible doctrine prepares us to lead the team that we get.

Helmon province in 2008. Building the warrior cross. When a person is killed, a cross is built for each lost member. The boots are placed on the steps of the wooden plank; and the rifle with bayonet and then helmets are placed on it. Then the dog tags are added. Matt. 25:21 **Well done My good and faithful servant; you were faithful in many things; I will put you in charge of many.** Eccles. 2:4 there is a time to mourn.

Serving as chief of staff; and an earthquake in Haiti. Huge numbers dead and injured. Estimated 2000 buildings collapsed. Full crisis mode; working to find ways to help there.

Do not fear; stand by and see the deliverance of the Lord. Operation Unified Response. 22,000 troops deployed. A hospital ship as well. Coordinated many non-government groups for food and water. This exemplified to him our client nation status. **Stand by and see the deliverance of the Lord.**

2011 assigned to be an Inspector General. Wanted to encourage Marines to keep faith with the corps and to stay in the race. **Blessed is the nation whose God is the Lord.**

Run the race to win to secure the crown of righteousness in the plan of God.

Lesson #0642

Matt. 17: Life of Christ

8/6/2014 Wed

The crash course to become the Apostles in the Church Age. It is no longer about offering the kingdom to the Jews. The Jews have rejected the kingdom and their King. It is no longer about miracles, although some are still done. Miracles are no longer offered as a credential for His Messiahship. What is the thrust of our Lord's ministry is preparing the disciples for their future responsibilities.

The disciples are royal family; and so are others who believed in Jesus Christ. But they do not fully understand this, which is problematic. We all share His Sonship and we have all been adopted into the family of God.

Jesus does some relevant teaching through this tax incident. As soon as they get there, Peter is hit up to pay a religious tax. They want to know if Jesus would pay this traditional tax. This was an important tax in Jewish life. It helped to maintain the Temple and the priests; it was strictly a religious tax. However, Jesus does not owe this tax. The Temple

that this tax supports is His Father's house. He rightly belongs there as the Messiah and as the Shekinah Glory. As such, He does not pay taxes. Strictly speaking, the taxes go to maintain His house. This is not a property tax; it is a religious tax.

Jesus must communicate that He does not owe the tax; and the disciples do not owe the tax either, even though they have paid this all of their adult lives.

Matt. 17:25 He said, "Yes." And when he came into the house, Jesus spoke to him first, saying, "What do you think, Simon? From whom do kings of the earth take toll or tax? From their sons or from others?"

Peter was used to the Lord asking questions out of nowhere. Peter briefly thinks about this, and then gives his answer. *Strangers* are those outside of the family unit. Kings, in that era, did not pay taxes; taxes were paid to them. They do not collect taxes from their own families. Members of their own family were tax-exempt. Jesus is the only object of worship. The tax maintained His rightful, kingly residence. He, as the King, was not subject to this religious tax. What the disciples must understand, those intimately associated with the King also do not have to pay the tax. His sons have a privileged position; and here we have royal family of God. The disciples were a part of this family.

Matt. 17:26 And when he said, "From others," Jesus said to him, "Then the sons are free.

Jesus has spent time saying, None of us owe the tax. Then He will instruct them to pay the tax. The religious leaders, to whom the taxes would be paid, did not accept Jesus as Messiah. If He did not pay, they would use this against Him. This would be a perceived blemish on His perfect record or character. He must go to the cross with no blemish on His record. This incident must not be blown out of proportion. The important thing is to teach the disciples rather than pay or not pay the tax. Furthermore, others might be interested in getting out of paying this, which would cause a mess.

Taxes are an issue to us, but a non-issue to the Lord.

Matt. 17:27 However, not to give offense to them, go to the sea and cast a hook and take the first fish that comes up, and when you open its mouth you will find a shekel. Take that and give it to them for me and for yourself."

Thieme axiom, if money can solve a problem, it is not a problem. Bobby will explain this in detail.

If Money Can Solve a Problem, Then it Is Not a Problem

1. This axiom assumes that there is money available to handle the problem.
2. What is the problem for most people? People agonize over being separated from their money.
3. A believer must not forget the principle of logistical grace in applying this maxim. This is all about logistical grace.

4. If this is a problem between friends, then just settle up. Preclude hard feelings; treat them in grace. When Jesus paid this tax, His grace was on display.
5. If you owe the money, then pay the money. If you value the friendship, then pay him or her. Situation is over and done. Nothing like money to satisfy people. You need to preclude mental attitude sins. Do not become angry or bitter because you have parted with your money. This is a test of your priorities. God owns the cattle on a 1000 hills. Jesus Christ has infinite wealth. He has the wealth of the universe.
6. God has given you grace; you solve this problem with parting with your money.

We get really attached to our own money; and we would often fight over parting with it. People sue each other today for a pittance. We are a litigious society. We might use money to avoid a series of mental attitude sins. This is not because money is a problem solving device but because the grace orientation behind it solves the problem. If money brings closure to problems, then it is well-spent. If money is spent based on grace orientation, remember that God owns the cattle on 1000 hills.

Now, obviously, this is difficult if there is fraud involved. You don't like to reward someone for bad behavior. People have been in lawsuits for a variety of reasons. There can be great mental anguish involved with a lawsuit. This sort of thing is easily solved. When money can resolve the whole issue, then it is easy to deal with. Money solves a lot of problems (Bobby is not talking about a bribe).

If a Problem Can Be Solved by Money, it Is Not a Problem

1. A great illustration of grace in action is solving injustice problems with the use of money. That can be grace orientation.
2. This is the problem solving device of grace orientation. The motivation is what is key. If money can solve the problem, then it is not a problem. You use the money
3. When an offending party receives money from you that they do not deserve, that is a show of grace on your part.
4. That attitude is all-important for the Christian life. Especially if the reason for the problem is unfair in the first place. Solving a problem with money, even when this is all unjust, is grace orientation.
5. Humility in your soul is being displayed by forgetting the injustice, solving the problem and moving on. If money does that, then that is what you do. God always honors humility.

How many times have you handed money over to someone and it made you cringe to hand it to them. With the attitude of grace orientation, it solves the problem. It goes away. There is no greater display of grace orientation than using money as a grace tool. People understand that. Nothing makes an impact more than something like giving money. It is your attitude that is important.

Jesus demonstrated here, that when problems can be resolved easily and quickly, then that is what you do. Peter did not have the money here. The tax was unfair and wrong, but

Jesus has Peter pay the tax anyway. He kept this little problem from becoming a much greater problem. Jesus used this as a lesson; what a training aid of grace orientation.

So that you don't get bogged down. Stewing in problems when they can be removed is not productive in the spiritual life. Money is a really easy way to solve some problems.

1. As a believer, you must reflect the grace of God. You are grace in action.
2. Money can be provided for just such situations. God can provide money to get you out of a scrape.
3. Weigh the circumstances and their repercussions and figure out the easy way to move past them; if that includes money, then use it.

One of the best illustrations of this was provided to him by his father during Bobby's military years. He was an instructor at the Ranger school. Part of his duties was walking with and grading them on these going out. Part of his duties was as the school adjutant. He took care of grunt work for the colonel. That colonel was impossible; the worst martinet in the military; and he made major issues out of the most minor details. He was quite unfair. He had his men pick up pine cones and they were in the middle of a pine forest. Bobby had to give a class on how to put together your web gear. That was insulting to everyone there. All of the officers hated this guy. No one said anything good about him. It came time for this colonel to leave; a change of command. Whenever an officer leaves a command, there is a traditional farewell; a banquet and a party and nice speeches and Bobby was to get the money from the other officers for the gift. They refused to give Bobby a dime and Bobby was holding the bag on this and no one would give him a dime. No gift would reflect badly on Bobby. In this situation, Bobby called Bob for some advice. He verified the principle. This was a major problem for Bobby. It was a faith rest drill to apply. God can supply what is ever necessary. Bob came up with the Knife solution. He collected great knives. Bench-made knives. A custom-made knife where the blade is beaten out by hand and attached to a hand-made handle. These were beautiful and utilitarian. Bob had acquired several knives with ivory handles. He would send them to Georgia to have the handles scrimshawed. Under a magnifying glass, it was incredible. He had ranger mark on one side, the guy's name on the other side. Everyone is having a good time; and there were some lukewarm speeches. Then it was time for the gift. Bobby handed him the package. This colonel's hobby was taxidermy and this was a skinning knife. The guy cried looking at this gift. Several officers came up and apologized to Bobby. All these men saw grace in action. This problem all went away. This guy did not deserve any of that; but the Lord works all of this out. Grace was showed to every officer in that room.

When Peter paid the tax that he did not owe, he no doubt got the same message.

Jesus essentially got fleeced in this tax incident. It did not matter. His time and His ministry was far more important than the money. It was all solved with this one shekel.

If you are grace oriented then you will easily part with your money to solve a problem. Jesus wanted no undue accusations against Himself. This is the stumbling block principle. Bobby will cover that principle tomorrow. It is an addendum to tonight.

Matt. 17:27 However, not to give offense to them, go to the sea and cast a hook and take the first fish that comes up, and when you open its mouth you will find a shekel. Take that and give it to them for me and for yourself."

Lesson #0643

Matt. 18: Life of Christ

8/7/2014 Thurs

When faced with injustice and foul play, etc., Jesus ignored these adversities in order to accomplish the plan of God. The critical qualification for Jesus Christ was being perfect; He had to fulfill the Law and the Prophets. He never sinned and He never made a mistake. He fulfilled every aspect of God's plan for His life. He never left any openings to be charged with any wrongdoing. He did not give His enemies ammunition.

He always spoke the truth about His Person. This angered many of the hearers and they denounced Him as a phoney Messiah; as a charlatan. But He proved many times that He was Who He claimed to be.

He also condemned the hypocrisy of the leaders on many occasions. Religious leaders showed over and over again in their legalism; and He stood for grace while keeping the Law perfectly. He made it clear to them that He fulfilled these laws.

Jesus was the Greater Son of David and He offered legitimately the kingdom to the Jews. He never made a misstep in fulfilling all of the prophecies.

Jesus Christ was very careful not to make any missteps; He was very careful about His reputation and His presentations. He never reacted to any problems or adversities that He faced. He never lied, He never sinned, He never made a misstep, and He never made a bad decision.

Pontius Pilate verified that Jesus was innocent of all the charges brought against Him.

Jesus went to the cross as an innocent and sinless man. He could die for our sins because He had a spotless record on earth. He reconciled the enmity between man and God. He paid this tax, which, as King, He did not owe. That is my house, the Temple, so I do not owe any money for its maintenance.

Jesus sent the disciple Peter to go fishing to get a fish; and the fish had a shekel in its mouth; and this payment covered both Peter and Jesus. Had Jesus not paid, this might have been encouragement to others not to pay. Jesus did not want to get into any dispute over taxes. He put it all to rest with money. The incident was now over.

Introductory Points

1. Jesus did not want resistance by other believers to pay taxes on His account. That would mean that He would be causing them to stumble.

2. It would be a bad testimony for the Lord, if members of the royal family mistook what He did. This would have also violated nationalism. We are bound to pay taxes to the nation in which we live.
3. That principle is found today in Rom. 13:1–7.
4. The royal family of God pays taxes in a national entity; even paying unfair taxes. That is exactly what the Lord just did. He kept this from becoming an issue. Do not refuse to pay your taxes because you believe them to be unfair. Do not hassle with the IRS, even though they can be criminal. Don't get to a point where your wages are garnished. Do not join a militia to revolt against the tax policy of the government. You can gather together and chat and discuss about how bad things are. But if you are going to join a militia to do something about it, that is outside of the bounds of Scripture. If you want to spend your time and money to redress grievances; but it is much easier to pay and walk away. Keep the government off your back. Money simply solves the problem. Jesus simply solved the problem with money in relation to taxes, and then moved on to more important things.

There are boundaries in the royal family; and you need to keep a testimony before the Lord. This one tax issue covers a lot of ground. We should never get bogged down in ridiculous hassles that can be solved with some money.

Regarding tipping. If you don't get good service, you still show grace orientation. You still give a good tip. "You were not a very good waiter, but this tip is grace." He represented grace orientation.

People have a difficult time parting with money. The principle is, with the right motivation, you are always the winner. It is the all things work together for good principle. You keep your eyes on the Lord and keep them off money and off people. This means you need to develop personal love for God and impersonal love for mankind.

Hand the money over and walk away. You never lose the humility and grace orientation. That is where all things work together for good. Evil can be directed toward you all the time; but God means this for good. God uses all circumstances, good and bad, for your benefit. If you think like that, you will have no problems with the circumstances of life. What is evil directed toward you, God can still mean it for good. That is a way of thinking that no one will understand.

If Jesus provided the shekel for the tax, do you not think He can provide for anything? Jesus said, "I do not owe this tax" and then He pays it. Do not give grudgingly or of necessity, because God loves the grace oriented believer. Jesus wants to teach this attitude to His disciples so that they do not cause everyone to stumble.

The disciples are the epitome of Murphy's Law. It is amazing that the Lord picked them. But they did an amazing job once they advanced spiritually.

Now the disciples are arguing about who the greatest disciple is. After the incident of the transfiguration, the kingdom was on their minds. Three had seen the King in all His glory. But, when they started to think jealousy because only 3 went to see the transfiguration.

Jesus has just given them a lesson on grace orientation; and they are exactly the opposite at this point.

Matt. 18:1 Luke 9:46

at that time, the disciples came to Jesus in the house and asked Him, this is in Capernaum and this might be Peter's house. and they ask Him, "Who is the greatest in the kingdom?" And He asks them, "What were you discussing on the way?" This is about the same time of the tax issue. The tax collectors approached Peter about the two drachma tax. So, does this mean that Peter is the head dude? Was he the point man for the Messiah? This was an independent group of men, and they did not want to take orders from anyone else.

Jesus knew exactly what they were arguing about. "Who among them is the greatest." He knew what they had been saying. He asks them this question in order to get them to think. He wanted them to hear themselves. *Do you hear what you are saying?* He wanted them to hear their ridiculous contentiousness. They were arguing from arrogance and not from humility. After He got their attention off of themselves, He called the 12 to them. "If anyone wants to be first, He will be last of all and servant to all." He called a child to Himself and set the child before Him. "Truly, I say to you, unless you are converted and become like children, you will not enter into the Kingdom of Heaven. Whoever humbles himself as this child, he will be the greatest in the kingdom."

Introductory Points

1. The child will serve as an example and as a metaphor. The child is used as a teaching aid.
2. In covering these verses, the disciples' question was about greatness in the kingdom; not about entry into the kingdom.
3. The disciples already know that they will enter the kingdom. They do not need to know how to enter into heaven. The disciples would be a part of the church and a part of the kingdom. It is not about entrance.
4. This passage is not directed to them for faith alone in Christ alone. That is not the context.
5. The disciples were concerned about greatness and about their exalted status inside the kingdom. They were already in the kingdom; they were concerned about their status. They want to know who is greatest. Who is the top disciple? That was their concern. That is the context of the passage.
6. Why then did Jesus say, "You will not enter the kingdom unless you are converted." This seems to contradict the context that we have here. Why does He use the aorist passive subjunctive of *strepo* in connection with entry into the kingdom? Why does He bring in entrance when they are already in.

The short answer is, it is all about grace. This whole thing is about grace. Entry into the kingdom is about grace; so being great in the kingdom is all about grace.

Lesson #0644

Matt. 18: Life of Christ

8/10/2014 1Sunday

Communion Sunday August 10, 2014

Jesus is present at church. What would He say? We have a record of one such message. It is the story of Jesus in the synagogue.

Luke 4:16 **And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read.**

Luke 4:17 **And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written,**

Luke 4:18 **"The Spirit of the Lord is upon Me, because He has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed,**

Luke 4:19 **to proclaim the year of the Lord's favor."**

There are 6 proclamations of what He came to do. He comes to the poor to speak. After years of the war on poverty, poverty continues to increase. The priorities of these people is misguided. The Lord has great compassion. Jesus was poor by way of material things.

Jesus could have taken every person out of poverty.

In these 6 phrases, Jesus gives His priorities for mankind. He came to regenerate mankind. The greatest need of the poor is not material possessions; it is spiritual possessions. The gospel is the only remedy for the poor. The poor were much more aware of their needs than the rich. Their physical needs made them more aware of their overall needs.

The gospel is the revelation of God; it does not come out of the mind of man. For I delivered to you of first importance that first Christ died and was raised for our sins on the 3rd day. Jesus is the sin-bearer and deliverer Who rose again. Only He will save man from His inherent poverty.

Matt. 16:26 **For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul?**

Jesus Christ Himself is the cure for all poverty. He has been sent to heal the broken-hearted, something only found in the KJV. Jesus cured something greater than physical illness. He healed that which no one else could heal; despair of soul. What He taught cured the broken-hearted. He recognized the emptiness of the condition of mankind.

“Let not your heart be troubled; you believe in God; believe in Me also.” The merit is all found in the Lord Jesus Christ. Faith in the gospel of Christ for the unbeliever; and faith in Bible doctrine for the believer. This cures discouragement and despondency of soul.

Jesus came to proclaim release to the captives. Jesus did a lot of proclaiming, and teaching and preaching. It is not Jesus' deeds but His words which remain with us. Jesus is addressing captives, slaves; those under the control of someone or something else. Jesus Christ understands that all men are slaves. Men are captured by sin and their sin natures. We have been in bondage to sin since Adam. We are spiritually dead. Many are unconscious of this condition. **“You will know the truth and the truth will make you free. If the Son makes you free, you will be free indeed.”**

Redemption is the work of God through the substitutionary work of Christ, where man is redeemed from the slave market of sin. It is the message of the gospel and faith in that message which frees the captives. It is enslavement to the sin nature which takes all the joy and contentment out of life.

Thank God that Jesus knows exactly what is needed for emancipation. What work is man capable of to attain such freedom? How can He buy Himself out of slavery when He has no purchase power as a slave? There is nothing that we have as slaves to purchase our own freedom.

Jesus came into the world to give recovery of sight to the blind. Of all the afflictions, blindness is one of the worst. A blind person cannot distinguish between night and day. They are completely ignorant of what the rest of us take for granted. In spiritual matters, many people are just as blind as the physically blind. We are unable to see the light. We need illumination. John 1:9 **there was the true light that, coming into the world, enlightens every man.** No one has to walk in the ignorance of dependency and death. Jesus illuminates the darkness of unbelief. **In Him was life and the light was the light of men.**

Jesus was among them to set free those who are oppressed. Jesus would set free those who are enslaved; but also to those who are oppressed. Satan is the greatest oppressor of all. Religion particularly oppresses mankind. Thus man is beaten and disillusioned. But God has liberated us. Christ has set us free from oppression. This is a Messianic reference; Christ is the king to set His people free. But the people rejected this offer and they prefer to live under legalism.

Freed from such oppression allows man to have a relationship with God in no other way.

The final statement is, Jesus came to proclaim the favorable year of the Lord. This is the year of Jubilee. Every 50th year brings cancellation of all debt and land is returned to all owners. This allowed for a brand-new start. That is what salvation is for us. There is a new relationship with God for those who responded to His message of grace.

The poor, the broken-hearted, the slaves, the blind and the oppressed. Jesus honored the Word of God. He read it and He pointed out the fact that He is the fulfillment of the Word of God.

In the next increment of our Lord's ministry is another lesson in grace. This is one of the greatest lessons of grace attitude and grace orientation found in the Scripture. It is a direct confrontation.

No Bible class this week; resuming Sunday.

Lesson #0645

Matt. 18: Life of Christ

8/10/2014 2Sunday

Matt. 18 Mark 9 Luke 9

There is still some arrogance in the souls of the disciples when they ask a certain question of Jesus. It is time for them to develop the correct attitude in the souls of these believers; humility. That is what Jesus will discuss.

At the time, the disciples came to Jesus in the house possibly Peter's house and they asked Him a question, "Who is the greatest in the Kingdom of Heaven." And He asked them, "What were you discussing on the way over here?" They had been discussing, *who is the greatest*. The mental attitude sin of jealousy. Several of these disciples had been singled out for a special duty; James, John and Peter. The other 9 disciples were left at the bottom of the mountain. Those at the bottom could not cure the epileptic boy.

The Lord then asks the question, "What were you discussing?" Jesus needs them to understand their own mental attitude sin of jealousy. They were arguing from a thought pattern of arrogance. It does not come from grace orientation. **They kept silent.**

Mark 9:35 **And he sat down and called the twelve. And he said to them, "If anyone would be first, he must be last of all and servant of all."**

Mark 9:36 **And he took a child and put him in the midst of them, and taking him in his arms, he said to them,**

The child is a teaching aide.

Mark 9:37 **"Whoever receives one such child in my name receives me, and whoever receives me, receives not me but him who sent me."**

We need to keep in mind the context of this question to understand the answer Jesus gives. The disciples are not asking about entering into the Kingdom of God. They are already believers. They will be there in the kingdom. They just want to know, *who is going to be top dog in the kingdom*.

This is not a call for faith alone in Christ alone. The disciples were concerned about greatness. They were not concerned about getting in.

Jesus mentions conversion and entry into the Kingdom of God, even though the context is greatness. *Strophô*, which is an odd word to use here. It can mean *to turn around, to be changed*. It is quite similar to the Greek word *metanoëô*. This means *to change one's mind, to be converted*. These are very similar verbs. These are often used to refer to conversion.

The very same connotation; their question again is about, *what is their status, having already entered into the kingdom?*

Why Does Jesus Use this Word Which Is Related to Salvation

1. Jesus is using grace to illustrate entrance and greatness.
2. There is a parallel being established here. This is not a full-on charge.
3. *Stropho* refers to conversion in the way of entry into the kingdom.
4. Also in context, it refers to conversion as a change of attitude once in the Kingdom of God. Now He is talking about a renovation; going from one viewpoint to another.
5. This answers the question about who is great in the kingdom. It is all about grace.

More Points

1. Jesus is talking about faith to enter into the kingdom.
2. This is still in the context of greatness in the kingdom.
3. In this context, *stropho* is used as a reminder to the disciples; how they initially entered into the kingdom. Sometimes we all need to know how we got into the Kingdom of God.
4. In order to enter the kingdom, they had to be converted; they had to change their minds.
5. How did Jesus use *stropho* in this sense as a reminder. The reminder is about grace. Conversion for entry into the kingdom is the epitome of grace. They turned to Christ and they are in.

You did not earn your way into the kingdom; so how can you earn a top spot in the kingdom? Do you think you can earn some elevated status in the kingdom? What does grace have to do with greatness. The disciples are thinking of greatness earned by their accomplishments. It is based upon who and what they are.

They entered the kingdom by the grace of God; do they think that grace disappears in the plan of God? So often, Christianity is all about doing something for God. But this is false. What about grace? How does grace fit in with greatness in the spiritual life? How are you great in the spiritual life?

What Makes You Great in the Spiritual Life?

1. They must be grace orientated for entry into the Kingdom of God and for greatness.
2. This is a grace parallel. These verses are parallel. Grace for entry; grace for operation.
3. Grace orientation is always the attitude of spiritual greatness. Grace comes first. Only then can you produce divine good. You cannot be arrogant about the lift that you have or the works that you do. The connection between grace orientation and humility is really tight. Grace orientation means that you are inherently humble.
4. But arrogance is what is going on in the disciples' argument about who is the greatest. They are not thinking about how they entered into the Kingdom of Heaven; they are thinking, *how can I be the greatest?*

Matt. 18:3 and said, "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven.

Here is the crux of the answer. Maybe Jesus lifts up the child. If you want to be first, then you are last. If you humble yourself, you are the greatest. All of the disciples are included for humility.

Matt. 18:4 **Whoever humbles himself like this child is the greatest in the kingdom of heaven.**

Status in the kingdom is not based upon personal accomplishment, but on attitude; the attitude of humility.

You are not what you do; you are what you think. You can fake anyone out; and anyone can fake you out. In love, one person can fake out another. What they are doing is not who they are. It is what they are thinking.

Understanding who the Lord is. You have repented. You understand that Christ died for your sins; and you understand that is what saves us.

After salvation, we must renovate our thinking. That is key to the Christian life. A daily dose of God's Word is grace orientation. We become oriented to God's grace by understanding the Word of God. The more we hear, the more we metabolize, the more we are grace oriented. You do not have to act stupid and pretend to be humble. You can accomplish many things. Greatness comes from your soul. Man looks at the outward appearance; God looks at the soul.

The disciples are hanging around Peter's house saying, "Who among us is the greatest?" and Jesus is saying, "None of you; none of you have the right attitude." As members of the royal family.

Jesus denounces their jealous ambitions with a reminder of the key of humility. It is our attitude which counts. If you want to be humble, you think humility. What does the child image indicate? Why can't he just come out and say it? Why does Jesus need to set a child in front of them?

Matt. 18:3 and said, "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven.

Matt. 18:4 Whoever humbles himself like this child is the greatest in the kingdom of heaven.

Each disciple thinks he is the best and they want to know, who will be 2nd in command. So the disciples are divided. There is political infighting. Their solidarity of purpose has been sidetracked. They are no longer a team pulling in the same direction.

Our nation is being pulled apart; and much of the reason for this is arrogance and the fight for political power. The disciples are a microcosm of what takes place on a grander scale.

First among equals is a maxim of the Marxist party. This is what happens in a sports team. They spend too much time with individual. Teams lose because individuals try to show themselves as being the most important to the team.

Arrogance is based upon how much thinking you do about yourself. You think, "I am such an important person." Arrogance is the worst of the maladies that we face as believers.

Mark 9:33 And they came to Capernaum. And when he was in the house he asked them, "What were you discussing on the way?"

Jesus is telling them to listen to themselves. Jealousy was a problem among the disciples at this point, and that would be based upon arrogance. Sometimes the front rows are purchased by the big dogs (givers) of the church; and that has nothing to do with spiritually; it is all arrogance. These disciples have heard correct teaching over and over again; and they have seen the arrogance of the pharisees and their teachings.

Jesus urges them to look at their own arrogance. In its early stages, arrogance is sometimes hard to recognize. This becomes an issue of self-centeredness. There is an issue of humility that they must not forget.

While arrogant, the disciples cannot function.

Mark 9:34 But they kept silent, for on the way they had argued with one another about who was the greatest.

Jesus shut them up; and in this attitude, they can learn.

Luke 9:47 But Jesus, knowing the reasoning of their hearts, took a child and put him by his side

A child focuses on dependence. He is dependent upon his parents. He looks toward his parents to be taken care of. The disciples need to recognize the lack of arrogance in the child and they must become like the child. This is the grace analogy. They had to become like that dependent child; that was necessary in order to enter into the kingdom. Faith alone in Christ alone means they depended entirely upon the grace of God.

The disciples are already believers. They are already in the kingdom; and they now are demanding wh

Jesus Answers, "Which One of Us Is the Greatest?"

1. Jesus wants the disciples to focus upon grace to answer the greatness question. They are focused on themselves and not upon Him.
2. Clearly, a sense of human accomplishment for entrance is not the issue. All the deeds in the world do not bring us to the Kingdom of Heaven. Few aristocrats amongst the disciples (like none?)
3. Therefore, neither is human accomplishment the issue of personal greatness in the kingdom or in the spiritual life. It is not what they have accomplished.

Their focus is on themselves. That means, there is no grace in their thinking. Do not think of yourself in terms of arrogance. The Christian life is all about grace orientation.

The Disciples Need to Depend upon Jesus Christ for Everything.

1. Like a child, the disciples must be dependent upon the Lord for everything. This goes beyond salvation.
2. Their future lives are not about a hierarchy amongst one another. They are not concerned about who is the greatest; they should be concerned about the accomplishment of their mission.
3. They are a team assembled by Jesus Christ. They should function as a team. They need to accomplish the mission of evangelism and teaching.
4. None of these things can be done without an attitude of humility. Therefore, the believer must operate from a position of grace orientation.

Keep your focus on doctrine rather than focus upon yourself.

The disciples have been forcefully reminded that they entered the kingdom by the grace of God; so that policy needs to continue for their lives. Do they think that grace goes out the window now? They must be grace oriented for entering the kingdom and for greatness. Greatness is not a competition. Greatness is an attitude of soul.

Humility is an attitude; and that is from our focus on the grace of God. That is grace orientation. We are oriented on what God has done for us. All the accomplishments of this world are nothing compared to what He does.

Luke 9:48 and said to them, "Whoever receives this child in my name receives me, and whoever receives me receives him who sent me. For he who is least among you all is the one who is great."

Mark 9:35 **And he sat down and called the twelve. And he said to them, "If anyone would be first, he must be last of all and servant of all."**

The original question is *who's the greatest?* So Jesus explains, "Anyone who wants to be first, will be last and he will be the servant of everyone." Arrogance demands to be served by all. Wanting or striving to be first in importance is the attitude of arrogant self-centeredness.

The ambitious person who is striving to gain favor in the eyes of the Lord. I am giving a lot of money, so I am gaining a lot of favor from God.

In each classes, there are bragamonies. "I am great and my accomplishments make me great." There needs to be the right focus. It is good to witness to people. You are simply a mouthpiece. The Holy Spirit convicts these people.

Jesus corrects this human viewpoint, self-centeredness. "Be a servant of all."

δουλος is Paul's terminology.

What Is Jesus Saying about Being a Servant?

We have a tendency to think that humility is the opposite of greatness. A running back cannot wait to stand up and tell you what he has done.

1. Jesus is referring to a believer who serves the needs of other people.
2. He is not referring to the physical status of slavery or being owned by another person. He is not commending the institution of slavery.
3. Jesus is referring to the attitude of humility. Doulos is a metaphor for humility.
4. That attitude is indicated by putting others above yourself. This does not mean that you are walking about with a tray serving others drinks and food. It is all about attitude.
5. A believer should not be self-centered or arrogant about himself. **Do not think more highly of yourself than you ought to.**
6. *Being a servant to all*, is an attitude of humility. An irony; the one who seems to be last is really the first. That is the definition of grace orientation. The Lord will describe this in greater detail. You might not have contact with anyone to be a servant of all.
7. The believer must take on the same humility as demonstrated by Jesus Christ in serving the needs of all mankind in salvation. He is the example of humility. Jesus chose to die for us; He chose to be our substitute. His attitude of humility took Him to the cross. Jesus is commending greatness in the kingdom by means of grace orientation and the humility that goes with it. Grace orientation results in humility. When you recognize that the grace of God has done everything for you, that gives you an inherent humility. That is the attitude for a great spiritual life. You recognize that you are dependent upon the Lord. Grace orientation is understanding that our strength is in Christ.

The disciples are beginning to realize the position of grace orientation. This will spur them to become grace oriented. They may learn how to produce divine good. This makes them great in the kingdom.

It does not matter what people think of you. What matters is what Jesus Christ thinks of us. We get all wrapped up with people who do not like us for various reasons; they don't like how we act or what we do. So what! That is not where your accolades lie. When you do serve, when you are a servant to all, it is divine good.

The disciples begin to realize the importance of grace orientation. It is all about the right attitude and the motivation for service to Him. He must have gotten a little upset when Peter said, "Who's the greatest."

Those who wish to be first in the eyes of man, will be last in the eyes of God.

Summary Points

1. There is no service to Christ or to man without the correct motivation from grace orientation. If your motivation is wrong, your service is meaningless.
2. You cannot remain grace oriented without remaining in fellowship for longer periods of time. There are people who think that rebound doesn't always work. If you continue to sin, you are out of fellowship. Every time you rebound, it works, even if this puts you back into fellowship for a second. In Berachah, you listen to the Word of God, and you metabolize Bible doctrine by this. The procedure is simple. Rebound, listen to Bible doctrine and grow spiritually. Your attitude is based upon staying in fellowship which is based on growing in the spiritual life. That is how grace orientation is acquired.
3. So the service done in fellowship and grace orientation is divine good. This is important because it reflects our motivation.
4. It defines the difference between the good works that any unbeliever can do and the divine good that the believer does when in fellowship. Humility is the difference. It is the attitude and the power of the Holy Spirit; these two go together.

The disciples must learn this lesson in order to serve the Lord in this way.

Jesus continues the lesson using a child. Luke 9:48 too.

Mark 9:36 **And he took a child and put him in the midst of them, and taking him in his arms, he said to them,**

Jesus picks the child up and holds him in His arms.

Mark 9:37 **"Whoever receives one such child in My name receives Me, and whoever receives Me, receives not Me but him who sent Me."**

Jesus is addressing the disciples as believers who are great in the kingdom; this is not for entry into the Kingdom of God.

Whoever is the believer who is grace oriented. That is the context; and this is the foundation for spiritual greatness. But what is the connection between receiving the child and receiving Christ? This child illustrates the point. He is an illustration; he represents the believer and the believer who is child-like. This is the immature, helpless believer. Unable to use spiritual resources. Dependent and immature believer. This is what the disciples must receive; and they cannot do this with an arrogant attitude. "Those people that they all look down on; you cannot do that. You must receive them as fellow believers."

δέχομαι means *to receive someone into your arms, to embrace someone closely; to offer hospitality*. The young believer must be embraced by the mature believer. The mature believer must be hospitable.

Luke 9:48 and said to them, "Whoever receives this child in my name receives me, and whoever receives me receives him who sent me. For he who is least among you all is the one who is great."

What Does Jesus Mean?

1. The illustration of being great; a servant to all.
2. The mature believer serves even the immature believer. The disciples are only serving themselves and their desire to be great.
3. The immature children are to be accepted as fellow believers. This will become clear when John comes across a guy casting out demons.
4. The children must not be sidetracked; this is why they must be accepted. They cannot be sidetracked with rejection. They cannot be sidetracked by issues that would keep them from growing up. A parent is designed to help a child grow up. A parent is dedicated to teaching a child to grow up. When they move out, the job ends. Some mature believers do not want to associate with immature believers.
5. The children need care, patience and acceptance. No one at Berachah should look down on someone of a lower maturity level. You have no right to not accept any other believer; including those you may disagree with. It is tough when you run into those who have weird theologies. That is a tough one. They may not buy into rebound of the importance of Bible doctrine. It is really hard even to be nice to such people. And the tongues-speakers. You do not have a right to look down on them. It is about grace orientation.
6. They must have a chance to grow without roadblocks of rejection or neglect placed in front of them. There are many things that you can say to immature believers which are way off base. We get so wrapped up in, "I must convince the person how wrong they are." But that is not up to us. You need to be relaxed around them.
7. The mature believer must not become a stumbling block to the immature believer. If you think that you are mature; you were once immature. You were allowed to grow unencumbered by the arrogance of other believers. You did not need to compete with other believers. The immature believer is not to be subjected to the arrogant

believer. Bobby heard so many times that he needed to mentor other people; to lead them. This has turned many people off to spiritual growth. If it is not in your soul, then you are not growing.

If the disciples are able to receive the immature believer then they are able to receive Christ. This is not salvation; this is receiving the message of Jesus Christ; the message of humility. If they can operate in humility toward the child, that is the correct way to do it. Receive a child in humility, that is a reflection of your grace orientation. Jesus is commending grace orientation and humility.

Luke 9:48 and said to them, "Whoever receives this child in my name receives me, and whoever receives me receives him who sent me. For he who is least among you all is the one who is great."

There is even more to get here. We must learn to think with grace orientation.

Lesson #0648

Matt. 18: Life of Christ

8/20/2014 Wed

I did not know it was Wednesday last night. So I was a no-show.

Matt. 18:5 "Whoever receives one such child in my name receives me,

Matt. 18:6 but whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea.

Lesson #0649

Matt. 18: Life of Christ

8/21/2014 Thurs

Jim Meyers, a missionary from the Ukraine is at Berachah tonight.

We cannot know God unless He tells us about Himself. Man cannot find God in himself and he cannot find God in other people. God is nothing like us. We can only know God by what he tells us about Himself.

People are incredulous that there are things in the Bible like Noah; and to them, it is like mythology or something. Everything that is found in the Bible teaches us something about God.

God has a plan designed for every single one of us. He left no one out. That plan is perfect because God is perfect. His plan impeccably corresponds to a believer's propensities, his interests. God knew everything about our lives in eternity past. God knew that we would believe in the Lord Jesus Christ. He knew our environment; He knew all of it. And He gave us the appropriate gift.

The sovereignty of God and the free will of man co-exist. Our faith is necessary. God knew it and we must accomplish it. Because of this, God designed a plan for us. A complete and superlative package. Since God designed this plan, there can be no contradictions in His plan. However, even though His plan is flawless, the believer is imperfect and therefore, we fail in executing the plan of God. We have a spiritual life and that spiritual life is designed to fulfill the plan of God. Yet, even in our imperfection, God's plan moves ahead perfectly.

The grace of God is active in our lives to allow us to fulfill His plan. There is the doctrine that we can metabolize, which gives us the mind of Christ; divine viewpoint. That is the doctrine that we can apply to our lives. We grow and we advance in His plan. We can fulfill His will.

There is a major roadblock for all of us in realizing the accomplishment of His will. This is related to our sin nature and our lack of spiritual growth.

The Roadblock

1. The great blockage is creeping arrogance in our souls. It is that imperfection by which we cannot execute the plan of God.
2. Arrogance is the basic mental attitude sin .from which all other mental attitude sin stem.
3. Arrogance is the antithesis of the grace of God. It is self-promotion and total blindness to the grace of God.
4. Be definition, arrogance is synonymous with vanity, which is nothing but empty pride. In regard to one's person, attainments or possessions.
5. Vanity is often coupled with an excessive desire to be noticed. It is a lust for attention; a lust for approval or praise for others. This preempts glorifying God; it is glorifying yourself.
6. For the believer, arrogance opposes utilizing the grace of God. When you are in arrogance, rebound is there, but you are likely not to use it. You cannot execute the spiritual life without that power. When it comes down to it, the choice between doctrine and you, you win every time.
7. Arrogance utilizes to oppose the plan of God to grow. God's plan marches on, so all we have to do is continue to grow spiritually. Arrogance is a primary reason for the believer's failure to execute the Christian life.

We have precedent for this. Satan is the first creature guilty of arrogance when he said, "I will make myself to be like the Most High." That is absolute arrogance. The cosmic system of Satan is the arrogance of works over grace. "I make myself; I will do it." His objective is to be the absolute ruler of the universe. He is absolute arrogance. In this arrogance, Satan can never trump the plan of God. You can see Satan at work throughout the United States. Our country has been a bastion of divine viewpoint and it is eroding. That is the way that Satan operates. This is the way that his world operates. His world operates in arrogance.

All who do wickedness vaunt themselves; they promote themselves. This is exactly what Satan's world is like. This is what we are like without the grace assets of God. In arrogance, we fall right into his plan. In humility, we execute God's plan.

Christianity is not what you do; it is what you think. It must be grace oriented thinking. Otherwise it is nothing more than a presumptuous approach to God. What happens to the grace of God after salvation? It disappears in the life of an arrogant person. We as believers are all products of the grace of God. We are trophies of the grace of God; and we must operate from that understanding. We are all products of the grace of God. That operation is grace in action. Oriented to grace means grace in action. Once that mature viewpoint is gained, then humility becomes operational in your life.

God's plan for us is the attitude of humility.

So now we get to the disciples. The attitude of humility. Now we get to the disciples in Capernaum, and they have already gotten several lessons that they needed. Now, it is about their attitude. The is an arrogant bent.

They line up and stand before the Lord and say, "Pick one of us who is the greatest." And they think that they have been doing these great works before God. They want their personal accomplishments to matter. They are demonstrating their immaturity. They do not realize yet that it is not about them; it is about Christ. They do not have the spiritual ability to distinguish between being great and accomplishing greatness by means of human effort. They do not know the difference. This is always the problem presented by arrogance. The disciples need correction.

Jesus used a child to illustrate humility. We have studied this. We have seen the importance in these passages that Jesus placed on humility. The amazing thing is, after these illustrations of a child, of humility, of dependence upon the Lord; and this lesson went right over the disciples' heads.

Luke 9:49 John answered, "Master, we saw someone casting out demons in your name, and we tried to stop him, because he does not follow with us."

The disciples are trying to prevent a demon-hunter. John and the others had been stung by Jesus' recognition of their lack of humility. John thinks that this will gain the favor of Jesus because they stopped this guy. He was showing exactly the opposite of grace. They failed to receive a child as the Lord had been teaching them. An immature believer, accepting that child and embracing that child.

This guy expressed enough faith to cast out demons; but 9 of the disciples did not have enough faith to cast out a demon themselves. He has done what they should have been able to do.

John is the one to point this out. Jesus does not say to the disciples, "Good job, boys."

This guy was not acceptable to the disciples because of their arrogance. "Who's this guy?" "We know more than anyone." They are filled with arrogance. This is an occupational hazard for believers who are advancing in the plan of God. There is great irony here. Jesus has given them a great dissertation on humility; and they go the opposite direction.

What they have to understand is, they are not the exclusive representatives of Jesus. Other believers have a place in the plan of God, even if they are immature. He has a plan for them just as much as He has a plan for us. It does not matter that they are immature. So do not look at others with a superior attitude. You are not called to judge other believers ever. Encourage, sure; judge, no. You cannot read their minds. Your superior attitude will never do anyone any good.

John's statement and the actions of the disciples suggests that they are the only ones qualified to cast out demons; but they are not. John just proved Jesus' point. They deserve to be reprimanded. They cannot have this arrogance and operate as apostles.

The mode of teaching doctrine is dogmatic. Whatever it takes to get the information across. Jesus is the master teacher and He can make a point. This is a very important point for our application.

Bobby will start the application. There are many other theologies out there with which we would not agree to a greater or lesser extent. Churches should be teaching doctrine; but people are going to seminaries to learn Bible doctrine. This tells us that churches are not teaching doctrine. There are a number of divergent theologies, like covenant theology. Some of these theologies and viewpoints are based on bad suppositions. Remember, these people are souls for whom Christ died; and they may be believers who know very little Bible doctrine. They may be confused on very practical issues. They qualify as children, as they are immature believers. Therefore, they must be embraced and treated graciously; and treated as if they were mature. That is a very difficult attitude to maintain. The emotional praise and worship brand of Christianity is not favorable for the growing in grace and knowledge. Sometimes, there is a faith in mystical communication from God; and they reject the academic learning of Bible doctrine. Christianity is objective; it is not subjective. These are believers in Jesus Christ. The charismatic branch of Christianity. They may try to speak the gospel in tongues, which is entirely wrong. But many of them do present the gospels and their doctrine is poor, to say the least. They qualify as children; so they are fellow believers. Even if they are antagonistic to you, as a believer who emphasizes Bible doctrine.

It was tough for Bob to teach that a bishop is not a striker of persons, because he liked that. This passage is difficult for Bobby; he does not like their theology; but he has to embrace them.

Jim Meyers missionary to the Ukraine:

Good to be back in the land of cheap gasoline. It is over \$5/gallon. They spend most of their time in the former soviet union; Ukraine is about the size of Texas. It has been overrun

by many other nations. Kiev is about the size of Houston. 3 monuments to peace between Russia and Ukraine. There has been conflict in the past. They would settle the conflict and build a big monument to it. 3 in Kiev.

Traveled some 12,000 miles over 18 states speaking to 25 different groups, nearly all of which have a legacy connected to Berachah Church. A number of these churches have Bobby as their pastor. They understand the importance of Bible doctrine in their lives and they cannot find it anywhere in their community. They use current technology. There are many churches all over; they are struggling and they are small; and they have not given up their doctrine.

These other churches have to call it praise and worship; otherwise you would not know what they are. There are churches who love the Word of God all over the US. There are men who have the desire to teach the Word of God.

As missionaries, they try to conduct their lives in a way to bring honor to Berachah. 50th year of teaching the Bible. He met Bob in 1963. He got his framework from Berachah.

People in Ukraine are praying for us. They are not just praying for themselves. They pray for the body of Christ in the United States. They focus on training teachers, evangelists and pastors. A missionary is to try to work himself out of a job. He wants to train men to do the job, so that there will be a time to leave; and the idea is, the ministry will continue forward. Because men there will have gotten the tools and the foundation to move forward. In their own language and in their own culture.

Many think that they need an American sponsor to them; and Meyer tries to keep them from doing that. A half a dozen churches have started in Ukraine from his schools without Yankee dollars. They have trusted the Lord to provide their needs and they present a grace gospel.

The orthodox church is a system of works. Many of the protestant churches teach a form of lordship-salvation, either to get saved or to stay saved. People have gone out and they have taken this grace message with them.

A man named Ali, from Iran, a Persian, and he came to Ukraine to escape from his country. He was a Muslim. He heard the gospel and was saved. After salvation, he wanted to know more about Jesus Christ. He was an eager student. He started a Persian church in Kiev. He has led a few hundred Muslims to faith in Christ. If you cannot get a missionary in, then God will pull those people out. When he started his church, Meyer was asked to teach a class. Only 4 or 5 men but they wanted to learn the Word of God. Agreements were made to move some of the Iranian Bible class, and they are in several different countries evangelizing other Muslims.

It is marvelous to see them grow and begin to function. A Bible college; small group. 8:30 with Greek and Hebrew. Theology and Bible. 2 year intensive study like 4 years elsewhere. They know the Bible. They are grace oriented; they go out to start their own ministries.

Word of God Bible church. Jim Meyer pastors; but most of the responsibilities have been given to others. When he is gone, the church goes right on. They know verse-by-verse, categorical, exegetical teaching.

Also possible for Jim to go to Zambia in Africa. It is a wonderful country with much positive volition. It has not been overrun by Islam. Millions of Christians there. Not much Bible teaching there. Many pastors who have caught on to doctrine there and they are beginning to have an impact there. One man who knows his stuff, and he is being called to teach at conferences. They call for him to teach them.

Islam has not gone in there because of the influence of the Word of God. They will have an impact on this nation. This can spread to the surrounding nations as well.

He also goes to Brazil. A daughter of Tim who is a missionary in the Amazon jungle. She has 3 children and she is deep into the jungle. She is among the tribes. Bible conferences in Brazil. They will come out for the Bible conference. Nick Lipsy also continues to teach there. More and more churches are calling upon them to teach. The churches all doctrinally oriented originally back in the 30's and 40's. They have not gone apostate, but the pastors have forgotten what their job is. These conferences are teaching them to bring this back. More and more churches are calling on him to teach. They see a change when Bible doctrine is taught.

He will go back to Ukraine next Tuesday. Not an all-out war, but they are fighting Russian troops. Ukraine disarmed under pressure from the UN and the United States. They have been down-grading their military for the past 20 years.

Peter Quartershanko is their new leader. He said, "Crimea belongs to Ukraine, period." He also announced, that they would rebuild their military. Ukraine without a good military will be overrun by anyone who wants it.

The former president was a thug and a gangster. He had to resign and he ran away to Russia and he took billions of dollars with him. The interim government. An interim president; and that man is a Christian. He believes in Jesus Christ. All kinds of propaganda about this new government. Right wing crazies and religious fanatics. This guy brought the media to his Baptist church. He spoke and after the service, people came up and shook his hand and talked to him. He came to church and without bodyguards and he is talking to ordinary people. He conducted himself admirably.

Elected a new president. Many agencies monitored the vote. This new guy seems to be making decisions that are good for the nation. He is in a very difficult spot. Ukraine has an

enemy on its eastern border. Russian wants to control the east Ukraine; that is where the mining is. Not all of their troops are sent in yet. Just mercenaries are sent in so far. No Russian army uniforms. Many claim to be Ukrainians. However, when they are shot, they are buried in Russian. Some Ukrainians are fighting against Ukraine. Separatists; they want to separate from Ukraine and align with Russia. Took over police stations and they set up a phony government. Ukraine government is pushing back. A full-scale invasion would be nearly impossible for them to resist.

Jim Meyer has been there for 20 years; and there has been a rise in nationalism. Ukraine means *borderland*, which means it is appended to some other place. It always belonged to another country. Ukraine is a nation. The Ukraine is just *borderland*. Now businesses are flying Ukraine flags. Most of those 20 years, no one had flags. Now many of them do. They are becoming a nation.

Set a world record singing a national anthem, a half million in Ukraine. This will not be an easy war for Russia. There are men in their 40's ready to enlist in Ukraine's army. This is huge; this is a great shift.

None of the conflict has hindered Jim Meyer. He still can go out in the street and preach Jesus. You can pass out Bibles or Bible tracts. Bible colleges. No problems. Conflict has not harmed that. Some of the graduates are in the east; and some of them have had to shut down their ministries. Some on the border have no had gas, electricity, running water, etc. They have to build a fire in their yard to cook meals. People in the street with guns, and you don't know if they are friend or foe.

People crowded into small places. 3 generations in a 500 sq ft apartment. The fighting is several hundred miles away from Kiev. Life there is relatively normal right now.

Lesson #0650

Matt. 18: Life of Christ

8/24/2014 1Sunday

The world often touts arrogance as beneficial to us. And there is a difference between self-confidence and arrogance; and if you are competent in some area, then it is reasonable to have self-confidence in that area. It is legitimate to have self-confidence; but not to be arrogant. *As a man thinks within himself, so he is.* If you have arrogance in your soul, then you are arrogant. Man sees the outward actions; but God looks at the heart.

Several branches of arrogance:

Egotism: an excessive preoccupation with yourself; everything revolves around you. This is not the same as ego, which is self consciousness, which is perfectly normal.

Vanity: self-admiration and a desire to be admired by others. What people think of you drives everything that you do. It is easily flattered, patronized, and easily manipulated.

Pride: the assumption of superiority over all others.

Conceit: this is a part of arrogance; an exaggerated look of one's own looks or abilities.

Sometimes easily offended; or you are condescending. Arrogance makes everyone sick except the person who has it. No believer can grow when entertaining a thought pattern of arrogance.

A person's arrogance will bring him low. Arrogance does not elevate you; it brings you low. Those who are first, are last; those who are humble, are first. That is an irony of this world. There are those in this world who appear to be first, but in reality, they are last. You realize that you are nothing. God's grace is everything. Arrogance is the epitome of failure in the spiritual life.

You do not relate to people very well when you are arrogant. The frustrated part is, you will never be treated as you want to be treated. You then become passive-aggressive, sullen, morose.

Do nothing from empty conceit. Act with humility of mind. With humility of mind regard one another as being more important than yourself. The Christian life is not about you; it is about what God has done for you. The Christian life is not about works or about your good deeds; those are the results of living the spiritual life. Humility in the Christian life is a recognition of the authority of the Lord Jesus Christ, and submitting to that authority. Humility includes authority-orientation.

Rejection of doctrine is rejection of authority. The Bible is the revelation of the mind of Christ and it is the unveiling of God's grace. We have no concept of God's grace apart from what the Bible reveals to us. Through that revelation, we see the Lord Jesus Christ and we come to love, worship, revere and understand Him; and what He gives us.

The consistent perception and metabolizing of Bible doctrine. This is the only way to develop God's thinking within us.

Rom. 12:3 **For I say through the grace which has been given to me** which is the revelation of Bible doctrine. Paul was the writer of the most epistles of the New Testament. He was one of the great geniuses of all time. But it is grace given to him. It is not the arrogance of Judaism that made him great. **...to everyone who is among you...** those who are believers, those who are learning. **...stop thinking of self in terms of arrogance beyond what you ought to think, because God has assigned to each one of us, a standard of thinking from doctrine.** This is the result of renovated thinking. This is absolute; this is authoritative.

Human viewpoint thinking is whatever society discusses and likes today. That which was sin before, is now lauded.

The believer is given a standard.

Why are so many young men going over to the Middle East and becoming terrorists and chop of heads? What is it that makes them do that? The people in the west have no structure in their life. It is all relative. They are searching for men to tell them what to do. They are looking for absolutes, but they found them in the wrong place.

The British terrorist who chopped off Foley's head is arrogant.

Submission to the authority of the Lord requires the application of Bible doctrine.

Arrogance is evidenced by the disciples coming forward and saying, "Which of us is the greatest?" They wanted this based on their personal accomplishments as His disciples. They were impressed with themselves and assumed superiority over the others. They needed correction.

Jesus used a child as a teaching tool. However, this lesson went over their heads. This is shown based upon a lesson that John speaks of.

Luke 9:49 John answered, "Master, we saw someone casting out demons in your name, and we tried to stop him, because he does not follow with us."

This person is a believer, something Jesus will confirm to them. There are plenty of demon-casters around the world today. They are no longer valid in the Church Age. However, 9 of the disciples recently could not cast out a demon because of their lack of faith.

Their problem is, this man casting out demons is not under the direct teaching of Jesus, so they have assumed that he is not doing the Lord's work. There is jealousy here, which is a manifestation of arrogance.

Luke 9:50 But Jesus said to him, "Do not stop him, for the one who is not against you is for you."

This is a direct refutation of their position. They are going in the same direction; and Jesus tells them not to hinder this man. This is a positive believer and he is on their side. You cannot have team disention and win. The quarterback cannot chew out the linemen or whatever. They keep one another from doing that which is correct.

Jesus uses a velvet glove to make a correction. He does not want to discourage them, but He needs to correct them. Someone on the same team has become a stumbling block to someone else on the same team.

There are many other theologies out there with which we do not agree. There is charismatic theology, there is covenant theology, and there is a lot of error here. This can be found throughout Christendom. If they are believers in Jesus Christ, as Jesus says about this man. "Do not prevent; do not hinder these others." They do not need your correction. You can denigrate Bible doctrine in their eyes. There are those who came out of Berachah Church who have done exactly that.

Bob was persona non grata in Dallas Theological Seminary because of people from Berachah who went there and tried to straighten everyone out. You only turn people off to the truth when you get arrogant about your understanding of the truth.

Sometimes a little patience, tolerance and sound judgment is helpful; and understanding when to keep your mouth shut. You do not want to destroy the team, even if you do not like the way that they are playing. You do not want to be antagonistic or arrogant. They might be highly critical of you; but that is okay. That is people testing. You treat people in humility. You treat others in grace.

You have every right to speak the truth; but you know in humility how to do it. You know the right time, the right opening and the right method. You need to be smart enough to present Bible doctrine at the right time to the right people. A lot of people have come to Berachah because the right person spoke to them in the right way.

You are not to be a stumbling block; you need to act in humility. Not argumentative but demonstrative of maturity. You might end up separating from some people because you get consistently out of fellowship or you are unduly influenced. But you do not do this contentiously. You must live your life before the Lord in doctrine.

Do not leave a bad taste in the mouth of those who are unconvinced by the importance of doctrine. Do not drive them away by your bad actions or by arrogance. Pastors have left this church and have been seduced away from doctrine. Some do it for money; some get unduly influenced. By experiential Christianity, that is with an emphasis on the externals. Even subjective revelation from God that overrides Biblical doctrines. That is difficult to us with doctrine. We know they are off. Charismatics do win souls for Christ, but they do not help with growth after. Plenty of churches involved in the culture of Christianity. Much more important to them than Bible doctrine.

All of the problems of churches today is a lack of doctrine.

The disciples got arrogant; they started complaining about other believers. And Jesus tells them to cool their jets.

This is tough for Bobby as well. 5 years of seminary. He had to bite his tongue on many occasions.

Lesson #0651

Matt. 18: Life of Christ

8/24/2014 2Sunday

It is our tendency to speak the truth against error; and this is not always called for. Bobby heard many aberrations and viewpoints and mistake; and it was all too difficult for Bobby not to say anything. He needed to just listen and understand where they were coming from. Only then, can you approach with tolerance and you become intelligent about what they say. Any time we use the Word of God, the Holy Spirit can use this. He can use the truth to convince the hearer of this truth. One of the things that Bobby was most proud of, is one of Bobby's professors said, "If he is the product of his church, then that church must be

okay." These are opportunities that we must take advantage of. One of Bobby's professors allowed him to speak and to refute him.

And Jesus tells them, "Do not hinder this guy."

Mark 9:38 John said to him, "Teacher, we saw someone casting out demons in your name, and we tried to stop him, because he was not following us."

Mark 9:39 But Jesus said, "Do not stop him, for no one who does a mighty work in my name will be able soon afterward to speak evil of me."

When you present grace in all of its glory, it is impossible to refute. When you understand grace, and when you are grace oriented, then it is much better than any argument that you can throw out there.

Do not hinder others by your actions. There are people who can be very wrong. They can even be stumbling blocks to us. They get us out of fellowship. That is the wrong way to handle it. We still have an obligation to them.

A friendly argument is fine; and it can cross the line. A disagreement over Biblical viewpoints can be warranted. But do not speak from ignorance. Do not try to convince someone about a doctrine that you understand. But you cannot allow the disagreement turn into a shouting match filled with vituperation. You must be calm in your presentation. Remember, you are not an attack dog who goes after incorrect doctrine with bared teeth. Use some humility. Do not get involved in spiritual confrontations.

It is heartbreaking when family and friends are divided by doctrinal viewpoints. It is important not to get crossways with your family when you hope to influence them with doctrine.

Only a renovation of thinking can change these divisions and incompatibilities. You cannot go after those who are closest to you with a vengeance. You may want a brother or a sister or someone who is close to you to know the truth; but you must be circumspect, or it become counterproductive. It is not productive to be overtly argumentative with those with whom you disagree. That is not a winning combination. That is not a way to win people for Christ and influence them for doctrine.

An arrogant man stirs up strife. Is that how you want to live? Only the objective presentation of doctrine and our attitude of humility provides us the impetus for us to renovate and for others to be able to see our lives and to like what they see.

Give people something that they know they want and then show them how to get it.

False doctrine can be denounced and opposed. The point in this context, is how do you deal with other believers. There are many times that you don't engage in arguments over points of doctrine.

Do not lose your temper. Do not call others derogatory names. You negate all that Bible doctrine teaches. This serves no purpose. You are not applying impersonal love. Stand your ground on doctrine, but do not stand on them.

This is a hard one for Bobby; it is easy to be absolute and authoritarian. And it is doctrine which is authoritarian; not us. Bible doctrine carries its own authority. You cannot metabolize Bible doctrine without becoming convinced of its truth. It is hard to be quiet when you hear aberration. But Bobby's purpose is to teach correct doctrine and then to allow the Holy Spirit to do the work.

Bobby could give a wonderful 20 minute homily about how to be a good person; and don't forget to give money. When Bobby was in seminary, a lot of kids came there just to learn what the Bible had to say. This is the purpose of the church, not of seminaries. That means that churches are failing.

Bobby knows that he cannot change everyone's mind. But he can teach the Bible; and the Bible changes people. Bobby does not have to present some overwhelming argument to convince us of the truth. He just needs to teach the truth. You must know the truth first before you can speak it.

As a husband and wife, you do not want to have all of these divergent opinions. You cannot handle this with nagging.

Passing a people test revolves around the application of Bible doctrine.

Bobby will never forget the words of the president of Western Seminary, Earl Rodmocker, and he wrote an endorsement for Bobby. He knew that the situation could become competitive and contentious. "After it is over, remember that you are all on the same team." It was very sage advice to preclude the antagonisms, the rejection. The focus needs to be on doctrine in the soul. You do not return rivalry for rivalry. Resentment for resentment. Many a church splits over these things. Churches rightfully split over doctrine. But it should not be over personalities. We are not responsible for the decisions or the actions for other believers. We are not to be stumbling blocks for them. So, do not return arrogance for arrogance.

Separate from people who whom you have adversity. You have to function without rancor, backstabbing or self-promotion.

It is all about renovation of your own thinking first. Unless you can renovate that thinking, it will never get better.

If you are not advancing in a state of humility, you are not growing spiritually. It is the difference between γνῶσις and ἐπίγνωσις. When the doctrine is presented to you and the Holy Spirit teaches your human spirit, then you understand the doctrine. That is not growth yet. However, you have to believe it, and that is your spiritual growth. When you accept the doctrine as truth, the Holy Spirit takes that doctrine into the right lobe of the soul. Then

you begin to think that doctrine. The last step is critical. That is where your attitude changes. Metabolizing the grace of God becomes grace orientation and doctrinal orientation. You become oriented to doctrine because you think doctrine.

Mark 9:40 **For the one who is not against us is for us.**

Jesus is not finished with these guys yet. They need more instruction. We need more instruction in order to become grace oriented. So Jesus has to reply to John, where bears out the need for impersonal love toward others who are less advanced.

He said, **“Do not hinder him, for there is no one who can perform a miracle in My name and be able soon afterward to speak evil of Me. For he who is not against us is for us.”**

Then Jesus gives an illustration.

Mark 9:41 **For truly, I say to you, whoever gives you a cup of water to drink because you belong to Christ will by no means lose his reward.**

This is the same as giving a cup of cold water in My name. The disciples need humility; and the disciples offended this many by their actions. This man was doing what he was doing out of faith in Christ. This is done in devotion to the Lord. The maturity level is not the issue. It is about the disciples being believers.

The disciples will be charged to build up the church, and they are failing here with one person. Christ corrects their arrogant preconceptions. **No one can perform a miracle in my name and soon speak evil of Me.**

Lesson #0652

Matt. 18: Life of Christ

8/27/2014 Wed

Moving forward in the doctrine of humility.

The 12 disciples are lacking the attribute of humility. They have proven twice that they have an arrogant bent that needs to be reckoned with.

They came into the house and said, “Who is the greatest in this kingdom?” All of these guys were in competition with one another. Which one of us is the greatest? Pick the winners and losers here. People are losers because of the choices that they make as believers.

Greatness in the kingdom is grace orientation, which results in that great asset, humility.

Matt. 18:4 **Whoever humbles himself like this child is the greatest in the kingdom of heaven.**

We all have equality of opportunity to grow to greatness in the Christian life. Whoever humbles himself, that is the status in the kingdom. This is never based on works. The idea of who is the greatest, must be replaced with the greatness of them all. They had different

styles, different personalities, different ministries. We all have levels of greatness that we can reach, independent of the failures of others.

A second incident of incidence.

Luke 9:49 **John answered, "Master, we saw someone casting out demons in your name, and we tried to stop him, because he does not follow with us."**

John was speaking for the rest of them. They saw this man casting out demons as a rival. It was tough enough determining who the best disciple was among one another. Throwing in this other guy was problematic. However, this man has a place in the plan of God.

The disciples were not the exclusive representatives of the Lord. Meanwhile, these 12 have offended this man; they offended him by their prohibitive action. "You are not with us; who are you?" They became a stumbling block for this man.

The Demon Caster

1. These words were designed to give a doctrinal word of perspective to the disciples and the stumbling blocks that they were.
2. Jesus as not commending what this man was doing nor was He condemning him. He was performing the miracle as a believer in Jesus Christ and he was doing what he believed to be a good work in service to the Lord.
3. Therefore, Jesus makes it clear, whether the man was doing a good thing or not, he was not opposing Christ; he was a positive believer.
4. He was doing exactly what the disciples were authorized to do. He did not know that there would be any distinction. He represented the Lord by throwing out a demon in his vicinity. Obviously, Jesus had to know that this was going on. If this man was throwing demons out, then the Lord sanctioned this.
5. The disciples took the arrogant approach to this man, who has positive volition.

Luke 9:50 **But Jesus said to him, "Do not stop him, for the one who is not against you is for you."**

If one is for Christ, then he cannot be against Him at the same time. The two are mutually exclusive. This man can't be sanctioned. This man is not one of us. He was a believer who wanted to serve the Lord. He was in fact an ardent follower of Christ. Even if he was immature, that was just his position or circumstance.

The disciples were not to be stumbling blocks to a spiritual baby. They got arrogant, looked at this guy, and decided, "He is nothing like us; so we will tell him to stop."

These disciples are going to be spreading the gospel throughout the world. They will need others. And there are others in other churches who are doing God's will; and it is not up to us to disrespect them.

They shut this guy down as if he was doing something criminal.

Your obligation is to encourage other believers in the Word; never discourage them. Do not ever discourage them with criticism, even if it is warranted. There are many ways to apply this. This does not mean that you agree with false doctrine. Nor do you get angry and competitive.

The disciples need this thought process of humility. They need to know how to teach doctrine and how to encourage others.

Mark 9:41 For truly, I say to you, whoever gives you a cup of water to drink because you belong to Christ will by no means lose his reward.

Jesus turns the tables on the disciples. What if this guy turns around and gives you a cup of cold water in your name? How do you feel about him giving you a cup of cold water to you in My name? Will you stop him from doing this? Jesus give a small example.

This guy is giving the cold water in their name; now how do you feel about it? Water is given despite the level of maturity of obnoxiousness. The motivation for this seemingly inconsequential deed is grace orientation.

This giving the cold water in the Lord's name is greater than the greatest act of human good. The disciples thought that they were doing good by shutting this guy down.

There are plenty of religious organizations that give plenty of money to feeding children in other lands. That is an act of human good. Human good is not rewardable and it is temporary. But giving a cup of cold water in the Lord's name is greater than this.

Any act of divine good is superior to any act of human good. That is because this glorifies God and not man's work. Giving a cup of cold water in His name is a small but still eternal act of good. And such a one will not lose his reward.

Mark 9:41 For truly, I say to you, whoever gives you a cup of water to drink because you belong to Christ will by no means lose his reward.

How much clearer can the Lord make humility?

Then Jesus returns to the child analogy. He cannot let this arrogance go by. He is hammering them so that they understand the principles.

Matt. 18:6 but whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea.

The millstone is that huge stone used for grinding wheat. Better for this guy to have a heavy millstone hung around his neck and drown in the sea.

The next time you get upset over what another believer has done; or you get arrogant, then remember this millstone principle. This is death to your spiritual life. You cannot grow and cause stumbling to other believers in your arrogance.

skandalizô (σκανδαλίζω) [scahn-dohl-EEed-zoh], which means, 1) *to put a stumbling block or impediment in the way, upon; which another may trip and fall, metaphorically to offend; 1a) to entice to sin; 1b) to cause a person to begin; to distrust and desert one whom he ought to trust and obey; 1b1) to cause to fall away; 1b2) to be offended; in one, i.e. to see in another what I disapprove of and what hinders me from acknowledging his authority; 1b3) to cause one to judge unfavourably or unjustly of another; 1c) since one who stumbles or whose foot gets entangled feels annoyed; 1c1) to cause one displeasure at a thing; 1c2) to make indignant; 1c3) to be displeased, indignant.* Strong: To “scandalize”; from G4625; to entrap, that is, trip up (figuratively stumble [transitively] or entice to sin, apostasy or displeasure): - (make to) offend. Bullinger: This is a new word altogether. It is never used in classical Greek, it means *to cause to stumble or fall, to give cause of offense.* (Bull. P. 73). Strong’s #4624.

Bobby gives the fire drill procedure.

The tripped up believer can reject doctrine because once he is tripped, he has a tendency to stay on the ground until Bible doctrine picks him up. Now, if you have tripped him up, then how interested will he be in the Bible doctrine that you suggest?

The main problem in the spiritual life is arrogance. It is an occupational hazard for both. This stumble is caused by a believer; a believer with an attitude of arrogance. The younger believer is not equipped spiritually to handle the kind of rejection that a stumbling block throws in front of them.

There can be ridicule and disdain in their arrogance. And the one who has been made to stumble is knocked out of the game for awhile. This is a pointed illustration of one believer causing another believer to stumble. No one should hurt an immature believer any more than they would hurt a child. This type of stumbling block should not be given to a mature believer any more than it be given to a little child.

A mature believer is less likely to be tripped up by a stumbling block. What a perverse satisfaction putting a trip wire before a child to trip him. You do not do that to an immature believer any more than you would do that to a young child.

You do not treat other believers with contempt or arrogance.

Mark 9:42 **"Whoever causes one of these little ones who believe in me to sin, it would be better for him if a great millstone were hung around his neck and he were thrown into the sea.**

We have all heard, “If that is the way that believers act, then I don’t want to have anything to do with Christianity.” Bobby ended up in the same battalion with a old childhood friend. He joined Young Life in college, and started going with this girl, and she dumped him, and

she did it in a lousy way. That was why he rejected doctrine. He did not want to have anything to do with Christianity after that. The way that he was dumped may not have been a good thing. He was a believer, but he was crushed by this woman; and he wanted nothing more to do with Christianity after that.

People do get turned off to doctrine by believers who trip you up. Doing lousy things after believing in Jesus Christ brings on divine discipline, but it does not remove our salvation. This was the point that Jesus was making with the disciples.

It would be easy to misunderstand this. The Lord is not commending suicide to believers who have failed.

There is a metaphor in this millstone thing, that really drives home humility.

Lesson #0653

Matt. 18: Life of Christ

8/28/2014 Thurs

Amber alert on the phone last night.

Matt. 18:6 ...but whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea.

This is a pretty serious problem. It sounds as if Jesus is saying suicide is better than causing a little one to stumble. However, in context, the drowning is just an illustration.

The Stumbling Block Illustration

1. Drowning is, to say the least, is a dramatic illustration. Better to drown yourself than be arrogant.
2. In that arrogance, you can become a stumbling block to another believer.
3. So drowning in the depths of the sea is a metaphor, explaining the spiritual consequences of being arrogant. You should recognize that humility ought to be expressed towards all. There is a failure to extend tolerance and understanding toward immature believers. We are to encourage other believers in the Word and in Bible doctrine. People appreciate being treated with humility from you. They get arrogance all of the time. Humility reflects grace orientation. Grace to the world is a foreign attitude. When it occurs, it stands out. So we are not to discourage with criticism or contempt. Now, if you are in a position of authority and you are called upon to evaluate someone, then criticism is appropriate. Rather than being a stumbling block, Jesus says, it is better to be far out at sea and to attach a millstone to your neck and sink to the bottom. It is a pretty graphic picture.
4. The testifies to the seriousness of being a stumbling block to another believer out of arrogance.

The disciples should be asking themselves, what is all this talk about who is the greatest amongst the disciples? Why are they so competitive amongst themselves and with other

believers. They are being the stumbling blocks to other believers; those who hear their arrogance and inordinate competition.

It is better that they do not advance to apostleship with this arrogance. They cannot represent the Lord Jesus Christ with arrogance. They need to be able to listen to the Lord and become grace oriented. If they cannot treat others with humility, but rather in arrogance, then it is better that they do not operate as representatives of Jesus Christ. "If you cannot straighten this out, then you cannot serve Me in your arrogance."

The Disciples as Stumbling Blocks

1. Through this illustration, Jesus is saying, "Better than you had never been the chosen 12 or to be a stumbling block." This is all about Judas. He is filled with arrogance.
2. As stumbling blocks, we can never be apostles. You cannot be in the will of God with arrogance.
3. For them, not receiving the immature believer, the child, with humility and with impersonal love, is an act of spiritual suicide. It destroys the spiritual life. Arrogance is the great destroyer of our spiritual life. You cannot be filled with the Spirit and arrogant.
4. No believer has the green light to retard anyone spiritual life.

There is the possibility of the sin unto death to these disciples.

There was the man who was casting out demons in his zeal; and they shut him down. It is spiritual life or death in the temporal realm. It is never a matter of eternal life. You do not lose that.

This is all about, after salvation, what? Where do we go from here?

The disciples have to work together in their all important mission of building the church. They cannot afford to be bickering about their status.

Matt. 18:7 "Woe to the world for temptations to sin! For it is necessary that temptations come, but woe to the one by whom the temptation comes!"

Jesus Now Speaks about the World

1. Jesus now is speaking about the world.
2. The world is a term that refers to Satan's cosmic system and those who are a part of it.
3. Satan's system of propaganda and indoctrination and Satan does have doctrine. Satan cannot stand the grace of God. Satan began is arrogant; he was arrogant when he rebelled against God. That was the epitome of arrogance. Satan's system of propaganda, which is against the grace of God in every way.
4. Satan can influence humanity in many ways, like demon possession.

5. Satan promotes humanistic thinking in contrast to the divine viewpoint of Bible doctrine. Humanism is diametrically opposed the Bible doctrine. People think the science is the savior of mankind, that it will lead us to a human utopia. This is what will emanate from science. Science has done nothing about the inward condition of man. Science has given us amazing knowledge and medical breakthroughs. It has also given us climate change and evolution. That is the savior of mankind? It has given us great cures for ailments, but everyone will still die. We live in an age when science is paramount. Everything is thought to be empirical, and that confuses the concept of faith.
6. Humanistic science is the propaganda and indoctrination toady of the cosmic system. Unbelievers have nothing else to have faith in rather than other human beings, in science or in politics.
7. All unbelievers live in the fear of spiritual death. All are influenced to some degree by the cosmic system. It is inevitable; it cannot be helped.
8. However, unbelievers do have a protection against Satan's cosmic system.
9. This protection starts with volition; and how the unbeliever uses that volition as related to the only system of truth that he understands.
10. One of the easiest ways for the unbeliever to live in the cosmic system is to reject legitimate authority as found in the laws of divine establishment. The last 50 years have been a march to reject legitimate authority. We are surrounded in this country by arrogance, from the top to the bottom. This is for the wealth, the political leaders, as well as the poor and the downtrodden. Human nature is arrogance. This is that burgeoning problem in the United States. It is the rejection of Bible doctrine by the believer.

Stumbling block attitudes of inevitable.

Negative Volition among Unbelievers

1. Jesus Christ is speaking of personal acts of rejection of Himself by the unbelieving world. The individual rejection by unbelievers.
2. Negative volition to the gospel causes the unbeliever to be an intrinsic stumbling block to others. Arrogance is a stumbling block.
3. The fact is, they oppose Christ, because they always a part of the cosmic system as unbelievers. When someone rejects Jesus Christ, they can only go in the other direction.
4. Even if an unbeliever is neutral concerning Jesus Christ, which means they have rejected Him, but are neutral and tolerant of Christians and Christianity, they are still opposed when it comes to rejecting Jesus Christ on the cross. That is the unbelieving world. The world of the cosmic system.

Compare the unbelieving world who is opposed to Christ to the man that the disciples stopped from casting out demons. Even if he is doctrinally illiterate, he is on our side. Unbelievers by their mere rejection are biased. They cannot be unbiased. They speak evil of Jesus Christ, whether they say it out loud or not. They may seem very tolerant of us; very

welcoming, but they are unbelievers who have rejected Jesus Christ. That is the most basic sort of negative volition. That is what the world is and what it does. This is even when the unbeliever does not speak actual words against Christ.

The Unbeliever's Resistance to Jesus Christ

1. The unbeliever is consistently in resistance. It is resistance, even if they do not resist us. The unbeliever can have a form of humility.
2. Open antagonism is not the only indicator of resistance to Christ and Christianity. We are seeing more and more antagonism against Christianity.
3. Rejection and resistance is the basic nature of the unbeliever's world. A believer accepted Christ at an accepted time. He can never be against.
4. The mere act of rejection is an offense to Christ. The greatest offense.
5. Rejection means an unbeliever, no matter how nice, adhere to the cosmic system, which is inherently evil.
6. Gospel rejection means that a person is against Jesus Christ.

Jesus can apply this illustration of the world to the arrogant disciples. They are also tainted by the disciples who acts as stumbling blocks, to fellow believers or to unbelievers.

The stumbling blocks includes several activities.

What Do These Stumbling Blocks Look Like; How Do They Act?

1. They act as ridicule and roadblocks. The atheists and agnostics do not want anyone to hear the gospel. They do not want anyone to hear this. They are threatened by the gospel. Rejection makes them insecure. Have you heard those who do not want to hear it? It scares them. There is always that little bit of doubt.
2. They discourage immature believers from advancing
3. Tacit or over t ridicule of the gospel; and they exert an evil influence on those who need to hear the gospel.
4. In its viral form, it results in opposition and persecution of believers.

Matt. 18:7 **"Woe to the world for temptations to sin! For it is necessary that temptations come, but woe to the one by whom the temptation comes!"**

Lesson #0653

Matt. 18: Life of Christ

8/31/2014 1Sunday

Jesus uses the word *woe*; so this will be a word to tremble at (at least for the unbeliever).

Jesus is speaking to the disciples here; and there is a man with zeal who is casting out demons. The disciples tell him to cease and desist. Jesus tells them that they are wrong in what they are doing. Instead of encouraging him, they discourage him from doing anything. They become a stumbling block to him. He is turned away by a stumbling block believer. Being a stumbling block is a very serious offense to other believers. This is also an offense to other believers.

Matt. 18:6 ...but whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea.

The stumbling block would be better off putting a millstone around their neck and jump into the sea. No believer can live in the will of God and be a stumbling block and have arrogance in their soul. With an arrogant attitude, they are always out of fellowship. It is spiritual suicide in the temporal life to stay out of fellowship and be a stumbling block to other believers. Your attitude should not cause other believers to stop what they are doing.

Now Jesus makes an application for them. Jesus will say something about unbelievers to the 12 disciples who are believers. Κοσμος describes Satan's domain on this earth. Jesus pronounces woe upon this world. This is judgment pronounced on this world. The ruler of this world will be cast out. Casting out is a fate worse than death. Satan's ultimate fate is being cast into hell. Hell was created for the devil and his angels. They are the major roadblocks. Satan has a system of ruling this world, known as the cosmic system. It is propaganda and indoctrination. We get nothing but propaganda from all quarters. You need some doctrine to figure it out.

The propaganda we hear is designed to keep us from salvation or from the spiritual life.

Satan opposes the forward movement of the Christian life.

Satan is a relative thinker; he does not think in terms of absolutes. His doctrines fit the relativity of this world. One of the great confusions of this world today, humanism versus Bible doctrine. For those who are a part of the cosmic system, those who are a part of the cosmic system are inevitably stumbling blocks. Such will be roadblocks to believers.

Humanism is the doctrine of demons; this is the cosmic system. This can be put forth in the most subtle way to fool many believers.

The negative volition of the world results in tacit or overt ridicule of the gospel.

Many Christians have died under the hand of persecution; but Christianity will never be defeated, no matter how great the enemy is. Islam wants to wipe Christianity off the earth. Calling us the *Great Satan* is the doctrine of demons. We can have a relaxed mental attitude about the opposition.

Woe to the stumbling blocks of the world. They mock Bible doctrine and hence, God, and the work of Jesus Christ. Scripture says, "Woe to them."

Matt. 18:7 "Woe to the world for temptations to sin! For it is necessary that temptations come, but woe to the one by whom the temptation comes!"

Do not be deceived; God is not mocked. For whatever a man sows, this he will also reap. Such a one sows his own destruction. We don't have to be scourged. However, this is

done for our benefit. This is to bring us back on track. For the world who mocks God by unbelief, there is incredible woe and judgment.

Matt. 18:7 "Woe to the world for temptations to sin! For it is necessary that temptations come, but woe to the one by whom the temptation comes!"

When God is mocked by the unbeliever. He never accepts Christ. So he faces eternal fire; a fiery hell.

This cannot happen to the believer. A believer mocks Christ by failing to accept the doctrine of Jesus Christ.

This is a controversial subject. This is a way that the unbelieving world ridicules Christianity. The believer who thinks without doctrine has an uncertainty of thinking. There is an uncertainty in the life of the believer. The believer who mocks God is uncertain because God is not mocked. There is a woe pronounced upon the believer or unbeliever who mock Him. The judgment of divine discipline.

This is illustrative to the disciples. This indicates the seriousness of their actions. They have been stumbling blocks to this man casting out demons. The believer is judged as a stumbling block; loss of rewards in heaven and divine discipline on earth. The disciples recognize themselves here. They lack humility. They argued about who is the greatest; that is arrogance.

The Christian life is about being great; it is about advancing and it is not about who is the greatest, but it is about being great. It is an attitude of humility.

The unbeliever never escapes his spiritual death. The believer will never be cast into the eternal fires.

Humility is day after day of taking in doctrine and thinking with divine viewpoint. Humility is the by-product. Humility becomes your attitude. That is greatness in the spiritual life. There are no in-between for the believer in Jesus Christ. You advance or you retreat.

These are the apostles to the church. They have no room for arrogance. Jesus does not want to keep smacking them in the head.

Jesus says it is better to lose a body part than to be a stumbling block for others.

Matt. 18:8 And if your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life crippled or lame than with two hands or two feet to be thrown into the eternal fire.

Matt. 18:9 And if your eye causes you to sin, tear it out and throw it away. It is better for you to enter life with one eye than with two eyes to be thrown into the hell of fire.

Mark 9:48 'where their worm does not die and the fire is not quenched.'

Temporal rejection of Christ that turns to eternal rejection of Jesus Christ.

Lesson #0654

Matt. 18: Life of Christ

8/31/2014 2Sunday

Better to grow up crippled or blind than to spend eternity in hell.

Matt. 18:8 And if your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life crippled or lame than with two hands or two feet to be thrown into the eternal fire.

Matt. 18:9 And if your eye causes you to sin, tear it out and throw it away. It is better for you to enter life with one eye than with two eyes to be thrown into the hell of fire.

Mark 9:48 'where their worm does not die and the fire is not quenched.'

Jesus did not sugar-coat the meaning here. Jesus sacrifices everything on the cross; is it not a bad thing to reject what He has done on our behalf? What He has done is the greatest thing that has ever been done on our behalf. Being and becoming an inherent stumbling block by rejecting Christ. It is inevitable that cutting off a hand or foot than to be in a condition of rejection of Jesus Christ.

If you do not understand the consequences of what you have done; then you should know it here. If you refuse to believe in Jesus Christ, this is not a pretty picture.

How Effective this Passage is

1. Unbelievers are concerned about the temporal issues of life. Unbeliever wants these things to a greater degree because that is all there is.
2. The legalism of works does not make the unbeliever more secure for an eternal future. So many people count on the rituals that they do to save them. There are plenty of people in our churches today who have never heard the gospel even once. It is all about works, altruism, humanism, being good to the poor. The doctrine of demons is being taught to our churches today.
3. Losing a limb or an eye is a catastrophe for the unbeliever. It takes away from the temporal life. No one wants to go through life in that crippled condition. All the handicaps in the world are better than spending eternity in hell.
4. Better to be crippled in temporal life than to be cut off from God forever in hell.
5. Jesus is not teaching a literal self-mutilation. In medieval times, there were monks who practiced harming themselves to fulfill these verses. Monks might beat themselves in order to gain God's favor.

Jesus is not saying that we ought to harm ourselves in order to gain God's grace. This does not solve the basic stumbling block issue to the unbeliever. It does not add anything to the spiritual advance of the believer.

For the unbeliever, it is an issue of rejection of Jesus Christ. Cutting off a hand or a foot is just an illustration. This is a metaphorical example. It does have a literal meaning.

The Meaning of this Analogy

1. It would be better to lose something physical in this life than to lose one's soul to eternal judgement.
2. The price of rejection is unthinkable. Worse than losing a limb.
3. The unbeliever who maintains his allegiance to the cosmic system, to the world and refuses eternal life through Christ is destined for the worst possible outcome. Believers who have lost limbs in Afghanistan or in Iraq can have great lives, despite the loss of limb.
4. Conversely, if you are a believer in Christ, and you have lost appendages, then it is nothing, compared to eternity with God. Handicaps in life are no reason for a believer to have self-pity.

Keeping important appendages represents here the ultimate in rejection. It is better to have these things... In one way or another, unbelievers think this way.

Matt. 18:7 "Woe to the world for temptations to sin! For it is necessary that temptations come, but woe to the one by whom the temptation comes!"

Matt. 18:8 And if your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life crippled or lame than with two hands or two feet to be thrown into the eternal fire.

Mark 9:48 'where their worm does not die and the fire is not quenched.' Isa. 66:24

quenched is spênumi, with a negative, it means *not to be extinguished*. The fire never goes out. This is a quote from Isa. 66:24

Some might say, cutting off the hand or foot is metaphorical; so the hell fire is metaphorical. Most who make this argument reject Jesus Christ as their Savior.

Justice must condemn those who reject Jesus Christ. There is a literal place where that judgment is consummated. This gives an idea of the value that God places on the work of His Son.

Is there a value on the work of Jesus Christ? This is a great value that God places on the work of His Son. If you reject it, there is the horrible result.

Even though the physical mutilation is a metaphor, the result is real. Metaphors always have real meanings. Figurative language has one meaning that is literal. This is inspired genre of literature. It is better to lose those things than lose eternity with Christ in heaven.

Literal meaning; literal meaning. The Scripture literally uses metaphorical language with one meaning that God intends. The literal reality is all too true. This literal meaning of hell is confirmed in many other places in Scripture. If there was this only one place, then you might want to write this off as a scare tactic. If what we believe that Jesus is the Savior and that you will be in heaven eternally with Him, if that is right, does it matter?

Matt. 23:33 Luke 12:5 2Peter 2:4 Rev. 19:20 21:8 are all references to hell.

Jesus uses a second quote from Isa. 66:

Mar 9:48 "where their worm does not die and the fire is not quenched." Isa. 66:24

This image derives from a real place. It is called the Valley of Hinnon which is right outside the walls of Jerusalem. This is Jerusalem's garbage dump. Unclean, worm infested corpses are burned at that location. The fires never stopped as there were always more corpses to bring there. That is how Jesus connected fire and hell and worms. The people of Jesus' time understood this. Indigent people who died in the street. This happened all the time. The garbage collectors collected dead bodies and hauled them off to the Valley of Hinnon.

What Is the Analogy

1. Just as the fires burned always in Hinnon, so they will continue to burn in hell.
2. This means that the essence of hell is of unending torment and eternal separation from God in that state. This precludes the concept of purgatory as an intermediary fire, once your sins have been purged. That is not what this says.
3. There is no end to the end of fire for those who reject Christ. There is no fire for those who believe. How vividly this describes the conscious punishment. You never lose consciousness. This is how God views the rejection of the work of Jesus Christ. This should give your great motivation to speak to others about Christ. The application is what the disciples understand. They cannot end up in hell, but they can receive severe discipline in life for being stumbling blocks to others.

Judas never got into the plan of God. He rejected getting into the plan of God. Jesus gave him guidance and he rejected it.

Bobby was watching a television show the other day and houses built on private islands; and they are magnificent. Same for the yachts and the affluence involved. Our mansions will be incredible compared to these dumps.

The disciples have already been stumbling blocks for the believer demon hunter. Jesus gives them a dose of reality here. The price of being a stumbling block is high.

Complex passage tonight. Starts with one context, but then seems to go in another direction.

Matt. 18:8 *And if your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life crippled or lame than with two hands or two feet to be thrown into the eternal fire.*

It does make sense that your foot may cause you to stumble. Then Jesus says, *cut it off*; although it may seem that might make stumbling worse. Better to be crippled or lame than to have 2 hands and 2 feet and cast into eternal fire.

Matt. 18:9 *And if your eye causes you to sin, tear it out and throw it away. It is better for you to enter life with one eye than with two eyes to be thrown into the hell of fire.*

Mar 9:48 *"where their worm does not die and the fire is not quenched."* Isa. 66:24

The person in hell does not die. Better to be crippled for your entire life than spend eternity in hell.

We do not want to be a stumbling block either.

Matt. 18:6 *...but whoever causes one of these little ones who believe in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea.*

Matt. 18:7 *"Woe to the world for temptations to sin! For it is necessary that temptations come, but woe to the one by whom the temptation comes!"*

We shift to the world of the unbeliever; and to the cosmic system. And the eye, foot thing. We do not want to be a stumbling block to the unbeliever. We do not want to make his volition negative. We do not want to give him reason to be negative. There is a deadliness to being a stumbling block to the unbeliever or young believer. Those believers who cause other believers trouble for their spiritual life; if you are a stumbling block, you are in full retreat in your spiritual life.

A stumbling block to the little ones can be interpreted as being a stumbling block to young believers.

Jesus uses vv. 8–9 for the believer acting in the cosmic system. The disciples do not want to be this kind of stumbling block. When you are a stumbling block, you cannot grow. For the believer who does the blocking, there can be severe divine discipline. They need to know where they are headed with all of this arrogance and inordinate competition.

They have to cut this out of their thinking; they are not to be a stumbling block.

There is a particle to introduce these, and this is the 1st class condition; an assumption from the viewpoint of reality.

Cutting off the Hands/feet Metaphor

1. Don't let anything even something as important as hands or feet or an eye, block and unbeliever from accepting Christ as Savior; the cosmic system does that. You do not want to join the cosmic system in this way.
2. By application, this highlights the importance of evangelism as a form of great compassion to the world. This is the antidote to the cosmic system.
3. The figurative cutting off of a hand or foot emphasizes the necessity for the world to believe in Christ. In other words, endure whatever is necessary in life, whether being crippled or blind; but do not neglect the gospel. It is not worth it. It is not worth being a stumbling block to believers.
4. If any person is in danger of going to eternal fire, then he should cut off his hands or feet before getting to that point.
5. That is metaphorical, to do whatever it takes not to reside in hell.
6. It is not necessary to cut off your hands or feet in order to be saved.
7. The cutting off represents short-term suffering versus forever suffering.
8. Cutting out of the unbeliever's life the roadblocks to accepting Christ is critical to staying out of the fires of hell.
9. It is critical for the believer to avoid being a stumbling block to the unbeliever in order for them to avoid the fires of hell. There is severe discipline for the stumbling block attitude.

Do not stumble over your own feet. You will see nothing on the horizon when you pass from this life.

Jesus is addressing the disciples about unbelief and roadblocks. He is showing them as comparative stumbling blocks to the gospel. The Lord is comparing and saying, "Do not be arrogant; do not be jealous of each other; do not be arrogant toward other believers." Jesus is castigating this attitude; and the arrogance of other believers. It retards or negates the spiritual life. Let the little ones grow up; do not stunt their growth.

3 Points on Arrogance and Self-centeredness

1. No believer should deal with others from arrogance or from self-centeredness. Humility comes from grace orientation through Bible doctrine. Arrogance is the converse. Arrogance is living without doctrine. No believer should deal with arrogance.
2. Dealing with others from arrogance mirrors the inherent stumbling block that is the cosmic system. The world is an inherent stumbling block.
3. That attitude of arrogance and self-centeredness. You cannot advance in the spiritual life and harbor arrogance in your soul.

As a grace oriented believer, we cannot look down on anyone because of their immaturity or their obnoxiousness, etc. You must do whatever is necessary to make them into one of you. One way is a stumbling block and the other is not. This kind of arrogance is a sign of reversionism. So many believers in our churches today are stumbling blocks to other believers and unbelievers.

There are pastors who once understood that doctrine is the most important part of growth, and now they see Bible doctrine is too dry.

God is unseen; and faith is the confidence in things unseen; and you do not gain confidence in the spiritual life until you develop a relationship with the unseen. You can have all kinds of feelings. Those who denigrate Bible doctrine as a roadblock to the spiritual life are the greatest of road blocks.

Bobby is driven crazy when people denigrate the Word of God for things that are mystical and make no sense. For some, the greater fool you make of yourself in church means you are closer to God. Arrogance is just the way to become that hindrance. Those pastors who see and emotional praise and worship as the way to God is completely and totally subjective and that is completely self-centered. Jesus is saying, "You want to be a believer in reversionism; or do you want to be a believer who gets the job done?"

Matt. 18:8 **And if your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life crippled or lame than with two hands or two feet to be thrown into the eternal fire.**

Matt. 18:9 **And if your eye causes you to sin, tear it out and throw it away. It is better for you to enter life with one eye than with two eyes to be thrown into the hell of fire.**

Jesus returns to the child that He has used illustratively. The child still represents the believer as before. Rejecting Christ and His Word is characterized and illustrated by despising other believers. How can anyone be an arrogant stumbling block with the knowledge of what Jesus is going to say.

Matt. 18:10 **"See that you do not despise one of these little ones. For I tell you that in heaven their angels always see the face of my Father who is in heaven.**

What do angels have to do with stumbling blocks?

V. 11 is not found in the original Greek, so we will skip that verse. Every believer, mature and immature, are all extremely valuable to the Lord. Why are you looking at them in that way. All of them are valuable to Him, even when such believers seem less valuable to you.

Would God assign angels if they are not valuable?

Matt. 18:10 **"See that you do not despise one of these little ones. For I tell you that in heaven their angels always see the face of my Father who is in heaven.**

Psalm 34:7 **The Angel of Jehovah camps around those who fear Him, and He sets them free.**

The Angel of the Lord is often a theophany; an appearance by Jesus Christ before His incarnation. When Jesus does this, He is surrounding them with a cloak of protection. The Angel of the Lord protects believers. God will protect us. The word is, our enemy is coming across the border and we should not be afraid. We have protection.

Psalm 91:11 **For He shall give His angels charge over You, to keep You in all Your ways.**

Angels are continually seeing the face of the Father Who is in heaven. They are to guard us in all of our ways. We are protected by the angelic realm no matter what is the danger.

There was a 4th with Shadrach, Meshach, and Abednego.

Guardian Angels

1. Angels of servants of God.
2. They are ready to take orders immediately they give instant service.
3. Therefore, they are servants of men as well, because God is interested in mankind; God values them. Therefore, the angels guard them.
4. Hence some have a guardian mission. There are guardian angels. This is where that comes from.
5. In this case, God the Father has directly entrusted the care of the little ones, the immature believers, to the angelic realm.
6. Angels continually get divine orders concerning their rescue and guardian roles; they are face to face and they continue to get orders from the Father.
7. So this is the concept of a ministering spirit to believers.
8. Through all adversity, persecutions, trials and stumbling, guardian angels continue to watch over and rescue.
9. Their presence counteracts the danger of those who are stumbling blocks to the children.

The old theological concern; how many angels can dance on the head of a pin; nobody knows. But they are here and they are a part of our lives. The Father is continually giving operation orders. In order to do this, they must be in proximity.

If angels are watching over us, why does anything bad happen to us? God's plan allows for suffering for His purposes; and there is a matter of our own stupidity and volition; and there is also divine discipline. God gives the angels operations orders; and God has a plan which He does not contradict. Without a doubt, angels who guard have rescued believers from many outside attacks. Who needs guarding more than immature believers; and literal children as well. Children can be believers and no one can get into more trouble than children.

God guards and protects those He cares about.

What do we really know about this guardianship? Do we all have a specific guardian angel with our name on his chest and following us around?

Lesson #0656

Matt. 18:10 Life of Christ

9/4/2014 Thurs

Easier passage tonite. Might end up getting into one of the most difficult passages.

Matt. 18:10 "See that you do not despise one of these little ones. For I tell you that in heaven their angels always see the face of My Father Who is in heaven.

Γαρ is explanatory. *Their angels in heaven always see the face of My Father, Who is in heaven.*

There was a man who was showing great zeal in casting out demons. The disciples knew that this guy did not have any direct contact with Jesus Christ, so they stopped him. They wanted to be the ones in charge. Jesus, in this context, is warning these disciples.

The disciples had no reason to treat other believers with contempt. We have no right to look down on someone that we do not believe to be as mature as us. You look down on them because they are not as good as you are or advancing like you are. *Watch your attitude*, is what Jesus was telling His disciples.

If anyone ends up rejecting doctrine, it needs to be their own decision. It cannot be based upon stumbling over an arrogant believer. Your attitude must be humility. We are moving on. God is not concerned about the maturity status in this regard. We don't get to chide other believers.

Bob checked on Bobby's salvation at age 4; and confirmed it. Real children can be believers in Jesus Christ. God protects children in a special way while they are advancing. God assigns some angels to look over some people.

These are angels which are face to face with God. They are very close to the throne room of heaven or in this room. There are angels in heaven who protect some of the innocent or young believers, like those spoken of in context.

If God takes that much interest in the little ones. Jesus is quite adamant about this thing.

Matt. 18:10 "See that you do not despise one of these little ones. For I tell you that in heaven their angels always see the face of My Father Who is in heaven.

There is another aspect to this verse; the believer's relationship with the angelic realm. What do angels do for us? They obviously do something by way of protection for us. They take orders directly from God for their mission.

It is unclear what this guardianship is exactly; but some sort of protective relationship does exist for us. Do we all have an individual guardian angel? Is there one with a tee-shirt with

our name on it, who follows us around? The extent to which angels follow and protect believers is not clearly explained in Scripture.

There is a history in the church for the concept of all believers having a guardian angels. There was extensive research from medieval times, 5th or 6th century. Thomas Aquinas made several arguments for every person having a guardian angel at birth. God directs protection to the little ones. If there are guardian angels for the little ones, then why not for all of us?

There seems to be a belief in guardian angels among the Jews of the era of Jesus Christ.

Acts 12:15 **But they said to her, You are raving. But she insisted, holding it to be so. And they said, It is his angel.**

She insists that Peter has come to the house and they say, "It is his angel." Rhoda has just told a group of believers. She said, "He is out there." Those who had been praying for several hours called her crazy. They prayed, their prayer is answered, and when she confirms that their prayer was answered, they called her crazy.

When you pray, there will be an answer. Sometimes, there is a prayer to keep this from being answered.

There is a great power in prayer. Israel was saved on many occasions by one prayer. Moses prayed on many occasions that God not wipe out Israel. Mordecai and the Jews. Do not fail to pray.

What this Mean?

"It could not be Peter, it must be his angel."

1. By inference, it is Peter's angel, who guards him in prison. The angel may have facilitated his release.
2. An implication of angelic operations for individual believers.
3. Why they would say it is an angel rather than Peter, seems odd. They apparently believe that guardian angels are assigned

What this Mean?

Heb. 1:14 **Are they not all ministering spirits for service, being sent out because of the ones being about to inherit salvation?** Certainly protection falls under this.

1. Since the fall of man, angels are sent to all who are saved.
2. The context is the Millennial kingdom. All believers in the Millennium will have such an angel.
3. By inference, this ministering angels may be sent forth to all who are saved. That would be then and now.

Lewis Sperry Chafer, in Angelology, He Makes Several Points

1. In the Church Age, there is a void of angelic manifestations. We do not see angelic activity.
2. Why would this be true? Why don't we see angels like they did in Old Testament times? In no other age, in no other dispensation, are all believers indwelt by God the Holy Spirit. Which would you prefer? God the Holy Spirit or an angel?
3. The Holy Spirit in you is more potent than all of the angels in heaven.
4. The presence of the Holy Spirit in us does not preclude invisible angelic interventions on our behalf as directed by the Holy Spirit.

What this Mean?

Luke 16:22 **And it happened, the poor one died and was carried away by the angels into the bosom of Abraham. And the rich one also died and was buried.**

1. Paradise is one of the 3 compartments of Hades; and this contains believers and unbelievers. Victorious proclamations.
2. Abraham's bosom is where the departed souls of believers resided before the resurrection of Jesus Christ. Luke 23:49ff
3. These believers are moved to heaven after the ascension of Christ. Eph. 4:10
4. Angels transported at death the soul of a man into heaven. A relationship after death.
5. By inference, other believers after death may be carried into heaven.
6. Whether this is always the case is unknown. Church Age believers do not make an intermediate stop on the way to heaven.

Whether this is an individual believer's escort all the time is unknown. Why would an angel or angels escort us to heaven? When we die, it is a victory; that is a triumph. Angels to make announcements. They are messengers.

Acts 5:19 12:7 are related passages.

What this Mean?

Act 5:19 **But an angel of the Lord opened the doors of the prison during the night, and leading them out, he said,...**

1. Both passages have an angel leading them out of prison.
2. These angels seem to be assigned for this purpose.
3. By inference others like you and I may have the same guardian of deliverance.

Immature Believers and Angels

1. Immature believers, the little ones, receive great attention from the Lord; and He directs angelic attention toward them.
2. This direction includes guardian and rescue operations.

The disciples were immature in their incomplete knowledge of doctrine and they had an arrogant bent.

We have a position in Christ; but we also have a spiritual life. There will be angels assigned to assist. It is documented that Peter and several others had angelic help. So they would, to some extent, to an extent that we do not know, there are guardian angels involved, to help with their mission.

Now, if we get out of line and we go bad, what will an angel do? Angels will assist us in whatever mission that we have in the Christian life.

There are probably hundreds or thousands of missionaries out there who have been protected in a variety of ways. Just like the little ones have angels.

Young believers, little ones, should never be looked upon contemptuously by more mature believers. That is a sign of legalism or arrogance. We have no right to do so. So much so that angels are involved in guarding them.

We should not mess with these people because we are also messing with their angels. If God gives them angelic protection, who are we to be stumbling blocks to them.

Now we come to Mark 9:49, and this is still in the same context. This is the most difficult verse in the book of Mark to interpret. No doubt about it.

Mark 9:49 **For everyone will be salted with fire, and every sacrifice will be salted with salt.**

Lesson #0657 Mark 9:49–50 Matt. 18: Life of Christ 9/7/2014 1Sunday

We are in a religious war right now; and the press will not talk about that. Islam has grabbed a nation and has begun to kill. We are in the middle of the Angelic Conflict, whether we like it or not. We are in the center of this war. It is easy now to do to enjoy our freedom, fellowship, and ability to hear the teaching of the Word of God.

Jesus is teaching the disciples the difference between arrogance and humility. The verse we are studying one of the most difficult verses in the book of Mark; and there are at least 15 interpretations of this verse. God has one intended meaning for every bit of Scripture. God has provided a meaning for us. We must determine what that meaning is.

Mark 9:49 **For everyone will be salted with fire, and every sacrifice will be salted with salt.**

There are 3 main words besides the verb, and 2 of them are metaphors and 1 is an indefinite pronoun. **For everyone will be salted with fire.** Bobby began reading what others said, and it was quite confusing and there was a wide range of interpretations.

To whom does this verse apply? Who is *everyone*? Is the believers, unbelievers, both? This verse is found in a context where both believers and unbelievers have been discussed.

In what way would either believers or unbelievers or both be salted with fire? What does that mean?

I think it means *to be preserved by testing*.

Already, we have been cutting off feet and hands and plucking out eyes, and saying that this is better than spending eternity in hell. That is the context of unbelievers. However, Jesus is speaking to His disciples, and they are all believers. Part of the context is the disciples becoming humble and not trying to shut down other believers.

Jesus is bringing up one more approach to humility and arrogance.

3 Facts

1. Jesus clearly explained the importance of unbelievers accepting Him. Better to lose body parts than to end up in the never-ending fire.
2. Jesus also gives a warning to the disciples of discipline. They totally discouraged this man casting out demons; they were stumbling blocks to him. The warning for arrogance.
3. Jesus has given them instruction to embrace the child. He is holding up a child before them, and the child represents the immature believer. They must embrace the child with an attitude of humility.

With this range of subjects, this context appears to apply to both believers and unbelievers. *All* or *everyone* will be salted with fire. This does not make clear sense when both groups are included.

Salt is a metaphor here; it is connected with the second metaphor of *fire*. Fire in the Bible is often used metaphorically for suffering. The literal part of salt; literal salt is sprinkled on food. They put more salt on their food than we do. Salt stands for both groups being covered for what is poured out on them. Metaphorical salt is being poured out upon them, believers and unbelievers, and what is poured upon them is suffering. A fire is poured out on both groups, and this represents some type of suffering.

How are believers and unbelievers salted with fire? Believers and unbelievers are not salted in the same way. There is a big difference between both groups of people. One salting is good and the other is not. There is a range of meaning here, depending upon who is being salted. The unbeliever is salted with the never-ending judgment of eternal fire. But the disciples, this is another conundrum. What does it mean for believers to be salted with fire?

Salting with Fire the Disciples

1. The disciples are salted with suffering. They are salted with the temporal suffering of present-day trials; present difficulties.
2. In other words, discipline which comes from their current status of being competitive with one another and being stumbling blocks to immature believers.

3. These men will also go through other trials and sufferings. This is a wider look at suffering of fire. A special put out recently by R. B. Thieme, Jr. ministries, a 50 lesson study on suffering.
4. Fire will also be poured out on them simply because who they are in Christ. All but one of the disciples will be killed violently and unjustly for teaching Jesus. This world is full of those who would love to kill us. They would love to chop your head off simply because you are listening to the Word of God.
5. This salting has a very special meaning apart from the suffering here. There can be discipline for their benefit, that, once a person rebounds, becomes suffering for blessing.

These men will be salted by fire until they have completed their mission. Dying grace; a period of time still alive, and then face to face with the Lord Jesus Christ; no more pain, no more tears, no more death.

Angels will be involved for protection. There is doctrine to apply in the salting with fire; and Peter, John and Paul were all protected by angels; and removed from prison by angels.

Suffering is an opportunity in the spiritual life to move forward in the Christian life because of suffering. You may realize in the midst of suffering that doctrine is key. This doctrine is our life; it is our water and our food; it is everything that we need to withstand everything. The grace of God salts us with fire.

The grace of God gives every unbeliever the opportunity to believe.

Mark 9:49 **For everyone will be salted with fire, and every sacrifice will be salted with salt.**

In order to understand v. 50, we can understand v. 49

Mark 9:50 **Salt is good, but if the salt becomes saltless, by what will you season? Have salt in yourselves and be at peace with one another.**

Jesus is saying that salt is good. He is not speaking directly to the disciples. There is nothing good about being salted with fire for the unbeliever.

If it becomes unsalty, then what can you do to restore the saltiness? Salt is good; yet we can say for the unbeliever that is never good. For the unbelievers, suffering is for their benefit and for their preservation. Salt is good; it preserves them through the trials.

Jesus directs v. 50 to the disciples and He is concluding His lesson on humility.

Salting the Disciples with Fire

1. The fire of suffering refines their humility. It will make it golden.
2. As salt, it preserves them for their mission. That is the whole point of what the Lord has been talking about. Suffering. They need humility. That fire and that salt will

refine their humility. They will grow from this. It is for their humility. Suffering speeds up our advance. As we become grace orientation, our attitude improves. This attitude is grace orientation. We cannot have this attitude apart from doctrine in the soul. Grace orientation is the precursor to humility.

If we grow, we will become humble. This is not something that we need to work at. We are inherently arrogant; we put ourselves first. But mandate from Scripture puts others first. The marriage works the best is where each spouse puts the other person first. When this does not occur, that splits up the couple. Humility is how the believer is to live his life. Salt preserves us for our mission. Salvation must understood as a metaphor based upon its domestic use. We have refrigeration; they have salt. Salt then had commercial value. Salt can lose its value over time.

Jesus says, if salt loses its saltiness, then it loses its value. If the disciples lose their saltiness then they lose their value. This is directed toward the arrogance of the disciples.

Mark 9:50 **Salt is good, but if the salt becomes saltless, by what will you season? Have salt in yourselves and be at peace with one another.**

Lesson #0658 Mark 9:49–50 Matt. 18: Life of Christ 9/7/2014 2Sunday

v. 49 explains v. 50:

Mark 9:49 **For everyone will be salted with fire, and every sacrifice will be salted with salt.**

Salting for the unbeliever is salting with the judgment of hell; so that is not good.

Mark 9:50 **Salt is good, but if the salt becomes saltless, by what will you season? Have salt in yourselves and be at peace with one another.**

Suffering for the believer is good; this is suffering for blessing. There is a good aspect of suffering for blessing. God warns about unsaltiness. The disciples must lose that which makes them valuable to the world. Salt was used on meat and on other items that would spoil; and the salt preserved them. Salt was distributed to people in order to preserve their food.

If the salt loses its value, then there is nothing with which to season; and nothing with which to preserve.

Preserving the Saltiness of the Disciples So That Their Saltiness Is a Preservative

1. The disciples must offer the preserving salt of the gospel to the unbelievers so that they will not be salted with the fires of hell. Salt preserves.
2. They must salt believers with Bible doctrine. This preserves their spiritual life; and provides them with the most important of spiritual commodities. This is the means to preserve the believer through the fires of suffering.

3. If the disciples become unsalty, remaining arrogant, then what will make them salty again? They are not salty at that moment. They must regain their saltiness. What will do that? Bible doctrine can regain their saltiness. That is the value that they must have for their mission. That is what makes all of us important to Jesus Christ. We are all valuable to God. When we are salty, then we have value in the Christian life.

The saltiness of trials and difficulties for the disciples will be many for these men. Bible doctrine will preserve them through all of it. All of us will go through trials, suffering difficulties. Salt is good because that is a preservative.

Peter picked up on this theme in 1Peter 1:7 ...so that the proving of your faith, much more precious than perishing gold, but having been proved through fire, may be found to praise and honor and glory at the revelation of Jesus Christ;...

The faith of the believer is spiritual growth. Faith to grow spiritually. This is far greater than gold; and it is imperishable. The proof is shown in the life of the believer. Its reality can be seen in passing the test. Testing that accelerates spiritual advance. The result is herein proclaimed: ...but having been proved through fire, may be found to praise and honor and glory at the revelation of Jesus Christ;...

Doctrine provides recovery from spiritual retreat. Being salty is spiritual advance. Liberally salted with doctrine can result in praise and honor and glory at the appearance of Jesus Christ. The reward at the Judgment Seat of Christ; the rapture. We are praising and honoring Jesus Christ in our life. This praise, honor and glory is recognized by the Lord Jesus Christ.

Jesus exhorts them to have salt within themselves and to be at peace with one another. Have the attitude of humility; have the salt of Bible doctrine in your souls. No more focus upon self-interest. No more spending time on who is the greatest among us. No more infighting about their status in the kingdom. They must rather each press ahead to be great in the Christian life; not to spend any amount of time being concerned with who is the greatest among them.

Mark 9:50 Salt is good, but if the salt becomes saltless, by what will you season? Have salt in yourselves and be at peace with one another.

Jesus concludes this with the parable of the lost sheep. Jesus has approached this from every direction. All of these things were designed to move these guys along spiritually.

The principle of church discipline and the principle of forgiveness.

What could be more confusing than the concept of church discipline?

Does God always forgive the sins of believers? Is there some sin that you can commit that God cannot forgive? Is there a limit to God's preservation of believers. Does God every

withdraw His salvation. Rick Hughes hears more flak about eternal security than he hears about the gospel message itself. They are not acting like a Christian; so they must not be a Christian. The arrogance of that observation is probably a greater sin than the person they are observing.

Matt. 18:12–15 *What do you think? If there be to any man a hundred sheep, and one of them strays away, will he not leave the ninety-nine on the mountains, and having gone he seeks the one having strayed? And if he happens to find it, truly I say to you that he rejoices over it more than over the ninety-nine not having gone astray. So it is not the will before your Father in Heaven that one of these little ones should perish. But if your brother may sin against you, go and reprove him between you and him alone. If he hears you, you have gained your brother.*

Of course, this shepherd goes looking for the wandering sheep. And he rejoices over the recovered sheep more than the other 99 who are okay. *It is not the will of your Father that one of these little ones perish.*

These verses look backward and forward both.

There is a great amount of importance placed upon the one believer who strays. And it is important for us not to cause such a one to stumble. This is why Jesus made such an issue of humility and arrogant stumbling blocks.

Matt. 18:12 *What do you think? If there be to any man a hundred sheep, and one of them strays away, will he not leave the ninety-nine on the mountains, and having gone he seeks the one having strayed?*

This 100 sheep is a random sampling of a bunch of believers. Jesus will focus on one from this 100 of those who stray. The remainder are eating on the high mountain. But one wanders off; he removes himself from the herd and from Bible doctrine. That is the illustration.

Is this sheep lost and beyond recovery? The shepherd is concerned for the welfare of this sheep. Where do they go. Jesus does not lose any of them. This one wandering sheep does not deserve God's loyalty and care. There are still 99 who need attending; but the shepherd goes after that one wandering sheep.

The shepherd keeps on searching for the stray. Why would the shepherd, who represents the Lord Jesus Christ here, continue to search for such a hopelessly lost sheep? If they can get to a point of being lost and gone, why doesn't the shepherd strike the sheep from the ledger. If there is no eternal security, then, at some point, the shepherd would just give up and write off that sheep. But, this sheep is still a part of the flock; he is still a believer and he remains so, even while separated from the herd. If the shepherd gave up on the sheep, wrote him off, then the shepherd would no longer go out searching for him. God never gives up on a believer. This illustration shows that, regardless of where the believer wanders or strays, he is no longer a sheep. Once a sheep, always a sheep; once a believer,

always a believer. Once owned by Jesus Christ, this sheep is never given up on; he is never sold; he is never written off.

It is always possible that this sheep will be found and brought back to the herd. He may never be found; never restored to fellowship. He does not turn into a jackass because he is missing. If that sheep is never found and never restored, he remains the shepherd's property. In this illustration, Jesus Christ is the shepherd, and the lost wandering sheep still belongs to Him forever, no matter where he is, no matter how far he has strayed.

Matt. 18:12 What do you think? If there be to any man a hundred sheep, and one of them strays away, will he not leave the ninety-nine on the mountains, and having gone he seeks the one having strayed?

But if the shepherd finds this wandering sheep, he is more valuable than all of the rest. The shepherd always wants this sheep back.

Matt. 18:13 And if he happens to find it, truly I say to you that he rejoices over it more than over the ninety-nine not having gone astray.

This is very similar to the prodigal son. The doctrine of eternal security is a great comfort to all believers.

The prodigal son left home, took off. He took his inheritance and he partied until he was wasted away and broke. He runs out of money and is living in the streets, and he has to return home, even to present himself as a servant. The father does not say, "You are no longer my son." The father welcomes his son home; he celebrates the son's return; and he throws a great party for him. He rejoices. The prodigal had always been a part of his father's house. Even when he was not living there. Once you are born into a family, you cannot get outside of the family. No matter what you say or do, you are genetically tied to that family forever. Now the prodigal is home. The father never gave up on him; his father never let him go.

The father is God; and the prodigal is the wayward believer in reversionism. The father does not search for the prodigal. The shepherd searches for the sheep. This is a greater illustration of the preservation of the believer.

What is the best outcome for the straying sheep? It is the grace outcome. The sheep who strays does not deserve this kind of loyalty. God grabs our hand and no one can pry us out of His hand.

The one prodigal sheep is now in the confines of the shepherd and that is a time for rejoicing. This illustrates the return from reversionism to spiritual growth. The believer will live the life designed for him by the shepherd. Both may return to their home. Even if the sheep or the prodigal never returns, they are both still a part of the family. Even if the sheep is not a part of the herd, they are still held in the hand of God. This is an iron-clad guarantee to everyone who has ever believed in Jesus Christ.

Matt. 18:14 **So it is not the will before your Father in Heaven that one of these little ones should perish.**

Matt. 18:15 **But if your brother may sin against you, go and reprove him between you and him alone. If he hears you, you have gained your brother.**

Lesson #none

Matt. 18: Life of Christ

9/10/2014 Wed

no class; conference. Grand Haven, MI conference.

Lesson #none

Matt. 18: Life of Christ

9/11/2014 Thurs

no class; conference

Lesson #0659

Matt. 18: Life of Christ

9/14/2014 1Sunday

Communion Sunday September 14, 2014:

We often get guarantees when we purchase a home or a washer or something. Without a guarantee, it is unsettling.

What peace can we have, with all of our own weaknesses. We should be in constant confusion, turmoil and fear, because of the requirements placed upon us.

When we are regenerated, the glorious discovery of absolute assurance, and fear departs. Confidence about what God's Word teaches us, is a wonderful moment of the understanding of eternal security.

Our salvation does not depend upon our advance in the Christian life. It is based upon what God, through Christ, has done for us. If we have expressed faith alone in Christ alone, then we are eternally secure.

Luke 19:10 **for the Son of Man has come to seek and save that which was lost.** Jesus has come to redeem the lost from the slave market of sin. He has satisfied the wrath of God, which should be upon all of us. His work was not left half done. Jesus lived without sin and without room for any improvement. All that He did was accomplished in perfection. Nothing can be added to perfection.

"I have glorified You on the earth; I have finished the work which You have given Me to do."
And He said, **"It is finished."**

He worked out a completed salvation for those who choose to receive it. The believer is owned by God until that day of redemption. That is the day that believers receive their

resurrection bodies. We are owned from salvation throughout eternity. Because this work is complete, no believer can corrupt what God has given us.

The second guarantee of eternal security is the total accomplishment of Christ's forgiveness of sins. There is no reserve in Christ's work on the cross. There are no sins left unforgiven. All sins were imputed to Jesus Christ on the cross. The universal testimony of the Bible associates all of our sins with Christ on the cross. All of our sins were wiped out on the cross.

"This is My blood of the New Testament which is shed for many for the forgiveness of sins."

And He Himself bore our sins in His Own body on the cross, that we might die to sin.

So Christ also, having been offered once, shall appear again without reference to sin, to those who eagerly await Him.

This issue is always, what do you think of Christ. God can wipe out all sins, without any part of them being imputed to us. **Christ died for sins, once and for all, the just for the unjust, in order that He might bring us to God.** It is comforting to know that, when God forgives our sins, that, as far as the east is from the west, that is how far we are removed from our transgressions. Psalm 103:12

Our sins are said to be cast into the sea; they are said to be put behind God's back. The sin problem is settled and God will never bring it up again. It is the sin problem which makes people think that is the problem.

Sins are no longer the issue of eternal life.

We have the certainty of God's promises. The promises of men are never certain of fulfillment. There are many loopholes in human promises, as we see in the courts or in politics. But this is never the case with Jesus Christ. God's Word is His bond. He has never failed to make good on all He has promised.

What are some of these absolute promises? **"The one who comes to Me, I will never cast out. For I have come down from heaven, not to do My Own will, but the will of Him Who sent Me. And this is the will of Him Who sent Me, of all who have been given to Me, I will never cast out."** This is a salvation that cannot be lost once given. **"For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life. And I myself will raise him up on the last day."** This is a guarantee. Our eternal future cannot be removed by anything that we do or fail to do. **"And I give eternal life to them and they will never perish and no one will ever snatch them out of My hands."** There is no power in the universe which can shake us loose from His hand. We are in the grips of the hand forever.

We also are guaranteed by the indwelling of Jesus Christ, the Shekinah Glory on earth. When a person believes in Christ, then Christ resides in Him. There is no come and go proposition. **Christ in you, the confidence of glory.** His presence in us is our assurance of future glory in heavenly places. How is He not with us throughout our lives? **“And I will ask the Father and He will be with you forever. You know Him, because He will abide in you and with you.”**

“He will keep My word; and My Father will love him.” All 3 members of the Trinity indwell the believer. That is an existential status for every believer.

The 5th guarantee is our justification. Justification is just a declaration issued by God when He pronounces a person free from any guilt, and acceptable to His righteousness and justice. None of us can fulfill all of His laws and mandates on our own. Jesus can never reject His Own righteousness in us. He cannot reject us once justified.

How can His work ever fail? How can it be set aside? **God made Him, who knew no sin, to be sin on our behalf, that we might become the righteousness of God in Him.** We cannot improve anything by our own works.

The 6th Jesus is our advocate; our attorney, in view of our personal sins. **My little children, I am writing these things to you that you do not sin; but if anyone sins, we have an Advocate with the Father.** Jesus does not condone our sins; yet He pleads our case and He has never lost a case. All of our sins were judged on the cross. Rebound is the means of forgiveness for our post-salvation sins.

7th is our connection with Christ's body; we are in union with Him. **For by one Spirit, we are all baptized into one body.** How can a believer be clearly identified than being a part of His body. We are members of His family forever. We can renounce our membership and we never can get out of that family.

Lesson #0660

Matt. 18: Life of Christ

9/14/2014 2Sunday

Bible doctrine church has about 100 members; they have a prep school and they are right up to date and they are a part of Berachah's congregation.

Summary of what Jesus has taught so far: This is teaching about the little ones, who are believers. The disciples are not to be stumbling blocks to these little ones. They must not be stumbling blocks to the little ones.

Matt. 18:14 **So it is not the will before your Father in Heaven that one of these little ones should perish.**

We are still in the context of offending one of the little ones, the believer who becomes separated from fellowship, but not losing salvation. **“See that you do not despise one of these little ones.”** We do not offend them; we do not facilitate their straying.

Why would any believer want to lead another believer astray? Why would any believer want to look down on another believer? Why would any believer want to demonstrate such arrogance? The failure of the disciples and their problems amongst one another, brings up another topic of instruction.

Matt. 18:14 **So it is not the will before your Father in Heaven that one of these little ones should perish.**

New instructions to the disciples. Jesus has just commanded the disciples to stop their war among one another. But there are problems of contentiousness will arise. Jesus does not want them to dwell in these competing factions. Jesus does not want members of His team to become estranged from one another. This is to help one believer deal with another believer.

This passage topic is often spoken of as church discipline. We need to be careful about this, so that we do not search out problems under every rock.

Matt. 18:15 **But if your brother may sin against you, go and reprove him between you and him alone. If he hears you, you have gained your brother.**

Abuse of this Passage

1. This has been used for minor tiffs or hypersensitivity of one believer. The solution is simple; impersonal love. This is critical to removing friction between brothers.
2. This principle has been abused in the church as a system of legalism. If there is a legalistic church, they love to pounce on this verse. Who can be the most self righteous?
3. These abuses can divide the whole church into pro and con factions. This is not the purpose of church discipline. People in the past in Berachah Church have tried to impose certain discipline on Bob; and even remove him from the church and for legalistic reasons or for personality clashes. Bobby has seen this firsthand. They have no real facts or proof of their contention; facts don't matter to them in the first place. Some leave the church. Some buy into the rumors and the charges from wherever they came. If you disagree with a pastor or you cannot stand his personality, then you quietly disappear.

Berachah Church has always stood for the teaching of the Word of God. There are many churches which offer fellowship or whatever it is they are looking for. When you disagree or when there is a problem; you do not make it a wider problem. How does the real process of reconciliation of believers begin.

The instruction of this passage can be easily distorted. It gets people involved in looking over the shoulders of other believers. We are not sin-inspectors of others any more than we are fruit-inspectors of the lives of others.

There are those who will watch you to make sure you don't sin and they will use this passage to get you.

Hamartano means *to do wrong, to sin against*. There is the prepositional phrase *against you*. It is a disputed reading in the original text. Is this really in the original text? This is probably an early addition by scribes. In the NASB, it is found in brackets in the text. It is an uncertain reading. This probably clarifies the meaning of hamartano. This is not some sin that any believer commits. This is not supposed to be you following someone else around and confronting them when they sin.

Correct Application of Matt. 18:15

1. This cannot refer to a general sin of a believer. This cannot refer to just any sin committed.
2. This refers to a personal sin of one brother against another. One believer sinning directly against; or personally offending another in church. This is a one-on-one conflict. The sin must be between these two, or it is not covered by this verse.
3. This is a one-to-one; a personal affront. This is not some general sin directed toward no one in particular.
4. Whatever the actual sin is, and we are not defining it here, and it causes personal injury to one of the parties, so that there is a rift or a separation between the two.
5. The 3rd class condition means a contingency; an *if...then...* clause. The purpose is only applied if there is a sin between two people.
6. This is not a green light for tattle tales or meddlers among believers. We have rebound to use to deal with our own sins. **Against You and only You have I sinned.** You deal with your own sins.

When their sins are exposed, then there is gossiping, mental attitude sins, and public pressure is applied to bring this sinner back into line. You do not exacerbate sin in your own life in order to correct it in the life of another. This perverts the intent of Matt. 18:15

Qualifications

1. A sin against a brother should not become an issue in your entire church. The pastor is not to get up and denounce everyone in the congregation. There is a wider meaning.
2. Churches should not get involved with the sins of others and try to correct them unless they directly affect the wider church. Someone's problem becomes everyone's problem. It occasionally happens.
3. Remember that all personal sin is handled by 1John 1:9; it is not handled by the church gestapo.

When you have a beef, it is not a good idea to bring a bunch of others into it. It needs to be something which remains between you two. It becomes a divisive church problem. However, if there are mental attitude sins and verbal sins by others, then it needs to be handled. Bob could handle problems like these. There have been a few. And no one usually knows about it. One believers general sins are not for public distribution.

A Sin Between Believers Is a Private Matter Between the Two

1. Disagreements or injuries between two believers should always be kept private.
2. The comparison is simple; just as general sins are a private matter between a believer and the Lord; so sins between two believers should remain a private as well. These sins are handled by rebound.
3. Sins between two believers are not for a common broadcast.
4. Sins are not to be confessed in front of the church, any more than some general sin before the others. Sad to see someone stand up and confess their sins before the church. Some who did not know about it are offended and they get out of fellowship. Someone that is going to fix things? That church does not understand rebound. If you ever enter a church where someone is confessing their sins out loud, hit the door; you might be next. This breeds self-righteousness. Immediately, you go into the self righteous mode. "How terrible; I would never do that."

The church is often filled with victims and people do not take responsibility for their own actions.

The sins in v. 15 is certainly confessed to God and God forgives any and all sins. How do you resolve two people who used to be friends and you are constantly out of fellowship, and your family has been brought into it; and they separate from the other family's children. What can we do about that? How can we stop this ridiculousness.

Settle your differences and do it Biblically.

Matt. 18:15 **But if your brother may sin against you, go and reprove him between you and him alone. If he hears you, you have gained your brother.**

Lesson #none

Matt. 18: Life of Christ

9/17/2014 Wed

Rained out.

Lesson #0661

Matt. 18: Life of Christ

9/18/2014 Thurs

Bobby would like to skip this lesson. The subject is church discipline. This has been greatly abused.

Sometimes Bobby will read something and it will have application to the passage being taught. An article on a mega-church and something was a problem—the pastor was too much of a bully. The press loves to uncover self righteous churches. This was causing a

great split in the church. This church has aired its dirty laundry to the entire world. Big money is always involved in a mega-church.

The pastor may have bullied some people; and he may have been chewing out people and they simply took offense at it. This was widely reported and many believers were disappointed and disillusioned. People have taken sides; and some have criticized the pastor and the pastor was criticized. He apparently taught accurate doctrine. This sort of public airing breeds self-righteousness and it certainly breed divisions in the church, which divides the church.

When a church is divided the impact of the church is blunted. This is no way to handle a controversy or dispute within the church. This should have been confined to the one or two people and private consultation; and to address the problem. The exception would be, criminal activity; and that must go public.

A very small circle in this church ought to have the knowledge; but today, everyone knows. If the problem arose from something the pastor said from what he said; a strong personality is not bullying. The Word of God steps on toes; but it is not a bully.

People do stumble over doctrine; it does step on their toes. People look up at the stage and say, why don't we have a band. Doctrine for some appears to be a stumbling block; and doctrine does not bully. Doctrine reprovcs, corrects and instructs in righteousness. It does not bully.

A press conference to put the pressure on the pastor and the leadership is wrong; it is a blot and an embarrassment and brings discredit on that ministry. Humility is required to solve a problem like this.

The Biblical solution to such a conflict is found in Matt.

Matt. 18:15 **But if your brother may sin against you, go and reprove him between you and him alone. If he hears you, you have gained your brother.**

What Is this All About?

1. This is resolving a personal conflict between two people in the church. It does not have to be a pastor.
2. This is not the whole church with one person, which is what it became, with the result that it became an inner church war. The church would split. There would be money problems and power struggles, forgetting the purpose of the church.
3. This is not an issue outside the church.

There was a church semi connected to Berachah and a man promised to pay for a building and then he reneged. The church sued him. That was wrong.

Possible Problems

1. There can be a personal injury like borrowing money and not repaying.
2. A sin of the tongue or slanderous speech (which happened at the mega-church). Or it might be bullying, badgering, unwanted attention. We do not want men harassing women. It happen both ways. Bob had a huge problem with that. That is a sealed record.
3. Another believers sticking their nose into another believer's business.
4. Interrupting the teaching of the Word of God.

What we are covering is not how we deal with a criminal matter. The principles that we learn are handled in the church. But crimes involve calling the police.

Whatever the sin might be, it has caused hard feelings, emotional reaction, a breakup in relationship between friends; mental attitude sins in the injured party, etc. Left alone, such a situation can fester and can cause greater problems.

Arrogance is so often involved in this particular problem. It may be inadvertent and not recognized. When believers depart from Bible doctrine, the trouble can only get worse. Under these conditions, the one who is sinned against will have to take the initiative in this situation. It could go either way. This should not be used to authorize intrusion into another's affairs. Whether you want to impose yourself, that is one thing. This is a personal injury between two people. We are not sin police in this church. You do not go to various people and cite their sins to them. Only when this is a personal injury does this verse apply.

Sometimes, things get out of hand because no one deals with this problem. Stubborn arrogance blocks the entire procedure. All of the arrogance of the disciples has been exposed. This won't work unless someone has some humility somewhere. Grace orientation must never be set aside because of unwarranted attention or intrusion or because someone sins against or offends someone else. A humble attitude is the means of solution to any such injury. It starts there and ends there.

Believers do not go to a secular court of law to solve their problems among believers. This is the personal basis for that problem. Going to court with another believer violates another believer. Jesus Christ is defining the principle of how believers handle non-criminal conflict between themselves. There should be peace in the church; there should not be war amongst the parishioners.

Go and show him is fault in private. This can really get dicey. "Go show someone their problem." See how this can be misunderstood. This does not mean you have to meet someone for coffee or whatever. It depends upon who the people are and what the premise is. It might be a very short conversation. It may become a longer conversation if the situation is more complex. In any case, you approach them privately.

Aorist active imperative of *elegkô* which means *to bring to light, to expose*. This involves a direct meeting, and it can be done on the phone; and sometimes, it is best to looking

someone in the eye. Sometimes, people will say with a text what they would not say eye-to-eye. This does not mean a belligerent conversation or threats.

Here Are the Issues

1. The sin itself should not be the issue. The key is the disagreement.
2. The actual sin is not the real problem between the two parties.
3. The problem is the result of the sin in the offended party's mind and life. It is the result.
4. Mainly, the result is a distraction from doctrine due to this sin. That is the important part of it. Maybe someone has gossiped about you, and you spend all of your time in Bible class rebounded because you see them. The air needs to be cleared; the doctrine must be metabolized.
5. The distraction is the outcome of the offense. When you know what the source is, you don't go after someone because of the sin.
6. In this meeting, the sin is revealed, but the solution between the two people is what needs to be affected.
7. Bringing up the sin to the offending party is just a means to an end. You can get bogged down in the sin itself. The end game is reconciliation; putting the problem aside. This does not mean that you become best buddies with this person. It does not mean that you will hug one another. You made the issue clear; but be nice.

This meeting should not be undertaken to correct the offending party personally. You do not say, "Stop your sinning, you lowlife." Your problem is the offense to you. The reason to go to a brother over this, is to get you both on track. The offending believer must understand the consequences on the offended.

Dealing with a Problem Between Two Believers

1. The meeting is to inform them of how this affects you. You are not to get involved in their life.
2. Do not make an issue of the other person's sin or of their faulty character. You might want to unload. The issue is, what the result of the sin is on the offended party. Make that known. That is what you are there for.
3. If the offending party, the one sinning against his brother, has any interest in advancing in the Christian life and avoiding being a stumbling block, and sees the problem in this meeting that he has created, and acknowledges the problem in his own mind, it just has to be perceived and recognized and pointed out.
4. That person will rebound and recognize his own sin before the Lord. He will assure the injured party that the offense will not be repeated.
- 5.
6. This should be enough to satisfy the offended party. That is all you need.
7. Penance, even an apology, should never be demanded. That is not grace orientation. Our society is obsessed with apologies. Move on; apologies are unnecessary; and often insincere.

8. The issue in all of this is always the advance in the spiritual life. This must be corrected for you; then you must utilize the problem solving device of impersonal love. This only makes sense if you know how to utilize impersonal love.

More about Solving this Problem

1. Impersonal love takes humility on your part.
2. The recognition of the importance of Bible doctrine in the lives of both parties. Both peoples' spiritual advance is important.
3. Recognition by the offending believer of being a stumbling block. They may not even know that they are.
4. The recognition by the offended believer as to when the problem is solved. Do not run it into the ground. Know when your point is made and when you can leave this all behind.

How is the meeting accomplished and under what circumstances. But there is also how is this to be accomplished. "Gaining your brother" is key?

Monos is a key word.

Matt. 18:15 **But if your brother may sin against you, go and reprove him between you and him alone. If he hears you, you have gained your brother.**

Lesson #0662

Matt. 18: Life of Christ

9/21/2014 1Sunday

In Arkansas.

Lesson #none

Matt. 18: Life of Christ

9/21/2014 2Sunday

Business meeting; gay marriage amendment.

Lesson #0663

Matt. 18:15–17 Life of Christ

9/24/2014 Wed

Matt. 18:15 **"If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother.**

Matt. 18:16 **But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses.**

Matt. 18:17 **If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.**

This solving of a problem between two believers involves the people trying to solve it themselves. That is step #1. This should not be a donnybrook; it should involve just a talk.

You should think about what you say and how you say it. You should not accuse; nor do you need to spend time on the sin or dwell on the sin.

Matt. 18:15 "If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother.

The injured believer must go privately; the word is *monos*. This means, you are going alone to the offending party. This is a very private conversation. This is not accusing or confronting the injuring party. Is it damaging your soul? You can handle problems with problem solving devices. This is a problem which must be dealt with. This is a problem which needs to be gotten rid of; getting emotional does not solve the problem. The injury must be removed as a stumbling block. After the meeting, the maximum result is, both parties are at peace with one another. This one-on-one meeting is the best way to handle any such problematic meeting.

Things like this can cause a larger rift in the conversation.

If he listens to you, then you have gained your brother.

Κερδαινω = *to gain*. This is gaining something which they did not have before. The estrangement is over; forgiveness is facilitated. Then both just move on. They do not necessarily have a close relationship.

Coming to Peace

1. This is not peace at any price. This is not reconciliation at any cost.
2. Unity of two people or reconciliation can never trump doctrine.
3. A believer can never make peace at the cost of compromising doctrinal principles. That does happen.
4. This private meeting should not be held to iron out doctrinal differences. That is not the purpose. You are not in a war about doctrine. A discussion about doctrine is one thing.
5. There is no reconciliation between false and true doctrine. There is no compromise. Unfortunately, we have a country which loves compromise. We end up; and our form of government is a compromise. That is the way it was designed. But that is not the way that Christianity works, so as to have unity and to have peace.
6. There does not have to be antagonism between those who are not on the same doctrinal page as we are.

Changing doctrine and divine viewpoint for the purpose of getting along, for unity, that is wrong. Mega-churches have all kinds of people who come through the door; some may come for doctrine. Often, because of the many people who come, there must be compromises made with doctrine. Pure doctrinal churches often have smaller congregations. Theologians have compromised doctrinal principles throughout history. Denominations have become apostate just for this reason. Denominations which were once strong for Bible doctrine have long since become apostate; or have become humanistic.

They have changed for the social gospel. Christianity is about faith alone in Christ alone. Doctrine is learned and then comes service. Unfortunately, many compromise to fall in line with a humanistic viewpoint of Christianity. Some evangelical churches have watered down their beliefs in order not to alienate people. There are many people today who see gay marriage as the right thing to do; as an issue of civil rights. These same people mock the Bible approach to homosexuality. This stand may alienate people; it may bring about mockery; and it may drive people from the church. Doctrine divides. Doctrine divides families. If doctrine divides families; then it can divide churches. Churches cannot afford this compromise.

Matt. 18:15 "If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother."

Now, if no meeting of the minds occurs, then another step must be taken. Impersonal love is definitely needed. Impersonal love often requires that you separate. You can love someone from afar. Injury in the soul must be dealt with.

If the meeting is a failure and the brother does not listen, then there are additional steps. Sometimes, a problem like this can widen and bring others into the fray. This cannot be allowed to become a wider problem in the church.

Matt. 18:16 But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses.

Sometimes, this personal meeting does not work. There might be some arrogance involved here. Take one or two more with you. Bring others with you so that every fact may be confirmed. Sometimes, false information can end up making things much worse.

This is important for church leadership to understand. There are 3 more steps in this process. There must be every fact confirmed. If this is the situation, you do not gather up your 3 best friends and gang up on the other party. Your best friends might have already heard of all of this. When you cannot resolve a problem between the two of you; it does not help to bring in 2 or 3 others who simply agree with you. Such witnesses in a court can be impeached. Attempting a reconciliation by force of numbers. These 2 or 3 must be fair and impartial. They must be good witnesses. They must be able to approach this objectively. This is gathering parties to gather up facts. Personal injury may be involved; and there must be impersonal love.

Impersonal love must run coterminously with the injury. The two cannot be separated; they cannot be separated. Reconciliation is not longer the goal in this second step.

What Are We Trying to Do?

1. The two or three are fact gatherers; they are investigators. This is why they must be fair and impartial.
2. They are investigating the facts in order to render a judgment. Witnesses here become judges.

3. They cannot take part in the process or render an opinion or a judgment if they are not aware of the situation.
4. That is their initial activity in this conflict; in this second step. Find out all of the circumstances. This is what happens in a court of law. All the surrounding circumstances must be known.
5. Therefore, the two or three are enlisted to confirm facts; not to take sides or to enforce a solution (at this point). Where do these witnesses come from? Bobby will get to this.
6. Reconciliation must be volitional on the part of the two parties involved; if not this step occurs.

This step has a judicial connotation within the church. Jesus was drawing from the Old Testament. Deut. 19:15–16 "A single witness shall not suffice against a person for any crime or for any wrong in connection with any offense that he has committed. Only on the evidence of two witnesses or of three witnesses shall a charge be established. If a malicious witness arises to accuse a person of wrongdoing,

This has come about because of the disciples and their own problems and their own disagreements. This is a principle applied to their Jewish judicial process. So Jesus applies this to this situation. This becomes a precedent for handling cases between two warring persons. This will be the guidelines. The disciples will have to do this in the early church.

The Two or Three Impartial Witnesses or Judges

1. The two or three witnesses must thoroughly investigate the facts concerning the offense. This is what happened, and I want you to check it out.
2. This is placing the matter of a problem of a court; but it is a court inside of a church. Many people have a problem and they say, "I am going to sue." You do not sue another believer. This is the way to go.
3. These witnesses or judges must not be emotionally involved; they must not be prejudiced in any way. They must have the interests of both parties involved; and this is the interest of the whole church body involved.
4. The facts that are presented by one person especially the offended party, the one who is accusing, is not necessarily the whole picture. There is always two sides to any situation.
5. Both parties should be interviewed, as well as anyone else having any knowledge of the situation. This makes sense to Bobby, because it works in so many areas of life. This works perfectly in a military situation as well. You have a hassle between two military soldiers, this can solve it. First, it gets investigated inside the unit. The lower echelon, the better off things are for everyone.
6. All facts are weighed in the context of the overall issue; the problem, from both sides.
7. This is a much more formal proceeding for handling a dispute. The issue can become a more widely known problem, since other witnesses to the circumstances become involved, as others are interviewed. This step should be kept as private as

possible. The investigators; the 2 or 3 judges must keep their mouths closed, so that there is no gossip or unwanted involvement by others. This has occurred a number of times in Berachah Church. It has been handled within this directive.

If the two people solve it, then 2 or 3 witnesses are not needed. Sometimes, the problem is inadvertent. Sometimes a private discussion can end it. Sometimes a person can point out the result in their lives. Should the injury not be resolved, then the injured party calls for 2 or 3 witness for an impartial hearing.

In our case, the formal witnesses would be taken from the members of the board of deacons. This has happened on a number of occasions.

Where the 2 or 3 Come from

1. Anyone with such a conflict with another believer in Berachah Church which cannot be resolved using the first step of v. 15, should approach a member of the board of deacons in order to deal with this problem. This puts the problem into this judicial process. That is the 2 or 3 witness process step. This is one reason the deacons stand from time to time.
2. This is where the 2 or 3 witnesses come from in Berachah Church.
3. Of course, these 2 or 3 will maintain the privacy of the 2 parties. That is a given and the members of the board of deacons know this fact. This preserves your privacy within the larger body.
4. These 2 or 3 deacons will gather the facts in order to render a decision. A lawyer is the chairman of the board.
5. Once they have gathered the facts, then the offending party is called in.
6. The facts are laid out by the official witnesses to the offending party.
7. If this is understood and action is taken, then people move on and there are no more consequences.

Matt. 18:16 But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses.

If this does not work out, then we go to v. 17a:

Matt. 18:17 If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.

So, if the offending party rejects all of this, then do we go in front of the church? What does that mean? This will take some time and some exegesis. It will take some logic and common sense.

Lesson #0664

Matt. 18:15–17 Life of Christ

9/25/2014 Thurs

We are studying that which might preclude church wars.

Included in these 3 verses, the so-called church discipline passages, is a 4-step process designed to resolve conflicts between 2 parties in a church.

Matt. 18:15 "If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother."

Might be sins of the tongue, like badgering, gossip, stick one's nose into another's business; and the acts may have caused a financial problem. When one party injures another, it is the result that is a problem. This might detract from learning and knowing the Word of God. Your brother sins against you; this is a one-to-one sin. Sometimes peripheral people think, "I have been injured too." If this sin was not directed toward you, then don't get in the middle of it. Use impersonal love. If it is not about you, then don't make it about you.

Such things spread; people talk and people get involved.

Go and show him his fault (in private). When you have gained your brother; this means you have solved the problem. Then, get over it, get over yourself and move on. Your life should never hinge over what someone has done to you. It causes mental attitude sins. It causes wider problems. Families and friends get in the middle of these things; and it expands to groups in the church.

These sins do not exclude problem solving devices in the souls of the believers. You still may only have temporary peace in the soul, based upon the resolution of the sin. But there might be residual hurt; even vindictiveness. It is not just the sin itself that has to be resolved; there is the injury in the soul. The sin must be taken care of. It might be resolved between the two people; but if you have a hangover in your soul, that needs to be handled.

Impersonal love is the problem solver in your soul. Only in that can you have peace in your soul. You do not want turmoil in your soul by thinking about this thing for time afterwards.

Matt. 18:16 But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses.

If the sin against you is not solved by the first step in the process, then we go to Matt. 18:16. Briefly, the two or three are simply witnesses to the facts of the conflict. They are not your 2 or 3 best friends. They gather facts from both sides. These witnesses investigate the facts of the case. They need to render a judgment. In Berachah Church, these witnesses are specific deacons. This is not 2 or 3 people ganging up on the other party.

The offending party might acknowledge the fault. At the very least, he might cease and desist the cause of the problem. No residual bitterness, anger or grudge. The problem then never needs to be addressed again.

It is a truism that, if the offending party agrees to the judges decision, then it can be affirmed that this is a believer with authority-orientation. That is an important aspect of all of this. He or she has recognized that an adjudicating authority has made a decision; and this

person has agreed to this decision. Authority-orientation does not mean that you always agree with the authority. You recognize the authority, even though you may not agree with it.

This is often the case in Berachah Church. Authority-orientation is really a strong point in Berachah. That is because this is a church that places emphasis on Bible doctrine. It is doctrine in the soul that creates the authority-orientation. So it is the recognition of the authority of doctrine which allows that person to acquiesce to the judges' decision. Then the final judgment solves the problem, if both sides accept that authority.

Matt. 18:16 But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses.

What happens if one refuses to listen to them. "Tell it to the church." This is a mandate which has been greatly abused.

Matt. 18:17 If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.

The peace and tranquility in a church is at stake. If he refuses to listen. The offending party does not entertain any of this. He might reject any conferences or listening to the 2 or 3 witnesses or to anyone else.

Aorist active subjunctive of παρακούω which means *to pay no attention; to disobey*. He refuses to acknowledge the outcome or he refuses to see that he is culpable. If the first 2 steps do not work, then we go to the third step. **Go tell it to the church.**

Now there is a bigger problem, which could balloon further. The church in this case is the supreme court in the matter. The 2 or 3 witnesses had the authority to render a decision; the church will have the final say so.

In this context, who constitutes the church? Keep in mind that authority, which is involved in this situation. The authority does not reside with everyone in the court. No doubt that Jesus was referring to an assembly of people. This was the time before the church existed. This occurs before the official church; so this is an assembly. The conflict would be brought before a Jewish assembly in the synagogue. Is this the entire assembly or a smaller subset of them? It is not clear from this statement which it is.

The problem is, many churches in the intervening centuries have taken this to mean that the whole church is informed about this problem. This has been taken by many to think the whole church needs to know about this.

There is a rationale here. They might warn the recalcitrant person; warning them of pending action by the church. It also happens to bring embarrassment and social disapproval. This is a last gasp of showing the believer the error of his ways. A lot of pastors have gone in this direction for just these reasons. That is what doctrine is supposed to do in a church.

Shaming and social pressure does not solve the problem of the attitude of arrogance in the soul. It may go underground, but this does not solve the problem in the soul of the person who has the problem.

Bobby's confirmed opinion is that the whole church should never be involved. There is a practical, common sense reason; and there are pertinent doctrines.

Why this Is Not Taken to the Church as a Whole

1. This tell the entire church procedure carries with it a great hazard. It does not have to be an official announcement. This can be spread by the 2 or 3 witnesses.
2. It has often caused problems amongst the larger congregation. They had no prior knowledge of involvement in this problem; and they did not need to have it. That simply causes problems for them.
3. Quite often, further conflict is initiated by by-standing believers. If Bobby announced a problem from the pulpit between 2 people, how are you going to have any affect on these people? This does not solve anything.
4. Telling the congregation is a prompt; it is a prompt for self-righteousness, rather than for grace orientation. This can be a prompt for maligning and gossiping throughout the church. This involves a larger number of people now who are sinning.
5. This telling of the whole congregation has no relevance to the process of solution and reconciliation.
6. It can also become a stumbling block to immature believers who have the area of weakness of self-righteousness.
7. This also violates the privacy of the offending party.

Dwelling on a problem does not solve the situation. What problem is solved when you lay awake at night and think about some so-and-so that you are mad at? That ties you up in knots.

When one is back in fellowship, reconciliation can be more easily reached. Spiritual advance is the way that humility and impersonal love is acquired.

So, What Does it Mean to Tell it to the Church?

1. The Greek verb is ειπον, and it is a command.
2. It means *to speak, to consult* with someone. In other words, it means to tell someone.
3. This is an imperative mood; no wiggle room.
4. There is an indefinite person or group; who this group is or who you tell is not told.
5. Therefore, someone does not have to mean all the members of the church. This is indefinite.
6. This is not necessarily a command to make a general announcement to everyone.
7. Consultations, telling someone, are still done in controlled environments, in order to rectify bad circumstances. A platoon leader does not have a problem, and then calls

the soldier before the entire platoon. The platoon leader calls him into his office, a controlled environment, with a platoon sergeant.

8. The church as a whole is not a controlled environment. What is the extent of this consultation?

The *who* is εκκλησια, which means *the church*. This is to speak to someone designated here as *the church*. This is consulting with someone within the church assembly. It can be a definite someone or a group within the church.

We think of the church as a body, as a group of people. One option is the whole bunch; all of us. There is another option, and that is the authority within the church. Another option is a small group, of 4 or more.

Church is a dative of reference. This means *to consult with someone to the best interest of the church*. There is a discretionary actions related to this. mandate. Who is that?

Bobby, the church has authoritative representation; it is a part of church government. Berachah Church is like a republic. It is not a democracy. They are the authority in the church government.

The matter is presented so that it is to the best interest of the church as a whole. This brings the pastor and the deacons into the matter. This is where the buck stops.

Some do not understand what authority in a church means. To some churches, the authority is the church. However, in most churches, the authority resides in a few. How do you resolve a problem without authority? How do you resolve a problem if there is no authority? Where does that go? This is why common sense, logic and church government all has a bearing on this passage.

Matt. 18:17 *If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.*

Lesson #0665

Matt. 18:15–17 Life of Christ

9/28/2014 1Sunday

A difficult subject. People and problems with people. We all face them with friends, enemies and family members. Bobby has had to face similar situations here. It is a fairly rare occasion, but there are problems. People problems often solved with rebound.

Crime and punishment has been debated, discussed and legislated. There are sins, crimes, problems; and there are many viewpoints as to what punishment fits the crime. It is truly a relative subject in our world today. We see in the national football league these sorts of problems. Child discipline problems; what is appropriate. Problems in the corporate world. Also in the military, when soldiers get out of line. The same is true in the church. God has given us the crystal clarity to understand crime and punishment.

Spiritual growth is the aim of Berachah Church. The result is, the more one can fulfill the plan for our lives and this spiritual aging process appears most clearly in changed attitudes, including attitudes toward fellow believers. We look to renovate our thinking. The issue that we are dealing with is best handled with spiritual growth. As the believer develops the Bible perspective or divine viewpoint, to deal with people problems and with tests in life and with personal injury. That is our front-line defense.

The problem solving devices have been developed in our church. People have criticized the ministry of Berachah Church because there is terminology used that is not Biblical. But terminology is great in communicating Biblical principles. The purpose. Church is a classroom; you must find ways to communicate to people, which touches them, so that they can use it and apply it so that it is understandable.

The golf instructor strives to communicate how to swing the club. You can have completely different approaches from two different golf pros. There is a description of the swing to communicate to your muscle memory. Two different pros will often use a very different vocabulary.

The sin natures in the bodies of believers. It is always active. It never goes away, even in mature believers. The believer cannot control the sins of others which cause personal injury. Many try various manipulations to control how others think and act.

The principles from the Bible are applicable to nearly every situation and relationship in life. You can be wronged and get angrier and disturbed and this abuse can play out in various personal disputes. Our subject is between believers in church. Great distraction; mental attitude sins. Problems have to be dealt with. You cannot simply overlook them. Problems become greater when they are ignored.

Illustration of the National Football League and they have ignored problems for a long time, and all kinds of abuses have come to light. Had the problems of individuals been dealt with at an individual level and that would have kept them from being a national crisis.

Similarly, God has given us a 4 step process to deal with interpersonal problems.

Matt. 18:15 "If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother."

First try to settle a problem between yourself and the other person. This is the first place to start. Your mental attitude for this private meeting is critical. There is a way to approach people under these circumstances. The importance of the attitude. Grace orientation and impersonal love.

Gal. 6:1 is excellent about approaching someone.

Gal. 6:1 Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted.

Being spiritual is necessary. That is the first spiritual skill. This should be done in a spirit of gentleness. Gentleness is an attitude; it is not the way that you act. It is the attitude of humility. The approach of one believer to the offending believer must always be done in humility. Grace orientation ought to be your attitude. Such a meeting is not confrontational. You don't go there with an attitude of anger. You don't go in there with the approach of straightening the other person out. Jesus is teaching humility to His disciples. If the first step fails to win or to gain reconciliation. Then there is a second step that is initiated.

Next we try the corporate solution:

Matt. 18:16 But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses.

Take some impartial witnesses with you. These are not your best friends. Impartial judges are enlisted to deal with the nature of your conflict. They come up with a solution. There must be a corroboration. The best witnesses are deacons. You don't look for 2 or 3 people who are on your side. An authority figure in the church is helpful. Authority is necessary in these circumstances. Who are the authorities? Bobby and various administrators called deacons.

Matt. 18:17 If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.

So, if there is no solution found individually, higher authorities are sought to investigate the matter. This investigation must be done to insure to accurately reconcile the parties. The investigation must be fair, apart from grudges and anger. Sometimes there is a hidden agenda.

The next approach, if he will not listen to the witnesses, is go tell it to the church. "Let's have a big meeting and real this to everyone." Is that what this means?

The Greek verb for *tell* is *to speak, to tell*. The word church here is *ἐκκλησία* and this refers to a gathering; and it generally refers to the church. Tell or consult with the church. This is the dative case, which would be the dative of advantage. It would be to the advantage of the church. This is to the best interest or advantage of the church. This is an indefinite someone. Discretion can be exercised in the telling as to who gets this sensitive information. We are dealing with the sins and problems of other people. Nothing worse than getting outsiders involved in a problem and sticking their nose into this and stirring up the pot. The sin of one person is found out and this sin is well-known and others get upset and you have exacerbated the problem. Pretty soon you have a church in division; people in it. Families get divided. If too large a group gets involved, it can harden the attitude of the offending party because of arrogance.

Simply put, the best someone and the most obvious someone is the authority in the church; the authority which represents the whole congregation. A deacon represents us as a part of church government. They are sometimes called church elders. The indefinite group.

They are best defined as authority figures in the church, which includes Bobby. This is not done with the best interest of the individual. The authority must keep in mind what is best for the church.

What must be done to resolve to conflict in order to keep this from getting bigger. Once it gets to your level, it is no longer from that individual alone.

The Third Step

1. Get some authorities involved.
2. This is where the matter stops; where the buck stops.
3. The problem is discussed among these people and a final resolution is come to apart from or from outside the two people involved. The church is the supreme court. It does not go beyond that. If this dispute goes to a secular court of law, everyone has failed.
4. In any case, it is now out of the hands of the individuals involved.
5. In the best interest of the church, a decision is rendered by church authorities. A judgment is carefully considered and made based upon all evidence.
6. The church has been told and the matter is resolved.

Matt. 18:17 *If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.*

Lesson #0666

Matt. 18:17 Life of Christ

9/28/2014 2Sunday

We have covered 3 of 4 steps in church discipline. When people have a conflict between themselves and someone else; and it expands to others; and when the process expands further, you will note that 2 out of the 3 have to do with authority; an authority higher than the people involved.

The concept of authority-orientation. Our society does not look too kindly on authority. Bobby grew up in a generation where everyone over 30 is suspect. That is rebellion; that is anti-authority. Authority is critical and necessary for any organization. Without authority, society cannot work. Without authority, a business cannot work; the military cannot work; marriage cannot work; nor can families. Authority is critical. Authority without freedom is tyranny. Freedom without authority is anarchy, which is what we see in the souls of many people today. That is true of believers in churches. That is why this process is stated to handle problems within a church; authority is necessary. No church runs without authority. Authority is not outside the local church. There is no room for cardinals, bishops or popes. The authority rests in the local church.

Things can get very political with the church and there have been problems like this. We discover through the exegesis of the passage that the church that we are referring to authorities in the church. This step-by-step procedure is being outlined specifically for the disciples. They will have the supreme authority in the early church. They will guide the early church when it comes to doctrine and practices. There will be designated pastors and

authorities. Corinthians and Thessalonians both cover the pastor's authority in the local church.

All of our authority is vested in Bible doctrine. The general membership of the church has not investigated this situation. They have by Biblical mandate have not been involved in this step-by-step process. They are not able to render an informed judgment. It is not our business to render any kind of a judgment between two people in a church. That is the authority that is in this church. You can see why authority figures are so important in the church, and that includes the pastor. Authority must be involved in disciplinary situations.

There are several things involved here. The facts must be investigated and known. There must be authority with those who investigate. There is another aspect, and that is when this dispute goes wider. There must be the application of doctrine; and when it comes to a church, the buck stops with Bobby where there are doctrinal issues. Bobby is included in that authoritative body. False doctrinal issues can be confusing and divisive.

In Berachah Church, such problems are never brought before the church. The 2 or 3 consult Bobby and a decision is rendered by Bobby and the offending party is then informed and the offending party is informed.

The authority of a church is important, because that is the only way to deal with this problem. Now, if the authority solves the problem, everything is fine and everyone moves on. However, if the offender will not listen to the one person, the two or three persons, or to the leadership in the church, then the leadership must render a final decision.

Can you imagine a mega-church voting on one person's sin as it relates to another person? In a small church of 10 or 20, such a situation might come up. Word gets around rather quickly. This may be modified. The general idea is, the fewer involved, the better.

Matt. 18:17 If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.

The offending party once again pays no attention; he disobeys; he refuses to listen. This is primarily the case when the believer is arrogant or has rejected doctrine. Or has not accepted the doctrine which has been taught. Some might think they know more than anyone else. This may be the case when arrogance rules the soul of the offender. He might be so inundated with the cosmic system so that no amount of talking can solve the problems. He refuses the church, he refuses the doctrine, he refuses the settlement.

The present active imperative of the verb *to be*. This refers to a status; it is a state of being two things, a gentile and a tax collector. Gentile is a way to deal with an unbeliever. This does not mean that he is a gentile or an unbeliever. Faith alone in Christ alone precludes lost salvation. However, after this 3 step process which leads nowhere, he is arrogant and anathema to the church. Arrogance is rampant in our society. On television, we see arrogance presented as a great virtue among the people. It goes right along with anti-authority. They are a trouble-maker and a bad influence. Treat him as if he is a tax

collector. He is treated as an unbeliever and as a tax collector. There was no more despised person in Roman or Jewish society than a tax collector. Such a one was ostracized and despised. Matthew, the man writing this, is a tax collector. Who better to understand this than Matthew himself. He gets it. This is how the church will view such a person. The church will sever the relationship. This is excommunication. This term has been used by some denominations; but Berachah does not use it. It seems to imply a loss of salvation and that is not the situation at any point.

This final decision is very difficult for anyone in authority to take. This is for peace and tranquility in the church in general. Bobby does not want us distracted from learning Bible doctrine, and there is no greater distraction than other people. Many times there are people sitting here or there, and that is all they can think about. The very solution between these two lies in what they are missing; Bible doctrine. It must be stopped for the good of all involved.

A dative of advantage. It is to everyone's advantage to be separated. The solution in the soul of the offending party is Bible doctrine; but Bible doctrine has been rejected and the authority of the church has been rejected.

Sometimes a person must be asked to leave Berachah. They can still get MP3's and DVD's; but they can no longer sit in church. Berachah is the best place to concentrate.

Principle of Personal Separation

1. Stay away from believers with whom you cannot get along; or with whom you realize their doctrinal viewpoint is off. Too much exposure to that is confusing. Sever destructive relationships. As a teenager, this is a very difficult thing. You must be able to discern which relationships are destructive and which are good.
2. Life is too short and your time is too important to spend it in hostility towards others and in mental attitude sins. You cannot stay in fellowship with mental attitude sins. You cannot stay in fellowship with intractable thoughts about other people. This nullifies your spiritual life.
3. The problem for the individual believer is one of discernment. You must have the doctrine to recognize a destructive relationship. You must be thinking personally or the relationship that has gotten you off or has caused you the most problem. When they take you from doctrine or distract you from doctrine, they must be severed. This does not mean that you are nasty toward them or you say negative things about them. The separation is when they have a close relationship with you.
4. You must have the courage to make the break. It is tough sometimes to do this.

Matt. 18:17b **And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.**

Having given these instructions, Jesus talks about what to do.

Matt. 18:18 Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.

Our of context and even in context, this is a difficult thing to explain. These words are directed toward the disciples who will be the Apostles of the church. This universal authority will carry over to churches in the Church Age and morph into local authority in the church.

The Authority of the Apostles Will Carry on into Heaven

1. When the proper procedures are followed, as the Apostles will do, then secondly, the decisions that they make and likewise the decisions made by future church authorities make are regarded as authoritative in heaven. That is some serious responsibility.
2. Binding and loosening refers to the delegated authority that belongs to the disciples. When they bind and loose on this earth, carries over. This are great authoritative decisions. These are accepted and sanctioned in heaven.
3. This means that the exercise of such decisions and discipline is sanctioned by God.

Having such authority calls for a tremendous sense of responsibility. It is critical for the life of any local church. Binding and loosening is not ex-communication to the loss of salvation. This is about discipline for reversionism and sin which causes problems in a greater body. Any believer who is separated from fellowship in the church can be restored to fellowship. Any believer can be restored to fellowship in the church any more than a believer can be restored in a simple act of rebound.

The believer must be free from the bondage of hostility toward others. Then reconciliation can be achieved. On a practical note, separation from one church does not mean that you are separated from other local churches. In some denominations you are ex-communicated from the who denomination. That is not the case here.

Church discipline is a great responsibility for those who have authority. All justice exercised is done for everyone involved.

Jesus has just outlined how to function in a group and how we grow spiritually even though there are difficulties in the church. Arrogance is never a solution to any problem in life, especially in the church.

Prayer does not work when two people are hostile toward one another. This must be executed without hostility.

Lesson #0667

Matt. 18:19–22 Life of Christ

10/1/2014 Wed

The lesson in humility is never over; but the Lord has come down very hard on believers who are arrogant. Someone that Bobby talked to has come from a church completely divided over two people who are having a squabble over money. It is a fairly large church. Jesus has come down with both feet on the disciples who have shown themselves to be

egotistical. Jesus has said it is better to cut off a hand or tear out an eye, if these things might cause an immature believer to stumble.

The more the authority is involved, the greater the stumbling block can be. Just one believer can go astray, and the Lord will go after him. Everything is done that can be done to restore such a believer to fellowship.

Jesus then elaborated on a 4-step process to settle a conflict between two believers. Beginning at the lowest level and going to the highest level.

Finally, the Lord concludes with a call for unity, after speaking so much about divisiveness. He uses a particular illustration; the illustration of prayer. The Apostle Paul will reflect some of the things when he writes *pray without ceasing*. This is praying on a consistent basis.

Matt. 18:19 Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven.

These disciples could not agree upon which disciple is the greatest. Anything the two or more ask in prayer, it will be heard immediately by God the Father. We address God the Father in prayer. We speak the prayer toward God the Father. He has provided our salvation and our spiritual life. This would apply to any legitimate prayer if it is in the will of God. Prayer will be answered positively if it is in the will of God.

God always answers prayer; it might be *no*.

How to Pray and Make it Work

1. Effective prayer is based upon the handling of mental attitude sins toward others. There must be agreement; a lack of conflict.
2. Hence the necessity for removing hostility from among believers in the church; reconciliation or econcilliate.
3. If there is hostility between two people, mental attitude sins are present and this makes prayer ineffective.
4. That is a big reason why reconciliation must be effected between warring believers.

There Are 8 Reasons Why Prayers Are Not Answered

1. A lack of faith; a lack of trust in the Lord. Just going through the motions.
2. Self-centeredness; which means you have little or no humility.
3. Carnality and not being filled with the Holy Spirit.
4. A lack of compassion. You may have run into a time where you cannot figure out woh to prayer of. Lack of compassion.
5. Lack of domestic tranquility. When two believers are in conflict, prayer is negated; it is ineffective. Corporate prayer can be with two people. Corporate prayer can be just the husband and wife.
6. Self-righteousness, which is another form of arrogance.

7. A lack of obedience. 1John 3:22 not obeying the mandates of God's Word. The example of the context in which this is found. The good example of this is someone who has ignored all the interaction in the previous context.
8. Non-compliance with God's will. When you get outside of God's will, your prayer life suffers. You are out of the plan of God. The plan of God for every person is prayer. None of us have an excuse for no prayer.

The importance of being in fellowship with God and at peace with other believers. Especially for public prayer. This is the opposite of the hostility spoken of before in the previous context.

Matt. 18:19 **Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven.**

Matt. 18:20 **For where two or three are gathered in my name, there am I among them."**

V. 20 states the principle of fellowship. This means no conflict; with is gathering in agreement. Gathering together is specifically for prayer. In this context, it is for prayer. The smaller group of believers in fellowship work; 2 or 3. Family prayer is the best. If you have children, you never let them go to bed without a prayer.

We support all of our missionaries by prayer. Jim Meyers asked for prayer. No one asks for money from the pulpit of Berachah. He needs prayer. There might be 1000 rifles pointed at him; but prayer is more important. There is also corporate prayer. That is to lift up the needs of others.

Prayer meeting at Berachah. This prayer is not for personal needs that you prayer out loud in front of others. Nor should one person monopolize the prayer group. The list is endless for those we can pray for. Something comes to your mind, and you pray for it. Something else pops into your mind 5 min. later and you pray for that. Personal prayer can certainly cover the needs for others.

The focus for public prayer is for others. Personal prayer can be for yourself or for others. In a public prayer, everyone should have a chance to pray.

Don't show up to pray when you are in conflict with someone else. You need to put that aside. Some people can hear others pray and they get out of fellowship. When you go in there with a conflict in your soul. It is ineffective. You might as well not show up. Believers who show up to pray must be in harmony with each other. Effective public prayer cannot occur in a hostile environment.

Jesus' presence draws attention to God the Father to the prayer. God is omnipresent.

Matt. 18:20 **For where two or three are gathered in my name, there am I among them."**

Now we will move to vv. 21–35. There is a similar subject. The previous subject was church discipline, so that unity in the church will not be affected. Now our Lord takes it to a more personal level. This is dedicated to us individually. This is just about us alone. This is going to nail you.

Matt. 18:21 Then Peter came up and said to him, "Lord, how often will my brother sin against me, and I forgive him? As many as seven times?"

This all begins when Peter raises a question about the extent of forgiveness and reconciliation.

Let's say a reconciliation takes place; but then it happens again, and then again. How many times must the offended person extend forgiveness to the offending party. Let's say he does the same thing again; let's say he does something else. How many times do we forgive him?

This gets very personal. The instruction that we are about to hear can be fulfilled. Rather than a soul filled with turmoil or temper tantrums.

Peter asks, "How many times do I have to forgive my brother. 7 times?" Peter is talking about a fellow believer. People assumes that he will reconcile with a fellow believer, but how long? How many times?

Peter names 7 times because he considers that to be generous. That is a lot of forgiveness in his eyes. This also fits in with pharisaical customs. The pharisees allowed 2 forgivenesses, and under the right circumstances, 3 forgivenesses. This is a distortion of Amos 1. This concerns heathen nations against Israel.

So Jesus will look at Peter and shake His head and explain it to him.

Matt. 18:21 Then Peter came up and said to him, "Lord, how often will my brother sin against me, and I forgive him? As many as seven times?"

Jesus says not 7 times; but 70 x 7 times. Peter does not really understand God's grace. He does not understand forgiveness in the Christian life. 70x7 means the forgiveness never ceases. This sounds to the disciples that it is way too forgiving. They had learned that there was a limit. "Never do I stop forgiving?" This seems like an invitation to be taken advantage of. This does not imply stupidity or naivety. Forgiveness begins with an attitude.

What does forgiveness really mean? This is a word thrown around a lot. Mostly, this is a superficial concept. It is fleeting in the thoughts and actions of others. People who say, "I forgive you." The sub-text is, you are such a jerk and I am such a great person, so that I forgive you.

Future active indicative of *aphiami*, which means *to send away, to let go*.

3 Points Here

1. This means *to send away, to let go*.
2. Aphiami means that you dismiss an offense. You completely let it go. It is no longer in your thoughts. It is gone. You ought to be thinking, *that is a tall order*. Particularly true for husbands and wives.
3. That is the extent of forgiveness in the soul of the believer. Let it. Go.

Matt. 18:22 Jesus said to him, "I do not say to you seven times, but seventy times seven.

Lesson #0668 Rom. 3:24–25 Matt. 18:21–22 Life of Christ 10/2/2014 Thurs

We are still on forgiveness. Forgiveness is a unique doctrine of the Bible. There is no other religious book that teaches that God completely and totally forgives sin, and that believers must follow that same path. The sins of all mankind are forgiven, because Jesus Christ paid the penalty for everyone of them.

The book of Romans is all about *justification*. A friend of Bobby's had a pastor's conference and asked them if anyone knew the theme of Romans and only one of them did.

Rom. 3:24 and are justified by his grace as a gift, through the redemption that is in Christ Jesus,

Rom. 3:25 whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins.

The two basic aspects or soteriology. Propitiation is satisfaction; God is satisfied by the work of Jesus Christ on the cross. Redemption is, Jesus Christ paid the penalty for our sins. All of this demonstrated the righteousness of God. God passed over previously committed sins. He puts them away. Our pre-salvation sins have been utterly and totally forgiven. When we believe in Christ, we can approach Him on the basis of His righteousness. That is the epitome of grace forgiveness. That is one of the unique aspects of Christianity. Nothing else; no other religion, deals with the grace of God in the way that the Bible does. At the very basis of it is God's forgiveness for all of us.

There is also forgiveness for other people, which is connected to forgiveness of God.

Points on Forgiveness

1. A believer's attitude of forgiveness is a fundamental principle of a grace oriented motivation that defines the Christian life. That is how basic this is. Forgiveness is an action, but there must be a thought first. There must be the attitude in the soul first.
2. It is unlimited and unequivocal. Is it actually possible in the real world? Aren't there some sins or actions which are unforgivable? Murder? Child abuse? Marital infidelity? Are we fully capable of forgiving others of such breaches. Believers in

Jesus Christ should and are obligated to forgive others as a part of our spiritual life and testimony. It is who we are as believers who are advancing and living the spiritual life. Jesus Christ pioneered the spiritual life of the believer in the Church Age.

3. When something so heinous like murder that seems unforgivable, the question is, *why would you want to forgive such a sin?* Isn't it great to just revel in your hatred and anger? Why would you even want to do this? But there is a practical reason as well. If you cannot forgiven someone by remembering that the sins that you cannot forgiven, they will interrupt and block your relationship with God. They will negate all spiritual growth. You will have a whole host of mental attitude sins, like bitterness. There is no spiritual life without this. If you cannot forgive, you life will count for nothing.

Peter knows that forgiveness is in order; but he thinks that there is a reasonable limit on forgiveness.

Matt. 18:21 **Then Peter came up and said to him, "Lord, how often will my brother sin against me, and I forgive him? As many as seven times?"**

Jesus says 70x7 times, which is an unlimited amount. Apiemi

Matt. 18:22 **Jesus said to him, "I do not say to you seven times, but seventy times seven.**

The Way to Deal with Personal Injury

1. Apiemi means *to send away, to let go of.*
2. This means you dismiss and offense. You completely put it behind. That is all of them; there are no exceptions. There is no unpardonable sin. All other sins have been forgiven by God because of Christ's work.
3. This forgiveness is accomplished by filling your mind with doctrine. If the sin is throwing you off, then you refocus on doctrine. Spiritual maturity is the ointment that you put over the scars of injury. In order to follow this mandate, there must be a means of doing it. For the believer in Jesus Christ, the only means is spiritual advance.
4. That is the full extent of the soul of the believer.
5. Psychology, when dealing with these horrendous sins, their solution is to go back and revisit and talk and revisit and think about until your mind is tired of it. The Biblical solution is, you must put it out of your mind. You must get past it. You never quite get past something by thinking about it all of the time. Only doctrine can replace the hurt with forgiveness. Ultimately, there is one way and only one way to get you to forgiveness. Scripture tells you not only to forget it and let it go, but to forgive.
6. The forgiveness that God accomplishes through the work of Jesus Christ is our model.

7. Forgiveness must be a spiritual process of removing an offense not considering it again; blotting it out just as God does not recall a sin when He forgives it.

The principle of forgiveness must be in place before any sin or offense occurs. The mature believer has developed grace orientation and impersonal love. Without it, you might as well do years of therapy.

One of the worst things that Bobby can think of is child abuse. Without doctrine continually put into the head of that child, it will remain a scar. Bobby knows those who have been through this experience and doctrine can get this past this. God has something better for us; something that no one else can have. He has a plan for us, which does not include us being bogged down by terrible injuries done to our soul. This is the kind of forgiveness that Jesus commends to His disciples. His disciples will have to deal with all kinds of persecutions and all kinds of apostasies within churches.

The Principle Behind Apieimi

1. God has forgiven us everything because of Jesus Christ.
2. That forgiveness is an accomplished fact at the cross. God looked ahead at all of the sins that everyone would commit, and He imputed them to Jesus Christ on the cross.
3. God remembers our sins no more, even before we believe in Him; even before we are born. They were handled on the cross.
4. Our pre-salvation sins are no longer a barrier, as they are no longer in the thinking of God. He has removed them completely as an issue. God gives us His righteousness, and therefore, we can have a relationship with Him.
5. God forgives and forgets our sins; He does not go back and hold them against us. We will not approach the Judgment Seat of Christ and have to answer for our sins. We will have to answer for divine good or not. Sins are blotted out; they are not an issue. The issue for the unbeliever is, *what do you think of Christ?*
6. This is also the principle behind rebound. **He is faithful and just to forgive us our sins.**
7. Same word for *forgive* in 1John 1:9.
8. God forgives and forgets, no matter how many times or how often we sin.
9. There is no type of sin or no number of sins that He does not blot out. After naming your sins, you handle the rest with Bible doctrine. You focus on Bobby and the doctrine being taught. Everything else should go blank in your mind. When your mind drifts, that is where you lose track of the doctrine. When you rebound, you stay in fellowship longer. God forgives an unlimited number of times. There is no time when rebound fails to work. He promises it and He is immutable; and He never changes.
10. That is the force of forgiveness; unlimited and total, modeled by Jesus Christ and God.

There can be repercussions of sins that you have committed in your life. There can be a lack of spiritual growth; there can be a lack of spiritual production. Suffering may result from sin that is not immediately abated or removed in the long-term. The decisions that we make determine the life that we lead. So make decisions for doctrine.

Is God weak? Of course not. He is omnipotent. Jesus is the strongest of the strong. If you can forgive 70x7, you are the strongest of the strong. You have a spiritual life that makes you strong. You have a soul filled with doctrine; and all kinds of impersonal love. God is not blind to sin; and He does despise sin; but God is always gracious. He always forgives. You may not like the things which happen to you. Always remember God's grace and all that He does for you.

Forgiveness and the Believer

1. Forgiveness is likened to the grace of God, to which believers must orient and execute in their spiritual life. Grace must be understood and it must also be executed by you.
2. Forgiveness requires the attitude of humility, which is the product of grace orientation. You cannot follow the guidance and mandate of these two verses if you lack humility in your soul.
3. That attitude is the only way to have true tranquility and peace of soul that comes from true aphiemi.
4. Being unforgiving over offenses committed against you is to be constantly on edge, hyper-sensitive, always susceptible. This is the result of a soul which cannot block out wrongs. You may not even know where all this hostility comes from. You may be cut off on the freeway and there you are.
5. There is weakness is the attitude which lacks grace orientation. They make decisions from positions of weakness. \
6. As a result, you have a weak spiritual life. That is no way to live.
7. The believer's obligation is unlimited grace; and you use this and give this to others.
8. Grace is always the issue; not personal satisfaction. When you make it about yourself, then you do not get over the injury. You are unable to forgive. You want to throw down the gauntlet and have a duel.
- 9.

More Points

1. When the believer develops the attitude for forgiveness, he understands that others have sin natures just as you do. There is nothing that you can do about it, apart from dealing with it the way that you are. You must change your thinking. People have sin natures.
2. Being self righteous means that there is no way that you can forgive.
3. Where humility resides, self-righteousness is excluded. Self-righteousness is unforgiving. Legalism is unforgiving.

4. Where arrogance and self-righteousness are excluded, the attitude of aphiemi is in operation.
5. Aphiemi is the very essence of the mature believers thought process.
6. Mental attitude sin after forgiveness are set aside by means of humility. It is not about me. God has provided grace for me; can I do any less?

Closing Points

1. We are not required by this passage to remain intimately close to those who injure you.
2. You are not required to remain in the company of those believers who repeatedly injure and cause you pain.
3. You are not required to pound your head against a wall of implacability.
4. Nor should you reciprocate with mental attitude sins of your own.
5. You do not have to put yourself in the way of continued abuse for the sake of fellowship.
6. Aphiemi does not require embracing mental or physical cruelty.
7. Aphiemi means forgetting and moving on; and not dwelling on the past.
8. Also not putting oneself in a position to be constantly reminded or abused. Abused wives and children need to separate from the abuser.
9. Forgiveness and separation are not mutually exclusive.
10. Forgiveness develops with spiritual maturity. Separation is the exercise of common sense. Why put yourself in the way of the same problems that you faced before.
11. Separation is necessary where bad company corrupts divine viewpoint or abuse continues. Forgiveness or separation are a great combination.
12. Where there are repeated relapses of resentment, mental attitude sins or injury, separation is indicated.
13. One forgets an offense; but it is not necessary to continue to expose yourself to the same repeated offenses.
14. However, there is no justification in the Christian life for a non-gracious attitude, which is impersonal love. Nor is there justification for passive-aggressive response. That is not aphiemi.

Jesus will use a parable to explain this. They have had trouble forgiving others; so Jesus will approach this in a different way.

Lesson #0669

Matt. 18:21–26 Life of Christ

10/5/2014 1Sunday

People are the greatest tests to our lives. Our subject is forgiving people. This is an attitude; and it is invaluable in all human relationships. It is vital as well for the tranquility of our souls. How easy it is to fill our souls with bitterness, anger, revenge; yet these mental attitude sins reflect a self-centered subjectivity which cannot or will not get past personal slights, conflict, or personal injury. If these are not forgiven, these sins will constantly block your relationship with God. The filling of the Holy Spirit will become an infrequent

experience. It will curtail any effective spiritual life. It is the attitude of forgiveness that is the Biblically mandated antidote to the damage to our souls by other people. Personal injury from others will happen. It will happen to a greater or lesser degree for all people.

Forgiveness does not always come easy. It reflects the fundamental principle of grace and doctrinal orientation in the believer. It is the full development of grace orientation that produces the attitude of humility regarding oneself and others. It is this humility that Jesus has been teaching His disciples. Also with this is the reconciliation with people that is required. After all of this instruction, who else but Peter needs some clarification on all of this. This seems unattainable and unrealistic to Peter.

Matt. 18:21 Then Peter came up and said to him, "Lord, how often will my brother sin against me, and I forgive him? As many as seven times?"

And Peter might be initially relieved, when Jesus answers in the negative. The pharisees said 2 or 3 times. Then Jesus says we forgive 70x7 times. There is no personal injury or injustice that is left out.

Matt. 18:22 Jesus said to him, "I do not say to you seven times, but seventy times seven."

What does this mean? Forgiving this many times is a tall order.

aphiêmi (ἀφίημι) [pronounced af-EE-ay-mee], which means, 1) to send away; 1a) to bid going away or depart; 1a1) of a husband divorcing his wife; 1b) to send forth, yield up, to expire; 1c) to let go, let alone, let be; 1c1) to disregard; 1c2) to leave, not to discuss now, (a topic); 1c2a) of teachers, writers and speakers; 1c3) to omit, neglect; 1d) to let go, give up a debt, forgive, to remit; 1e) to give up, keep no longer; 2) to permit, allow, not to hinder, to give up a thing to a person; 3) to leave, go way from one; 3a) in order to go to another place; 3b) to depart from any one; 3c) to depart from one and leave him to himself so that all mutual claims are abandoned; 3d) to desert wrongfully; 3e) to go away leaving something behind; 3f) to leave one by not taking him as a companion; 3g) to leave on dying, leave behind one; 3h) to leave so that what is left may remain, leave remaining; 3i) abandon, leave destitute. Thayer Definitions only. Strong's #863.

If it is not forgotten, then it is coming back. And how can forgiveness be complete when the hurt remains with you. The effects have to be replaced with something. Otherwise, it stays in your thinking and you mull it over and consider and reconsider it and all of its effects. When the believer in Jesus Christ consistently thinks on God's Word, then the doctrines which are placed there force out the reactions and the mental attitude sins. The more you advance spiritually, the more you can put these personal injuries aside.

It is like rebound. I rebound my hatred for Charley Brown, but I still hate him. But what you do is concentrate on the Word of God; and not on Chuck Brown. This all takes time; it is a process. You may harbor mental attitude sins toward someone who has injured you, but you take in doctrine, and this doctrine will force out your reaction. Stop focusing on the injury and more on the doctrine.

The faith rest drill is an example of forcing the mental attitude sins out and replacing it with something else. Claim a Biblical promise rather than claiming the injury. Sometimes, you may take something as offensive when it is not even meant in that way.

It is no way to live; no reason to be offended at anything, even when someone tries to do that. It should not enter your head that you need to be offended about anything. As you become grace oriented, you give other people the benefit of the doubt. Even when there is no doubt, you give them the benefit of the doubt. You focus on doctrine; you focus on the Lord Jesus Christ; you do not focus on the people.

The real conflict is taking place in your soul. It is not with the other person. Bible doctrine, a word used 10 million times from this pulpit, and will be used by 5 million times at least by Bobby. From doctrine in the soul comes graciousness; humility precludes reaction and retribution. Self-centeredness continually thinks about the insult; grace orientation sets it aside and focuses on Jesus Christ instead.

Jesus Christ is the model of forgiveness. He paid the penalty for sins so horrendous that we cannot think about them. Jesus paid the penalty for all sins. Therefore, God forgives that sin; and it is no longer remembered by God.

The religious leaders will kill Jesus unjustly. They are some of the most evil people of all time and Jesus forgave them. Forget it. Put it behind us. Can be do anything less? When you forgive, you can have a much more tranquil life. You can let it go. It is so important for all of us.

Jesus now reenforces this principle with a parable. It is an easy parable; and it is the principle upon which unlimited forgiveness.

This could be called the Parable of *aphiêmi*; but it is actually known as the Parable of the Unforgiving Servant. Believers in this parable are called *servants*. The Lord becomes very explicit. The forgiving attitude of the believer is commended; and the unforgiving attitude is condemned. It is that simple.

Jesus begins this with a simile, comparing two unlike things. Jesus compares what an earthly king might do with the Kingdom of Heaven. Jesus uses the comparison to delineate the nature of forgiveness.

Jesus is talking about Himself and He is talking to believers. There is a time limit; the time limit is up; and now the profits are involved.

Matt. 18:23 "Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants.

The servant incurred extreme debt, because he embezzled money from his master. The king is justified in whatever action he takes.

Matt. 18:24 **When he began to settle, one was brought to him who owed him ten thousand talents.**

The master commands that this man be sold along with his wife and children and all of his goods are to be forfeited. This was a punitive sale. There would be some remuneration from this sale. They may or may not get a good master. All of their property would be sold and they would lose it all. Some of the money was recouped. This was a common act in that era for the remuneration of debt. Neh. 5:8.

This sort of debtor's prison was abolished a long time ago. Many a person was sold as an indentured servant. This may seem extremely cruel to us; and we now consider it cruel and unusual punishment. This punishment fits the crime. This punishment fits the crime. Money for money.

Matt. 18:25 **And since he could not pay, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made.**

This is not a pleasant outcome for the servant. So the servant does the only thing that he could do. "Please, don't do this. Just give me a chance." He begs for more time. He is just asking to have his debt extended.

We will get the perfect picture of grace and forgiveness.

Matt. 18:26 **So the servant fell on his knees, imploring him, 'Have patience with me, and I will pay you everything.'**

Lesson #0670

Matt. 18:23–30 Life of Christ

10/5/2014 2Sunday

It makes no difference what the other person does; it does not matter if it is ongoing; you do not need your debt handled; or even part of it. You can forgive and forget the injury. There is no emotion involved. There is no strain in forgiving; you just forget it.

There are things which are hard to forgive; but you still forgive these things and forget them. How many times do you forgive someone? 7? No, 70x7, no matter if it is ongoing or not. This covers everything.

Matt. 18:23 **"Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants.**

Matt. 18:24 **When he began to settle, one was brought to him who owed him ten thousand talents.**

Matt. 18:25 **And since he could not pay, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made.**

We are in the midst of this scenario. A king is calling in his revenue for those who are working his land. The king says, "Where is my money" and the servant says, "I don't have it. The servant has stolen this money." In the ancient world, the king can now sell this man and his wife and children into slavery and sell all of his goods. We would love to do this with others. Wouldn't I love to see someone in chains? I would like to confiscate their property as well.

This debt is insurmountable; he cannot recover the debt with his own actions. He could never, buy himself, get out of the slavery he had put himself into. All that remained for him is punishment; just punishment, because he embezzled.

He was looking at a lifetime of slavery. So this man begs for time. Something we might all do.

Aorist active imperative of *makrothumeo*. **Verb:** *makrothumeō* (μακροθυμέω) [pronounced *mak-roth-oo-MEH-o*], which means, 1) *to be of a long spirit, not to lose heart; 1a) to persevere patiently and bravely in enduring misfortunes and troubles; 1b) to be patient in bearing the offenses and injuries of others; 1b1) to be mild and slow in avenging; 1b2) to be longsuffering, slow to anger, slow to punish.* Thayer Definition only. Strong's #3114.

Matt. 18:26 **So the servant fell on his knees, imploring him, 'Have patience with me, and I will pay you everything.'**

Then this man receives a great break. Much more than he could even imagine.

Splagnizomai. This means *to have pity, to empathize, to put oneself in the place of another*. He is moved by this appeal, even though this appeal and promise are all worthless. The guy must have been a real con man.

Verb: *splagchnizomai* (σπλαγχνίζομαι) [pronounced *splangk-NIHD-zom-ahee*], which means, 1) *to be moved as to one's bowels, hence to be moved with compassion, have compassion (for the bowels were thought to be the seat of love and pity).* Thayer Definition only. Strong's #4697. This is a picture of amazing grace. The master is so moved to compassion by this man's hopeless plight, that he is motivated to act with grace. That is what real compassion is; grace orientation. You can see how some is suffering and you feel for them and try to help them. Charity versus welfare. When it is welfare and it comes from the government, there are many strings attached; charity has no strings attached.

Matt. 18:27 **And out of pity for him, the master of that servant released him and forgave him the debt.**

How this Relates to the Graciousness of God

1. This is an amazing picture of Jesus and His love for us. This is what He will do for all of us on the cross. This the Lord is revealing before the cross.

2. We are just as undeserving as this servant who owes 10 million dollars that he cannot pay.
3. Yet, God looks upon us with compassion. We are hopelessly lost; none of us can repay our debt; one sin is a debt that we cannot repay. How good do we have to be to gain God's favor? Had bad can we be to lose it? We are miserable sinners.
4. God sent His Son to pay our debt so that we might be set free from the slave market of sin to the freedom of God's grace. We are the debtor and we owe more than we can pay.
5. The debt is cancelled, no more to be remembered. Standing before the Judgment Seat of Christ, our sins are no longer the issue.
6. Christ paid a debt for us and He forgave us our sins. He is our master; He sees us groveling with no way to get out; and He frees us.
7. Jesus sees our bankrupt state and he abolishes our debt. The price He paid is unimaginable. All of the foul sins of the whole human race.
8. But even after this extended grace to us, we as believers can be disingenuous in our attitude toward Jesus Christ and toward others. We continue to sin. We do not apply the grace God has given us to others. Yet we want justice from others even though we have been forgiven.

This Parable and Our Forgiveness

1. This parable represents the spiritual life of the believer or lack of it; the believer who has been redeemed from debt and sin. We can say as a believer in Jesus Christ that He has forgiven us our sins.
2. God provided our forgiveness to expunge our debt and we appropriate it by faith.
3. Therefore, we are obligated to extend the same forgiveness to others. As we receive, so we give. Our forgiveness is unlimited and unequivocal.
4. The Christian life is founded on God's grace and our grace orientation. This is what doctrine does for our souls.
5. And then the application of that grace in the treatment of others from grace orientation and impersonal love. These are the things which allow us as believers in Jesus Christ to let it go. Whether we get promoted or not, the peace and tranquility is worth a million times more than what we lose. When there is no spiritual advance and no grace orientation, there is no application of forgiveness; there is no mercy towards others. All that is left is self-centeredness. It is legalism when you cannot apply forgiveness. The calculating attitude of the legalistic believer. The servant in the parable is unappreciative of what his master has done for him.

This guy is forgiven of a great debt; and now he goes out and tries to collect from others.

Matt. 18:27 **And out of pity for him, the master of that servant released him and forgave him the debt.**

So he finds someone else who owes him \$20 and goes after him. This is a total lack of graciousness. He shows incredible cruelty. The forgiven servant gets violent over \$20; he

grabs him by the throat and starts choking him. This is what a rejection of grace looks like. There is nothing but vindictiveness or implacability in the soul. Now he will take it out on someone else and get his \$20 back. This is nothing compared to what he has been forgiven.

Matt. 18:28 **But when that same servant went out, he found one of his fellow servants who owed him a hundred denarii, and seizing him, he began to choke him, saying, 'Pay what you owe.'**

there is nothing of kindness or forgiveness. He is forgiven a \$10 million debt; but cannot forgive a \$20 debt. This is another believer; a brother; a fellow servant. This is what one believer should demonstrate toward other believers or toward other people. Grace is our testimony. We are forgiven because of what Jesus Christ has done. The attitude of forgiveness.

Paul on forgiveness. Think for a moment of the worst thing done against you. The most injurious sin done to you. Is it forgivable? Eph. 4:32 **Be kind to one another, tender-hearted, forgiving each other, just as God in Christ has forgiven you.**

This is powerful and Bobby is not finished with it yet.

Matt. 18:29 **So his fellow servant fell down and pleaded with him, 'Have patience with me, and I will pay you.'**

Matt. 18:30 **He refused and went and put him in prison until he should pay the debt.**

Lesson #0671

Matt. 18: Life of Christ

10/8/2014 Wed

This parable is an illustration of the lack of forgiveness in the soul of a believer. This is a sad contrast to Matt. 18:21, where our Lord says to forgive 70x7 times. You just let it go. Just forget it and move on.

Jesus is drawing a conclusion from what came before. This is an illustration of the forgiveness that He has just taught.

Matt. 18:23 **"Therefore the kingdom of heaven may be compared to a king who wished to settle accounts with his servants.**

A comparison between the Kingdom of Heaven and a certain king. This king decides to settle his accounts. He often had an elaborate court, armies, harems; he had many things that he had to support. So they needed a lot of money. This was one way to get money. They would lease out great portions of land to be farmed. There would be a manager in charge of the entire operation. The king would expect great revenue from these lands.

Matt. 18:24 **When he began to settle [accounts], one was brought to him who owed him ten thousand talents.**

It is time to pay up on this lease.

Matt. 18:25 **And since he could not pay, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made.**

The servant owed about \$10 million and this is because he had embezzled from the king. One option would be to sell the man and his family into slavery, in order to gain payment. This is the right of the king. This is an act of justice, even though it may seem rather harsh. This was legitimate; and it was condemnation of this unjust servant.

Matt. 18:26 **So the servant fell on his knees, imploring him, 'Have patience with me, and I will pay you everything.'**

Now, it is likely that this guy would simply skip town. This man could never work himself out of slavery; he was doomed. It was over for him. But he still grovels to get a stay of penalty. He gets an unexpected reprieve; better than he could imagine or ask for.

Matt. 18:27 **And out of pity for him, the master of that servant released him and forgave him the debt.**

The king looks this guy over and is moved with compassion. He released him and forgave him the debt. A spoken work and he is forgiven. He did not deserve this. He got a complete reprieve. He got the whole debt lifted from him.

This Forgiveness Parallels God's Forgiveness of us

1. We are undeserving in our sins as was this servant. We are completely undeserving. We are in insurmountable debt. That debt is called sin.
2. And yet God looked on us the human race with compassion, with pity for our hopeless plight. We are so far removed from even the notice of God. And yet, He has pity upon us.
3. He sent His Son to pay our debt so that we may be set free from the slave market of sin to the freedom of grace.
4. This parable represents the spiritual life of the believer who has been redeemed from debt and sin. This is not about unbelievers; the servant is a believer.
5. Our sins are no longer remembered by God. That which God cannot associate with; and He just lets it go. There was a price to pay; the substitutionary death of His Son.
6. The Christian life is founded upon this principle of grace.
7. When we advance spiritually.
8. Spiritual growth develops grace orientation. The only way for us to be oriented to grace is the understand grace. This is a foreign concept to the human race. But this is not so with God. How God acts toward us ought to help us figure out how we should act toward others.

Matt. 18:28 **But when that same servant went out, he found one of his fellow servants who owed him a hundred denarii, and seizing him, he began to choke him, saying, 'Pay what you owe.'**

Did this servant appreciate the forgiveness? Does he appreciate being redeemed from slavery? He has been redeemed from a miserable end. His life was over; and now it is all back on.

So he goes out and finds someone who owes him money. He assaults this other man over \$20. How is that for reciprocation of graciousness? Given his life back, given all that he owes, it is expunged now.

The Opposite of Grace

1. What a graphic illustration of the pettiness, legalism and parsimony of the non-grace oriented believer. This is right after being forgiven.
2. This is what rejection of grace looks like in a believer. No forgiveness; no grace.
3. What is left? Vindictiveness and implacability in the soul of this man; that's it. This is what the pharisees were like with Jesus Christ.
4. This man displays his own implacability on some poor soul who owes him practically nothing. Legalists are bullies. They love to throw their power over others. They are self-centered; they are self-absorbed. "Give me what you owe me."
5. This is the exact opposite attitude of what one believer should demonstrate toward other believers.

The Believer Should Demonstrate Graciousness

1. This parable is a story of revolting ungratefulness and callousness in a believer who has not grown spiritually.
2. He has mirrored the bitterness and the hopelessness found in the soul of the unbeliever. When you have no clue about grace, you act think and look like an unbeliever. This is where so many Christians look and say, "How can he be a believer?"
3. No believer should demonstrate this kind of attitude toward another person. The cosmic system hates us. They despise us. Look at Islam; look at the persecution in our own country. The unbelieving world hates us. And yet, this is our attitude.
4. The attitude of graciousness cannot be applied without developing grace orientation. You cannot be gracious and not have grace orientation. If you go through the motions...
5. A believer gains grace orientation through doctrinal orientation. These are 2 of the most basic problem solving devices. Otherwise, what is in your soul is vengeance. That is what you look like without grace orientation.
6. Grace given to us and demonstrated by us is a core principle of Christianity. People have all sorts of ways that they think Christians should act. They should be charitable or compassionate. But the key is how you think. Before you do anything, you think, and you act based upon how you think.
7. This separates the attitude of the mature believer from that of an immature believer or a reversionist believer or an unbeliever. This is why grace orientation is so critical to living the Christian way of life.

8. Grace orientation does not develop in the soul of the believer simply because God treated him in grace in salvation. This illustration has a man treated in grace; but he does not treat others in grace. Grace orientation comes from the process of spiritual growth. You do not become grace oriented because you understand that one aspect of grace through which you have been saved.

The Lord was driving home the point with these disciples.

The forgiven servant reveals his own implacability. His fellow servant promises to pay him all. He should have seen himself. But he fails to forgive this man. No doubt the fellow servant could have come up with this sum. The servant only needs to get to the ATM machine.

Just a little reciprocation; but the non-grace oriented believer does not do this. The man who owes him \$20 opens the door for this servant. The forgiven servant was disingenuous; and the servant who is not forgiven is genuine in his appeal.

Makothumeô; the same verb as found back in v. 20. It means *patience*. This is word for word, what he had said to his own master. You would think that he would have one flash of memory, but he is incapable of it. He is merciless and he acts with malice. He is like a gangster demanding protection money from some poor shopkeeper who cannot afford it.

Matt. 18:29 **So his fellow servant fell down and pleaded with him, 'Have patience with me, and I will pay you.'**

He would not listen to this debtor. He has him thrown into prison. This little payment was important to him. The love of money is the root of all kinds of evil. He had to have it.

This was the legal right of this servant. He had every right to demand this. But this is the graphic display of the cruelty of a legalistic believer. He is cruel. This same servant who could not pay his own debt, would not grant a short extension of time to his won debtor. He should have simply forgiven him.

Matt. 18:30 **He refused and went and put him in prison until he should pay the debt.**

Points on His Legalism

1. Legalism is entirely cruel and callous to the suffering of others. Self-centered arrogance; self-absorption; no one matters but me.
2. So this is an utterly self-centered person. They are only concerned for themselves.
3. The legalist grants no quarter to those in need. This is a beautiful illustration of grace.

The master's servants observe this and they are struck by the irony of it all. There have been those in Berachah like this. Bob had trouble with some deacons early on in his ministry. They were just like this.

Matt. 18:31 When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their master [= king] all that had taken place.

His fellow servants know all about this, and they report him to his master.

Matt. 18:32 Then his master summoned him and said to him, 'You wicked servant! I forgave you all that debt because you pleaded with me.'

The master reproves him.

Matt. 18:33 And should not you have had mercy on your fellow servant, as I had mercy on you?'

Shouldn't you also show mercy toward others?

The Parallels Between the Master, Servant, and His Debtor

1. The relationship between the master and his servant; and the servant and the one in debt to him.
2. Imprisonment required for non-payment.
3. Both men begged for patience. Same word.
4. The difference is, the servant was given complete absolution; and he assigned prison to his debtor.
5. This is grace contrasted with legalism in a way that is easy to understand.

Vocative of the Noun Ponêros

1. It means *worthless, vicious, degenerate*.
2. This adjective is a character assessment of the legalistic forgiven servant.
3. This forgiven servant represents a believer who has been forgiven through the work of Christ on the cross, but he himself has failed to grow in grace.
4. This is a representation of a believer whose soul is in legalistic reversionism. He has no grace orientation. When you see someone like that, run.
5. This is a lack of appreciation for the benefits of the grace that has been given. Returning grace of self righteous legalism.
- 6.
7. This man is wicked because he fails to forgive as Christ forgave.
8. He missed the lesson of grace orientation and humility.

Free and clear, but he is delivered over to the torturer. This is about a believer. We will see the wages of legalism tomorrow.

Matt. 18:34 And in anger his master delivered him to the jailers, until he should pay all his debt.

Forgiveness is fundamental to God's plan and grace. There are people out there who are designed to fill your soul with turmoil. There is a great application of the attitude of forgiveness.

There is a king, and this king represents God, and he shows forgiveness and grace to a subject (a person who represents a believer); and he owes him \$10 million; and he is cleared of this debt. This debt will never be reinstated. The master will never call him and reinstate what is owed.

Clearly, the forgiveness of this servant is completely undeserved.

Literally, he pulled this man back from destruction; just as believers are saved from the brink of eternal condemnation. It is a picture of what Christ does for us. Our sins are never again brought to the mind of the Lord.

On the other hand, the forgiven servant viciously demands what he is owed by another servant; which is \$20; and no forgiveness is extended to this man. He could have offered this servant grace, but he did not.

What is demonstrated by this other servant is legalism. What is the opposite of grace orientation? It is legalism. He has an unforgiving attitude of \$20; it is the exact opposite. He does not even grant him a short extension of time. He demands his money while choking the one in debt to him. He has been shown mercy, compassion and pity; but he shows none. There is no forgiveness on his part. "You owe me; you pay." Payment must be rendered even, if great suffering is the result.

It is entirely cruel. The legalist is self-centered, he is self-absorbed; he is the epitome of arrogance. He never extends consideration to the grace given him. He is not grateful to the grace given him by his master. In fact, he becomes angry and bitter because he is caught by his master. He takes out his bitterness on this other servant.

Matt. 18:29 **So his fellow servant fell down and pleaded with him, 'Have patience with me, and I will pay you.'**

Matt. 18:30 **He refused and went and put him in prison until he should pay the debt.**

Matt. 18:31 **When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their master [= king] all that had taken place.**

Matt. 18:32 **Then his master summoned him and said to him, 'You wicked servant! I forgave you all that debt because you pleaded with me.'**

The master calls his servant in and calls him wicked and explains that he should have had compassion. "I gave you grace and you exhibited legalism." This is why he is called wicked. Πονηρος the vocative means that this is a name given him. It means *vicious, degenerate*. Legalism generates degeneracy.

Matt. 18:33 **And should not you have had mercy on your fellow servant, as I had mercy on you?'**

Explaining the Parable

1. The forgiven servant represents a believer who has been forgiven through the work of Christ on the cross.
2. His forgiveness is irrevocable; it has been accomplished once and for all.
3. But, what is the believer's obligation from this forgiveness; from this grace? The believer must now grow in grace and knowledge of Him, the epitome of grace.
4. But when in the soul of a believer there is a lack of appreciation for the benefits of grace, then this is a soul in legalistic reversionism.
5. He refuses to forgive as he has been forgiven.
6. There is only one way out for such a believer, and it still resides in the grace of God. There is still a grace out. Rebound and keep advancing toward grace orientation.
7. If rebound and advance does not happen, there will be divine discipline for the believer. That is where we are going with this. That is what Matt. 18:34 is all about.

Matt. 18:34 **And in anger his master delivered him to the jailers, until he should pay all his debt.**

So, isn't the master now unforgiving? Orgizo is an explosion of anger; the master is incense; he is furious and he is enraged by the action of this servant who was forgiven. Enraged, he will act in retribution for the servant's graciousness. This servant is a believer. The anger shown by the master is a justified wrath; but this is wrath toward a believer. Therefore, what happens will be judicial in nature.

Explaining the Anger of the Master Delivering Him up

1. This is not a picture of a person who is an unbeliever ending up in the eternal torture of hell.
2. This is not the picture of a person who has lost his salvation. His blowing it here is not something which costs him his salvation.
3. This man still carries the title of servant. He belongs to the master whether in prison or not; whether he is forgiven or not. His crime had been forgiven.
4. But, there is a price to pay for this unforgiving, legalistic servant, who refuses to be grace oriented. There is a price to pay for not growing in grace as a believer in Jesus Christ.
5. This is a picture of a lack of spiritual advance. This is a different circumstance. He was forgiven of his sins; but this is a believer who is way out of line; he has an unforgiving soul. This is what happens. We are called on the carpet.
6. The result in this case of lack of spiritual advance is horrific, but it is not hell. We are out of that. The torturer is not hell. Delivery is still to the torturer.

Bobby thought about what has gone on in our own country regarding torture. The very definition of torture was in the center of a great controversy. It was greatly debated. Some have concluded that this was torture, withholding food and sleep and water boarding, have

determined that any discomfort is torture. So none of these things can be used on prisoners. The result is, of course, poor intelligence. Torture is a very bad word in our national vocabulary. And apparently the debate is over; there will be no more water boarding. Part of the training of soldiers is POW camps; all kinds of torture. This is exactly what can happen to aviators and others who are captured. It is even worse today.

Our thought process is, torture of any sort is bad; it is discomforting; it is inhumane. That is exactly what the case is here. Torture is meant to be unpleasant; it should not have to happen; but it does. Here, torture refers to some bad terms.

Dative plural of the Greek noun βασανιστης, which means jailers, torturers. They are the human instruments of incarceration and interrogation. There is an etymology to this word. It originally used of jailers who had various means of torture to determine what is going on with various suspects. Here, it is very ominous. It is not a namby-pamby verb. He will do it in every way that he can. We can conclude that there is suffering involved in this term.

Interpretation of the Parable

1. In the case of this parable, the delivery to the torturer was an act of justice. This torturer was a part of the justice system.
2. The master had treated this debtor with graciousness and mercy.
3. The forgiven servant turned to his servant and treated him without graciousness; cruelly and unjustly.
4. The forgiven servant; the money was still forgiven; but the forgiven servant would now receive justice for his unforgiving attitude.
5. The master jailed the servant for failing to show mercy to a fellow servant. When he had been forgiven a much greater debt. He was delivered to jail.
6. He was justly delivered to the torturer as punishment for his attitude. That was his transgression; not the debt.

This is how important grace orientation is to God. It is foundational to the Christian life. A lack of forgiveness a lack of grace orientation engenders a response of God toward the believer who lacks these things; and this is torturous.

More Interpretation

1. Because the king has sent this servant to the torturer, do not think that God has suddenly become unforgiving. He does not reinstate the debt.
2. God has provided rebound for consistent forgiveness of the believer who is full of mental attitude sins. God does not become unforgiving when he delivers over to the torturer.
3. He does not want the believer to fall into legalism and reversionism; because if no grace orientation is present, that is the only thing a believer can become. You are grace orientated or legalistic.
4. The torturer is divine discipline for the believer. This is done to motivate the believer to recovery through rebound. Even the torturer is gracious. This is done for

correction. You do not discipline a child just be mean; you discipline to correct that action. God does not resent you; He disciplines you to correct your actions.

Matt. 18:34 **And in anger his master delivered him to the jailers, until he should pay all his debt.**

So back to Peter's question; how many times should you forgive an offense. All believers must reciprocate with the same grace. The first part of the parable; the servant is forgiven; and the second part, the servant is not gracious.

What God Expects

1. There is no other acceptable outcome apart from grace orientation. There is no other way to humility, to forgiveness, to anyone at all.
2. The alternative is the torturer; divine discipline. You do not get away with a lack of grace orientation. If you are not advancing spiritually, God will get your attention. He will deliver you to divine discipline.
3. But the punishment will be designed to motivate you; to motivate rebound and to return to spiritual advance and to gaining grace orientation.
4. The discipline to the believer is always done in love by God; Heb. 12:6 for the purpose of spiritual recovery.

We must learn the spiritual skills and develop them. This is simply a parable about spiritual maturity. It is demonstrated by forgiveness. The opposite is legalism.

The conclusion:

Matt. 18:35 **So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart."**

This reveals who the parable is all about. The requirement is forgiveness from the right lobe. Important conclusion.

Lesson #0673

Matt. 18:34–35 Life of Christ

10/12/2014 1Sunday

Communion Sunday

Jesus is both God and man in one Person. The emptying or the doctrine of Kenosis. **He existed in the form [= the essence of a thing] of God. He emptied Himself taking the form of a bond-servant, being made in the likeness of man.** He emptied Himself; He emptied Himself of His deity; but this does not mean that He could void any part of His essence. So, what did He empty Himself of and what form did He take.

He adds on a servant's essence to His divine essence. As man, he had the flesh and blood body of a man. He was susceptible to all the weaknesses of a man. He was the perfect, sinless man; the lamb of God Who takes away the sin of the world; while never relinquishing

His Deity. We can gather that our Lord Jesus Christ as a bond-servant appeared as a man to serve man. To do so, He emptied Himself, meaning that He voluntarily restricted the use of His divine attributes in order to accomplish the plan of the Father.

Throughout the 1st advent, He did not use His divine attributes to benefit Himself, to provide for Himself. The Father's will is for Him to be the God-man-Savior of all mankind. We are connected to the God-man in that way. He is our Servant. **He himself bore our sins in His Own Body on the cross. By His wounds, we are healed.** In order to mediate between man and God unless He is completely man. He had to be man in order to substitute Himself for man. In spite of the fact that Jesus Christ is undiminished divinity, He never directly claimed to be God. He did not use the phrase, "I am God" but He reveals Himself to be God in many different ways.

Matt. 13:41 **The Son of Man will send forth His angels.** That is the divine authority that He claims to have. He claimed the authority to forgive sins. Mark 2:3– 4 men were carrying a paralytic with them in order to get Jesus to heal him. They climbed onto the roof and lowered the person into the building before the Lord Jesus Christ. Jesus did not comment on the man's physical condition. He approached this healing in a different way. He said, **"My son, your sins are forgiven."** Only God could make such a statement. This was a claim to Deity. Among that crowd was the God of the Universe Incarnate.

There were scribes there present in the audience and they took great offense. They understood immediately what Jesus Christ said when He spoke these words. They knew that Jesus was assuming the divine prerogative to forgive sins. The paralytic believed in Christ and the scribes rejected Him.

Jesus perceived their antagonism. With His insight, he could have tried to persuade them by telling them that He is God. He confronted them, instead, with debator's technique. Many of these men were lawyers. **"Why are you reasoning about these things in your hearts or in your inner being?"** Which is the most difficult, **He asks them, to heal this man or to forgive his sins?** Now, if Jesus could heal this man, that would testify as to His Deity; and His ability to forgive sins.

"I and the Father are One." Then John 14, **"He who has seen Me has seen the Father."** There is no question that Jesus is claiming to be God in the flesh.

John 8:58 **"Before Adam, I am."** This is an eternal nature, something which only God possesses.

The power to judge the eternal status of individuals belongs exclusively to the Son of God.

There are many statements made by the writers of the New Testament which proclaim Him to be God. **Christ is the radiance...and the exact replication of the Father's nature.** He has inherent radiance, like the sun itself. **All things have been created by Him and for Him. In**

Him, all things are held together. He is the God of creation; and the One who holds creation together. As God, He controls history to bring about His purposes for man.

The Apostle John writes, In the beginning was the Word, and the Word is with God and the Word is God...and the Word became flesh and lived among us. This is the One Whom we worship. He is perfect humanity; and undiminished Deity; all within the same Person. To Him, we owe everything.

There are some perhaps showing disrespect during the communion. Many are weak and sickly and man sleep; that is because they showed disrespect to the Lord Jesus Christ.

No Bible class this next couple days.

Matt. 18:35 So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

Forgiveness is an integral part of the Christian faith. Jesus presents this forcefully and in a way that is unforgettable. Forgiveness is a basic application of the Christian life. It is an attitude apart from which must revolve around this concept. Or your soul will be less than satisfied in your relationships.

The conclusion is this: what will happen to the believer who has no forgiveness toward another? The parable is a contrast between grace and legalism, which is exactly the opposite of the Christian life.

You have no Christian life unless you understand grace itself. God's grace is what you must reflect to the world. Forgiveness is the greatest demonstration to the world. A forgiving attitude is the result of the soul of an advancing believer.

There are several people in this cast. The master, who represents God; and two servants, who represent two believers. The master or king forgives a \$10 million debt of his servant; and this was taken from him by means of fraud. The forgiven servant does not forgive a small debt owed to him by another servant. Forgive \$10 million; but demand \$20. There is a great price to pay for the unforgiving attitude of that servant.

Matt. 18:34 And in anger his master delivered him to the jailers, until he should pay all his debt.

This is a picture of the believer who fails to grow in grace and knowledge of our Lord and Savior Jesus Christ. The torturer or jailer is God. This is justice that God bring by way of discipline. Whom God loves He disciplines and scourges every son He has. This discipline motivates us to recover from this attitude. Jesus loves us so much and this is the greatest life that we can have. This is why parents discipline children. They discipline their children for correction and for instruction in righteousness. It gets them on the right path.

Matt. 18:35 **So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart."**

We will conclude the doctrine of Forgiveness today.

Matt. 18:34 **And in anger his master delivered him to the jailers, until he should pay all his debt.**

V. 34 is the result of one servant failing to forgive the other servant. We as believers can be in a spiritual prison of our own making. The heart is the right lobe of the soul. Sometimes the vocabulary of the church is not Biblical, but it teaches Biblical concepts. We have a human spirit and the pastor is teaching Bible doctrine. It enters into the left lobe; and believed, and then it goes into the right lobe; and the truth goes into the human spirit.

What we hear and understand is γνῶσις. When we accept this as true, the God the Holy Spirit transfers it to the right lobe, and this is where doctrine resides and from where doctrine can be applied. As you continue to take in doctrine, you become grace oriented. You understand what the spiritual life is all about.

We have the grace orientation and then we apply it to others; it is an application to others. It is because we are grace oriented. If we fail to make the application, God disciplines us, just as the master disciplines his servant. This allows us to recover. He does not do this just to harm us; He does this so that we might recover. If you continue to be unforgiving, then you will make yourself miserable. You concentrate on all this time on how.

Now we receive His gracious provision for His post-salvation forgiveness. We enjoy spiritual advance and we can utilize the attitude of grace orientation to others.

Jesus said, "Forgive now 70x7 times."

7 Alternatives for the Unforgiving Believer

1. A hypersensitive, agitated soul.
2. A soul that cannot find peace or tranquility; or have a relaxed mental attitude under pressure. Adversity does not have to turn to stress.
3. The believer who is unforgiving is never satisfied; never.
4. Always searching for better treatment by others and blaming others for their problems or blaming God.
5. Neither do they examine their own attitudes or treatment of others; they are always concerned about how others treat them.
6. An unforgiving soul demonstrates arrogance. It is the opposite of grace orientation.
7. Every believer must forgive as God forgave us in salvation and rebound. That is our model. We can live the Christian life with grace orientation in relation to others. Acceptance of the divine pardon. Justification at regeneration. Then rebounding for forgiveness of post-salvation sins.
8. This amazing forgiveness given to us by God makes it our obligation to forgive anyone who has sinned against or has injured us.

Matt. 6:12 **and forgive us our debts, as we also have forgiven our debtors.**

Matt. 6:15 **but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.**

This does not mean that the believer is not forgiven if he does not forgive. But that is not what this says. Salvation is never dependent upon our own works; or our ability to forgive. This is a prayer of believers receiving blessing from God or not. The believer with the attitude of forgiveness of sins toward others; but the believer's lack of forgiveness results in negative consequences for that believer.

The Believer and Forgiveness

1. If the believer is unforgiving, then he is sinful and consistently out of fellowship. This means you have a great many mental attitude sins.
2. God cannot forgive sins until a person rebounds. All your pre-salvation sins are forgiven.
3. If the believer maintains this sinful mental attitude and fails to rebound and plunges deeper into reversionism, then he is due for punishment, discipline, as the parable of Matt. 18 reveals.

The Positive Side of Forgiveness

1. Grace orientation means that rebound is being used.
2. The believer is consistently in fellowship when he rebounds. That is the mode for empowerment and spiritual growth. You are empowered to grow, learn in the spiritual life.
3. Thus the believer develops grace orientation along with a forgiving attitude. You don't have to strain at it. If you want to live a life with a little adversity and stress; do not grow; and if you want an easy life, then you enjoy growth in the spiritual life. Fights in marriage escalate and such marriages are in turmoil constantly.
4. The attitude of forgiveness becomes a blessing for believers and for others and for yourself. God has graciously made provision for our spiritual life. Should we not reciprocate toward those who have sinned against us? We must extend forgiveness to our friends, loved ones and to our enemies.

Only the mature believer can give forgiveness in the face of all kinds of pressures. This forgiveness is entirely possible for the advancing believer. Many believers have demonstrated the attitude of forgiveness under great injustice.

Jesus on the cross. He said, **"Father, forgive them, for they do not know what they are doing."** There is also St. Stephen, one of the early believers in Jerusalem. When he is being stoned to death, and he reflects the attitude of Jesus Christ, **"Lord to not hold this sin against them."** Stephen is a mature believer. Both people are being put to death due to unending antagonism. When you have grace orientation, forgiveness is one of the greatest

Galilee and they have entered into the city of Capernaum. This is, more or less, headquarters for our Lord, for His Galilean ministry. However, He is going to bring this ministry to a close. For the most part, Jesus had been rejected. Many believed in Him; He performed many miracles and gave many discourses. He was not a failure in any way; but there just was not positive volition. Jesus is not responsible for those who reject Him. It is up to people to accept or to reject Him. Today, it is the same; some accept and some reject Him.

Ahead of Him was still more rejection. There were more discourses to come but very few miracles to occur. The great purpose of bringing salvation to mankind on the cross is where He was going. This is essentially the home stretch; this is the 4th quarter of His life.

Before He arrives in Jerusalem, He would spend a few months ministering outside of Galilee and mostly to the disciples. He would spend time in Samaria and Perea on the east side of the Jordan.

We begin this final critical time.

Luke 9:51 **When the days drew near for him to be taken up, he set his face to go to Jerusalem.**

Luke 9:52 **And he sent messengers ahead of him, who went and entered a village of the Samaritans, to make preparations for him.**

Luke 9:53 **But the people did not receive him, because his face was set toward Jerusalem.**

This was an obvious rejection; and the reason given is, he is about to go to Jerusalem. He gave a woman water and the whole town came out to meet Him. But this is a different village and they did not accept Him.

The Jews in Jerusalem were their enemies; and they did not want any Jews in their village. Therefore, they did not like our Lord. This would characterize that last period of time on earth by our Lord.

In the midst of all this rejection, Jesus would teach His disciples to learn to live in the face of great opposition. These lessons will be very important to the disciples. They did not really know how to deal with great opposition. They had a lot of spiritual growth to enjoy first.

Luke 9:54 **And when his disciples James and John saw it, they said, "Lord, do you want us to tell fire to come down from heaven and consume them?"**

They are facing all of this opposition and James and John say, "Let's call for fire from heaven to come down and destroy them." They want to rain down fire for not allowing them to stay there that night. How many times have you felt like this, when you are crossed? When you face opposition. Wouldn't it be great to bring fire down on your enemies? These two guys knew their Old Testament and they knew that Elijah called down fire on the enemies of God as well.

Recall that Elijah is fresh in the minds of the disciples—these two in particular. When on the Mount of Transfiguration had occurred, they saw Moses and Elijah. The only difference is, when Elijah did this, he called on God's okay to bring this fire down.

Elijah had the okay; so can't we get that too? They lacked tolerance toward their enemies. Jesus had just told Peter, forgive your enemies 70x7 times. There were centuries of conflict between the Jews and the Samaritans. Any slight was met with a great response.

James and John are like the unforgiving servant. But they need to hear the doctrine again and again; they need to have it repeated. Then and only then are they able to apply it. Very difficult to hear a doctrine once and then apply it correctly. So the disciples need this doctrine again, under different circumstances.

The disciples had been given the greatest grace from Jesus Christ; and they wanted to kill those who opposed them. Doctrine is a renovation of your thinking; you have got to think doctrine. You do not think doctrine with a little bit here or there; and then a long stretch between hearing it. The disciples had not gotten it yet, and they heard Bible doctrine every single day.

Luke 9:55 **But He turned and rebuked them.**

They completely lack grace orientation. Jesus had just defined the correct grace attitude, and they were not with it at all. What these disciples request is unacceptable.

These are the ones who have received great forgiveness from the Lord. And yet, they want to harm.

This retaliation occurs continually in the Middle East. "You have done something wrong to me; then I will harm you in a greater way."

A religion is false when there is no forgiveness in it. This is a lesson for all of us. Do not get self righteous as James and John are doing here. Applying grace orientation in the face of hostility is one of the most difficult doctrine to apply. This is not something which is easy or comes naturally. It is our inclination to give it back to them in spades.

Spiritual advance changes our thinking. Injury by others engenders retaliation and repayment with an escalating injury. That is the normal human reaction by the arrogant self-absorbed person. For the believer with doctrine, you may slip, but then you recover.

The slight was against Jesus; not against James or John. But they are the ones who are offended. They are hypersensitive. Sometimes, we have this button pushed, and we rebel. So we will study hypersensitivity.

Luke 9:55 **But He turned and rebuked them.**

Luke 9:54 **And when his disciples James and John saw it, they said, "Lord, do you want us to tell fire to come down from heaven and consume them?"**

This is one of the few times that we see the true nature of some of the disciples. We will see this with Peter in the garden of Gethsemene. Here, James and John are an advance team, and they want a Motel 6, but the village told them to go. "We don't like Jews. Get out of town." James and John are entirely offended by all this.

This should be an easy problem; just move on to another place to stay.

Hypersensitivity

1. Self-pity is the first thing which the believer is sensitive about. Poor me, I don't deserve this. It leads to the greater manifestation of hypersensitivity, which is self-centeredness.
2. Then there is the demand syndrom; the person constantly seeks his own way. People can make a casual comment, and this might cause you to blow up. You want your own way in everything. You have a grandiose view of yourself; people in this country demand respect. That is hypersensitivity.
3. For the disciples here, they have unrealistic expectations. In other words, they are not being treated in the way that they want to be treated. These guys are getting no love, which they think they deserve. That is one of the greatest problems in our lives. This occurs often in marriage—you don't get the attention or response that you believe that you deserve. Then you have the same thing with friends.
4. Hypersensitivity in any of these 3 modes often can lead to retaliation. The arrogance in the hypersensitive person condemns, maligns, becomes antagonistic and seeks to destroy. There may be the desire to destroy all kinds of things. Sometimes, crime comes from this. The Middle East is a perfect example.

The disciples were hypersensitive and they were way out of line on this. This is not the last time there would be a solution of massacre. The apostate church has been involved in things like this, and they did not understand this about Jesus Christ. You do not kill those who reject Jesus Christ. That is not your business. The Lord makes it clear that such a result is not the solution to rejection or persecution.

Jesus just shrugs this off. He easily forgives this perceived slight. The hypersensitive person only is concerned with the insult; he does not look at the big picture, which this thing has no bearing.

Aphiêmi means *forgiving and forgetting*. Jesus applies for these disciples the attitude of forgiveness. That will impress more than retaliation will. We have a witness before the world, and this witness does not include destruction.

One way to forgive and forget, then evaluate yourself and the actual situation in the big picture.

No one goes to hell unless they make a decision to do so. Jesus Christ died for them; He has provided everything needed by way of grace. It is really a matter of moving on; just move on to another village. The sin nature is retaliatory; the mind of Christ is not. You might not want to forgive someone that you cannot stand, it provides you with great tranquility.

Jesus came to this world not to condemn, but to save.

The mission of the disciples is to find a way to present the gospel to those they meet, whether there is animosity or not. How can you represent Jesus Christ to the world if you want to bring fire down upon them.

Persecution and hatred is coming at us even in the land of the free. Are we prepared for it? Are we prepared to handle it personally or nationally? We still have an obligation to Jesus Christ and this does not include revolution.

The mayor and the pastors and all of that. The law is not a good law. Suing the city is not the solution. Prayer meetings and application of doctrine is a much better approach. Lessons and services were subpoenaed. Bobby would turn his services over. Berachah Church is not about politics; it is about doctrine. Our church will not sue anyone and we are not focused on politics, even when the law is horrible and anti-establishment. The solution is Bible doctrine in your soul.

Luke 9:55 **But He turned and rebuked them.**

Luke 9:56 **And they went on to another village.**

This incident leads to our Lord's next set of instructions. Following Jesus Christ is not an easy road. The follower must have the right perspective. There will be persecution; there will be rejection along the way; and it will be difficult to deal with, but not impossible. We need the attitude of humility and impersonal love.

Jesus will call out those who follow Him superficially. How many today give lip service and do not back it up with consistent spiritual growth and application. They are peripheral believers; and they cannot do what the plan of God calls for on a daily basis. You can begin to learn about the plan of God by showing up the Berachah Church on Sunday. Fulfilling the plan of God occurs the moment that you wake up in the morning.

We face people testing; the greatest test of our spiritual growth. What they say, what they do, the things which they cause.

Luke 9:57 **As they were going along the road, someone said to Him, "I will follow You wherever You go."**

Someone speaks to Jesus and knowing where He is going. He says, "I will follow You wherever You go." But, does he understand what this means? This man is like believers

today who are on fire for the Lord, who make all of these great promises and they stand up and dedicate themselves; but they have no idea what any of this actually means. How do you follow God when you do not know how or where? There must be more than enthusiasm and strong feelings. These are empty words.

In order to follow Jesus, there is a set of decisions needed after the pledge. When the new day dawns, and the distractions mount up; but they have not developed the basis to sustain their movement. They must have consistent positive volition to doctrinal intake to remind of the priority. This is not a statement or a promise to be made lightly.

The Christian life is a day to day existence; there is a lot of routine, just like any part of life. Routine is one of the great secrets of life. People often need routine in their lives. There is not one sky-rocket moment after another. There are the mundane things, day after day. Every day is a day that the Lord has made. This is a daily focus on the Lord through hearing His Word. Too many believers crave novelty and stimulation. But they become bored with the routine.

Emotional Christianity is not a routine; it is a high, then a low, then a high and then a low. But you accomplish nothing. With routine, you have a steady, straight line. You move on. You rebound and you keep moving. Routine is the environment for spiritual growth. This is the environment in which we must live. It is the environment for the training for the spiritual life. You must maintain your body and its physicality; and the same thing is true in the spiritual life. There must be routine and consistency. There is no growth if there is no consistency.

Bobby can still do the manual of arms because it was drilled into him. He can still do a parachute landing fall, so that these things can be done as a matter of rote memory, regardless of the situation. It becomes an involuntary response.

In golf, your swing needs to be the same every time. When the ball hooks or slices, you are not doing the same thing.

Bobby treats the faith rest drill; so that in the midst of a difficult situation, we automatically reach for the promises of God. Retaliation does not enter our thinking. God's promise removes the focus from ourselves and places the focus on Him. And you never have to change your thinking to adjust to other circumstances. There are no circumstances through which you cannot win. Pumping the iron of doctrine.

Lesson #0677

Luke 9: Life of Christ

10/22/2014 Wed

This is the last year of our Lord's time on earth. He spent most of this time teaching His disciples and their apostolic mission which would soon come upon them. They were the target of much of His teaching.

Disciple is often taken to be the 12; but there were many other learned from the LORD on earth. So there are other disciples who would become the nucleus of the church as the Church Age began.

The lessons are as important to us today as they were in the time they were given.

This is His final journey toward Jerusalem. It is now time for Him to depart from His Galilean ministry. He had a rendezvous with the cross.

Luke 9:51 **When the days drew near for him to be taken up, he set his face to go to Jerusalem.**

He determined that it was time to go to Jerusalem. He had other things to do; but He did not act out of fear. Samaria was on the way. He would use this activity for His purposes. And He would send His advance team to find Him a place to stay.

Luke 9:52 **And he sent messengers ahead of him, who went and entered a village of the Samaritans, to make preparations for him.**

Luke 9:53 **But the people did not receive him, because his face was set toward Jerusalem.**

The Samaritans rejected Jesus; and did not like that He would go to Jerusalem. They told Him not to stay there.

Luke 9:54 **And when his disciples James and John saw it, they said, "Lord, do you want us to tell fire to come down from heaven and consume them?"**

James and John did not like this; and they did not like Samaritans anyway. They essentially were asking for Jesus to napalm this village. They wanted to call in of an air strike.

Luke 9:55 **But He turned and rebuked them.**

Jesus chewed them out for their attitude. They did not understand the parable of the unforgiving servant. They had no grace orientation. They would forgive anyone; but not these Samaritans. They needed another lesson.

"You don't know what kind of Spirit you are of." They could not rely on petty revenge. They needed to know what their position was in persecution. They were not reflecting the right attitude yet.

This revealed extreme prejudice on their part. Both sides had this prejudice.

Jesus had no desire to smoke this village; He would not call for an air strike. If they reject Jesus, they would die of their own bad decision. The disciples were not there to kill those who rejected the Lord. We do not call fire down on others because they reject the Lord Jesus Christ.

Luke 9:56 **And they went on to another village.**

There is a price for following Jesus Christ. This means learning Bible doctrine. Jesus will cite to them the cost of becoming disciples. He will call out those who follow Him superficially. There are those who give plenty of lip-service; but they do not back it up with consistent spiritual growth and application. Believers are not prepared to do what it takes to fulfill the plan of God for their lives on a daily basis.

Luke 9:57 **As they were going along the road, someone said to Him, "I will follow You wherever You go."**

They are going along on the road and some suddenly blurts this out. It is just words; it is just a statement. This is the one-shot dedication.

Following the Lord Jesus Christ

1. Following Christ begins with persistence on the intake of Bible doctrine.
2. To follow Christ as a believer, you must advance spiritually, step-by-step, routine. We have to learn how to follow Him.
3. Believers must learn how to think with divine viewpoint from the only place that divine viewpoint comes from.
4. Believers must learn authority-orientation. The preeminence of divine mandates in the Christian life. Believers today want to pick and choose. Usually their choices have to do with the area of weakness in their sin natures. The mandates of the Lord are all for our benefit.
5. Believers must also learn the attitude of humility. In other words, setting aside self-centered arrogance; and setting aside hypersensitivity. It is rampant among people today.
6. Believers must learn to utilize the faith rest drill. This is the very beginning of learning how to solve problems in the Christian life. Also, to apply the necessary counters to mental attitude sins. There is hatred, anger, and implacability in the souls of James and John. They cannot afford to get mad at persecution.
7. They need to learn how to serve the Lord by apply doctrine in whatever capacity His plan calls for.

To accomplish the plan of God on a daily basis, there is spiritual routine. The believer is a follower by accomplishing His plan. The plan of God is a daily, consistent routine plan. Following Jesus is not an intermittent spiritual high, sustained with a dose of emotion.

This life does not sound very flashy; it is not ostentatious. It does not appear to the ambitious or to the headstrong or to those with a great desire for approbation. They want to be admired for their personal successes.

Life is a routine; it is not all a flash in the pan. Routine and repetition is the key to life. Also for the Christian way of life. There is perseverance and practice needed for the Christian life.

Mike Newland, who was a Houston Rocket. Bobby was very aware of his dogged perseverance and determination. What it took meet that level of play. He practiced shooting 8 hours a day in his early life. It was a grind. He had a 13 year career in the NBA. He became 3rd all time in free throw percentage. There were hours of practice involved. It did not happen overnight; it was not about raw talent. There are a number of professional golfers who have been at Berachah. They just practiced. There is routine necessary.

Growing in the Christian life can be taxing and tedious, but the results are worth it. Every move you make, every shot you take, every doctrine you inculcate. Greatness is not acting holy, it is not saying great holy words, Bible class is where we do that which makes us great.

What Do You Get out of This?

1. We get security and a relaxed mental attitude in the midst of all turmoil that is around us. That is such an advantage. What happens when the believer who lacks this misses a shot?
2. We learn to think with the very mind of Christ so that following Him is second nature. It is something that we are. We become great by routine.
3. We have opened our eyes to who we are and what we have in Christ. It is called spiritual self esteem. We have a personal sense of destiny. We gain a destiny as we learn the destiny and then we come to realize that destiny.
4. We develop a great relationship with the Lord and problem solving devices for adversity.
5. You have an unwavering confidence in your eternal future. "Isn't it amazing to think that we will no longer exist on this earth? We will exist somewhere in eternity that we cannot even understand."
6. When you gain that confidence and continue in that routine, all the phoniness of legalism and the height of emotionalism is removed.
7. The mature Christian life gained by the metabolization of Bible doctrine, is a life without pretense, without sham, without hypersensitivity, and without hypocrisy. One of the greatest objections to believers today is they are hypocrites; and it is true.

The cosmic system viciously opposes those who follow Jesus Christ. There are roadblocks and even persecutions. This man who declares he will follow Jesus has no clue as to what this entails. He makes this ostentatious statement, but has no clue as to the price. What can he expect if he fulfills this promise. When he finds out, what will happen?

Luke 9:57 **As they were going along the road, someone said to Him, "I will follow You wherever You go."**

Jesus reveals the trials and persecutions; the price of following Him. It is the price that this man must pay of this daily walk. It is not going to be easy. Next 5 verses and a portion of Matthew 8. Jesus tells him what His life is like. Jesus does not even have what most foxes, birds and people have. Most of us have homes; Jesus did not. "You go with Me, and you will be a wanderer; an itinerant."

Lesson #0678 Matt. 8:21–22 Luke 9:57–58 Life of Christ 10/23/2014 Thurs

Luke 9:57 *As they were going along the road, someone said to Him, "I will follow You wherever You go."*

Following Christ means that you grow and grow and advance in spiritual maturity. You cannot follow Jesus unless you know how He thinks and what He requires of you.

The third question is, *what is the price of following Jesus? What can we expect?* When he finds out, he will have quite a response.

A believer must be able to answer these 3 questions in order to follow Christ. Following Jesus is a mandate for our lives. Jesus will answer the 3rd question and this will separate the men from the boys.

Jesus provides a glimpse into the trials that one will face as a follower of Him. This man will have no doubts about what following entails. We need to know the same things; and we need to follow Him without reservation or hesitation.

Luke 9:57 *As they were going along the road, someone said to Him, "I will follow You wherever You go."*

So Jesus answers him. Or explains what is needed.

Luke 9:58 *And Jesus said to him, "Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay His head."*

Jesus does not have what even birds and foxes have. Jesus is a man without a home and he suffers some privation. We all have homes; a place to go and recuperate and rejuvenate, which is away from the dangers of the road.

Jesus does get lodging; He does not camp out every night. But He has no permanent home. There is no respite; no place for Him to retreat to call His home. And this is very important for most people.

"Follow Me and you won't have a home. You will be traveling about representing Me."

Berachah has sent out a number of missionaries, not having any idea what they would face. The logistics were uncertain at best. Being a missionary is an incredible leap of faith. That is in essence what Jesus is saying.

This is not a 2 week field trip at a mission; and then a ticket home. There is a price to pay being on the road with the Lord. There are great rewards for this service. There are no monetary rewards. A lot of Berachah's budget goes to missions. These men and women go to the mission field as workers; as harvesting a crop.

Peter and James and John have chosen to share these itinerant circumstances with Jesus. They have no home either where they are. Peter probably had a home; but this was not a place where he went very often. There was no highway patrol to look out for them. They could face persecution, satanic power or criminal attacks. They shared all of this obvious adversity. It will not always be a walk in the park to grow to Christian maturity.

In spiritual maturity, there are great solutions. Why not take the road of following the Lord? The hardships will be there; but also the incredible rewards. They are lasting benefits, like no other in temporal life.

The spiritual life and applying Bible doctrine will be rewarding beyond anything like temporal life.

These Are the Rewards of Following Jesus Christ

1. We share the wonderful privilege of a personal relationship with God.
2. You will have the confidence of His grace, faithfulness and care every step of your life. Absolute security in Jesus Christ.
3. You will have no uncertainty of whom oversees and guides your life. A lot of uncertainty about who guides this country and how they are doing it. If you follow Him, He guides you.
4. There is an unassailable personalized plan designed for us; and it cannot be equaled in any other human system.
5. Eternal security that no amount of materialism can offer or supply. Those who are not believers, there are a myriad of ways of trying to find it.
6. We have absolute truth; the wisdom of the ages are our fingertips and at our souls. The average person in the world must constantly change their opinions. Do we ever have to do this? No, because we have absolute truth. People change their minds all the time; as a believer with absolute truth, we don't ever have to change our minds. Truth is truth; this is absolute truth.

Let's compare the best that humanity has to offer. Let's compare this to the spiritual life offered by Jesus Christ, which He pioneered.

Materialism seems to offer great comfort and stimulation. It is seen as the optimum in life. It carries with it fame and fortune at times. "Be fulfilled" or "If it feels good, do it" or "Enjoy the good life" or "Stay within your comfort zone." All of these approaches are centered in self. Our society has become so self-centered because this is the focus of society. Are there tremendous downsides to materialism?

Materialism

1. Material gain is fleeting and vulnerable to the whims and caprices of human nature; or fortune and of luck and market volatility. You are depending upon this?
2. Materialism is entirely self-centered. Following Christ which is anything but self-centered. It is a wonderful life.

3. The pursuit of success and materialism can easily turn into a frantic search for happiness. Materialism is gain. Have this; have that. The more you have, the more you want.
4. Materialism is like a drug; it is like an addiction that does not let go. You can never get enough.
5. In case you suffer from envy, at the end of the day, it is not soothing or satisfying to the soul. It does not make a person happy. There is no real substance to materialism. This is well-documented in Scripture.

Humanism

This is the really stupid one. This is philosophy and ideology without God.

1. Humanism depends upon man to remove injustice, poverty, war, suffering. But it is impossible.
2. The humanist wants to provide security. Our current system is all about security and not about freedom.
3. Humanism sees themselves as conquering death and disease by means of science.
4. They are going to preserve the earth based upon an aggressive environmental program.
5. The humanist strives for a utopian society; a perfect world based upon the millennial reign of Jesus Christ based upon social engineering. They try do social engineering.
6. The social engineering of humanism ignores one great fact—the sin nature of man. No matter what the humanist tries to do, there is always a sin nature.
7. All these social engineers who are going to build this utopia; they are flawed and their ideas are flawed. Man cannot save man. The humanist rejects Jesus Christ and His salvation. All that is left is what man can do for himself; or for all of mankind.
8. Humanism and materialism are based on the arrogance of the human race replacing God. That is the alternative.

What Is the Final Result of Humanism?

1. Unfulfilled expectations; false promises, frustration, nagging doubt, soul bankruptcy, and ultimate failure. Welcome to the USA.
2. The hopeless strung and emptiness without God.
3. Then the humanist or materialist faces the terrifying unknown of death.
4. Finally separation from God forever in hell. That is beyond depressing.

How can materialism and humanism trump the mature spiritual life? How can you opt for that? Why opt for the uncertainty or the instability of the failed human systems of life? You have completely available the mind of Christ. That is a life of amazing fulfillment. We are fulfilled by means of spiritual growth. How can you make your life more fulfilled than through the plan of God. And you have the great confidence of being called home by God.

The Christian way of life is a no-brainer; but it is so often rejected for materialism and humanism. This is a lifetime pursuit; and there will be human resistance. They do not want

to live next to you. You threaten them. The possibilities of being sidetracked are endless. But this is without traction to the follower who keeps his eyes on doctrine and on the Lord Jesus Christ.

Luke 9:58 **And Jesus said to him, "Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay His head."**

So, we have another question; another response.

Matt. 8:21 **Another of the disciples said to him, "Lord, let me first go and bury my father."**

This seems like a legitimate response. He needs to take care of some personal business and Jesus says, "Follow Me now." Jesus is offering this man an uninterrupted relationship with God. This is a once-in-a-lifetime experience.

Why can't he just go home and take care of this family matter? This is a normal thing; and after that, pick up and follow the Lord. What is going on here? What is happening here?

This is a critical point that Jesus is making here.

What Does this Mean?

1. This is where believers either follow or drop out. That is the issue.
2. What this burial request indicates is a divided mindset.
3. This disciple is peripheral in his loyalty. One foot in and one foot out of the mission. It is a goo thing to follow Jesus, but what about the other things of life?
4. Jesus knows his mindset.
5. Jesus knew that his pledge to follow was disingenuous. Out of sight and out of mind.
6. This man talked a good fight; but when it came right down to it, he made an excuse to leave.
7. He would be a part-time follower who would opt out under pressure. He did not have what it took. The other disciples dropped everything. We are with you. This other guy said, *I've got a few things to take care of.*

Matt. 8:22 **And Jesus said to him, "Follow Me, and leave the dead to bury their own dead."**

The Aggies, they began to get down and they began to get even more trounced. This is seen in the military. Voluntary tough training causes soldiers to drop out. It is tough, but necessary to accomplish the mission.

At Berachah, you either do it or you don't. The point is a mindset. It is a priority.

Lesson #0679

Matt. 8:19–22 Life of Christ

10/26/2014 1Sunday

Gal from Berachah who came to Bobby on the UT campus, and she was involved in a Christian campus organization and she said, "I'm on fire." She was very animated. But her

animation was really not about her enthusiasm about God, but about a guy she met at that organization.

Matt. 8:19 **And a scribe came up and said to Him, "Teacher, I will follow you wherever you go."**

Does this man, who sounds so enthusiastic, really want to be our Lord's missionary? Missionaries suffer great hardships. George Mueller spend years in Cameroon in a very primitive area. There is a lifetime of difficult circumstances; and this is a lifelong pursuit which sometimes involves great difficulties throughout life. We all have difficulties in life; and dedication to the Lord is a daily circumstance. There is the Angelic Conflict as well as the believer moves through this life. The possibilities of being sidetracked and fearful are very great. It is not hard to move that early glow of spiritual fervor. Emotion will not carry you. It requires spiritual growth through the inculcation of Bible doctrine.

We have no idea what happened to this disciple. The fact that Jesus had to outline the difficulties of following Jesus suggests that maybe this guy was on the fence. Following Him is not always easy. There will be plenty of times when there are great difficulties.

Matt. 8:20 **And Jesus said to him, "Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head."**

Another disciple speaks to Jesus. He apparently promises to follow Jesus anywhere.

Matt. 8:21 **Another of the disciples said to him, "Lord, let me first go and bury my father."**

But Jesus says, "Follow Me now." This is not out of the ordinary; this is not so much out of the norm. Jesus makes a crucial point. This challenge indicates that this man needs to make a priority decision.

This request means that this disciple is torn. He is not sure which way to go. "I want to follow you, but I must bury my father." Is his father still alive?

Matt. 8:22 **And Jesus said to him, "Follow Me, and leave the dead to bury their own dead."**

Once this man leaves, he will be out of sight and out of mind. He wanted to be a part-time follower who would allow other priorities to crop up. Those with self-centered attitudes don't last. Not many are really ready to follow the LORD. This may seem a little harsh.

Why Does Jesus Do This?

1. This is the primary example of the wimp in the Christian life.
2. The dropout from the Christian life is not a loss of salvation; once saved always saved. There is always something else going on.
3. This man is a believer who makes excuses as to why he will opt out of consistent spiritual growth.

4. There is only one reason to be consistent in Bible class in attending Bible class. There are many excuses to miss class. You probably don't miss any meals.
5. The excuses are a voluntary break in spiritual growth. Every day without doctrine is a break in spiritual growth. This is a wasted day in spiritual advance.
6. When there is a break in spiritual growth, spiritual growth becomes secondary in one's overall life.
7. In reality, this man is requesting a break in his relationship with Jesus Christ. He is asking for some time out.
8. This man shows a hesitancy an unwillingness to continue; a close and unbroken association. He wanted to go home and do something before joining Jesus' band of brothers.
9. He is asking to put his spiritual life on hold just for a short while.
10. He is in a situation that is humanly important, but not in the scope of what Jesus Christ offers in following Him. It is minor.
11. Often, the short break, the short time to do something else, gets extended indefinitely. That is what happens when believers fall into reversionism.

Jesus is emphasizing temporal versus spiritual priorities. What comes first in this man's mind is the funeral of his father. This is a normal family commitment to illustrate which allegiance is important. Legitimate activity versus spiritual growth. It is not that you don't take care of legitimate activities. You must put spiritual growth first. That makes this illustration so effective. When this was written, this was a sacred duty.

Priorities

1. There is no excuse; you cannot make an excuse, even for legitimate circumstances, for putting off spiritual advance. Lots of reasons not to advance; only one reason to advance.
2. The spiritual life must come first. Then, everything else falls into place. Then you have the right perspective. Then you can handle all the temporal aspects of life and not make them equal priorities.
3. When the spiritual life comes first, the believer gets the right perspective on all aspects of temporal life. He is also able to set boundaries on temporal life. So many people have trouble setting such boundaries. Therefore, priority of the spiritual life so that you can live life within these boundaries.
4. And then, when the boundaries are set and the perspective is right, the believer can give priority to the spiritual life. It is also a process. In the Christian life, spiritual life comes first, spiritual advance comes first, everything else is second.
5. The believer who advances is able to set routines in life for the purpose of growing and advancing. What does it take to make your spiritual life a priority? It is routine. Every day, you establish a routine. It is the routine of every day spiritual growth that makes the Christian great. Spiritual growth has to be a part of your routine.
6. The routine of the spiritual life is necessary for greatness in the Christian life and not necessarily in the eyes of other people, but in the eyes of God. How He sees things

is the priority. Jesus is not against family obligation as such. He is not forbidding such acts. But this man was making an excuse that seemed reasonable to him. You cannot put your spiritual life on hold.

He was slipping out of following the Lord, when he ought to. Such a one cannot be trusted to follow through in difficult circumstances. God cannot use such a person; he is a weak link. He cannot be depended upon.

It is not difficult to have a spiritual routine. Just take in a little doctrine here or there. Otherwise, you present the funeral excuse.

Now, such a one comes back to God when he needs something.

Lesson #0680 Matt. 8:21–22 Luke 12:51–53 Life of Christ 10/26/2014 2Sun

The point is about priorities. This guy is a prototypical nod to God-emotional revolt. He will follow Jesus when it fits into his own schedule. He has many things going on, and he cannot let go of them. He is willing to give Jesus Christ some thought; throw Him into his priorities.

Matt. 8:21 **Another of the disciples said to him, "Lord, let me first go and bury my father."**

What is wrong with Jesus telling him to do what he needs to do? There are mandates that we do fulfill priorities in life. Had this man returned home; and there is a hesitancy in him. If he returned home, to bury his father, and by the time all this was done—it would have required a week or more to see it through. By this time, Jesus would have been somewhere else and perhaps out of this disciple's reign.

Jesus may move out of area, and this man would have lost his chance to join in and grow up spiritually under our Lord's concentrated ministry. Both things can be done, as long as the priorities can be kept straight. He was being called by none other than the Lord Jesus Christ to fulfill a much greater mission. This man could have been very important in the founding of the church; that is what was being offered to him. He had a divided interest; and he could not set aside the temporal things of his life.

All of this narrative stands on its own, whether this father is dying, dead or not.

All of us have the responsible to witness; we present Him to the world. If that is not a priority, then we will miss many opportunities because our minds are on something else. But with spiritual growth, we begin to focus on the obligations and priorities. We only get divine viewpoint without routine as related to the spiritual life.

You cannot be great without routine. This is true for every profession. It requires practice to be on a sports team; to be a performer; and especially true in the spiritual life. A consistent intake of Bible doctrine. You begin to think with divine viewpoint.

This does not keep you from thinking about other things. But what is in your soul is always directed toward that action. You do not lose your edge or the thought processes. So you are able to perform and fulfill the mission.

This man was showing a divided interest. No one who proclaims the truth can allow anything else to take first place. Bobby faces a great many distractions in life. He works about 7 days a week to stay up, to keep the messages coming. It would be very easy to do something else; to let it slide a bit. Bobby has to continue to focus on his responsibilities. He cannot afford to get distracted. The same thing is true of every believer.

Priorities in Life

1. Human relationships and relationship with Jesus Christ are important and both are necessary.
2. It is the spiritual life that always takes precedence. Always. When that priority is lost, the rest of your life will fall apart. Bobby's lived it.
3. The spiritual life must never be subsumed under personal family matters, under friendships, under financial matters or any other temporal duty in life. Priority in the spiritual life means that you will not worry about that. You take care of things, friendships, etc., but there is still the spiritual life which needs to be priority #1. Marriage can be a real distraction.
4. Even the closest family ties cannot be set above allegiance to Jesus Christ and His Word. That is what was going on when it comes to burying the father, the mother, the brother, the best friend. Temporal aspects of your life are important. But Bible doctrine is priority #1. Make time on a daily basis. You need the daily dose; even if it is just 10 or 15 min. a day. When you don't have it, the more you recognize that you don't have it.
5. There is room for temporal and spiritual priorities, but they are not equal. Marriage must be nurtured. When you are building a relationship with the Lord, you are improving your relationship with your spouse. You are developing patience, tolerance, and impersonal love. You develop just what you need in marriage. There are so many marriage conferences out there. You are told how to do this or that in marriage and what you need. But what makes it great is the husband and wife taking in doctrine regularly together.

So our Lord's response:

Matt. 8:22 **And Jesus said to him, "Follow Me, and leave the dead to bury their own dead."**

There is a rationale for why He said "no." **"Let the spiritually dead bury their own physically dead."** Both sets of people are dead. Those who are spiritually dead bury those who have physically died.

The mission of Jesus is to die; and His disciples are to spread out and proclaim the gospel. The spiritually dead are not involved in any of this. The spiritually alive can do nothing for the physically dead. This man can do nothing for his father by attending the funeral. Only

the spiritually alive can render service to those who are alive; but no one can do a thing for the dead.

The Spiritually Dead and the Physically Dead

1. The spiritually dead and the physically dead cannot accomplish the mission of Jesus Christ. That is reality. This is a reality check and a view of our priorities. There are times when we are fairly certain that some people never believed in Jesus Christ; and all you can do is speak to the living. If that is the priority...
2. Let the spiritually dead carry out the activities of temporal life. They cannot participate in the mission of Jesus Christ. Some people think that if you are a good person and doing good things, that this is nice for God. There are many good deeds that people do—some who are spiritually alive and some who are spiritually dead. Those who do this in the Spirit do that which is eternal.
3. The priorities of the spiritually dead are on temporal existence; the believer has different priorities.
4. The spiritually alive are useful to God and they must move forward. They cannot move back. This message does not mean that you must skip your parent's funeral. There is the question of priorities alone.

There is a military maxim. The priority of a commander in combat. His priority is first and foremost the mission; and second the men. The priority goes to accomplishing the combat mission; the welfare of the troops is very important. Logistics, medical care, weapons, planning are all important for the troops; but the mission comes first. If the mission does not come first, then no military leader could take any chances, because all chances involve a possible loss of life.

The mission is spreading the gospel and teaching the Word of God; and this could not wait. Jesus needed every moment to teach the disciples. He would not be around for much longer. He cannot give this man an extra week or two. Sometimes you have to make decisions like this; to put your spiritual mission first. There were others who have a spiritual mission.

Luke 12:51 **Do you think that I have come to give peace on earth? No, I tell you, but rather division.**

"I did not come to bring peace on earth. I did not come to bring world peace. I came to bring division."

Luke 12:52 **For from now on in one house there will be five divided, three against two and two against three.**

Luke 12:53 **They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law."**

There are great divisions caused by the Lord. Divine viewpoint versus human viewpoint is a great divide. These viewpoints are reconcilable.

Lesson #0681

Luke 9: Life of Christ

10/29/2014 Wed

So few people know anything about Jesus Christ; even believers.

Matt. 8:21 **Another of the disciples said to him, "Lord, let me first go and bury my father."**

Matt. 8:22 **And Jesus said to him, "Follow Me, and leave the dead to bury their own dead."**

People don't realize that Jesus would make an order like this. Can you imagine telling your boss that one of your parents has died, and you need to go to the funeral and he says, "No, you cannot go." How would you feel about your boss? Would your relationship disintegrate dramatically? Of course. This is what Jesus told this man.

Jesus was telling this man to follow Him for this, the most important mission of this world.

We do not know the response of this man. Did he follow Jesus? Did he return to his family? How serious was this man in being a purveyor of the truth? He needed to make a priority decision. The death of his father was a great priority; but the ministry of Jesus Christ was a much greater priority. So Jesus told him, "No, you must go; you cannot return to your home."

This man was willing to put his spiritual advance on hold; he was willing to set aside the mission of Jesus Christ, for something which is non-essential, by comparison. There is not excuse, even for a very legitimate circumstance or reason. The spiritual life must come first; there are no human circumstances which can take priority.

This man is being offered what only a handful of people are ever offered. He is matriculating into a university that will never be again. We all make choices like these. This is a particularly stark choice.

There are many legitimate distractions in life. You must always make time for spiritual growth. This is an offer that he cannot and must not refuse.

Bobby was thinking of Bob's funeral. But he would give up a service for an opportunity like this. What is the priority?

Matt. 8:22 **And Jesus said to him, "Follow Me, and leave the dead to bury their own dead."**

This is a play on words. Let the spiritually dead bury the physically dead. This man could have been one of the early pastors or teachers of the Word of God in the Church Age. For what reason would he set this opportunity aside?

Human obligation and spiritual obligation. What is going through this man's mind? It should be an easy decision, but it is not. If he followed Jesus, this would have divided his family. Families are divided by Jesus Christ. There is a split of viewpoints. There are different priorities for believers and unbelievers.

Similar big divide in this nation today. We can be amazed by how some people can think and vote. How do groups like this meet when you do not think in the same way.

A believer is not ever authorized to think with human viewpoint. Such a family of believers and unbelievers will be divided up. There is a gap that cannot be bridged except for faith alone in Christ alone and then spiritual advance.

"You have a mission that is much more important here." Having different priorities does not mean that you snub your family members. Sometimes the different viewpoints are incompatible. The optimal solution is for all families to think with divine viewpoint. Spiritual priorities are not always easy to attain.

"You come with Me; and your father will get buried. You have a more important mission." Jesus is teaching priorities here; He is not teaching that this man separate from his family forever.

People go off the deep end here. This does not mean that you neglect family or family obligations. This does not require a separation. They use the spiritual life as a reason.

We have family obligations and we cannot just walk out on it, using the spiritual life as your excuse.

Differing Viewpoints in a Family

1. Divided families does not mean that you physically desert your family or that there be open antagonism. More than one divorce has occurred because of this.
2. Christ means that there will be a departure from like-mindedness between a growing believer and family and friends. When you seek the truth, you will be around those of like mind.
3. The priorities and goals within a family are divergent without a doctrinal perspective. It is great when a family grows spiritually together.
4. In spite of this, the believer's spiritual growth must come first before all else.
5. When family is in opposition, a believer must not be deterred from advance and the plan of God. That is a big problem for a lot of people.
6. There should be no rancor, anger or hatred on the part of the believer toward those who are not of a like mind. You still have family obligations, but they are not the highest priority.

There was a problem of logistics in the first example. "I will follow you anywhere" and Jesus says, "I don't have a home, even." Second example, "I will follow you, but let me bury my father first." "You don't get that option."

Luke 9:61 Yet another said, "I will follow You, Lord, but let me first say farewell to those at my home."

I need to go back home and say goodbye to my family.

Luke 9:62 Jesus said to him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God."

Jesus uses an analogy, which means *no*.

This man uses the title *Lord*, which recognizes His absolute authority, which we did not have before. This is all the greater reason that he ought to follow Jesus. We all want guidance in what we ought to do in our lives. We pray for answers and he does answer. Jesus will give him a direct answer. This man is certain that Jesus is Lord.

This man wants to do something that is very innocuous; return home and tell mom and dad goodbye. This would have taken minimal time. We would have accepted this request; it seems like such a small thing. However, this reveals divided loyalties; and he did not see the big picture. There is nothing which should stand between you and the Lord.

There is not a moment to lose. Jesus Christ serves notice that nothing can supercede His work. This does not mean that a believer has a green light to neglect his family during his temporal life. The goodbye kiss is not the issue; this is a mindset here of not recognizing the profound nature of the Lord's ministry.

You must keep in mind where these things in life take you. If they remove you from your spiritual advance, then these priorities are wrong.

George and Erika Mueller missionaries:

Citizens of the United States since 1964. Had to be residents for 5 years. They did not take their vows lightly. Voted that year too. And they found Berachah Church.

He was 14 during the time of Hitler. The gospel was received by many Germans at this time. The Lord will always take responsibility for us.

A civil engineer was needed in Nigeria. So they went. They saw Tripoli Bible Church. People were safe there. He was asked to be the pastor there for a short time.

The arrival in Nigeria was difficult. There is an oasis; and they arrived on a weekend, and they found a missionary who had been there for 25 years. They had just overturned an evil president. Soon after this a civil war between northern and southern Nigeria.

The refugee pastor taught dispensational doctrine to his refugee congregation.

There was a ship provided for evacuation. Is it right to do what everyone is doing?

They went to Cameroon for Peter to be delivered in 1967. Belly button message. Everyone has a belly button. This proves that you are born into a human family. You will not go into heaven because you have a belly button.

English and French books reach all West Africa. 8-day week.

Large number of children. 6 week summer school. They use the prep school books from Betty Thieme. Reagan stopped Kadafy who was threatening Cameroon. Dropped a bomb on his tent.

A believer in Jesus Christ should learn to love the Jewish people. However, Europe is becoming more and more antisemitic.

Erick, their youngest boy, has a house, and it has become a center of Bible doctrine. He spent all of his savings to make it possible for the teaching of Bible doctrine. If you want to go on holiday, you can stay there. Running water; you have to run for it.

Many students, despite of all that is going on, believe in Jesus Christ. There is a rebound song that they sing. They sing it before every Bible class. It is God's grace solution to get back into fellowship, to tell God what He already knows.

If the hinges of a door are weak, the door is weak and will not hold. This was this illustration of the pivot.

25 years of peace in Cameroon to learn how to deal with the great crisis occurring now? Maybe still at peace?

There is a Bible class on the radio twice a week there. Africa, Germany and Eastern Europe are places they keep in touch with; and he hopes to contact those in Cameroon in the future.

"I know the doctrine, but..." and this means you have rejected the power of God's Word. Jesus Christ is the Word of God. The Word of God is absolute truth; the sword of the Holy Spirit; it is a fire and a hammer. The Word of God is his protection. It overcomes Satan. It keeps on giving him inner joy. It gives peace.

Lesson #0682

Luke 9: Life of Christ

10/30/2014 Thurs

Daylight savings time this coming Sunday.

Twice now, Jesus has listened to a scribe and to a disciple say, "I will follow you." In His reply to these promises, Jesus emphasized the difficulties in following Him, not to discourage them but to make following Him something that could be understood.

These are not simply disciples, but men who would be teaching doctrines in the church after His death and resurrection. There would be plenty of difficulties. 1st disciple spoke of following Him, and Jesus warned him that he has no home. The second wanted to bury his father first, and Jesus said, "Let the dead bury the dead."

The personality of Jesus comes through here. He was emphatic, He was powerful and He was absolute. There was never a time that you did not know where you stood with Him. We learn in this study just Who Jesus is.

The other said, "I will follow You wherever You go." He said that after Jesus described the conditions of being a disciple.

Luke 9:61 Yet another said, "I will follow You, Lord, but let me first say farewell to those at my home."

Jesus has a different response. This disciple heard our Lord's answer to the other disciple, and he still asks this question. He was not going to be involved in anything lengthy. Just returning for a meal or something.

Luke 9:62 Jesus said to him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God."

Jesus tells him no, and this is all about divided loyalties. This is a little more subtle.

Jesus is stressing the principle of redeeming the time for service. It is critical here. The clock is ticking and there is no time to waste. Nothing can supercede the work that He has for this man.

Application to today?

There is a parallel in the Old Testament. Elijah is one of the greatest prophets of Israel and he called Elisha to replace him. Elisha was plowing a field when he was called. Elisha was an aggie. Elisha accepted the call to be a prophet. Before, he did something quite interesting. He asked,

1Kings 19:20 And he left the oxen and ran after Elijah and said, "Let me kiss my father and my mother, and then I will follow you." And he said to him, "Go back again, for what have I done to you?"

The words are similar and the circumstances are similar. Perhaps this guy in the New Testament knows this passage and figured if he presents a parallel situation to Jesus, then Jesus will have to allow him this exception.

Elisha breaking with his family indicates that he is breaking with the past.

Elisha, as a prophet, was constantly busy. Without a doubt, Elisha's mind was set on the things of the Lord. He was not lacking motivation. He has the right priority; he took care of an obligation. His head was in the right place.

1Kings 19:21 **And he returned from following him and took the yoke of oxen and sacrificed them and boiled their flesh with the yokes of the oxen and gave it to the people, and they ate. Then he arose and went after Elijah and assisted him.**

Saying goodbye to your family has precedent; and family obligations are not to be disregarded.

So, Why Does Jesus Say No to this Man?

1. This is a different circumstance than Elijah and Elisha. This man probably knew about this passage.
2. Following Jesus Christ was more important and urgent than even Elisha following Elijah. This man did not have an understanding of the limited mission of Jesus.
3. There is an urgency that we all have. We do not know how many ticks on the clock that we have. We have a temporal life; there is no disputing that. Jesus is the Messiah, the Savior, the God-man. That was the emphasis.
4. The message of salvation and doctrine that this man is designated to teach was way beyond any human priority. And so he has no time.
5. This man was to follow the Lord immediately without any previous or ongoing commitments. He was to drop everything including a family farewell. If you are going off to do anything, you want to say goodbye to everyone.
6. This man does not have to look very far to understand the priorities. There are 12 disciples there who heeded the priority call. They went. They dropped their nets and followed Jesus. They dropped everything. They all understood the immediacy and this man is wavering.
7. Jesus is aware that this man has divided priorities.
8. Those were the facts that Jesus emphasized by refusing permission by the man to say goodbye to his parents. That is what Jesus wanted to get across.
9. We can see that Jesus demands complete and total dedication to the mission. These are our demands as well. There are those who are called to be communicators.

Luke 9:62 **Jesus said to him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God."**

In this time, plows were very primitive and they needed the farmer to pay close attention to his work, or the plow would go all over the place. Everyone understands this. When plowing, you cannot let your mind wander. The point that Jesus is making is, don't look at what is behind you. Just one look back. There should be no deviation in the work that Jesus has for this man.

If this man does not concentrate on the work, he is not fit for the Kingdom of God. But this has nothing to do with salvation; this means that he will not fulfill his responsibility in the Kingdom of God.

Jesus is just beginning to get the Church Age rolling. His message has been, the kingdom has come; and that is what this disciple needs to learn. They must get prepared while the Lord is present. He needs a complete knowledge of the doctrines of the kingdom. Only then can he work in the kingdom, which he is already a member of. "If you don't follow Me without equivocation, then you are not worthy of the kingdom."

These disciples have a special place, a special mission. These men will be His representatives after He is gone. A squishy disciple is not one who can be any good to the Lord after He has ascended. The squishy person will fail in his mission.

Some of the 11 will be authors. This man will not be an apostle, but he will be a part of the workforce and he has got to know. There is time for preparation.

These men had to quickly make up their minds as to what they would do. A delay of any kind would be not following Jesus now.

Present-day Application

1. The demands of Jesus Christ on the believer are illustrated in this passage. Follow Him, grow up, spiritual advance, serve Him.
2. The believer must therefore place any temporal activities in the priority perspective. Everything that goes on in our life is all important. No divine perspective means that you cannot keep your priorities straight. If you keep them straight, then everything else falls into place.
3. The believer must accept unequivocally the will and plan of God for his life. We are without excuse. "I have no idea what the plan of God is for my life?" The plan of God always begins with spiritual growth. As we grow, all the other details will work out.
4. Materialism cannot trump God's will. We can all rationalize how important it is to take care of our family; but it is easy to lose sight of our priorities. Humanism is rampant. Every time you hear the news, you hear humanism. Most teaching in schools is centered on humanism.
5. Postponement of His will is failure in the Christian life. This failure will have an effect for eternity.
6. Once again, that does not mean that temporal life must be totally neglected. We are not called to be hermits or celibate priests or nuns who have no life outside the walls of a convent. Our service for God is among people. Our mission is intertwined with our temporal life. You cannot separate the two.
7. The spiritual mission and the temporal life cannot be separated. The spiritual mission in the temporal life cannot be separated from your temporal life.

8. All of this means that we need preparation. We are being prepared for everything else, which is the priority for the believer. Part of the temporal life is family and obligation.

Burying a father and saying goodbye to your family are not good reasons to not serve Jesus Christ. If your priority is not the spiritual life, then you have a superficial Christian life. There are not temporal reasons good enough to stop your spiritual advance.

Closing 3 Points

1. Do not expect material blessings in the form of wealth, glory, status. The priority always goes to the spiritual life. Our success is in a different direction. It is easy to get off track and off priority. Like 9:58
2. Do not put human ties or human relationships first and thereby delay spiritual growth. How often do you have something that sends you off in the wrong direction, like romance? You cannot put that first. Relationships are never great without the priority. Luke
3. Do not look back on what is behind or waiver once you have put your hand to the plow in serving Him. Do not long for the things which are behind.

Lesson #0683

Luke 10:1-3 Life of Christ

11/2/2014 1Sunday

Jesus had a large group of disciples; but none had been with Him as long as the 12, who had been with Him from the beginning. They would be taught by Him directly and they would share in His hardships.

Some of the disciples followed Jesus, which we know by Luke 10. They had their priorities straight. There was nothing that these disciples needed to do. They did not need to bury anyone or kiss anyone goodbye; they would just go on the mission guided by Jesus.

There will be a mission and it is a very clear set of instructions. He sends out a group and there are 70 who are sent out (some translations have 72). He sends these 70 to the cities of Israel that He will visit.

6 Characteristics

1. Their mission is very similar to what the 12 disciples have been doing in the past year. Luke 9:1-
2. They were a larger group and getting some practical work. You are the best contact for those who are around you. These are the forerunners of evangelists. Rick Hughes is an evangelist out of Berachah. Billy Graham is a mass evangelist and he can speak to huge numbers and they hear the gospel as they have never heard before. This is what the 70 are designated to do.
3. They are sent out 2 by 2. Why didn't they just go off on their own? That provides them companionship, support and efficiency. Rick spends a great deal of time

alone. He spends a lot of time in classrooms in front of kids in school. He spends a tremendous time by himself. He has a companion or two now to help him drive.

4. Their mission was to proclaim the gospel and to perform miracles. There are 70 others who can go out and perform miracles. Jesus had designated the 12 to do these miracles as well.
5. They would prepare a town, two of them, and those who accepted their message, they would ready them to hear our Lord's message of doctrine. They paved the way for our Lord's appearance. We are not just saved in the way that we walk. We must also grow. Believers who just accepted Christ are babies and you must grow up. Babies must grow up. A good evangelist must present a little doctrine as well. Hundreds of people listening today in various groups who have come to a positive desire for the Word of God because they were directed that way.
6. These men would be faced with similar opposition, great, as Jesus has faced. Anyone who has the guts to witness for the Lord Jesus Christ will face all kinds of opposition. Rick faces opposition from religion and from legalistic religion. When he proclaims the gospel of grace, there are some denominations who says, "What about baptism?" There is tremendous opposition in the schools over this one issue. Baptism is a recognition that you have been cleansed and filled with God the Holy Spirit. It is not a mandated ritual for mandated service.

Luke 10 is our new passage.

What about the response in these cities? Will they take their lead from the religious leaders or will they listen to these ambassadors of Jesus Christ.

Luke 10:1 **After this the Lord appointed seventy-two others and sent them on ahead of Him, two by two, into every town and place where he himself was about to go.**

What do they respond to? We are to reveal the gospel clearly; and then we step back. We cannot enforce them to believe in Jesus. People will make up their own minds. They need true and accurate information.

The religious leaders had spread propaganda and their own religious prejudice. We have the truth and we have the light.

We can give all kinds of welfare and we can do all sorts of things overseas, but how much more important are the souls of people when it comes to presenting eternal life to them?

These men were sent out to see who would accept the Lord Jesus Christ.

The Lord chose 70 men for a specific reason. In the Old Testament, 70 elders were appointed by Moses to assist him in administering Israel. They were to help this one man to deal with the people in Israel. There were also 70 men in the Sanhedrin at that time, and they exercised absolute religious authority in that time. In the first case, these elders did the right thing by Israel. The 70 sanhedrin took the people of Israel in the wrong direction.

Those who went the right way and those who went the wrong way. These disciples will do what the sanhedrin had failed to do—they will prepare the people for the Messiah.

This might be a parallel to the Tribulational evangelists.

They could perform the same miracles that Jesus did. Then the people could decide. Our Lord intended for this message of the 70 to be heard by the masses. This would also parallel the evangelists who would later go out into the world.

This was directed related to the Jews and what they needed to hear. They were a counter to the indoctrination of the religious leaders.

Luke 10:1 **After this the Lord appointed seventy-two others and sent them on ahead of Him, two by two, into every town and place where he himself was about to go.**

The instructions begin in v. 2:

Luke 10:2 **And he said to them, "The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.**

They were to go out and pray for even more laborers. There were not enough with Jesus to go out. You may pick up some additional laborers. We are to encourage others; to encourage them to become advancing believers with a message of salvation.

Luke 10:3 **Go your way; behold, I am sending you out as lambs in the midst of wolves.**

And then Jesus said something that was quite ominous. There are plenty of voracious hard-core wolves out there waiting for us.

The harvest is a metaphor for the people, for those who would respond to the message of Jesus Christ. Harvest means that there are people out there who are waiting to hear the gospel and to respond to it.

There were not enough laborers available to reach the great harvest that was out there. They were not enough. The 12 could not reach them all; nor could the 70. They would have an incredible amount of work to do. We are laborers.

Lesson #0684

Luke 10: 1– Life of Christ

11/2/2014 2Sunday

We have been studying harvest workers. Migrant workers, moving from village to village. Jesus has designated 70 men for going out. Jesus will give them very detailed instructions.

Luke 10:1 **After this the Lord appointed seventy-two others and sent them on ahead of Him, two by two, into every town and place where he himself was about to go.**

Luke 10:2 And he said to them, "The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.

Luke 10:3 Go your way; behold, I am sending you out as lambs in the midst of wolves.

They are out there and Jesus calls them wolves. When you do this harvesting thing, you are the lambs and they are defenseless before the wolves. The wolves are the religious leaders, who want to kill our Lord; and they would love to kill His followers as well.

They must trust in the Lord for their defenses. Sheep don't have defenses. They are protected only by Jesus Christ, but what else do they need? Jesus has protected the 12 for all of these years. It is not stated as to how Jesus would protect.

Faith is the confidence in things unseen. We do not see Jesus here. Our unseen faith is in the Lord Jesus Christ. We have no idea how our Lord defends us and protects us throughout our lives. We know that He is there and that He protects us. He will protect the 70.

Luke 10:3 Go your way; behold, I am sending you out as lambs in the midst of wolves.

Luke 10:4 Carry no moneybag, no knapsack, no sandals, and greet no one on the road.

Jesus gives them some exact instructions. Do not carry a wallet; do not wear shoes, do not carry provisions, and do not greet anyone on the road.

Don't they need something? Don't they need a change of socks? Don't they need a little money? But Jesus tells them not to take anything, essentially. No money, no suitcase, so that they must depend upon the Lord for all of their provisions. This is a little worrisome for a combat mission (it is a combat mission because they are going out among the wolves).

A little faith and a little relaxed mental attitude. That is what they need. Do not worry about the small stuff; just get out there and get it done.

They are not even to stop and say, "Hi." They were not to seek casual companionship along the way. There is no time to socialize. This is a proclamation of urgency.

They are not to become cared for by strangers; and they are not to be beggars. They are to depend solely upon the Lord Jesus Christ for everything, for defense and for logistics.

They have to be in contact with people. Aren't they supposed to present the gospel? They are to present to a specific group for a specific reason.

Luke 10:4 Carry no moneybag, no knapsack, no sandals, and greet no one on the road.

When you come to a house, say, "Peace to this house."

Luke 10:5 **Whatever house you enter, first say, 'Peace be to this house!'**

Luke 10:6 **And if a son of peace is there, your peace will rest upon him. But if not, it will return to you.**

Luke 10:7 **And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages. Do not go from house to house.**

Several doctrinal concepts:

What Does *Peace* Refer To?

1. This is a Jewish greeting; it is more than “Hey, how are you doing?”
2. Saying “peace” is a warm, hospitable greeting which would be given to any home.
3. This greeting acknowledges graciousness.
4. This is the Hebrew *shalom*. When you speak grace, that is a gracious response. This greeting acknowledges graciousness. The blessing of God would rest upon the host because of his graciousness.
5. If he is a man of peace, if he is a man of shalom, then your peace will stay upon him. God would see to this.

The second principle: God honors grace wherever it is found. If you are grace oriented, God honors that graciousness.

3rd principle: Logistics will be provided for us one way or another. Many a time, logistics for Rick is support. Many times, doors have been slammed in his face. It would be easy to get discouraged when that happens. People who are on his board are no longer on his board for various reasons. But God still provides the logistics. He never misses a date to go to a school and to evangelize. He will always go.

The greeting is heartfelt grace. This peace would rest upon the man who offered hospitality. The blessing would not be lost to any of the 70.

The purpose of the greeting by one of the 70 would be to make certain that the person who offered the hospitality would be someone of like-mind. They seek those for hospitality. They need a grace oriented person to stay with. They need someone with a positive attitude toward Jesus Christ.

5th principle: if the person responds positively to the greeting, he would receive the blessing of peace, the blessing of welfare, and he would provide hospitality. Therefore, there is someone who can help support the mission. What kind of support? Artillery of prayer. Bobby asks for and appreciates the prayer given on his behalf when he goes to a conference.

50 years logistical support to George Mueller.

The 6th principle: a source of blessing for the host as well. First support receives this same blessing.

This is how it works for all of us. Blessing to the giver and blessing to the receiver.

Luke 10:5 **Whatever house you enter, first say, 'Peace be to this house!'**

Next set of instructions:

Luke 10:6 **And if a son of peace is there, your peace will rest upon him. But if not, it will return to you.**

Take what they give you and smile and be happy with it.

Luke 10:7 **And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages. Do not go from house to house.**

These will become part of their family. They are to be good guests in all ways. Do not move from house to house. Be considerate; do not be demanding of the host. Receive whatever hospitality the host gives you with graciousness. That should always be the believer's attitude. Bobby does not like to stay with anyone when he is on the road. Many missionaries, however, stay in the homes to whom they speak. The hosts can be very gracious and help to take care of them. It is humility on the part of the guests. That does not include jumping from invitation to invitation. That shows lack of graciousness and it wastes time. Once you are ensconced in someone's home, you perform your mission. This is not a village social call.

There is a reason why a host would accept some of the 70:

The Laborer Is Worthy of His Wages

1. He communicates the gospel. They are communicators; they are evangelists.
2. They directly represent the Lord Jesus Christ in what He does; the message is the same.
3. These communicators are worthy to receive wages as logistical support.
4. It is also acknowledgment of the importance of the mission. They need financial support. You are assisting them and telling them how important the mission is.

Μισθος is *wages*; and the laborer is supported by those who believe the message. There is payment for the work done. They cannot take a money belt, but they can allow themselves to be supported by these other men and families. God makes provision for His Own. He does it through people who are agents of supply.

1Cor. 9:11 **If we have sown spiritual things among you, is it too much if we reap material things from you?**

A large amount of the church budget goes to missions. It is critical. The principle is, what Paul gave to the church was immeasurable in its wealth. For such service, support is authorized. Paul is not to be starved or neglected. The Apostle Paul refused a paycheck. He did some tentmaking on the side. He refused a payment from those who were very poor.

Many pastor-teachers today have another job in order to make his ends meet.

Bob started out with a very meager salary. As the church grew, they paid him more. Jesus looked at these laborers and gave them this information. They were worthy of their hire. Jesus set their wages at being room and board; and whatever else was graciously given them. Adversity went with the mission, as did logistical grace.

Luke 10:7 **And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages. Do not go from house to house.**

Luke 10:8 **Whenever you enter a town and they receive you, eat what is set before you.**

What happens when their city does not accept them? The village that refuses them will end up in worse shape than Sodom.

Bobby will explain homosexuality and lesbianism when we get to that verse. There won't be pros and cons. It will be the Biblical viewpoint.

Lesson #0685

Luke 10: Life of Christ

11/5/2014 Wed

vv. 1–24 reveal a new set for those who are following in the steps of Jesus Christ. Physically, there are those who are following the Lord Jesus Christ. The twelve have been following Him for several years.

Jesus still has some things to accomplish in His ministry. Jesus is going to try to give the masses of Jews a chance to hear Him. Going through all of these villages is a huge task. We do not know any of these 70 by name.

Jesus needs to give them a mission statement; an operational order.

Luke 10:2 **And He said to them, "The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into His harvest.**

"You're the laborers and there is the harvest; get out there and harvest." This is the advance party preparing the way for Him on His journey. Even these 70 are too few to cover the full assignment. So Jesus says to pray for others to go out with them or after them as laborers into His harvest.

Luke 10:3 **Go your way; behold, I am sending you out as lambs in the midst of wolves.**

Then Jesus speaks about the opposition. These men would be lambs going out in the midst of wolves. The enemy is strong, potent and ready for them.

These wolves have tried to discredit Him and they have tried to kill Him. The same could be true for the 70. The Lord will protect them as the 12 have been protected.

Luke 10:4 **Carry no moneybag, no knapsack, no sandals, and greet no one on the road.**

It seems as if these men will be deprived of every necessity that they need. There will be no idle chitchat along the way. Barebones logistics. "You must travel light and you must travel fast; and you must depend upon God the Father." They needed to understand their priorities. Their comfort or social life are not important. The mission is all-important and it will take complete priority.

Luke 10:5 **Whatever house you enter, first say, 'Peace be to this house!'**

When they get to a village, they must have a place to stay. "Health, wealth and prosperity to you."

Luke 10:6 **And if a son of peace is there, your peace will rest upon him. But if not, it will return to you.**

The blessings of grace will be upon the house that receives them.

Luke 10:7 **And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages. Do not go from house to house.**

Depend upon that house for your basic provisions. Logistical doors will be open to the 70 where they go. They are to accept this lodging graciously wherever they go. They do not take support but they will be given indigenous support.

Luke 10:8 **Whenever you enter a town and they receive you, eat what is set before you.**

Interesting that Jesus repeats, "Eat what is set before you." They are to accept the hospitality given. Jesus is emphasizing this; that is the reason for this repetition.

There is a legal prohibition which needs to be set aside. They still live under the Mosaic Law and there are certain aspects of the Mosaic Law. They may run afoul of these laws?

Here Is the Problem

1. Gentiles may offer them food that is forbidden under the Mosaic Law.
2. Jesus gives the 70 the okay to eat whatever is set before them. If pork is set before them, they can eat the pork.
3. Whatever is offered, even if it is unclean according to the Law, they may eat it. Jesus, as the Author of the Law, can make these changes.

4. They could eat what is put before them in the spirit of hospitality. Jesus is setting aside the dietary laws for this mission.
5. They must set aside all hesitation over dietary rules. There is also graciousness toward their hosts. Some people who travel and they are demanding. Jesus said, "Take what they give you and like it." Jesus was the most powerful man Who ever lived. His words could knock you over. He could look you in the eye and grind you into dust. "Lone Survivor" is a perfect example of mission first.
6. In this statement, Jesus Christ is foreshadowing the church. When the Mosaic Law will be completely set aside as a legal code. We do not live under the Law. We do not impose the Mosaic Law over our law. But the United States is based upon the principles of the Mosaic Law. The legal principles of the Mosaic Law are present in all great laws. Politicians do not change anything unless they follow the principles of divine establishment.
7. Paul gave the same sort of instructions for the church concerning unbelievers in 1Cor. 10:27 ff. Paul told the Jews that it was okay to eat whatever. There was the law of love for believers and law of expediency for unbelievers. The 70 were also to perform healing miracles as well.

There is also the message. The Messiah is here; He is on the earth and He is coming to your town. That is what it means for the Kingdom of God to be near you. Welcome the King. Pretty simple message. "The Savior is on His way to your town. Make time to hear Him."

The gospel message never changes. There are groups that go out first and proclaim the Kingdom of God and the King. These are evangelists/missionaries. They went to various places, to even gentiles and to Samaritans. Evangelists go wherever the door is open. When the door opens, they walk through it.

These 70 have the ability to authenticate their message with miracles.

Luke 10:9 **Heal the sick in it and say to them, 'The kingdom of God has come near to you.'**

If they reject the gospel message, this is what you do.

Luke 10:10 **But whenever you enter a town and they do not receive you, go into its streets and say,**

They do not let you into their houses. You go out in the streets of that city.

Luke 10:11 **'Even the dust of your town that clings to our feet we wipe off against you. Nevertheless know this, that the kingdom of God has come near.'**

"We clean off our sandals of your dirt, and yet, the Kingdom of God had come to you." This was the great answer to disrespect shown to the traveler.

This indicates that some would be accepted and some would be rejected. There was no automatic thing which would happen. Some would be heard, some would not.

Cleaning off the dust from their feet, indicates that they are glad to be leaving.

They would repeat the message one more time on their way out of town. Rejecting Jesus Christ had consequences. Jesus would use the destruction of a famous city to illustrate what was coming to them. They would speak of Sodom.

Luke 10:12 **I tell you, it will be more bearable on that day for Sodom than for that town.**

How sad that Jesus would go right by their city and He would not even stop. Jesus defines the alternative for those who reject Him and reject His disciples. This is what the disciples are to say to them. **I tell you, it will be more bearable on that day for Sodom than for that town.** The rejecting cities will be treated like the city of Sodom.

What happened at Sodom will be more tolerable than the judgment of these cities. The Jews would understand this.

Do you know what happened at Sodom? Do you know what this means?

Sodom is one of the most evil cities in the world. God dealt with that completely.

The Message Concerning Sodom

1. Rejecting Christ was worse than what even occurred in Sodom.
2. If Sodom was destroyed for its evil, and it was, how much worse will it be to reject Jesus Christ?"
3. It is clear that rejecting Jesus Christ is the greatest of evils. There is no greater evil than saying *no* to the Lord Jesus Christ.
4. Sodom will give perspective on just how destructive the decision is to reject Christ.

Gen. 13:13

Gen 13:13 **Now the men of Sodom were wicked, great sinners against the LORD.**

What made Sodom so exceedingly wicked that they would be utterly destroyed? What is it in these cities that would reject Jesus Christ. If worse will happen to these cities than happened to Sodom, this is truly unthinkable.

Now to Gen. 19. There is Lot, Abraham, the two strangers who roll into Sodom. Lot saw these guys in the square of the city and he befriended them when he saw them. He was concerned for them and offered them the hospitality of his home to them. Lot would not let them sleep out in the open because it was dangerous. This reason for danger will become obvious. He offered them a bed and breakfast and they accepted.

Gen. 19:4 But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house.

This incident included most if not all of the men of the house. Surrounding the house means, there would be no escape.

Gen. 19:5 And they called to Lot, "Where are the men who came to you tonight? Bring them out to us, that we may know them."

This was a mob; not a welcoming committee. They called for them to come out to have relations with them.

Lesson #0686

Luke 10:12 Life of Christ

11/6/2014 Thurs

There are 70 disciples who will fan out to the nearby towns and present the Kingdom of God as coming near to them. The Messiah is just a few miles from you. He is the King of Kings, the Promised One, and He is near.

If the city receives this message positively, good. Some of the cities would respond negatively. These would be those influenced by the religious leaders. The advance men are to then to say, "Goodbye to that city" and they are to shake the dust off their sandals. They will leave, giving the city a warning, that it would be better for those in Sodom than those in this city. That is the alternative for those who reject Him. It will be a future judgment that will be horrific.

Luke 10:12 I tell you, it will be more bearable on that day for Sodom than for that town.

Those cities which reject Him will be worse off than Sodom.

So we are going to study Sodom. Sodom was completely destroyed. All the people and infrastructure was destroyed. There was nothing left.

We need to relate that judgment to the 70 and to those cities which reject Christ. Also, we need to see what this means to us today.

Gen 13:13 Now the men of Sodom were wicked, great sinners against the LORD.

This is why they are judged. Their sins are quantitative and qualitative.

We find that there are not even 10 men in Sodom could be found who are righteous.

Two strangers walk into the town square, and Lot sees them and approaches them. These are actually angels who have been sent to both destroy Sodom and to deliver Lot and his family. They were not there to make some announcement.

Gen. 19:5 And they called to Lot, "Where are the men who came to you tonight? Bring them out to us, that we may know them."

Gen. 19:12 Then the men said to Lot, "Have you anyone else here? Sons-in-law, sons, daughters, or anyone you have in the city, bring them out of the place."

Gen. 19:13 For we are about to destroy this place, because the outcry against its people has become great before the LORD, and the LORD has sent us to destroy it."

Why did Lot stay there?

Lot saw these two guys and begged them to come home with him.

Gen. 19:3 But he pressed them strongly; so they turned aside to him and entered his house. And he made them a feast and baked unleavened bread, and they ate.

Gen. 19:4 But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house.

Gen. 19:5 And they called to Lot, "Where are the men who came to you tonight? Bring them out to us, that we may know them."

This was a mob and they were bent on no good. They demanded that Lot let them out of his house. They did not intend for these men to escape their clutches.

Gen. 19:5 And they called to Lot, "Where are the men who came to you tonight? Bring them out to us, that we may know them."

What Is Going on Here?

1. Yada generally means *to know*. Bring them out so that we can know them.
2. In this case, *to know* means to know from the experiential side.
3. The men of Sodom surrounding the house are calling for an intimate experience with these two men.
4. They are requesting an intimate relationship.
5. This means, in context, *to have sex with*; and here it refers *to have homosexual sex*.

These are a vile group of men. When you offer someone hospitality. You give them everything in your home and you protect them. These men were calling for a gang rape of these men. They revealed who they were as men; and they revealed the city for what it was. That is the exceedingly wicked.

At this point, Lot becomes ignoble. He will send out his daughters rather than these men. He would send out his daughters. What a great dad. These men refused the daughters.

Gen. 19:6 Lot went out to the men at the entrance, shut the door after him,

Gen. 19:7 and said, "I beg you, my brothers, do not act so wickedly.

Gen. 19:8 Behold, I have two daughters who have not known any man. Let me bring them out to you, and do to them as you please. Only do nothing to these men, for they have come under the shelter of my roof."

So, why does Jesus bring up Sodom at all?

Gen. 19:24 Then the LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven.

Gen. 19:25 And he overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground.

These cities were not simply overthrown; they were destroyed; they were devastating. Only Lot and his family made it out. Nothing recognizable remained. Clearly this destruction was outside of the normal range of natural disaster. This is God's decision to destroy the city; the fire came out of heaven.

These verses are heavily contested. Some contend is that this is just a natural disaster. A lightning storm; and earthquake. This is God's disgust with Sodom itself. The sins were bound up in the homosexuality of the citizens of that city. That is what the Scripture says.

It is posited that Sodom was where the Dead Sea is now. There was total obliteration. This was the consequence of the terrible evil perpetrated by the men of Sodom.

Therefore, Luke 10:12 is a very pertinent verse to our time today.

Therefore, we need ot deal with homosexuality and lesbianism. This is the stuff of subpoenas. This is such a point of contention in our society.

Many Christians oppose the proliferation of gay activity and gay marriages. Christians today are called bigots and racists for opposing gay marriage. Opposing this is sometimes called hate speech. The state can even bring penalties for hate speech. Their purpose is to curb the clear teaching of the Word of God. The forces arrayed against the Biblical view have become extremely powerful in promoting homosexual marriage and lifestyles.

First concept; we will start at Sodom. The wages to a nation where homosexuality is pervasive. In the case of Sodom destruction came for the severe pervasiveness of homosexual behavior.

It was not just acceptable in Sodom; it was promoted in this city. Sodom was destroyed for this activity.

Secondly, there is a parallel description of divine wrath and destruction in Lev. 26:27–33 Deut. .

A Few Points on This.

1. It is perversity and punishment in those two passages for areas similar to Sodom.
2. In Leviticus and Deuteronomy passages are the 5 cycles of discipline. This will be linked to Sodom.
3. 5 categories of judgment to the people and the nation that have become extremely evil. Those passages are directed toward client nation Israel.
4. The nation addressed is Israel, a client nation to God. However, Israel had gone apostate at this point, becoming extremely perverse. Very similar discipline in the 5th stage and what happened in Sodom.
5. The final cycle of discipline is the most terrible. It is a description that you ought to look at and pray it does not happen to your nation.
6. That cycle of discipline coincides with the destruction of Sodom.
7. There is a difference between Sodom and Israel. Israel as God's people would not be completely destroyed under the 5th cycle.
8. Certainly there was much destruction and death involved in both cases.
9. In the fifth cycle to Israel, cities like Jerusalem and others were laid waste. 586 B.C. when Nebuchadnezzar marched into Jerusalem and killed many and carried away many captive.
10. The terrible description of the fifth cycle is so striking and so similar to the depiction of what happened to Sodom by the hand of God. The 5 cycles of discipline are promised, just as God brought that discipline to Sodom.
11. The discipline is horrific judgment for severe violation of divine standards.
12. In the case of client nation Israel, the discipline was for rampant idolatry; that was always Israel's problem. This is why the Jews were not to marry foreign women. They were idolaters.
13. The worship of false gods in Israel included homosexual activity. How did that happen?
14. There was homosexual prostitution as a part of the worship. It was called the phallic cult. That is the parallel with Sodom. The main religious idolatry was Baal and Molech. Baal was a fertility god. You practiced sex in the high places to impress Baal. That was the worship. Temple and prostitution was standard. There were male prostitutes involved and it was a part of the worship.
15. Sodom was not a client nation. However, the example of Sodom's destruction is the model of destruction for an evil nation. A client nation was not exempt. Believers were taken care of just as Lot was.
16. There was ultimate annihilation for those involved in severe perversion. The Lord is the Author of such judgments.

One of the refutations is, *how could a loving God do this?* God is not tolerant of evil and He is not tolerant of rampant evil. God is merciful and He is gracious and loving and He always gives every opportunity for correcting course.

These cities did not have fire and brimstone rained down upon them immediately after.

Communion Sunday

Titus 3:4–7 **But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ our Savior, so that being justified by his grace we might become heirs according to the hope of eternal life.**

Titus was a point man; he went out there and he got it done. There were about 100 cities on Crete at that time, and Titus was there as a troubleshooter. Paul refocused Titus on the grace of God.

This passage is wonderful in painting the whole canvas with salvation. None of the great artists have every produced a work of such great beauty.

Many of them were enslaved to various hatreds. Titus was a gentile? Jews and gentiles hated one another. Paul is declaring the depraved condition of all mankind outside of Jesus Christ.

There is no innate goodness of man. **There is none righteous, not even one person.** What was true of man then is just as true of man now. We have not evolved into more perfect creatures than we used to be. All of our technological accomplishments still cannot save us. Man is totally incapable of reaching God on his own. We live with an insurmountable separation from God. The story of man's shortfall is a sad and tragic one. **For all have sinned and fall short of the glory of God.** With all of our needs, there is nothing by comparison to our need for righteousness before God. All people stand before God in critical need. When the gospel of Jesus Christ is revealed to a spiritually dead person.

All mankind is excluded from a salvation by works program. Paul told them that they were dead in their trespasses and sins. Thank God that we were not left to die in our sins.

Rom. 5:15 **But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many.** Jesus chose to enter this world and He emptied Himself from the independent use of His divine attributes. The God of the Universe appeared as man, God and man in One Person. Do we deserve that. This is the epitome of impersonal love. We have no merit before God; all of the merit belongs to Jesus Christ.

Jonah in the Old Testament cried out from the belly of the great fish, **salvation is from the LORD.** He was in absolute darkness in that belly, and he was then vomited out into the light.

Paul makes an even more astounding assertion in Titus 3:5 **He saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit.** Mercy is God's grace in action. Man cannot independently commend himself to God. Independence from God is the essence of sin and death.

Man has nothing to offer God for mercy. Man does not have the power to attract God's love. God's love do not inspire God to mercy. There is nothing that man can do to impress God. Yet, God still has mercy on us. God has provided the means to dismiss the enmity between Himself and mankind.

God will not accept man's imperfect character; we must put on God's perfect character. If God disregards sin, He is only winking at sin, and sin is not important. God cannot give up His perfect righteousness. Man must be brought to the supreme level of God's standard of righteousness. A sinner cannot free himself from the slavery that he is in. Man cannot come to God except by means of an outside source. Enter Jesus Christ into history, Whose perfect righteousness is our bridge. The Perfect Lamb of God; He took away the sins of the world.

Upon the expression of faith alone in Christ alone, the Holy Spirit makes that faith effective for salvation. It is the work of the Holy Spirit in efficacious grace that regenerates us. Then that person becomes a child of God, a member of the royal family of God. Men and women are born again into the Kingdom of God through the imputation of eternal life. Regeneration is a sovereign and instantaneous work. Once born again, always born again. The believer cannot return to the spiritual grave.

Titus 3:7 **so that being justified by his grace we might become heirs according to the hope of eternal life.**

The sin nature is not removed, but God's righteousness is credited to us. Justification means that the justice of God is free to bless man with salvation without the compromise of His Own righteousness. There is no way such a human being can leave such a legacy to his progeny. These are gifts of God which must be accept as such.

All of the work is on the side of God; the redemptive work is on the shoulders of God. The conveyance of this inheritance is by means of faith alone in Christ alone.

Titus 3:8 **The saying is trustworthy, and I want you to insist on these things, so that those who have believed in God may be careful to devote themselves to good works. These things are excellent and profitable for people.**

We must be careful to put first things first and to place the emphasis where God would have it. **These things are good and profitable unto men.**

Lesson #0688

Gen. 19:4–5, 24–25 Homosexual Special 11/9/2014 2 Sunday

Principles of Homosexuality in the Bible is the name of this series.

Jesus sent 70 disciples to go out to many cities between Capernaum and Jerusalem, which He had never before entered. This was a trail blazing mission.

He gave these men a mission and told them how they should function. There was a problem, that there would be cities that would reject them. The disciples were not to argue; just leave and wipe the dust off of their feet. God would not walk away from these rejecting cities.

God makes one of the most horrific announcements on these cities.

Luke 10:12 **I tell you, it will be more bearable on that day for Sodom than for that town.**

This launches us into our subject.

Gen 13:13 **Now the men of Sodom were wicked, great sinners against the LORD.**

Chapter 19 explains what this means.

Gen. 19:4 **But before they lay down, the men of the city, the men of Sodom, both young and old, all the people to the last man, surrounded the house.**

Gen. 19:5 **And they called to Lot, "Where are the men who came to you tonight? Bring them out to us, that we may know them."**

The men are calling for the angels to be thrown out to them, so that they might have relations with them, men with men. Homosexuality at its worst. They were calling for them for a gang rape. These two guys just happened to be angels sent by God to this city of Sodom, to announce the destruction of this city and to rescue Lot.

Gen. 19:24 **Then the LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven.**

Gen. 19:25 **And he overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground.**

This is utter destruction. Some think that Sodom is where the Dead Sea is today. The consequences of this evil was utter devastation. Because of the reference to Sodom, our study will be interrupted for the Biblical principles concerning homosexuality and lesbianism. There is the opening from Luke 10:12, to cover a subject that is filled with current controversy. This is the Biblical viewpoint. Right or wrong; like it or not.

The destruction of Sodom has a meaning to other national entities in general. This destruction came upon the entire city. There will be individual results later. This was a city state in the ancient near east. This destruction is a case study of severe perversity. All of the men of the city were involved in this. The practice was both promoted and indulged by the men of the city.

A rain of fire and brimstone came down upon these cities. If it was true then, it can be true for any national entity for the same reason. God has not stopped in His condemnation of cities for the same reason.

Leviticus and Deuteronomy passages have the cycles of discipline. Israel, in the case of Leviticus and Deuteronomy, there are similar reasons for the destruction. Even a client nation can be destroyed for becoming evil. A saturation of perversion. The LORD is the Author of such judgments and His judgments are always fair. The causes for which He judges are evil; there is no equivocation here. Evil which possibly can undermine all divine establishment.

What does this have to do with me?

How Should I Take All of this Destruction?

1. We as believers in Jesus Christ must never take it upon ourselves to be instruments of divine judgment. There are Christians who want to do this. We do not take over God's prerogatives.
2. We have no cause to judge anyone. We have enough problems with ourselves.
3. We may abhor the actions of some, but we are mandated to have impersonal love toward all mankind.
4. So, we despise the activity but impersonally love the people. Bobby is aware of what the Old Testament says.
5. Leave all judgments in the hands of the Lord and to His ways, not ours.

That is an overview of how we should think.

This exact devastation is described in Lev. 26:31:

Lev. 26:31 **And I will lay your cities waste and will make your sanctuaries desolate, and I will not smell your pleasing aromas.**

There were the gods Molech and Baal, and this involved child sacrifice.

Lev. 26:32 **And I myself will devastate the land, so that your enemies who settle in it shall be appalled at it.**

You enemies will be appalled; that is bad stuff. This happened on several occasions. The Assyrians first on the northern kingdom; and then Nebuchadnezzar destroyed the great cities of the southern kingdom in 586 B.C. This was evil being judged as evil was judged in

Sodom. This invasion was devastating, but Israel was not utterly wiped out. Israel was God's people; therefore, God did not destroy them utterly, even though they were involved in such evil practices. The parallel between Jerusalem and Sodom was national devastation.

A little application. Any client nation where such practices, like religious apostasy and homosexuality, they fall under this curse. There is a terrible parallel in the United States of America today. We are a client nation to God in the Church Age. We are the only client nation on earth at this time. Homosexuality is gaining in influence and practice in our nation.

God's Standards Regarding Homosexuals

1. Homosexuality has become very accepted as an alternative lifestyle.
2. It is not and will never be acceptable before God, as it was not in Sodom or in apostate Israel. How has God changed in this time? He has the same viewpoint today as He had before.
3. God has not changed His attitude toward this practice simply because society has changed. God does not follow the crowd.
4. People begin to call evil good and good evil. God always knows the difference; and so do believers with discretion. We don't lock and load; we pray.
5. God's standards do not change; only our standards change. God has absolute standards; He does not care for sin.
6. Man's change and his relative attitude never bodes well for those who flaunt God's standards personally or nationally. There are those who get rather upset by this viewpoint. This interpretation does not suit their human viewpoint.

Some assume that lack of hospitality and criminality is the reason for God's judgment. Lack of hospitality was a severe breach of custom in that era; and it was not just criminality. If that was the case, what nation would still stand?

The text makes an issue; a primary issue of the severe intent of the men of Sodom which resulted in criminality.

The lack of hospitality was subject to the great desires of population of Sodom. They practiced or condoned the evil. There were no voices of dissent. If there were, the tyranny would have squelched them people.

Evil is rampant in this world. There are all kinds of evil rampant throughout the world. We see incredible evil even in the industrial nations. And nations pay the price for that. Here, this is utter devastation. There is a price to pay when a country make such practices mainstream.

So, what to Christians do about this? What is our position and our actions as believers? What are our obligations. This Christian is not to respond with equal lawlessness or with moral degeneracy. Believers who have no doctrine fall back on their own self-righteousness

and it is not our job to judge but to present the gospel. You can join all the churches in Houston on a big march against evil, but it does not help anything. Nothing changes what is in the souls of people like Bible doctrine. The only real changes which can come to this nation is the Christian presenting the gospel, taking in Bible doctrine, as are the 70 who are sent out to these cities. It is a renovated mind and renovated thinking.

Lev. 26:33 *And I will scatter you among the nations, and I will unsheathe the sword after you, and your land shall be a desolation, and your cities shall be a waste.*

Next we go to the individual problem of homosexuality. We must deal face to face with those who are and those who practice this. Witnessing gives us the chance to change minds.

Lesson #0689

Rom. 1:26–27 Homosexual Special

11/12/2014 Wed

A revised book at R. B. Thieme, Jr.; *Levitical Offerings*. These were mandated by the Mosaic Law, to illustrate doctrinal principles.

We stopped at Luke 10:12 because Jesus promised a Sodom-like judgment on the cities that rejected his disciples. We stopped to see what is going on in Sodom. It was a specific sin of homosexuality and lesbianism. This study will include the effect of these things on a national entity and upon individuals.

3 Main Principles So Far

1. History of Sodom. The narrative of Gen. 19 describes the destructive of the city for its all-pervasive homosexuality. It had become all-pervasive in that city. All the men of the city converged on Lot's house.
2. Parallel description of a Sodom-like destruction in Lev. 26 and Deut. 28. These are cycles of judgment for Israel as Israel sunk into their own perversion (which was generally false religion). The fifth cycle of discipline vv. 31–33 in Lev. 26 and it is very similar to the destruction of Sodom. Temple prostitution, which could be homosexuality.
3. Any client nation where such practices like religious apostasy are pervasive falls under this curse of judgment.

A Conclusion

1. Sodom was destroyed for its homosexual pervasiveness.
2. Israel fell under the fifth cycle of discipline for idolatry on several occasions, that could include homosexual prostitution and child sacrifice.
3. Like Sodom, Jerusalem was devastated in 586 B.C.
4. Conclusion is that any nation, client nation or not, runs the risk of divine discipline for rampant homosexuality.

For What Reason?

Sin is sin, isn't it?

1. Homosexuality undermines the institutions of marriage and family.
2. Also pervasive perversion affects all within the boundaries of a nation. We see that as well, which attacks nationalism.
3. The perversion corrupts the overall perceptions of a nation. Good is called evil and evil is called good. The morality of things is reversed or there is a sliding scale.
4. What is billed as freedom and equality ends up as tyranny. That is a form of destruction in itself. Tyranny is a cycle of discipline.
5. Left alone, the proliferation of such evil is a threat to divine establishment and to Christians in general. Anyone who opposes that practice is a target.
6. His judgment is forthcoming. This is why He judges to stem the evil and to protect His people. This has been going on since the beginning of Scripture. That city had become corrupted except for Lot and his family.

Any client nation where such practices like religious apostasy are pervasive falls under this curse of judgment.

50–60% against gay marriage 5 years ago and now it is about 50/50.

Gay Marriage

1. It was not acceptable in Sodom; so it is not acceptable now. God does not change. His attitude toward this practice does not change because society changes. He has His perfect, absolute standards, and they do not change.
2. His standards do not change regardless of the norms of a client nation.
3. Judgment knocks on the door of any nation that flaunts divine institutions and embraces religious corruption.
4. God will not be mocked. It is common for homosexual movement to mock believers.
5. The 5 cycles of discipline are administered when a nation mocks God by its perversion.

What Do Christians Do about These Circumstances?

Knowing the principles of doctrine, what do we do?

1. The Christian does not respond with lawlessness or moral degeneracy. We do not get to ignore lawful codes and to enforce our own set of laws. The fifth cycle of discipline is God's prerogative. We do not get to break the law to solve this problem. Self-righteousness and hypocrisy are always pitfalls for Christians. They see problems like this and they get self-righteous. You have just as much sin as they do. We still have no right to be self-righteous or hypocritical or legalistic. You do not fight fire with fire (activism with activism). Minds are not changed for Jesus Christ by resorting to human viewpoint solutions. Christians cannot wait to hold up signs

or go to court, and this is to their detriment. Activism is not God's way. Humanistic Christians become associated with the problem and the punishment.

2. The answer is found in divine viewpoint; not in political activism or sinful reaction. You don't get to go out and punish those with whom you disagree.
3. The answer is the renovated thinking of you and any other believer taking in doctrine. The historical impact of advancing believers on the nation. What maintains a client nation to God is advancing believers fulfilling the will of God. Pro-Semitism is also important. What God honors cannot be destroyed.
4. With divine viewpoint, the believer fully accepts that the solution for the nation is always in God's hands. Such a believer is not worried or stressed or taking to the streets.
5. God can change the direction of the thinking of a nation. Either through positive volition toward doctrine and renovated thinking by those who believe in Jesus Christ; or through judgment brought upon a nation. Judgment is a wakeup call. God is not angry or destroying. The cycles are gone through; each cycle becomes more severe. Israel ignored 4 cycles of discipline in many cases; and other times did not. The final cycle is destruction, as Jerusalem and as Sodom.

Believers with doctrine are preservatives for the United States. We represent Jesus Christ to the world without fear. Many pastors who should be teaching their congregation are turning to activism. Recently seen in our own city. They are rightly appalled of the anti-doctrine viewpoint of our city and the evil. Part of the problem is, they are perplexed by the speed at which this transition of thinking. They have not been teaching and their congregations are not learning. Emotional program pastors. They want to promote morality and they want to force their morality upon others. It is fine to speak the truth about this about homosexuality and sin, even in the face of great antagonism.

Many Christians do not know what to believe. They have nothing in their souls. Nothing to counteract humanism. We see the most ridiculous things. Jesus never carried a sign down the street; nor did His disciples. A message is necessary.

The believer must have the positive impact of good; but we have no control over the decisions of other people. It is much easier to go along in order to get along. The answer is to speak the truth when necessary; but so few believers know what the truth is.

We do not get to hate other people; but we do despise the evil activities that they are involved in. You also need the principles to know what the truth is. Speak the truth but forget the activists. We are not revolutionists or angels of destruction. We are messengers of the truth; not of lies.

God is much better at curbing perversions. Bobby saw that Russian bombers will start flying in the Gulf of Mexico. Submarines have always been there. We have had a problem with our economy for 6 or 7 years. There are uncertainties and types of discipline which parallel.

It is very controversial to say that the judgments occurring in our nation are from God, but it is. Whenever evil becomes unrestrained. Scripture defines evil thinking and practices. Some teach that there is no such thing as evil. That is the extreme sliding scale.

How do you think that God works for the correction of evil if not through events like those described. Discipline is used as a wakeup call. If minds are not changed, then the fifth cycle of discipline comes sooner or later. It is initiated by God. God does punish nations just for these sorts of things.

In conjunction with divine discipline, do we not make personal decisions as individuals and as a society? Of course we do! For every evil cause, there is an evil result. Perversions do not spawn good things. There is an evil cause and an evil result.

The Application to Client Nations Today.

1. Along with the law of volitional responsibility that man brings upon himself, meaning that when we make bad decisions, bad things happen, God's hand is also in it.
2. God allows our bad decisions to run their course to our own destruction. We individually destroy our lives through bad decisions. We can find these decisions in our own life.
3. But to our destructive decisions, God will add to it as necessary to complete the downfall process. That is the cycle of discipline. God allows these cycles. When it comes to the fifth cycle, *wham!*
4. But God can stop the process through His control of history or allow it to continue. God has plans for a client nation as well. This is why cycles of discipline are necessary; to purge a client nation. Why do soldiers kill others? So that better people live. And this is so that better nations can live.
5. Therefore, our current national course portends further problems to come, unless there is a change of thinking and the grace of God.

The New Testament also deals with this. Paul does not address the national issue.

Bobby reads Rom. 1:26–27 **For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.** They abandoned that which was normal and acceptable before God.

Lesson #0690 Rom. 1:18, 24–27 Homosexual Special 11/13/2014 Thurs

Pervasive homosexuality in Gen. 19. Problems with the widespread acceptance of perversion. This is by no means not the only problem that nations have. Sodom was destroyed for being a culture saturated with rampant homosexual perversion, cruelty, and criminality.

Old Testament Israel was severely punished for religious idolatry, that could include child sacrifice and homosexual prostitutes. God has never changed; it is impossible for Him to change. One of the offshoots here, is you do not have to change your opinion.

People evolve and change their thinking and they see things differently; but the thinking of the believer does not change. It will not change over a year or 10 years, if you think divine viewpoint. God does not change His viewpoint or His actions over any extended period of time. God never softens His viewpoint. Human society does change and soften its viewpoint.

God never sees the error of His ways because there is no error in Him. People who try to find God through their own thinking, they may think that God does change. God understands the destruction of divine institutions and establishment.

God understands that this threatens the people of Sodom and surrounding areas; so He must act, in order to preserve His people. God rescued Lot while destroying the perversion.

God has a judgmental approach (and some don't like this). God's judgments are perfect. So His judgmental viewpoint is perfect. His judgment is clear and unmistakable.

Rom. 1:18 **For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.**

Suppressing the truth in unrighteousness has terrible results.

Rom. 1:24 **Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves,**

There are all kinds of things which people exchange for the truth of God. Man becomes God in many peoples' thinking. And for many, there is no higher authority than themselves.

Rom. 1:25 **because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen.**

When the truth is suppressed, people become anti-God because they have nowhere else to go but downhill to degeneracy. You reject God and Jesus Christ, so that there is no other way to go but to serve the creatures.

That degeneracy is described in vv. 26–27.

God gave them over to their own degradation. God gave them over to what they do. There is human volition in what is involved. He allows them to go deeper and deeper into their sin so that their depravity becomes evidence. This is true of all degenerate sins.

God gave them over to degrading passions. There are natural passions and abnormal passions. Natural is what God expects and demands. Unnatural is the way of the creature.

Men also abandon the natural function of the woman and burn in desire for one another. They receive in their own persons the due penalty of their error. This is talking about what is in their souls.

Rom. 1:26–27 For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.

It is impossible to get around the plain meaning of these verses, yet so many try.

Atimia = degrading, disgraceful, shameful, dishonorable. It modifies the Greek noun παθος, which means *passion of a sexual nature*. Paul refers to homosexuality or lesbianism as shameful and degrading activity. This is what the Bible says. Nor is this just Paul's opinion. It is not a culturally driven opinion. This is God's truth. This is God's view of homosexuality and lesbianism.

If not homosexual, then humanists supposedly promoting equality before the law. They call it social justice when the justice of God judges them. Either way, they dispute with divine standards when they make these excuses. There is great headway being made in this arena, striking down laws and making practices of homosexuality acceptable.

Men with men committing indecent acts. This is not the normal noun used ανθρωπος; but here we have a specific name αρσεν, where the emphasis is upon gender and sexuality.

Indecent is ασχημοσυνη, which is a shameless deed involving body parts. This is the clear Biblical position against homosexuality.

Some believe that this was written by men with biases and prejudices, and they use this viewpoint to justify their own actions. If they find something they agree with, they like that. They can be inconsistent so often.

These Bible opponents often see themselves as forward thinkers. What they want in this field of sexual preference, they want universal acceptance of the lifestyle of homosexuality. They want legitimacy of their lifestyle in the eyes of the world. This includes whatever benefits that hetero marriages have. They want it to be equal. That is a part of the demand.

They also demand something else. They demand absolution from any guilt; and they want no stigma attached to their activities by society.

Guilt and Homosexual Acts

1. The actual guilt is not imposed on them. They think that guilt is imposed on them by society or by any other outside source. They contend that it is.

2. If there was nothing to be ashamed of, there would be no shame. God says that it is shameful.
3. The real guilt is resident in their sin natures. It is inherent. It is not imposed.
4. Guilt is part of an emotional complex of sins.
5. That emotion comes from the inside of a person.
6. Their guilt is from inside out, not outside in.
7. Guilt is a mental attitude sin it comes from the inner source revolt against divine standards. It is a mental attitude sin that derives from the inner source of divine standards.
8. Where that is happening against divine standards, guilt is inevitable.
9. The emotional guilt is a reaction to the unnatural acts of homosexuality. It is not natural; but the homosexual wants to make it natural. Revolt against divine standards means this guilt is in their own souls.
10. Emotional guilt is a reaction to the unnatural acts of homosexual behavior.
11. It is inherently understood by homosexuals as unnatural, regardless of the justifications or of the denials. It is not the society that imposes it. The real shame is on the inside and that cannot be removed. **They abandoned the natural sexual function of the opposite gender.** Wrong sinful, degrading choices engender guilt. These sins will morph into self-reproach and self-loathing. That is what happens when guilt and shame are internal. This is not because of society; it is internal; it is inherent.

People inherently know things that are wrong. Inherently people know the difference between right and wrong. There are criminals who are caught and punished for certain offenses. It is inherent.

The guilt is there and it is often repressed, disassociated and often denied. But it is present. This brings a sense of inadequacy and hypersensitive. This leads with a preoccupation with changing people's perception of you. It is their solution to guilt and shame. If society will look at them differently, then they will look at themselves differently. They become hypersensitive in doing so. But this solution does not work. Denial by lying is an art form. One day they say one thing and the next day they will deny that they said it. They deny by lies.

The obvious unnatural status of homosexuality, the circumstances in which they exist, cannot be removed or rationalized in the depths of their souls. That is what it means when it says they are given over to their own depravity. That is a part of their punishment. They cannot remove it from their own souls. It is a part of the punishment in their own souls to be that. Homosexuality is a penalty in itself, because there is an inner guilt and shame that goes with it.

Putting people in jail will not change their guilt or shame. It is moving along in this city already with discrimination laws.

The Real Guilt Is Internal

1. Absolution and acceptance by society cannot cure disgrace and guilt because it is internal and it is against nature and divine design. All of this is internal and it is against nature.
2. Acceptance by society cannot make unnatural acts natural. Society might think it is okay, but it won't fix those who engage.
3. Acceptance by society only superficially and temporarily removes the shame. It will come back to them. It is internal.
4. The real guilt and shame is ingrained in their souls. It is burned into their souls. It does not matter how much they want it to be normalized. They can only remove it from their souls through salvation and the renovation of their thinking.

This ignores traditional marriage and family values and goes against divine institutions which have existed since the beginning of time. But they think that society is at fault for not accepting them. The homosexual reacts against personal guilt by becoming more flagrant or vocal in their lifestyle demands. Their solution is to become more activist. That is what is happening in our country at this very moment.

This is about the individual homosexual or lesbian. Just being that is a punishment. It is unnatural and against God, and they can never find happiness in it. It does not matter how they might smile on the outside.

Lesson #0691

Rom. 1:26–27 Life of Christ

11/16/2014 1Sunday

Some Christians are more invested in social justice than in the Word of God. To accept homosexuality as legitimate and not a sin means that you must ignore that Old and New Testaments of Scripture. There was great cruelty and criminality in Sodom, which is why it was destroyed. Hospitality was destroyed, as well as life and property rights were ignored.

Pervasive homosexuality is a big negative for any nation. Homosexuality and lesbianism both undermine the divine institutions of marriage and family. Pervasive corruption of true norms and standards. If morality keeps changing, there is no morality. Good is called evil and evil is called good.

Fighting for homosexual rights may be seen as social justice, but there will be a imposition and a loss of freedom. There is always a price for the society to pay. God has also a judgmental viewpoint concerning the thinking and actions of the individual.

The most damning passage.

Rom. 1:26–27 For this reason God gave them up [or, over] to dishonorable [= degrading] passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.

Passion is the Greek noun παθος, which together with the rest is disgraceful sexuality. The natural relationship is abandoned for unnatural relationship. Men abandon the natural function of the woman and they burn in desire to one another.

Indecent is ασκημωσυνη which means *indecent, shameful, shameless*. There is the Biblical prohibition of homosexuality and lesbianism and there is a price to pay. There is a national price to pay as well when this is an all-pervasive status.

Many Christians think that the way to handle this is to carry signs and hit the streets. But believers should not do any of these things. Never must any harm come to others because of their sexual preference. Nothing will change the mind of a sinner about his sin except Bible doctrine.

Many today don't care what Scripture says. It is outdated and culturally driven and not divinely inspired. They think that it is written by those were steered by their current culture.

The Bible does not legitimize homosexuality. Such people see Christianity as the problem; that we are at fault here. These homosexual groups will suppress opposition and they become more and more vocal themselves and flagrant about their lifestyle.

One defense is to change the plain meaning of Rom. 1:26–27. False interpretations of this passage. Homosexuality is a perversion only under some circumstances. It is only perverse for a heterosexual engaging in homosexual relations; and they see natural referring only to natural homosexuals.

Certain people have a predilection toward homosexuality and they must affirm that this is a normal desire from birth. They profess that it is a part of their nature. It is instinctive; and if it is natural, how can it be wrong? That is their argument. That is one justification for the gay sexuality of communities today.

This Is a False Conclusion for Several Reasons:

1. Homosexuality is inborn; it is prenatal.
2. It is involuntary for those born that way. They can't help it.
3. So how can it be sin if no volition is involved?
4. That excludes the volition that is exercised in committing the sexual act.
5. Volition is always involved in consummating any sexual act.
6. In their view, it cannot be a sin or a perversion if there is a natural predilection for that life.
7. The counter is, the Bible simple calls it a sin; just as adultery or fornication are sins. It does not matter if they are innate or not.

The Bible is consistently clear that sex outside of marriage is a sin. Therefore, marriage is necessary for them to live within Biblical standards.

They contend that Paul is describing the unnatural side of homosexuality; and that he was unaware of the natural side of homosexuality.

They claim that there are external causes which cause them guilt. There are environmental causes for homosexuality. There can be things which occur in a child's life. Arrested development is one cause sometimes because of a bad love affair or pathological fear of the opposite sex. There are the vicious and criminal causes; the exploitation and abuse by others, which leaves a mark. So there are external causes. That is the unnatural sinful side. But all of these causes are external; they are brought on by an external agent. They are unnatural and forced. This has been a very effective argument, even in the homosexual world.

From human viewpoint, they present a logical argument. It is humanistic and anti-Biblical; but the problem is, this is not what Paul is saying. Paul does not distinguish between natural and unnatural homosexual activity.

The contention that homosexuality and lesbianism are natural to some. There are to counters to that interpretation and that argument. The physiological. All human beings have an innate desire for sexual activity. We can say with certainty that sex is a normal activity of human life. A sexual drive is instinctive for the preservation of the species. We do not reproduce in any other way. One-sex regeneration is not viable. Human reproduction is natural; not natural.

In the physiological way, homosexuality is unnatural as Paul describes it. There is legitimate sex within marriage. It can also be misused according to Scripture. The Biblically named misuses, adultery, fornication, homosexuality and lesbianism. Even if these are innate, they are still sins.

This is simply an issue of right and wrong actions based upon Scripture and divine viewpoint. We can justify anything with humanistic logical arguments. We care because we believe in Jesus Christ.

Sexual activity is to be kept within the boundaries of marriage between a husband and a wife. 1 man and 1 woman. That is the Biblical definition; otherwise, it is sin. There is no way around that. Exploration of sexuality must be kept within those limits. This is not a popular idea today. This is for protection of the soul, and for preservation of the human race. Sexual experimentation is harmful to the soul. Today, it is seen as necessary and that is wrong.

Marriage of homosexuals does not change the view of God. God's attitude does not change even if society changes. For procreation and recreation, God recognizes only 1 man and 1 woman in marriage.

If these sins are prohibited by God, then these sins can be resisted, whether there is a genetic part to it or not.

Attendance in Berachah. There are probably more in the 2nd service right now. “You don’t know what you’ve walked into.”

Luke 10:12 mentions the city of Sodom. Because of the things going on in our country and city, we need to learn the Biblical view of homosexuality and lesbianism.

Two Greek words. Degrading passions. *Degrading* is ατιμία; which modifies παθος.

Rom. 1:26–27 For this reason God gave them up [or, over] to dishonorable [= degrading] passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.

We have looked at both sides of this argument, and that those favoring homosexuality try to separate natural from unnatural.

If someone wants to subpoena these messages, Bobby is fine with that.

Men abandoned the natural function of the woman. Men with men committing indecent acts. It means *shameless deeds, shameful acts*. They receive the due penalty of their error. This has been misinterpreted, yanked out of context, and the plain meaning is stripped out by pro-homosexual Christians.

All homosexuality and lesbianism violates God’s law. Gays don’t like this because it interrupts what they want to do. There is a due penalty; and some do not like to hear this. Without question, the Bible pronounces homosexuality and lesbianism as sin. These things carry with them a punishment. Now, we come to a due penalty for individuals. This is where it becomes very personal.

There are lots of sins and evil practiced in this evil. Whatever the trend is of your own sin nature. We all sin. Why should homosexuality or lesbianism be singled out above any other sin? Isn’t rebound still valid for every sin? What makes this one stand out?

Rebound is effective for every and any sin. Works for mass murder and for a little white law. Paul murdered a lot of Christians. Rebound worked for him. Rebound allows us to move forward in the Christian life.

Lev. 18:22 You shall not lie with a male as with a woman; it is an **abomination**.

Men will not have sex like a man and a woman. Abomination is the feminine singular of **Feminine_noun**: tōw’êvâh (הַעֲוֹת) [pronounced *to-gay-VAWH*], meaning *disgusting act, an abomination, abhorrent, an abhorrent act*. Since *abomination* sounds so King Jamsey, I will stick with the latter two renderings. Until this point in time, this word has been used rather

sparingly, found only in Gen. 43:32 46:34 Ex. 8:26 (in all cases, this was a situation of what the Egyptians found to be abhorrent; this makes me wonder if this might be a loan word). We will find it used throughout the rest of this chapter, once in Lev. 20:13 and then often in Deuteronomy. It is often used of the *abhorrent acts* of heathen (2Chron. 28:3 33:2). Strong's #8441 BDB #1072.

Deu 23:18 You shall not bring the fee of a prostitute or the wages of a dog into the house of the LORD your God in payment for any vow, for both of these are an **abomination** to the LORD your God.

Here, Caleb refers to another kind of dog. There is not to be the fee of a prostitute or the wages of a dog into the Tabernacle. Israel was to worship no other God. All of the sacrifices, all of the festivals, all were designed to illustrate soteriological doctrines. Israel men were told not to marry foreign women. This was specific to keep out those who did not worship Y^ehowah.

Molech required child sacrifice and Israel was involved in that too.

A votive offering was a legitimate offering. A votive offering is a payment of religious vows to the temple. There was not to be cultic prostitution, religious prostitution in the Tabernacle. Part of the worship of Baal involved prostitution. He was a god of fertility; and a way to appease the god was to have sex. People were to have sex in the tabernacle. This was a practice of idolaters in the phallic cults.

And both of these are an *abomination* to the Lord.

Jerusalem was leveled in 586 B.C.; hundreds of thousands of Jews were killed; and many marched off to Babylon as slaves.

Sodom was heathen to start with. Client nation Israel also could face this kind of destruction.

Lev. 20:13 If a man lies with a male as with a woman, both of them have committed an **abomination**; they shall surely be put to death; their blood is upon them.

This is an argument that many use against the truth of Scripture. Here, homosexual actions are punishable by death in Israel. A man who lies with a man as with a woman, they have both committed an abomination; and they will be put to death. That is a dangerous statement to make today. They bring on their own destruction by their own acts. The result is capital punishment.

Many say that the Bible is discredited for saying such a thing. We do not necessarily advocate this law. This law is not to be judged by today's standards. The point is, homosexuality is not just any old sin. This is God's Law, and God says that this is worthy of death.

“You can’t take this seriously. This prescribes death for homosexuals.”

Homosexuality and the Client Nation

1. The Mosaic Law was designed to reveal to Old Testament client nation Israel the standards of God for His people. He wanted to make certain that they understood what was right and wrong; and that cultic practices were not to be tolerated. The Canaanites practiced homosexuality as a religious rite. This was not enforced?
2. Israel was commanded to avoid and to abstain from such practices. “I prohibit you,” is what God is saying. Those involved in such rites were killed often by God.
3. To follow the Canaanite model would have destroyed Israel as God’s covenant people. The unconditional covenant made to Abraham. It defined the Jews as God’s people. If they got away from the worship of Y^ehowah, it would destroy Israel; so God would destroy them Himself.
4. The mandate for capital punishment for that practice was meant to reveal the severity of punishment appropriate to such a sin. The United States of America is a client nation to God; and this is becoming a pervasive problem and this is God’s problem. Those cycles of discipline may be coming.
5. The levitical statement that homosexuality is punishable by death gives understanding about what God thinks of this activity when He names it as an abomination abhorrent and destructive to His people and destructive to client nations. Today, we do not kill people for this sin; nor should we. That should not be advocated by any Christian. We can draw principles from this verse. This was classified as a capital offense. Such acts are wrong in the eyes of God. It does not meet His standard of behavior in this world. It draws a recompense; due penalty from God. Wm Blackstone: “Homosexuality against the expressed law of God to be so bad as to be capital.” This man’s precedence still affect legal thought and decisions today.

This has a great affect on client nations and on individuals.

Due penalty is homosexuality in itself is the punishment.

Lesson #0693

Rom. 1:26–27 Homosexual Special

11/19/2014 Wed

Article given to Bobby. Written by Chuck Swindal, who was the president of Dallas Seminary. Swindal began his spiritual life in Berachah Church. He goes back to the quansit hut.

You should know this, that in the last days, there will be very difficult times, for people will love only themselves and their money; they will be boastful and proud...they will consider nothing sacred; they will slander others and have no self-control.

Difficult times could be translated *savage times*. “We’re there; right now.” We are being threatened like no time before by any enemy that worships savagery, who glorified the death of the young. When you add this to Biblical ignorance, you have a real problem. Talk

about a bridge to nowhere. The savagery is threatening our favorite to teach God's Word. Broadcasters are having more and more difficulty with Christian programming. Believers need to grow up.

The loss of interest in spiritual growth in our nation. The slop of emotion that is so prevalent today.

We have looked at several passages which have defined the nature of the sin of homosexuality. The main passage is:

Rom. 1:26–27 **For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.**

We will cover this passage. God gave them over to degrading passions; disgraceful, shameful sexuality. Women exchanged natural for unnatural. They abandoned normal and acceptable sexuality before God. The men abandoned the natural desire of the women and are consumed in passion toward one another, committing shameless sexual acts with other men.

There are several passages in the Old Testament that also describe and define this sin. No sin precludes any unbeliever from accepting Jesus Christ as Savior. Christ died for the sins of all mankind. All men and women are souls for whom Christ died, without exception. Sin is no longer the issue for salvation. The only issue to the unbeliever is, *what do you think of Christ?*

For the believer, there is no sin that cancels salvation. Nor is there any sin that God does not forgive when rebound is used. There are some things which seem so heinous that it seems like they should never be forgiven; but God forgives all sins.

Rebound is recovery from sin. The individual believer who is a homosexual should be accepted in this church as long as they don't do anything untoward to others. We all have sin natures with trends. We all outgrow out sins as we advance spiritually. We progressively move away from sins.

Homosexuality is still classified as a degrading sin. It can be increasingly and effectively resisted as a person grows spiritually.

Lev. 18:22 and other passaged about homosexuality. The act is an abomination. Tovebah, which means *abhorrent*. That is a very emphatic and strong word. Homosexuality is particularly abhorrent in the eyes of God. It is so abhorrent to God that it is punishable by death in the Mosaic Law. We are not under the Mosaic Law. We do not and should not punish homosexuals for a capital crime.

Lev. 20:13 if there is a man who lies with a man as if a woman, both of them have committed a detestable act; they shall surely be put to death. Their blood guiltiness is upon themselves. They bring on their own destruction.

This is God's view of the activity of homosexuality. This helps us to understand what God thought about that activity. It is destructive to God's people; to their souls; to their spiritual advance. It is destructive to the individual practitioners in the same way. In a theocracy, this was rebellion against God; and rebellion like this was punishable. It was a warning to Israel to stay away from this sin.

Having said all of that, let's look at the point of Rom. 1:26–27. All sin especially pervasive sin is punishable by God; and punishment comes by God when it suits His purposes. God punishes the believer because He loves us and because he wants to correct us. We understand discipline and punishment in the spiritual life.

God does not have to punish homosexuality and lesbianism, even though He might. For the individual practitioner, there is a different sort of punishment that is not directly from God.

Rom. 1:26–27 For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.

Aorist active indicative of paradidime. This means *to give over, to hand over, to turn over; to deliver to, to give up a person*. This does not mean that a person is given up on; but it is giving up a person to their own devices; to their own decisions. God turns them over to the consequences of their own actions. That is the consequences of the perversions that pervades their lives. This is a consequence of their punishment. They received in themselves.

Why God Has Them Punish Themselves

1. Hê autou is a reflexive pronoun.
2. It is correctly translated *themselves, their own persons*.
3. The point of the reflexive pronoun is the action expressed by the verb *received*, which refers back to the homosexual.
4. So he autou recognizes the subject as the agent of the receiving. They are receiving something, but what? They are not receiving this from God because this is reflexive.
5. The simply preposition *en* fits the reflexive emphasis and it gives insight into the due penalty, which is not from God directly.
6. The root meaning of *en* is *within*.
7. *Within themselves, within their own persons*.
8. The reflexive understanding of this phrase is this: what the homosexual or lesbian receives in the way of due penalty is from within themselves. It does not come from God.

9. The punishment is innate. It derives from within themselves. That is fascinating as to what happens in the life of the homosexual.
10. This consequence is caused from the perversion in their own souls.
11. They are self-evident. The unnaturalness of it is self-evident. The punishment is innate because it is self-evident to them that it is unnatural. They do not live in the realm of the natural human being.
12. Homosexuality is the punishment. The sin is the punishment itself. They are their own punishment. Their actions are their own punishment.
13. That is the due penalty for their error.
14. The penalty is a torturous self-punishment from within. It is from the inside out; not from the outside in.
15. In other words, they are confused in their souls as a result of their degrading abhorrent shameful unnatural acts. That is confusion in their own souls. They have rejected the design of their creator, God.
16. Marriage is the designated boundary of sexuality. This is where sexuality is the greatest. There is no real satisfaction in that. The real satisfaction is the expression of a husband and wife for each other; and done right, it gets better.
17. So there is a terrible confusion and guilt in their lives. It is inherent. It is inbuilt because of their actions.
18. That confusion is the source of never-ending turmoil. It does not matter how they rationalize their actions, or demand acceptance or become ore flagrant or whatever; they continue to be confused as long as they are practioners of homosexuality. God does not have to visit His wrath upon them, because they are filled with guilt, shame and disgrace. Deep down, it is there every day.

Lev 20:13 If a man lies with a male as with a woman, both of them have committed an abomination; they shall surely be put to death; their blood is upon them .

Their crime is upon them. This is also found with bestiality and with incest.

The Penalty for the Sin of Homosexuality

1. Their penalty is inherent guilt and shame by their own choice.
2. The punishment of soul is an intuitive guilt due to the practice of perversion. It is unnatural. Therefore, it is always a constant understanding of the unnaturalness of it all.
3. The guilt and shame is the due punishment for these sins.
4. The fact that God gives them over to their own due penalty involves their choice.
5. Homosexuality is not an involuntary act as if it were natural. That is contrary to the plain meaning of Rom. 1:26–27
6. If God gives them over to their own choice in the matter of perversion, whether there is a genetic predisposition or not, the final outcome rests upon individual volition. It is still a choice and there is still a penalty associated with it.

7. The due punishment of inherent guilt stems from the decision and then the practice; succumbing to the temptation and then acting upon it.

The homosexual acquires a soul in turmoil. They reject completely the divine institutions designed by God: marriage between one man and one woman; and there is no deviation from that definition. Also what goes along with this is a family.

Their problem is, they live in an entirely unnatural state. This is inherently evident to them. It cannot be escaped. No matter how mainstream the practice becomes. It is vehemently denied that there is anything wrong with it.

A person who says what Bobby says to the press would be classified as the most intolerant Christian ever. This is what the Bible says. When you have dealt directly with someone who is homosexual or lesbian, it can be heartbreaking in many ways. When there is a family member like this, they try to accept them as normal; but none of this changes the definition.

What is your responsibility toward the homosexual? How do you handle it?

1. The more mainstream it becomes, the more this indicates national degeneracy; and due penalty to the individual.
2. As a bitter sideline, the more guilt, the more vocal and strident is the justification of the lifestyle.
3. The more vocal the response, it is an itch that cannot be scratched.
4. That strident activism is an attempt to relieve the turmoil of soul. It is inescapable and inherent.
5. They have been turned over by God to that soul turmoil. These circumstances are hard to live with.

Lesson #0694

Luke 10: Life of Christ

11/20/2014 Thurs

Bobby does not want a nod-to-God Thanksgiving service.

Natural versus unnatural in Rom. 1:26–27

Women changing the natural function for the unnatural. Men abandon the natural function of the woman for other men.

Rom. 1:26–27 For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.

When a person is involved with the unnatural aspect of it all, then there is the due penalty, which is not a penalty directly from God. God gave them over; God allowed them the

pursuit of the unnatural. He gives them over to the consequences of their own perversions. They receive *within* their own persons the due penalty.

A Few Points on this Due Penalty

1. The due punishment is something which comes to them innately. It is within them. It is a part of their homosexuality.
2. It derives from within themselves. In pursuing the unnatural, the penalty comes from their conscious, even when their conscious is seared by their perversion, because they are living a lifestyle of the unnatural.
3. It is the personal torturous perversion in their own soul. They make a choice for their own punishment.
4. God does not need to punish this sin unless there is a great national crisis.
5. Therefore, homosexuality is the punishment, in and of itself. It is an inevitable self-punishment as a result of the unnatural lifestyle.
6. The unnaturalness causes confusion and guilt and that is embedded in their souls, and they cannot get rid of it no matter how much they try, even if they justify their actions to themselves. The unnaturalness of their actions is inescapable. You cannot escape your own punishment. There will always be uncertainty and chaos in the soul of the practicing homosexual or lesbian. The degradation is the penalty; the shame is the penalty. The conscience is not dead; it is still there. There is always the modicum of doubt in the soul. It is that pursuit of that degradation that is the penalty.

Summary Points

1. The fact that God gives them over to their own due penalty involves their own choice. God does not just give them over; they choose.
2. Whether homosexuality is genetic disposition or not, the final outcome rests upon individual volition. It does not matter if they are genetically predisposed. Same principle even if there is a homosexual gene. Bobby does not believe there are genetics involved.
3. The due punishment of inherent guilt comes from the practice. There is no due punishment if you do not succumb to temptation.
4. So, if the choice is made for the lifestyle of the unnatural; then inevitable comes the soul in disturbance. You have a disturbed soul.
5. The practice alienates the homosexual from a natural life. They cannot touch it. They want a natural life. They want to be accepted; but they live in an unnatural way; opposed to the divine design. That leads to frustration and despair. That describes their lives.
6. Whether a society a culture approves of the practice of the homosexual lifestyle or homosexual marriage, the homosexual is always aware that his acts are unnatural; they are aberrant. They are outside the bounds set for human relationships. They know a man marrying a man is unnatural. It is against God's design.

7. In the end, they live a lifestyle of total contradiction; their life is a contradiction. This is why this sin is so singled out why it was the due penalty in the New Testament. This tells us what God thinks of it. God warned Israel not to become involved in this sin. You destroy your own soul.

The Law showed Israel how far they fell from God's standards. It is critical to abstain from aberrant practices.

Men don't make good women; and women do not make good men in the realm of the most basic relationship. Often one man takes on the role of the woman as a responder or a woman takes on the role as the initiator. The natural responder and initiator is missing. Yet there are many misguided homosexuals who believe that if society accepted their lifestyle; if society would just say it is okay, that their souls would be at rest. They want to be accepted; they want to be okayed.

This explains one of the reasons why they are so politically active, why they went after the American Psychiatric Association; and why they demand to have homosexual marriage recognized. This is why they have gay pride events.

Disgraceful; dishonorable. The deeper the commitment to homosexuality, the more frantic they become in self-justification. So we see today the strident activism of the gay community and the vicious, lightening reaction to anyone who says these things. Christians who say this on television are castigated by the homosexual community. This is the due punishment.

If they become accepted as normal and natural, the inner stigma will remain. It will always be unresolved. It is unresolved in their own conscience; unresolved in their own souls. Think about committing that sin over and over and knowing that it is unnatural; and never being able to relieve yourself from that inner voice. It is true because of the nature of the degradation.

Closing Points?

1. The urge the temptation to indulge in homosexual relations can be resisted. The argument is, if I am predisposed, then I cannot resist it.
2. What is prohibited by God can be resisted.
3. If it does occur, if this sin occurs, it is handled like any other sin. For the believer, it is rebound and keep moving. Rebound is not a license to continue the sin. It does not do any good to confess and re-commit and re-commit the sin.
4. As you grow spiritually, the greater your spiritual advance; and the your temptation to sin is reduced. It is not hopeless. When people give themselves over to some things; they say, "I can't help myself; it is like a drug." There is a point at which you are hooked. This is also true in the homosexuality realm. Drug addicts can make the decision to dry up. It is entirely possible.
5. As a believer continues to grow and apply doctrine, even though an urge is present, and it may never go away—we all have the urge to sin. But the urge can be

subdued and defeated, like any sin can. We will never completely stop sinning. But we can outgrow sins that dog us the most. We have the propensity, but it can be defeated.

6. There is no soul-guilt or soul-confusion and turmoil when the lascivious trend of the sin nature is successfully resisted. Guilt and anguish of the soul is relieved.

The last thing bobby wants to cover...

What Is the Christian's Response Growing Homosexual Movement

1. We are all sinners. Christ died for all of our sins; including the sin of homosexual activity. The sin nature is there.
2. We must not be self righteous, hypocritical, or judgmental.
3. Leaven the punishment to the law of volitional responsibility. There is nothing that we can do that is greater than they can do to themselves. Always leave judgment to the justice of God and to the laws of volitional responsibility.
4. We never have license in the Christian life to berate, render condemnation or punishment to homosexuals and lesbians. Yet there are many Christians who want to show them the error of their ways.
5. Only a personal renovation of thinking can accomplish recovery.
6. A doctrinal perspective is necessary. Our greatest response is the principles of doctrine. Those in our soul and something else.
7. It is also important for us to preclude our own self-righteousness between the activity and the temptation. We are all tempted to sin. It is only when we choose to do so. We tend to place a stigma on the homosexual and the lesbian; but we would never place this stigma upon ourselves. How we respond to them is critical. They cannot find a solution unless it is presented in a certain way.
8. The temptation for homosexuality and lesbianism can be resisted just like heterosexual sins. Do not be confused by the genetic excuse.
9. The key is impersonal love. That is the way that we must think about any person who is abhorrent to us.

The Attitude of Impersonal Love Directed Toward the Homosexual or Lesbian

1. Impersonal love is unconditional, regardless of the status of the person, regardless of the shamefulness of their actions.
2. Impersonal love emphasizes a personal virtue and a non-judgmental attitude.. It is about your virtue and not about their degeneracy. Your job is to bring the gospel of salvation to them and show by your actions what a spiritual life can do.
3. You can love all people with impersonal love, whether or not you love them personally or even like them; or even find what they practice repugnant. Impersonal love does not go away. That is the power of impersonal love. It is the most powerful love that there is.
4. Impersonal love overlooks sins and faults in people. It does not condone or agree with, but it overlooks. It does not take personal offense. You cannot afford to take

personal offense against what they do. Impersonal love does not hate or demand reform without the inner change. A sinner does not change unless it comes from the inside out. The renovation must come from the soul. Impersonal love overlooks sin and faults in people; and it does not hate or demand reform without the inner change.

5. Impersonal love holds no grudge or resentment against anyone for their unnaturalness. Self-righteousness is a sin; it is a terrible mental attitude sin.
6. Impersonal love is the Christian attitude toward homosexuals and lesbians; that is the attitude. If you do not have impersonal love, you will show your disgust and your hatred.
7. When a believer operates from impersonal love, he will be unencumbered with mental attitude sins. The hypocrisy, the anger, the hatred, the bitterness; it goes away. How easy it is to become angry and bitter. What good does that do? Does it change what is going on in Congress. You can even have impersonal love for politicians.
8. With impersonal love, you will lose control of your temper less and less when confronted with this Biblically described perversion.
9. With impersonal love, a Christian can impartially and objectively view the conflict in every strata of our society, concerning homosexuality and lesbianism, both individually and corporately.
10. With impersonal love, the observation and proliferation of corruption and perversion will not interrupt your relaxed mental attitude. If you don't have a relaxed mental attitude, that is your soul turmoil.
11. The believer with impersonal love will show tolerance toward all kinds of people, even though their opinions, convictions, sexual preferences and actions may be repulsive to us. Having does not mean agreement with their thinking or actions. You cannot defeat the homosexual/gay lobby with politics. You may disagree with who they are and what they are, we still utilize impersonal love.
12. A Christian can despise the evil without hating the person. You don't love the sin; but you have impersonal love toward the person.
13. Pity the soul turmoil and confusion that reigns for the homosexual and lesbian. Instead of being repulsed, pity them. You understand what they go through.
14. Impersonal love is mandated for all believers towards all people. That includes homosexuals and lesbians.

This completes the study of homosexuality and lesbianism.

Lesson #0695

Luke 10: Life of Christ

11/23/2014 1Sunday

We have completed homosexuality and lesbianism. We need to know this because this is such a hot topic. Bobby rattles off the passages that we have studied.

Luke 10:12 I tell you, it will be more bearable on that day for Sodom than for that town.

Jesus is about to depart from Galilee and end His Galilean ministry. This is the final year of His earthly life. He wants to stop in cities that He has never before visited. He sent 70 disciples out to proclaim Him. Some of these cities would reject the disciples and their message, which was tantamount to reject Jesus Christ Himself. "If that happens, then wipe the dust off your feet and get out of town."

Jesus tells us what will happen to these cities that reject Him. This is what is in store for those who do not believe.

There is a connection between the punishment and the evil of that city. The punishment for Sodom was terrible. Whatever city that you enter and they do not receive you; the judgment is worse than that one on Sodom. God rained down a sulfurous fire; so, how much worse can God's judgment be? The fire will be eternal.

Luke 10:12 I tell you, it will be more bearable on that day for Sodom than for that town.

A sulphur first clings to you and burns until there is nothing left. It is like napalm.

On Thanksgiving, we might call this a slow roast. It is too horrible to contemplate; but it is not a metaphor for separation. The fires are real.

Recall that James and John wanted to bring fire down on some cities in Samaria. Those who reject Jesus Christ will bring down an eternal fire on them.

After Jesus describes this judgment, He pronounces another judgment. There are cities that He has already visited and He spent so much time in these places. The language is comparable to the language which He uses to describe the judgment of Sodom.

One of Bobby's friends who witnesses, says, "Just believe in Jesus for a moment; that is all it takes, and you will not have to worry about hell."

They saw the mighty works of Jesus Christ and they rejected His works. They rejected the simple message of their own Messiah.

Matt. 11:20 Then he began to denounce the cities where most of his mighty works had been done, because they did not repent.

Matt. 11:21 "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

Matt. 11:22 But I tell you, it will be more bearable on the day of judgment for Tyre and Sidon than for you.

Matt. 11:23 **And you, Capernaum, will you be exalted to heaven? You will be brought down to Hades. For if the mighty works done in you had been done in Sodom, it would have remained until this day.**

Jesus has gone all over this land and has delivered judgment upon them because He has done great miracles there.

Jewish rejection foreshadows the Church Age. Gentiles would accept Jesus Christ and many Jews would reject Him. Jesus speaks of gentile cities.

Matt. 11:24 **But I tell you that it will be more tolerable on the day of judgment for the land of Sodom than for you."**

Matthew and Luke did not collaborate on this. They wrote this at different times in different places.

Chorazin, Bethsaida and Capernaum are places where Jesus had performed many miracles. They have even less excuse.

Matthew adds Tyre and Sidom to the mix. Devastation is promised for these 3 cities. It would be even worse for these 3 Jewish cities as compared to the 3 gentile cities.

Why did Jesus choose these cities?

Chorazin is only mentioned in these passages. It was found 2.5 miles north of Capernaum. Jesus presented Himself many times. It was a short walk from Capernaum. His miracles were often shown there and rejected.

If you walk in that area, you can still see the wreckage of the synagogue. There is no longer a city in that place. There are not even ruins remaining.

Bethsaida was probably the hometown of Andrew, Peter and Philip. Jesus spent much time around the fishermen and around the sea; and they had all presented the gospel to many in that area.

Finally, Jesus mentions Capernaum, and this was where He lived during the great Galilean ministry. The people had been given innumerable opportunities to believe in Him. They saw the most miracles and they had the most contact with Him. **"You Capernaum, who has been exalted to heaven, will be brought down to Hades."** They hear the message over and over again, and they just say no.

The Lord has not changed; His message has not changed. We studied the fifth cycle of discipline, and that last cycle which is destruction. We are possibly in the 3rd or 4th cycle of discipline.

“Woe to you who have rejected Me; who have seen My mighty works and yet rejected Me.”
We live in the great nation of freedom and we can so easily lose it. This is a message for today. There is more to say about this.

Lesson #0696

Luke 10: Life of Christ

11/23/2014 2Sunday

Jesus mentions 3 Jewish cities and 3 gentile cities. The gentile cities were in better shape than the Jewish cities. That is a very serious blow to the Jewish ego. The Jews hated the gentile people; they hated them. Now they are being compared unfavorably to these gentiles?

We have already looked at the 3 Jewish cities.

Tyre and Sidon were very large Greek cities; Phœnician cities along the coast of the Mediterranean Sea. They were not far from the Jewish cities.

The 3 Gentile Cities

1. These cities were well-known to the Jews. They were frequently denounced by Old Testament prophets for their Baal worship. Baal worship included some very degenerate practices.
2. These Jews knew about these heathen cities.
3. These heathen cities were renown for their degenerate idolatry and for their rejection of the Jewish religion.
4. They could not be further removed from Israel's religion. They are also the opponents of Jesus Christ. Our Lord was comparing them.
5. In the eyes of the Jews, these people were totally lost. They were hopeless. The Jews wanted them to be incinerated.
6. We already know what the problem was in Sodom; they were abominable to the Lord.
7. These 3 cities was a target of disdain and hatred by the Jews, more so than any set of cities by the Jews. They hated gentiles and gentile cities even more than Samaria.
8. These are perfect cities to use to announce the rejection of Jesus Christ by the Jews.

Matt. 11:22 But I tell you, it will be more bearable on the day of judgment for Tyre and Sidon than for you.

Matt. 11:23 And you, Capernaum, will you be exalted to heaven? You will be brought down to Hades. For if the mighty works done in you had been done in Sodom, it would have remained until this day.

Matt. 11:24 But I tell you that it will be more tolerable on the day of judgment for the land of Sodom than for you."

Had these miracles been done in these gentile cities, they would have had a different reaction than that in these Jewish cities. Tyre and Sidon would have repented long ago in sackcloth and ashes. The privileged and entitled Jews as compared to the condemned and heathen gentiles. They would have changed their minds, had they had the same privileges as the Jews. This was a comparison that put the Jews' teeth on edge.

Luke 10:13 "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes."

Repent is a very important word in the New Testament. It has great meaning, and yet it is so misunderstood. Repentance is a change of mind; not an emotional reaction. Your sins have already been forgiven. The issue is believe on the Lord Jesus Christ. Metanoëō is a change of mind. Repent in a salvation context always refers to a change of attitude; a change of mind. Mark 12:41 Luke 15:7 Acts 17:30. This is where we find this word.

These gentile cities would have changed their minds; they would have changed their attitudes toward Jesus Christ. The Jewish cities, where Jesus had been and taught, rejected Him. The ears of the Jews burned because of this.

These gentiles would have donned sackcloth and ashes, after repenting. Sackcloth was not very pleasant. For those of you who love clothes, this would not be one to try on. A very rough fabric made from the short hairs of camels. These hairs stick into your skin. The repentant person would put on a sackcloth robe, and it was itchy to wear. The wearer was always aware that this was on. Why would they do this? This would express the attitude of grief and penance. It is similar to water baptism. It is a testimony to salvation.

The Jews often used sackcloth and ashes to show their sorrow and grief. When David lost his son, he put on sackcloth and ashes. It was grief. The Jews understood this image. The gentiles would do what the Jews would do. This was a demonstration of a changed mind.

Ashes were another demonstrative form of repentance. We do a little of this: Ash Wednesday. "Oh, come on, now, the gentiles would do that? How can you suggest that the gentiles would do that?" This is a tremendous dig on these Jews.

What about this repentance that would have taken place. The most heathen of heathen would have repented. Does Jesus mean that they would have unequivocally repent? No, He does not mean, had He shown up, they would have repented.

"Well, there are so many who have never heard of Jesus Christ." There are plenty of people who have never heard of Jesus Christ. If there is any positive volition in a people at all, it is absolutely necessary and that message will get to them.

Adinara Judson was heading one way, but he ended up in India, and thousands listened to him and accepted Jesus Christ. David Livingston wandering around Africa. He brought the message and he opened up parts of Africa to missionary work.

If Tyre and Sidon Would Not Have Really Repented, What Does He Mean?

1. Jesus is using these gentile cities as a foil. This is a comparison to the 3 Jewish cities.
2. He uses these 3 cities for a specific purpose, to shame the Jewish cities. They were being unfavorably compared to the gentiles.
3. The comparative adjective *anekthos* which means *more* indicates that this is a comparison. Comparisons do not always have to be one-to-one; nor do they have to be true.
4. It is the contrast that Jesus is emphasizing. This is not a true change of mind among the gentiles.
5. The point is, the Jews did not repent even when they saw and heard His message and they observed the miracles. They refused; they rejected Him.
6. By comparison, there was a greater consequence to the Jews for their rejection than there was to the gentiles. It sounds like there are some who are more condemned than others. He is not saying that gentiles will get more of a break. What sense does He mean it will be more tolerable? Will the Jews be punished more than gentiles, because they are God's chosen people? Judgment is judgment; and when it is God's judgment, then there is no difference.
7. The comparison by Jesus is hyperbole so that the Jews can fully understand the consequences of their rejections.
8. Nothing could be more devastating than Jews to be considered. These Jews were at the bottom of the barrel, when they should be at the top. They had sunk to the lowest place.

So What Does it Mean?

1. Their judgment will not be more tolerable than anyone.
2. More tolerable does not mean that one group suffers less punishment than another. Punishment is punishment.
3. What does it mean here? There will be a greater frustration at the Great White Throne.
4. They were so near but so far because of their own volition. This is like a football team who had odds on their side, and they are winning until the very end, when they suddenly lose when they should not have lost. Jesus is reminding them of what they had; and what was being provided to them.

There is a side question. The possibility of degrees of punishment. Does everyone get the same punishment? Or is one part of hell worse than another?

Luke 10:13 "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes."

Luke 10:14 **But it will be more bearable in the judgment for Tyre and Sidon than for you.**

Lesson none

Life of Christ

11/26/2014 Wed

No service.

Lesson none

Life of Christ

11/27/2014 Thurs

No service.

Lesson #0697

Matt. 11:20–24 Life of Christ

11/30/2014 1Sunday

We can study God's attributes individually. We are going to look at the justice of God and His Son. There are many cities that Jesus has not gone into. He has 70 men preparing the way for Him. Some of these cities would reject the 70 or some of them; and this means that these people reject Him. The judgment on these cities would be worse than the disaster that befell the city of Sodom, way back in the Old Testament. Jesus says it will be more tolerable in that day for Sodom than for these cities that reject Jesus Christ.

Matt. 11:24 **But I tell you that it will be more tolerable on the day of judgment for the land of Sodom than for you."**

Sodom's utter destruction would somehow be more tolerable than the judgment on the other cities. How could it be more tolerable in Sodom?

Matt. 11:20 **Then he began to denounce the cities where most of his mighty works had been done, because they did not repent.**

There are cities which He has visited and He has worked most of His great miracles. He spent the most time and proclaimed the most truth; yet, even then, those cities refused to accept Him.

People often say, "If I would have seen these things, I would not have rejected Jesus Christ." But these people saw exactly who Jesus Christ was; saw exactly what He could do, and they did not express faith in Him.

Then Jesus names some specific cities. He repeats the idea of a more tolerable judgment on some cities than upon others. These are predominantly Jewish cities. Then Jesus mentions Tyre and Sidon, which are notorious heathen gentile cities.

Matt. 11:21 **"Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.**

The Jews demonstrated a change in mind by repenting in sackcloth and ashes. And this was unheard of among gentiles. This is not something that they would do.

Matt. 11:22 **But I tell you, it will be more bearable on the day of judgment for Tyre and Sidon than for you.**

There is a time set for this judgment.

Matt. 11:23 **And you, Capernaum, will you be exalted to heaven? You will be brought down to Hades. For if the mighty works done in you had been done in Sodom, it would have remained until this day.**

Capernaum was the headquarters of the Lord Jesus Christ for several years. They saw Him more than anyone else. This was a major city in the life of Jesus Christ. **“You will be brought down to Hades.”**

Matt. 11:24 **But I tell you that it will be more tolerable on the day of judgment for the land of Sodom than for you.”**

There is a judgment coming for Jews and Gentiles. This is a repeat of Luke 10:12. The gentile cities did not and would not repent. They would be judged as well. Jesus is making a comparison for effect. Secondly, He was shaming the Jews for their rejection of Him.

Would their unbelief more tolerable? Is it a racial thing? Will the Jews be punished more than gentiles? The answer is unequivocally *no*. The day of judgment is horrendous.

What Is Jesus Talking about Here? Why Is He Saying This?

1. Jesus is using hyperbole here. He does not just give out dry facts. He uses all sorts of metaphors and figures of speech and sarcasm, so that we know what He is doing.
2. Jesus is giving them a final warning to change their minds. “You are going to really get pasted if you don’t repent.”
3. Nothing could be more devastating than be considered less than gentiles. Jesus is trying to insult them.
4. Jesus is emphasizing the bottom of the barrel status of the rejecting Jews. They are the lowest of the low. How could they reject their own Messiah standing right in front of them?
5. This is an illustration, an insult, that ought to shake up these obstinate legalists. Moses called the people in the desert arrogant and stiff-necked. Judgement for rejection of Christ will not be more tolerable for anyone. This is hyperbole.

There is no lesser punishment for one group than another. But there will be great frustration for the Jews at the moment of judgment. They are so near; but they are so far. They knew all of this, yet they failed to believe. They enjoyed great privilege. The punishment is emphasized because they rejected Him. The emphasis is again upon a great punishment. The judgment does not mean that God deserted all Jews to whom God made an iron-clad promise to in the past. There are believing Jews and there will be more in the future. There will be no loss of birthright.

Could there be a greater or lesser degree of punishment for those who do not believe in Jesus? This is a notion held by some denominations. Even believers who are less than good people, they are said that they will endure punishment which is meted out by degrees.

The human answer is, there are degrees of punishment. This makes perfect sense to us as people. We try to make the punishment fit the crime. So we understand degrees of punishment. That is a part of our justice system. This is not God's approach.

God's Absolute Standards and Our Relative Standards

1. Our relative standards are not God's absolute standards. He is absolute and we are relative.
2. The crime of unbelief violates the absolute standards of God's justice and righteousness. This is why Jesus appeared in the first place. He takes care of God's standards for us.
3. God's absolute standards demand an absolute response to failing the standard of faith in Christ.
4. God cannot give a lighter sentence for rejecting the work of His Son.
5. His justice is compromised if He gives a lighter sentence of a capital crime. He cannot give us a break.

What about God's mercy? Won't He give us a bit of a break? The day of judgment, when they get there, there is no appeal. But what about degrees of punishment for those destined for hell? Some of them are good people in the human realm. There is not one part of hell that is cooler; or another place for those who really bad people. Judgment is judgment.

What about God's mercy, if their offenses were lesser? This is the idea of purgatory. Burn those sins out and then the reprieve comes. But this does not fit with the justice of God. God's love and mercy cannot override and removed the standards of His justice.

The key is the cross, and that is where our sins were all judged. We have a rejecting person. These are the people that Jesus was talking about. They have a relative righteousness. God purchased their righteousness through the righteousness of His Son.

If God was just going to forgive everyone, what is the point of the cross? The sacrifice of His Son would not have been necessary.

God's justice cannot be set aside. We have a day of salvation and a day of judgment.

Closing Points

1. There are no greater or lesser degrees of sin at the final judgment.
2. Sins are not why unbelievers are judged. Their human good forms the basis for their indictment. They must change their mind about Jesus Christ. His justice must judge based upon our response to the cross.

3. People are not judged for sin, because Jesus paid the penalty.
4. Sin is no longer the issue in punishment.
5. Punishment is for rejection of Christ.
6. Therefore, the greater or lesser evil of a person's sins does not matter. They have been wiped out anyway between us and God.
7. Not one personal sin will be addressed at the judgment of the Great White Throne. There is no partial acceptance; and there is no partial rejection of Christ. You either do it or you don't. Your choice carries an absolute decision in a point of time.

Lesson #0698 Matt. 11:21–24 Luke 10:15 Life of Christ 11/30/2014 2Sun.

Matt. 11:21 "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

Matt. 11:22 But I tell you, it will be more bearable on the day of judgment for Tyre and Sidon than for you.

Matt. 11:23 And you, Capernaum, will you be exalted to heaven? You will be brought down to Hades. For if the mighty works done in you had been done in Sodom, it would have remained until this day.

All unbelievers will be judged and there is just the Lake of Fire for eternity. This is nothing more or less tolerable for the Lake of Fire. It is a judgment too intolerable for our imagination. It is not about sins; it is not about how good or bad an unbeliever is; it is all about unbelief. It is all about the Jews who have rejected Jesus Christ. There will also be degrees of frustration at that judgment. There will be degrees of frustration based upon being so near and so far away. The Jews barely missed the Messiah, presented to them in the Law and rejected by them in the flesh. They saw His miracles; they heard His message; these Jews knew the prophecies and Jesus fulfilled them.

These people are like a football team who is defeated at the very last second, and they were favored to win. They were supposed to win, and yet they gave it up at the end. This is much more frustrating. Those who are religious; those who expect salvation based upon their works and deeds feel close to God. "Note what I did, God; I fed the hungry at Thanksgiving. I only say nice things to people." Or the idea, "I don't hurt anybody."

These are the people who are favored by God to win their salvation. They are oh-so-close. They are going to have a rude awakening when they appear at the Great White Throne on the day of judgment. They may see themselves as doing everything to please God.

There are lots of people like this. "There is no heaven or hell; let me live it up while I am here." is one view. However, the Jews know about heaven and hell; they know about God; they know about their relationship to God.

There is an absoluteness to God's character. His character is not flexible. It is as inflexible as you can imagine. But His love is also inflexible. His righteousness is inflexible as well.

Those who overlook the cross, but who are good people, they will experience great frustration.

Jesus slaps these Jews hard. Wake up or be judged harshly. You are so near, but your rejection of Me puts you far.

Pontius Pilate had a hand in the crucifixion as well. Too many justify antisemitism by calling the Jews Christ-killers.

It is likely at this point that Jesus is addressing the Jews and the disciples; and Jesus is foreshadowing the great gentile response of the Church Age. It is the gentiles to whom Paul was directed; they would readily accept Jesus. Often His missionary work resulted in gentiles believing in Christ. The Jews will find themselves on the outside looking in.

We are in the Church Age today; and there are Jews and gentiles in the body of Christ. There is no difference. *Every tub stands on its own bottom.*

Another wrong notion that the church is spiritual Israel. We have a set of promises for us; but the Jews have not been overlooked. The believing Jews will be regathered in the land. Jesus Christ will rule over His people, the Jews. We are not heirs to the promises made to Abraham.

Matt. 11:24 **But I tell you that it will be more tolerable on the day of judgment for the land of Sodom than for you."**

Everyone then and now understood the city of Sodom and just how evil that city was. The Jews were so well aware of the fate of heathen Sodom, and it disgusted them. And yet, Jesus Christ was saying to them, "You are that evil."

Religion is the devil's ace trump. Islam is exactly the opposite of the grace of God. This is a religion of fate. God has a plan that is unequivocal and set in concrete for anyone. Whether or not you go to heaven or hell is all predetermined. There is no love and no mercy. There is no Christ involved; there is no grace.

Eastern religions are where man turns inward and tries to find God within himself. There are plenty of Christians who think the same way.

The Jews heard the message and saw the miracles, and they rejected Jesus Christ. This was the most jolting thing that Jesus could say to them, that they would be judged even greater than the gentiles.

To whom much is given, much is expected. This means something. The Jews are God's chosen people. They should have recognized and accepted their Messiah. But, for the

most part, they did not. They stuck to their religious legalism. The Mosaic Law showed them how far short they fell from the justice of God. They kept the Law for salvation; and the Law showed them that they needed salvation.

The Jews rejected Jesus Christ because of their religious legalism. That is the sum total of it. They knew the Messiah was coming; they expected the Messiah to come. They knew the Suffering Servant passage. They knew this stuff and they crucified Him and they never caught into it. They failed to recognize Who He was.

This would constitute their shame and their shock when they stand before the Great White Throne. They will have untold regret. Who wouldn't? It will do them no good. There is no repentance at the Great White Throne. They cannot say, "Oh, you really are the Savior. Okay, I believe."

Jews today scoff at the name of Jesus Christ; they laugh at Him being the Messiah. "How dare you think that Jesus is our Messiah?" They miss the point and they rejected the gospel of grace. They do the Old Testament rituals which picture Jesus Christ. There will be no heaven in their eternal future.

How incumbent it is for people to hear about the grace of God. They need to hear it and not to reject it at the Great White Throne.

The believer will not see this judgment throne; he will be evaluated on the basis of his works.

Luke 10:16 "The one who hears You hears Me, and the one who rejects You rejects me, and the one who rejects Me rejects Him who sent Me."

Those who reject the message rejects Christ; those who accept the message accept Him. Do you think that God looks at your good deeds and says, "I want him; he's my kind of guy." There is no other pathway to God except through Jesus Christ. Jesus Christ finishes His thought about the Jews who have rejected Him. If they reject the 70, then they reject the message of Jesus Christ. This is how it works today.

Luke 10:17 is all about the evangelists returning from their mission. They complete their mission and come back to the LORD. Now we will see the difference between emotion and doctrine.

Lesson #0699

Luke 10:17 Life of Christ

12/3/2014 Wed

Bobby says, *this is the 70 who returned with joy*; they were ecstatic; they were pumped up. They returned to Christ in this emotional state with the wrong emphasis.

Luke 10:17 The seventy-two returned with joy, saying, "Lord, even the demons are subject to us in your name!"

They did not really come back with a smart report on the cities and what their response was. They were all hyped up over what they were able to do. They were excited about the miracles that they perform. "Look at what I can do; it's wonderful!"

They did understand why the demons were subject to them. They were subject to the disciples because of His name.

There is nothing wrong with emotion; emotion is involved with love, beauty, music. But when emotion drives the train, it becomes a problem. An emotion can cause a great self-centeredness.

Luke 10:17 **The seventy-two returned with joy, saying, "Lord, even the demons are subject to us in Your name!"**

So what will Jesus say?

Luke 10:18 **And he said to them, "I saw Satan fall like lightning from heaven.**

Well, there is a connection here, but what is going on here? Why the 70 had some authority. Jesus has seen Satan fall from heaven like lightning. Jesus is refocusing them on the right things. Let's refocus on Me rather than upon you.

Satan falls from heaven and He fell fast. This is a powerful reference. The Lord is referring to an incident in eternity past which begins the entire Angelic Conflict.

This is described in Isa. 14:13–14

Isa. 14:13 **You said in your heart, 'I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far reaches of the north;**

Satan did have access to heaven, so what does it mean for him to say, "I will ascend to heaven."

Isa. 14:14 **I will ascend above the heights of the clouds; I will make myself like the Most High.'**

Satan wants to ascend; he wants to gain power; he wants to gain ascendancy. He wanted to go up, but he fell.

Before the creation of man, Satan lived in the abode of God. We know from Ezek. 28:14 that Satan was the most amazing creature in terms of beauty and power. However, he was dissatisfied. He had a thought in his head. Arrogance reared its ugly head.

The results were, Satan decided to exalt himself. Don't you think that Satan knew Who God was? Doesn't he know God's power? Satan is not stupid; he is a genius. If he wanted to replace God's rule, he had to do something. He wanted to be like the Most High. He wanted to seize greater power than he already had.

Satan wanted to be worshiped and honored by angelic creation as they worship God. He wanted the absolute authority which God had over the angels. Satan was power-mad. He went ahead and caused a revolution against divine authority. That is when the Angelic Conflict began. Satan in his arrogance had to justify this revolution, as he needed the support of the angels, if he was to rule them. A third of the angels followed Satan.

Satan thought in his own beauty and power, "Am I not the most beautiful creature in the universe, so why can't I rule over all of it?" He wanted to rule it all. This power lust that he demonstrated would disrupt the angelic creation, but it would later disrupt human life. He will disrupt until he is put into hell.

God could have thrown Satan immediately into the Lake of Fire. Briefly, Satan was judged when he revolted, so he appealed the judgment. "How could a loving God cast His Own creatures into hell?" God heard his appeal and decided to rebut it. God reveals through us His love and His justice and righteousness.

We are still in the middle of it. The doctrine of the Angelic Conflict answers all kinds of questions for us.

Summary Points on What Has Happened So Far

1. In Luke 10:18, Jesus Christ refers to the opening moment of the Angelic Conflict. "I saw Satan fall." This was Satan's power grab .
2. He also named the price that Satan paid for this revolution; he fell.
3. Satan was tossed out of heaven for his rebellion in eternity past.
4. Satan's final end of falling all the way to hell, which was created for him and his demons, was foreshadowed by this prehistoric fall from heaven. "Satan fell in eternity past; Satan is now the ruler of this world." Satan had been concentrating on the Lord Jesus Christ. "Satan will fall a lot farther than he has ever fallen before. I will send him to hell. That is the power I have."
5. Isa. 14:12 **How you have fallen from heaven, O star of the morning, O son of the dawn.** Satan was incredibly beautiful and powerful.
6. This is what Jesus alludes to here; that He watched Satan fall from heaven like lightning.

This means that the 2nd Person of the Trinity saw what happened in eternity past. He is the 2nd Person of the Trinity. He was there when it happened. He watched it. Jesus threw him out of heaven and watched him fall. We know this is Jesus because He is the executor of the plan of God.

So what should the 70 gather from all of this? They temporarily possessed this same authority over demons. It was delegated to them. Jesus gave this power to them. They had this power over the demonic. They were quite excited. However, they should not have allowed the gift to overshadow the Giver.

Luke 10:19 Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you.

Bobby does not like scorpions. They are gross little bugs. Camping on an island, and he turned on the flashlight and saw scorpions scurrying all over. Jesus has given these disciples great power over the enemy—over these demonic powers—and Jesus assures them that they will be protected.

Emoting over the delegated power, as great as it was, is not the point. There was a much greater reason here to be ecstatic.

Gen. 3:15 I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel."

Man has just fallen and God promises salvation. Satan is the serpent; he is so described in the fall of mankind.

Put All of this Together

1. Gen. 3:15b is half of the proto-evangel. This is the first promise of salvation to man by means of the Savior.
2. It speaks of the crushing of Satan, crushing his head. That is a mortal blow. They are gone.
3. This is speaking of the ultimate defeat of Satan, who initiated the fall of man in the garden. His head would be crushed.
4. This is about Satan's strategic defeat at the cross. Tactical defeat will be at the end of the Millennium.
5. So what does this mean to the 70? They have the power to tread on the head of the serpent. Christ will overcome all the power of Satan.
6. They could not crush the head of the serpent; that was beyond what they could accomplish. Their power was limited; but His was not.
7. So this was to refocus the 70 on the greatest power and on the Victor of the Angelic Conflict; rather than upon their own power.

These disciples are playing with the demonic. Demons are to be feared; but not with the power of God. Demons are more powerful than we are; but fear them, we are not to do. Do not lose sight in an emotional high.

What Is Jesus Telling Them?

1. The 70 were to use their power; but not to revel in it. It is the mission; not the accouterments of the mission that is important.
2. They must look to Christ to serve Him as He has instructed them.
3. That does not include dwelling on the delegated power to them.

There is massive self-centeredness and grandstanding today. The spectacular power that they were given in the pre-canon era of the Church Age no longer exists in the Church Age. Those gifts are defunct in the post-canon Church Age.

Those who claim to possess these gifts so often focus on the gift itself. They make a big deal about it and how it affects everyone around them. Some of these groups denigrate Bible doctrine for their subjective experience. These people seek to impress others with their own supposed gifts; even for money and fame. Today, these people are similar in some ways to the 70. They came back with a very self-centered outlook. They are impressed with their own power and with their own gifts. "Do not get your eyes on yourself," is what Jesus is telling them.

Luke 10:20 **Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven."**

This is the reason you should rejoice; rejoice that your names are written in heaven. Their names are found in the Book of Life. Jesus Christ has redirected their priority. He has talked about their names being recorded in heaven, as our names are. This is all related to the final judgment of Satan, his angels, and every unbeliever from history.

Lesson #0700

Luke 10: Life of Christ

12/4/2014 Thurs

We will pick up here again.

Luke 10:17 **The seventy-two returned with joy, saying, "Lord, even the demons are subject to us in Your name!"**

These men could cure illnesses; they could cast out demons. Their problem was, having this power displaced the real issue. Their undue excitement over their accomplishments is not to be their focus. They knew from whence their power came, but they did not fully appreciate this source or their purpose.

Jesus had to straighten them out and put them on the right course.

This can be a hazard to us, when we enjoy a little bit of success. It is often easy to attend Bible class when you are in a bind; but in prosperity, we often find better things to do.

These disciples are excited about what they have done; Jesus now brings them back down to earth. They exhibit power over demons over nature itself. They have to remember that Jesus Christ is the only one who can truly defeat Satan; and yet they are impressed with their own abilities.

Luke 10:18 **And he said to them, "I saw Satan fall like lightning from heaven.**

Jesus uses this illustration. This statement gives perspective to the power and authority of Jesus Christ. He reaches back into eternity past with this statement, to the time that Satan fell.

Satan wanted to be something else, and usurp the power of God. [Like the Most High God](#). Ambition and power-lust. The desire; the lust for power. The omnipotence of God cannot be appropriated, overthrown or equaled by any of His creatures. And yet, Satan wanted to do this.

Before Satan's rebellion, there was a trial and a conviction. He was tried and found guilty; and hell was created for the devil and his angels; and unbelievers will end up there as well. Satan challenged God in a specific area; in the love of God. How can a loving God do this? "How can a loving God consign me to eternal damnation?" He emphasizes the love of God over God's justice and righteousness. God allowed the appeal. For whatever reason, God chose to allow the appeal and to allow this process to move forward.

God meets us on the basis of His justice, righteousness and love. We all are born without righteousness. We lack God's righteousness, no matter how good we are. So God has to judge human beings because they have minus righteousness.

The cross proves Satan wrong; He so loved the world that He gave His uniquely-born Son.

God puts this rebuttal in motion; and He also tosses Satan out of heaven, precipitating the Angelic Conflict. Therefore, God created mankind, as human history begins. Human history resolves the Angelic Conflict and answers all of Satan's objections through man. The cross is the strategic victory of the Angelic Conflict; and the tactical victory is when Satan and the fallen angels are tossed into the Lake of Fire.

Summary

1. V. 18 is a revelation of the power, authority and eternity of the Lord Jesus Christ. This was an amazing statement of the divinity of Jesus Christ. He was there; He saw it.
2. Why did He say this? To refocus their attention from their puny delegated power and onto His almighty power. "I saw Satan fall; I threw him out of heaven."
3. The 70 should not get impressed with themselves. It was the Lord Jesus Christ which provided the power.

Luke 10:19 **Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you.**

This is just a little bit of God's power. It was Jesus Christ alone Who would ultimately resolve the Angelic Conflict.

Luke 10:20 **Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven."**

It is far more impressive that your names are recorded in heaven. "You guys have an eternal future with Me in heaven." This is much greater. Jesus Christ has directed them from themselves to Him.

What do we know about those records in heaven. Rev. 20:12

Rev. 20:12 **And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done.**

John is witnessing the spiritually dead unbelievers and they have been resurrected. The dead are the dead; their status in life no longer matters. Whatever their status, it does not matter.

The books are opened by those Who sits on the Great White Throne. These books are the records of salvation and condemnation.

The Book of Life

1. The book of Life includes the name of every person who has believed in Christ. Our name is recorded in heaven there.
2. The unique aspect of the book of life is, originally all members of the human race are listed in it. Because Jesus died for our sins, our names are placed in the book of Life.
3. When anyone dies without believing in Jesus Christ as Savior, his name is blotted out of the book. Rev. 3:5 1John 5:5
4. The person whose name is blotted out does not have eternal life.
5. A name remains because he exercises faith alone in Christ alone.

There is a second set of books. The slave market of sin booklet contains more information about these two books.

The Book of Works

1. There are volumes and volumes which list all the deeds and works of the unbelieving members of the human race.
2. The unbelievers who have been resurrected who are called the dead, are judged according to their deeds or works. That is why they are being judged. They are not judged according to their sins.
3. In this context, works does not connote any personal sin.
4. Sins were paid for on the cross. All humanity, believers and unbelievers, were imputed to Jesus Christ on the cross.
5. Therefore, the deeds listed in the book of works are deeds of human good; they are not related to sin. But they will be related to the sin nature.
6. Sins cannot be the basis for indictment at the last judgment. Only the good can be judged.

7. Condemnation of the unbeliever is based solely upon human good deeds. Why are those condemned?
8. These good deeds are what the unbeliever depends upon. This is what the unbeliever has done to commend himself to God.
9. When an unbeliever rejects the work of Christ; then he can stand only upon his own works. These do not measure up to the work of Jesus Christ. They refused the gift of salvation. These are the good works that you tried to get you into heaven.
10. Those works will never measure up to God's perfect righteousness.
11. Therefore, the unbeliever is minus the righteousness needed to commend him to God. That is why the works are listed. The more works, the harder it is. The more works they have done, the more clear it is that it was not enough.
12. The unbeliever can only be condemned based upon how far short his works fall from the righteousness of God. That is the basis.
13. God's perfect righteousness is necessary to have eternal fellowship with Him. There will be no person in heaven who has anything remotely of minus righteousness.
14. Relative human righteousness never makes the grade with God. So the book of works reveals that.

Now, it is clear that the 70 do not need to rejoice over their temporary power, but over their eternal destiny. The alternative to having their names recorded in heaven is in...

Rev 20:15 **And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.**

Anyone who finds themselves at the Great White Throne is doomed. That is a reason for us to be ecstatic.

These 70 remain in the book of life because Jesus Christ died for their sins; and they exercised faith in Christ. Jesus has assured them that their names are written in the book of life; He then offers a benediction for all of this; a prayer of thanksgiving, for their success on their mission.

Luke 10:21 **In that same hour He rejoiced in the Holy Spirit and said, "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; yes, Father, for such was Your gracious will.**

Jesus rejoices in God the Holy Spirit. The 70 reveled in their power; but Jesus is thankful for the power that sustains Him. He acknowledges the ministry of God the Holy Spirit in His Own life. The humanity of Jesus Christ depended upon God the Holy Spirit.

"You are happy about the power I gave you? Focus on Me and the power which is with Me!" They understand that even Jesus rejoices in the power of His humanity.

"You have hidden these things from the wise and the intelligent; but you have revealed them to infants."

Dec. 7 is a day of infamy; and 9/11 is another day of infamy; and this war continues to today. We have not learned from history. We have embarked on a war which is not finished and will not be finished for a long time. There is a great importance of the sacrifice of our young men to keep our country free.

The 70 return on an emotional high. It is not because of the positive response of these cities; it is because they have this power that they did not realize that they had. They had the power to heal and to subject demons. Our Lord must refocus these disciples on themselves, rather than on the great abilities. There is the overwhelming power of Jesus Christ and He will have the great final victory over His angelic enemies. They must refocus on Him. He corrects their emotional confusion. Bobby wishes that the charismatics could look at this passage with an objective eye. The focus is upon Jesus Christ; and not upon the great gifts and powers that these disciples have.

Jesus was there at the prehistoric fall of Satan. Satan wanted to be like the Most High. Jesus is sovereign, He is eternal. He tells them, "I saw Satan fall from heaven like lightning."

Luke 10:18 **And he said to them, "I saw Satan fall like lightning from heaven.**

Luke 10:19 **Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you.**

Then Jesus states this specifically.

Luke 10:20 **Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven."**

These disciples will never be judged. And John had a vision of the Great White Throne. This is something that these disciples will never have to experience. Those who rejected their message face great judgment in the future.

These few days of healing is nothing compared to the eternal issues. That they have some temporary control over demons is nothing in comparison to their eternal future.

Luke 10:21 **In that same hour He rejoiced in the Holy Spirit and said, "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; yes, Father, for such was Your gracious will.**

We pray to the Father, just as Jesus did. Matt. 11:25–30 is a parallel passage.

Jesus rejoices in the Holy Spirit. He thanks and praise God the Father, and that God has hidden these things from the wise and the intelligent, and He has revealed these things to the infants (His disciples). "Such was Your plan."

Jesus is thankful for the ministry of God the Holy Spirit. At the beginning, the Holy Spirit came upon Him like a dove; and this is the place to remind the 70 upon Whom they should focus. This prayer comes in the context of the empowerment of the 70 by Jesus Christ.

He delegated this power to the 70 temporarily, and the power of Jesus Christ and the power of His disciples have the same source. We have this same empowerment in the Church Age. This is called the filling of the Holy Spirit today. Jesus Christ pioneered that empowerment in this life. This same power that Jesus Christ utilized in His life is given to all of us throughout our lives; and He has given us the technique of rebound.

The Prayer of Jesus and the Trinity

1. Jesus mentions all 3 Persons of the Godhead in this one prayer. In this prayer is the doctrine of the Trinity confirmed. He separates Himself from the Holy Spirit and from God the Father.
2. He says, as God the Son, He was doing the Father's will; and He was doing it in the power of God the Holy Spirit. All 3 members are identified.
3. It is the Father's plan the Lord came to fulfill.
4. God the Son is the Executor of the plan of God. He goes to the cross. He is also the agent of the creation of the universe; and the sustainer of the universe.
5. God the Holy Spirit empowers that plan in Christ. The Father is the Planner.
6. Each member of the Trinity has a specific function in the plan of God, as delineated here.
7. Luke 10:21 Jesus praises God the Father and rejoices in God the Holy Spirit. This is a perfect delineation of that doctrine.

Why does Jesus praise and rejoice in this prayer? The obvious reason is, the Father has revealed doctrines through Him. That is one of His great purposes; doctrines that we have been studying. These wise and intelligent do not need Bible doctrine because they have rejected divine truth. Instead, Bible doctrine is revealed to the babies; to those who have believed in Him.

This does not mean that God looks at all believers as complete ignoramuses. Jesus calls them babies because they are progressing from infants to maturity. They are receptive to the teaching of Jesus Christ. They live with a simple, trusting attitude toward God. An infant is completely trusting and completely dependent upon their own parent.

We should never lose this focus that Jesus is giving them. These disciples were chosen from very humble origins. They were insignificant in many ways, in human terms. They were nothing. They were not influential; they were not educated.

The pharisees missed the grace of God. The wise and intelligent did not get it. But under the Lord's teaching, the infants became much wiser and grace oriented. So much of the arrogance that we find today in humanistic academia, the wise and the intelligent of our society, parallels with themselves and with their own colleagues. Outside of the circle, they take no other stand. They are not swayed by anyone else outside of their special group.

They fail to see the need for something outside of themselves. So they laugh at our need for the grace of God. Ignorant people cling to their Bibles and guns, is what they believe about us. Because they are wise, our life is what they say it is. They think those outside of their beliefs are ignorant; and our government today is run by the same sort of secular intelligentsia. They know best for everyone. The only freedom is whatever they approve of, which is tyranny for the rest of us. Lying is commonplace in order to promote the policies of arrogance. The ends justify the means.

We are the ones who have learned and metabolized divine viewpoint. And this is what Jesus is so ecstatic about here. He knows what is important.

Lesson #0702 Luke 10:21–22 Heb. 1:1–3 Life of Christ 12/7/2014 2 Sunday

This is a prayer of Thanksgiving. The cities and places the Lord would visit; some accepted Him and some did not. He differentiates between education and non-education.

He is differentiating between humanistic wisdom and intelligence versus those who have accepted Jesus Christ as Lord and Savior.

The religious types spent all of their time interpreting the Mosaic Law to a gnat's whisker; but they never understood the reason and grace in the Mosaic Law. It tells us how far we fall short from keeping the Law. Yet, they proclaimed that salvation comes from keeping the Law.

"You have hidden these things from the wise and intelligent," means that they refuse to see and accept the gospel of Jesus Christ. This is God's will that the truth is rejected and not understood by the wise and the intelligent. The disciples, on the other hand, followed Jesus Christ in all that He did (except at the cross).

Luke 10:21 In that same hour He rejoiced in the Holy Spirit and said, "I thank [or, praise] You, Father, Lord of heaven and earth, that You have hidden these things from the wise and understanding and revealed them to little children; yes, Father, for such was Your gracious will.

We have seen with the disciples that these are pig-headed and stubborn and they had such a hard time to get this information through their thick skulls. They were believers who needed a lot of instruction. They needed this to become His representatives.

Jesus leaves them with His Word. They communicated the same doctrine and the same trust as they learned from Jesus Christ. They possessed the absolute truth of the Word of God. There is no knowledge outside of the truth.

Human I.Q. and spiritual I.Q.; even the dumbest believer has the means to learn absolute truth. The one with Bible doctrine in the soul is more intelligent regardless of human I.Q. They never recognize this. They live and feed off arrogance. These infants, like the 70, Jesus Christ thanks God the Father for. His prayer is for these infants. It is no different for

us at this moment. Jesus Christ is just as thankful today for those infants. Jesus is just as thankful today for us, for we are the ones who trust Him; who apply the doctrine that we learn; who have a relaxed mental attitude. We continue our place in the Church Age regardless of what occurs.

All of the other infants are the believers of the Church Age. We are the lowly infants of this era. We are the ones for whom Jesus Christ gives thanks to God the Father. All those He has received through faith alone.

He continues with the content of His prayer in v. 22.

Luke 10:22 **All things have been handed over to Me by My Father, and no one knows Who the Son is except the Father, or Who the Father is except the Son and anyone to whom the Son chooses to reveal Him."**

No one knows Who the Son is except the Father; and no one knows Who the Father is, but the Son. The Son can choose to whom to reveal God the Father.

Summarizing Luke 10:22

1. This is a sweeping statement of Christology and divine revelation.
2. So that we have the whole scope of the Person of Jesus Christ all contained in this single expression. This is a summary of what He is supposed to do. He is equal to the Father and He has a mission which is the Father's will.
3. This shows the personal and eternal relationship between God the Father and God the Son.

Luke 10:22 **All things have been handed over to Me by My Father, and no one knows Who the Son is except the Father, or Who the Father is except the Son and anyone to whom the Son chooses to reveal Him."**

Everything is handed over to the Son from the Father. This is an astounding proposition.

All Things Have Been Handed over to Jesus Christ

1. This doctrinal principle goes all the way back to the creation of the heavens and the earth. He goes all the way back to Gen. 1:1 and before.
2. This phrase indicates the sovereignty and eternal nature of God the Son. It is God the Son to Whom the Father entrusts all things.
3. All the workings of God's plan are handed over the God the Son.

This is corroborated by:

Heb 1:1. **Long ago, at many times and in many ways, God spoke to our fathers by the prophets,**

Heb. 1:2 but in these last days He has spoken to us by his Son, whom He appointed the Heir of all things, through Whom also He created the world.

Jesus Christ made the world; He is the radiance of God's grace.

Heb. 1:3 He is the radiance of the glory of God and the exact imprint of His nature, and He upholds the universe by the word of His power. After making purification for sins, He sat down at the right hand of the Majesty on high,...

Jesus is exactly the representation of His nature. He created the universe and all things have been turned over to Him. It is His Word that upholds the universe. He communicates all of this; and we are told that this occurs in the last days. These are the times in which we live, the Church Age. This time continues through into the 2nd advent. These are the days that followed the resurrection and ascension. The author of Hebrews looks back to the creation of the world and to the Agent of creation. The doctrine that God the Father communicates comes through Jesus Christ.

Jesus Christ is sovereign God and He is the One Who created the universe. By His Word alone, He maintains and directs the course of the universe. He is the Heir to all things, all handed over to Him by God the Father. He has dominion over all, including the workings of God's plan on earth.

In spite of all that has happened, the plan of God will be fulfilled in history. We are not directed like puppets. We know that we do not do exactly as He says (Jesus does exactly as God says). The plan of God will come to fruition regardless; the church will survive; we will grow in grace and knowledge. Our nation will survive if there are enough believers who are growing. It does not mean what the middle eastern countries do, the Jews will survive. Their country might be run over and destroyed; and Jerusalem has fallen before. But God will keep the Jews alive throughout history. And Jesus Christ will return and set up the millennial kingdom.

God the Father Has Jesus Christ Speak to us

1. Jesus Christ is still speaking to us in the Church Age. This teaching is Jesus Christ speaking to us.
2. He has communicated the doctrines concerning God. That is theology proper. He has also communicated Christology about himself. He has taught soteriology; divine anthropology (the doctrines of man, who we are); the spiritual life that we all have in Christ; eschatology, the future things.
3. His Word that upholds the universe is the revelation of God Himself. The words that Jesus Christ speaks keeps all of this going. Radical environmentalists will not keep this world running; Jesus Christ keeps it going. We have that.
4. We must listen, you infants, and hear to the One that God the Father gave all things to. We belong to Jesus Christ and hence we belong to the Father.
5. His doctrines have the unlimited power of God behind them. That is what the Word of God is.

There Are 4 Important Doctrines That We Learn.

1. The unlimited scope of the Deity of Jesus Christ. Also in relation to the Father's plan in human history. And in relation to the Angelic Conflict.
2. Jesus Christ is the central figure of God's plan in all life. He is the figure; He is the only one. There is no other pathway to God.
3. The fact that God the Father handed this over to Jesus Christ indicates the personal intimacy and equality between the two. They are equal.
4. The word of Jesus Christ communicates the plan of God as revealed in the doctrines that He taught. Everything that He teaches, all that He teaches to the disciples.

Luke 10:22 *All things have been handed over to Me by My Father, and no one knows Who the Son is except the Father, or Who the Father is except the Son and anyone to whom the Son chooses to reveal Him."*

They have the same omniscience. Jesus Christ knows everything about God the Father. Eternal God, Creator of the Universe, subordinates Himself to mankind, paying the penalty for our sins. The plan of God the Father is the plan of God the Son. The Son will execute that plan to perfection. In this plan, One does not know more than the Other. There is no confusion between knowledge or purpose or the ultimate success.

God reveals His plan to the infants; to those with positive volition, to those capable of metabolizing Bible doctrine.

Lesson #0703

Luke 10: Life of Christ

12/10/2014 Wed

Jesus will move from where He is to Jerusalem for His last week in Jerusalem. He enlists 70 disciples and He sends them throughout that area, and they were to proclaim the message of the gospel.

When they returned, and they were quite impressed with themselves. Their focus was misplaced, emphasizing their increased power. They were enamored of what they themselves could do. Once Jesus corrected them, He then offers a prayer—thanksgiving to God for His overall plan.

Luke 10:21 *In that same hour He rejoiced in the Holy Spirit and said, "I thank [or, praise] You, Father, Lord of heaven and earth, that You have hidden these things from the wise and understanding and revealed them to little children; yes, Father, for such was Your gracious will.*

Jesus focuses upon the Divine Source of their power. This is what the 70 should have done; rejoiced in Him.

The Father also revealed doctrine through Jesus Christ, doctrines which have eluded the wise and the understanding, but He has revealed them to the infants. Could this refer to those who know by rational thinking or by those who learn by experience (empiricism)?

The one who teaches the Word of God cannot wait to fill the void of a person's mind with Bible doctrine. These men are receptive and born again. When you are born again, you begin as a spiritual infant. These men and women will grow up to maturity. These infants will become the true wise and intelligent.

Luke 10:22 **All things have been handed over to Me by My Father, and no one knows Who the Son is except the Father, or Who the Father is except the Son and anyone to whom the Son chooses to reveal Him."**

There is a reciprocal knowledge between the Father and Son. Theology proper; the theology of God.

All Things Have Been Handed over to Me by My Father

1. Jesus reveals here that He is sovereign God. He reveals the extent of His authority. He is omnipotent.
2. He reveals that He is equal to the Father in deity. Why would God the Father hand everything over to Him, otherwise?
3. The Father's plan included Jesus Christ as the Agent of Creation in eternity past. He also sustains the universe by the Word of His power. Great Christological passages: Philip. 2 John 1 Heb. 1 Col. 1 (I think?).
4. He has dominion over everything; and that is His sovereignty.
5. He is eternal; and He is working out the plan of the Father for time and eternity; for us.
6. That means Jesus Christ can be designated as the executor of God's plan. God the Father is the designer, planner; Jesus executes this plan.
7. That handover includes the humanity of Jesus Christ as Savior. Jesus Christ is central to that plan.

Luke 10:22 **All things have been handed over to Me by My Father, and no one knows Who the Son is except the Father, or Who the Father is except the Son and anyone to whom the Son chooses to reveal Him."**

What Is the Relationship Between the Father and the Son

1. There is perfect understanding between the two. They are both omniscient; they both understand everything.
2. The plan of God the Father is completely known by God the Son. Jesus Christ knew exactly why He came to this earth. He knew exactly what was going on.
3. There is never any confusion between the two. When you are in the army and you get an operations order; but you can be confused by the order itself. There is no confusion between the father and the Son Who executes it.

4. There is no confusion of the purpose or the ultimate success of Christ's mission on earth. The Father's and Son's objective for the Incarnation are in perfect alignment.
5. God the Father and God the Son are in complete synch with One Another.
6. The Son will execute the Father's plan to perfection. He can do nothing less; He is perfection. He will be executed as if the Father Himself was carrying it out.

Everything that we learn of the words of Jesus Christ is Bible doctrine.

Luke 10:22 All things have been handed over to Me by My Father, and no one knows Who the Son is except the Father, or Who the Father is except the Son and anyone to whom the Son chooses to reveal Him."

John 1:18 No one has ever seen God; the only God, who is at the Father's side, he has made him known.

Being in the bosom of the Father indicates their complete intimacy and intimate knowledge of One Another.

Adjective: sophos (σοφός) [pronounced *sof-OSS*], which means, 1) wise; 1a) skilled, expert: of artificers; 1b) wise, skilled in letters, cultivated, learned; 1b1) of the Greek philosophers and orators; 1b2) of Jewish theologians; 1b3) of Christian teachers; 1c) forming the best plans and using the best means for their execution. Thayer Definition only. Strong's #4680.

Adjective: sunetos (συνετός) [pronounced *soon-eh-t-OSS*], which means, 1) intelligent, having understanding, wise, learned. Thayer Definition only. Strong's #4908.

Let me suggest that the first emphasizes rationalization and the second empiricism.

The religious leaders began to speculate on the minutiae, and they rejected the truth of Scripture; and assumed religious authority over the nonessentials.

The Holy Spirit provides everything that we need to know about Jesus Christ. Those doctrines are the very mind of Christ. We have the knowledge of God; we have the mind of Christ; but we receive them indirectly today.

Some of the real problems in Christianity today. Jesus Christ reveals the Father. Jesus Christ reveals God; He reveals Himself; He reveals Bible doctrine. Today, some people claim to have overtly and even spectacularly have experienced God—most the Holy Spirit. They have spoken in tongues, healed the sick, etc. They claim to have direct revelation. There are no longer any new divinely designated revealers of knowledge directly from God. It originally came from Jesus Christ; and then from the divinely inspired Apostles when they wrote it. The Bible taught accurately by a pastor-teacher is enough.

Believers get weird about the supernatural. Healing tongues and all of those things. They believe themselves to have a Damascus Road experience. Saul was a great Jew, a persecutor of Christians. He may have murdered many of them, and Jesus Christ knocked him off his horse. Direct contact with Jesus Christ.

As believers in Jesus Christ, we always need to focus on Jesus Christ and on the infallible Word of Scripture. He need to stay in fellowship to execute the spiritual life. We must also keep in mind that the filling of the Holy Spirit is not some supernatural experience of external power; we do not accomplish supernatural deeds. Too many Christian leaders and pastors today are so willing to claim that they have direct revelation from God. They will graphically describe the experience of Jesus Christ in the flesh.

One Bobby read, the guy saw the nail prints in Jesus' hand; and then he had the nail prints himself. What happens in Christianity because it is rampant in Christianity today.

What's up with Such Guys?

1. Such people gain spiritual authority of Christians because of their Damascus Road meeting with Jesus. They give you some dubious proof and you are dying to hear such proof. If you could just see someone healed or see an angel or speak in tongues; and this person claims such an experience.
2. In this experience, they elevate themselves with the claim that God has chosen them as an Apostolic-type intermediary to the Christian world. "I've got it coming to me directly."
3. With this claim, they can say anything and be believed. Because they claim to have had direct contact with the LORD. But none of that is true. The Bible is absolute.

Here Is the Test of Truth

1. If so-called direct revelation today lines up with Scripture, then...
2. Modern-day prophets are not providing any new information. Hence they are unnecessary. If it is already in the Bible, why is direct revelation necessary?
3. If their pronouncements of revelation disagree with Scripture, then it is false doctrine; and they speak with a forked tongue; they speak lies. Those who make pronouncements contrary to Scripture is where cults come from.
4. They are charlatans out to take advantage of gullible Christians who are impressed with supernatural experiences.

Five Final Points

1. Luke 10:22 is one of the great theological statements of the relationship between the Father and the Son.
2. Also is stated the delegated mission by the Father to the Son.
3. The Father has authorized God the Son to reveal His Word, according to those who will receive the message.

4. What God the Son imparts, the disciples will need to carry on, which comes to us through the Bible and we carry on in the same way. It is the same message.
5. This is the same revelation of Bible doctrine that pastors communicate today when they teach the divinely inspired Word of God accurately to those who want to hear. Put yourself in place of the 70. We are hearing what the Lord Jesus Christ said to them. Bobby uses the laws of hermeneutics that he learned in Berachah and from Dr. Ramaker (?). We do not need someone telling us about their Damascus Road experience. You should not be required to filter weird stuff through the sieve of Scripture.

Lesson #0704

Luke 10: Life of Christ

12/11/2014 Thurs

Jesus' prayer begins in v. 22. This is a great statement in Scripture of the interaction between God the Father and God the Son.

Luke 10:22 *All things have been handed over to me by my Father, and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him.*"

If God has given *the all things* to Jesus Christ, then He must have all things. This is a part of God's plan. This is the assurance that Jesus Christ is the executer of God's plan.

Jesus also pioneered the spiritual life during His life; and He provides our eternal future. There is one plan and all 3 members of the Godhead are a part of it. God the Father is still in heaven; God the Holy Spirit is in us and active in this world as the restrainer of Satan and his angels. Jesus Christ is the executer. He is the sovereign omnipotent of the universe as well.

Philippians 2 is one of the 4 great Christological chapters of Scripture.

Philip. 2:6 *...who, though he was in the form of God, did not count equality with God a thing to be grasped,...*

Jesus Christ was with God and Jesus Christ is God. He is co-equal with God the Father. So what does this mean? Jesus did not look upon His divine essence as something to hold on to, as if He could lose it. He cannot give up His divine attributes. This confirms the equality of God the Father and God the Son; but this also tells us something that Jesus did.

Philip. 2:7 *...but emptied Himself, taking the form of a servant, being born in the likeness of men.*

God the Son took on the qualities of a bond-servant. The God of the Universe empties Himself of what? He cannot give up His Deity. He gave up the independent use of His divine attributes. This subjects Him to the plan of God the Father. He became man, while still being God, in One Person. He would fulfill the plan of God for man's salvation. The

Messiah is defined as our servant. He is the sacrifice; the substitutionary sacrifice. He took on the form of a bond-servant.

Philip. 2:8 **And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.**

He humbled Himself, becoming obedient to the plan of God, to the point of death; a death on the cross, a most painful death, as well as taking upon Himself the suffering for all of our sins.

So few Christians understand this. This kenosis passage.

Luke 10:22 **...and no one knows who the Son is except the Father,...**

People saw Jesus and they heard Him; He was present in the flesh during those years in which He was on earth; and His thinking is now recorded in Scripture.

What Does this Mean?

1. In His absolute Deity, no one but the Father fully knows Jesus Christ.
2. Only God can have intimate full knowledge of the Person of God—His absolute. But there is no way that we, as finite beings, can understand the infinite.
3. God in His absolute essence is unknowable by finite man. Cannot know Him. He is just out there. If we look up into the sky, we see only the tiniest bit of the universe. And how does everything on earth and in nature continue on. We only know the smallest part of a small part. We can understand it, but we cannot understand it.
4. We can understand what God reveals of Himself; we can comprehend that. The revelation of God to us is understandable. Beyond that...
5. Jesus Christ in the flesh is the One Who reveals God to man, as the God-man. Heb. 1:2.
6. John 1:18 **No man has seen the Father except Christ, Who reveals Him.** God is spirit and God is infinite.
7. No one has insight into God the Father other than Jesus Christ.
8. God the Son has intimate knowledge of the Father than no one else can possibly have.
9. It is up to the Lord Jesus Christ to impart that knowledge that man must know about God. Jesus will be the Revealer at the end of the Tribulation.

The Father knows the Son and the Son knows the Father. Jesus Christ reveals Himself and hence, He reveals God. He reveals God and He understands God.

6 Things from Luke

1. Jesus Christ is the Sovereign, omnipotent Creator of the universe and the heir to all things.
2. He is the heir to all things because the Father has delegated it to Him.

3. As God, He is completely equal to the Father in every sense of the word.
4. If He were not equal, God the Father would not have handed everything over to him.
5. If Christ were not God, then He could not know the Father.
6. Being equal to the Father allows Him to be the Heir of all things; and able to reveal God to us.

Luke 10:22 All things have been handed over to me by my Father, and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him."

Now Jesus issues an invitation.

Matt. 11:28 Come to Me, all who labor and are heavy laden, and I will give you rest.

Matt. 11:29 Take My yoke upon you, and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.

Matt. 11:30 For My yoke is easy, and My burden is light."

What it Mean?

1. To labor is to work until complete exhaustion.
2. This is figurative language for the brutal grind and emptiness of life without Christ and without hope.

Heavy-laden Types

1. Every unbeliever is being crushed. Some unbelievers seem to be happy; to have life by the tail.
2. These unbelievers are under the weight of sin and condemnation. It does not change one thing.
3. There is fear, whether it is tacit or real. There is fear that goes along with every believer.

Atheists are aggressive to remove Christianity; they are afraid to hear it. They have no proof that it isn't. It goes along with every unbeliever to a greater or lesser extent. Christ says I am calling to you, who are heavy laden, crushed under the weight. Jesus offers a solution, as He always does. He never leaves anyone without a solution in life.

Matt. 11:28 Come to Me, all who labor and are heavy laden, and I will give you rest.

He offers Himself as the One who offers the rest and the soothing. And this is done by faith alone in Christ alone. If you labor and are heavy laden, crushed by fear and sin.

What Is Jesus Offering?

1. V. 28 is a call for salvation to all. That is why He came. That is why He emptied Himself.
2. Christ offers the rest and relaxation that comes only in Him.
3. Answering this call, this invitation with the answer comes confidence, security in an eternal future.
4. But without Christ, unbelievers can never have this rest from fear of the future.
5. The unbeliever is especially restless, uncertain, loaded down with the burden of anxiety without the security of salvation through the Lord Jesus Christ. That is a weight that every unbeliever carries. He asks himself, "Why am I here? What does it mean? What's it all about?" The believer in Jesus Christ never needs to fear the unknown, because it has been revealed to us.
6. Jesus Christ offers us rest in His arms for all eternity.

Matt. 11:29 **Take my yoke upon you, and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.**

You Will Find Rest for Your Souls

1. This is a rest in the soul after salvation.
2. The beginning of this rest for the new believer is the recognition of what he has in Christ. Anyone can believe in Christ.
3. There must be the reality and scope of the assurance of eternal life. Do you know what the 39 attributes are when you are first saved? No; but you get them at the very moment that you express faith in Christ. One of them is eternal security; but that does not mean anything to you until you are saved.
4. All believers possess the assurance of salvation at the moment of faith in Christ.
5. That means the assurance of redemption; you are redeemed from the slave market of sin. You become an heir to eternal life that can never be lost. You have it. You possess it. It is still there.
6. But, the reality of the assurance must be confirmed. It must become a certainty in the consciousness of a believer. This is necessary so that you can enjoy rest in your soul. Maybe reality has not fully set in.
7. Assurance is like any other doctrine, that a believer must absorb into his thinking; you have it and then you can apply it.
8. The confidence of assurance requires the metabolizing of the basic doctrine of eternal security. When you assimilate and metabolize that security, that is when the rest and relaxation in your soul is realized. That is when the relaxed mental attitude begins to formulate.
9. That doctrine of eternal security is a basic rationale for rest for the believer applying faith rest and living the faith rest life.
10. How relaxing it is to have established in your soul assurance. Assurance that your life takes on an eternal future at the very moment that you have believed in Jesus Christ. You have an iron-clad, unassailable, immutable promise from God of eternal life in heaven. When you realize that, that is rest.

Matt. 11:30 **For My yoke is easy, and My burden is light."**

if there is a lack of confidence in the life of a believer, their life becomes a tragedy. A disconnect with Bible doctrine. This is so basic. If you cannot metabolize eternal security, you will have a problem with the spiritual life and the doctrine to live your life. This is a blockage that keeps you from rest in the soul. It ruins the opportunity to live the spiritual life provided for all believers.

Lesson #0705 Matt. 11:28–29 Rom. 4:3–4 Life of Christ 12/14/2014 1Sun

Jesus approach the gospel from different perspectives. Sometimes he was very short and blunt; sometimes he provided more information. He might be harsh in the face of rejection. The alternative in believing in Him is the Lake of Fire. Often He is very kindly.

We are continuing the sermon from Luke 11.

Matt. 11:28 **"Come to Me, all who labor and are heavy laden, and I will give you rest.**

There is tranquility of soul of those who come to Him; and there is awful drudgery to those who do not. "I will give you rest."

There is a rest of salvation; and then there is a rest after salvation. How does faith alone in Christ alone lead to a rest of soul? People rest when they know their future is secure. Uncertainty brings unrest. First, one must gain a confidence in that future.

You may have been told that you have a secure future because you have inherited a great fortune. But, when you hear the reading of the will, you cannot fully understand the meaning of this fortune for the rest of your life. It appears to be a form of security. All those who believe in Jesus receive tremendous confidence in the future. You do not become confident and assured based upon what you do. The rest derives from what is in your soul. That is where it comes from.

The doctrine of eternal security is a rationale for rest; for the faith rest life. It is soothing and relaxing. Many Christians question the validity of their own salvation if they do not act a certain way. This can be quite unsettling. This causes a lack of confidence for many believers; a lack of assurance, which breeds a basic instability in the Christian life. There is a disconnect in the Christian life. Such uncertainty ruins the believer's ability to enjoy the spiritual life designed for all believers. Jesus Christ offers rest; He does not offer turmoil or hopelessness.

Matt. 11:29 **Take my yoke upon you, and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.**

Some believers cannot rest in what Christ offers. A life of doubt is not God's will for believers. God did not design our lives to be filled with soul turmoil. What is the place of

works in the Christian's life? They may understand salvation; but they do not grasp their Christian life.

The problem for so many: righteousness. Whose righteousness does God accept? The problem is, they are not sure. Which people are saved and justified? Is it really me? Someone asking that is a lack of confidence in their own faith. Is faith enough? This is a huge problem in Christianity today. What is it that really saves me? Doubting believers accept that justification happens to others; but it is harder to believe that it happens to themselves. Is my faith enough? Am I covered? Is there something else which I should do to be certain? People agonize over things like this. Usually such people are terrified that they have not done enough for Jesus Christ. They may be hiding some major mental attitude sin. Or some other persistent sin. Does faith alone in Christ alone remove all of that? Positionally, it does.

When believers begin to grow in grace and knowledge, then they become hypocritical and legalistic because of their uncertainty. They must seek sin in others to feel better about themselves and their own sins. It is a mask that they wear; the mask of hypocrisy.

"I am less of a sinner than that person. I don't sin those kinds of sins. I am better than they are and God is accepting of me." There is turmoil of soul where that thinking occurs.

We have nothing to do with faith and judgment. We have a gracious God. All it requires is a little faith alone in Christ alone; and there will never be hell. Yet people agonize. This is often called a crisis of faith; and this is the opposite of the rest of faith alone in Christ alone.

A grace oriented believer is a relaxed, rested believer; one who does not suffer a crisis of faith.

Rom. 4:3 **The Scripture [33] says, "Abraham believed God. And God accepted Abraham's faith. That made Abraham right with God."** [34]

Rom. 4:4 **When a person works, his pay is not given to him as a gift. He earns the pay he gets.**

There is a warning. We understand that we have an eternal position. There is a warning. The problems and burdens of life do not simply go away when salvation is appropriated. We all have burdens and problems in life.

Rom. 4:5 **But a person cannot do any work that will make him right with God. So that person must trust in God. Then God accepts that person's faith (trust), and that makes him right with God. God is the One who makes even evil people right.**

The burden that is lifted is lifted by faith in Jesus Christ; and later by rebound. The burden of life for the believer is life itself.

Matt. 11:29 **Take my yoke upon you, and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.**

We have eternal security because we have been justified by Jesus Christ. When we know that we are eternally secure, there is rest in that.

Outside of Berachah's walls is a protest; social activism. Protest marches. Many people believe that these things are the solutions to life. Injustice will never stop in the human race. Whatever changes are made are temporary at best. There will always be injustice because we all have sin natures.

The solution is not corporate. The solution is always the inside-out. That is the only solution.

Matt. 11:29 Take my yoke upon you, and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.

We are empowered by God the Holy Spirit, just as Jesus was in His life. He submitted to the plan of God. We have the same resources. We have the record of the Living Word. We have the means to rest and relax; we have the faith rest life. This is our life. This is a life where we need to have rest. We learn Who He is and how His life relates to ours and how we use that in our own lives.

We have the filling of the Holy Spirit and we have the mind of Christ. We can live the same life from being yoked to Him, learning from Him. Christ explains the essence of His attitude. "I am gentle and lowly in heart" and how has that been misunderstood!

This is what we must become as yoked to Him. This is a way of thinking; this is the thinking which we must adapt. We live the same life on this earth. "I am gentle." This is a man with humility. He is grace oriented. He is the epitome of grace; the package of grace. He is gentle with humility. These are the fruits of the Spirit. We have that same attitude of spiritual life as we advance. A perfect example of being yoked with Him.

Jesus demonstrated this quality of gentleness; His willingness to submit to the plan. He served the Father in His humanity in all humility even to the point of the cross. The final two days of His life; the trials, the beatings; and then taking on the sins of all mankind. This took great humility and we are yoked together with that humility.

He is also said to be lowly of heart (that is the right lobe). That is what the believer must be, humble in attitude and humble in thinking. No arrogance. Arrogance is the downfall of any believer. The human being's arrogance is the inability to think only of himself. Eastern religions tell us to medicate on ourselves. There is no objective outside source; there is just you putting your trust in you. Humility; lack of self-centeredness. The Christian life is grace orientation. It depends and it begins on understanding the doctrine of eternal security. How can you have humility if you are always thinking about what you must do to maintain your salvation? Have I sinned less? Am I a nicer person? That is not humility. That is self-centeredness.

Genuine Humility

1. Genuine humility in your soul is a system of thinking and a way of life. The way of life follows grace orientation. That is how Christ's life was. We learn from Him.
2. As a system of thinking, humility is freedom from arrogance and from human viewpoint. That is true rest. Freedom from arrogance.
3. As a way of life, humility is orientation to grace. It is orientation to authority. It is orientation to the plan of God and to the authority of Bible doctrine; and orientation to objective reality. It is Bible doctrine.
4. What it is like to be humble? The opposite from being a teenager. You are able to learn from Jesus Christ; you are able to metabolize His doctrines. The greatest thing any teacher can do is the learn Bible doctrine.
5. Your thinking adapts to God's grace procedures and you grow spiritually and arrogance is forced out of your soul. That vacuum formed by arrogance being forced out then sucks in truth. The opposite of building up scar tissue.
6. With humility you realize and internalize. Only the ability and power of God can meet your needs. This is the spiritual life. There are things that God has provided for us that solves our problems. Yoke to the Lord Jesus Christ and learn His doctrine.
7. That is being yoked together with Jesus Christ; thinking with the mind of Christ by learning His Word. Thus, **you will find rest for your souls.**

Matt. 11:29 **Take my yoke upon you, and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.**

Now to the next verse.

Matt. 11:30 **For My yoke is easy, and My burden is light."**

It is easy to be yoked to Jesus Christ because His burden is light. His yoke is easy in the sense of being profitable or useful.

Adjective: chrêstos (χρηστός) [pronounced *kh-rays-TOSS*], which means, 1) fit, fit for use, useful; 1a) virtuous, good; 2) manageable; 2a) mild, pleasant (as opp. to harsh, hard sharp, bitter); 2b) of things: more pleasant, of people, kind, benevolent. Thayer Definition only. Strong's #5543.

The Rest of Our Lord

1. Appropriating the rest of salvation .
2. For the believer to live the same life as Jesus did. He will bring rest to your souls.
3. Therefore, the believer pulls together with Christ in fulfilling the plan of God.
4. In Him our burdens are light, regardless of how difficult they seem from our own viewpoint. His are light and we are yoked together with Him.

Matt. 11:30 **For My yoke is easy, and My burden is light."**

Luke 10:23 Then turning to the disciples he said privately, "Blessed are the eyes that see what you see!

Luke 10:24 For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear what you hear, and did not hear it."

Many kings wish to see what you see.

We Are Just as Privileged

1. We have all of His words and all of His teachings; and we have it all in one place. We have in front of us every doctrine that the Lord taught. We have it just as they did.
2. We can understand Jesus Christ like no one in the Old Testament.
3. We have the perspective of Jesus' life and what He said and did. The men there at this time did not fully understand all that was going on. We have it all in one place.
4. We can live under the same power that Jesus Christ did.
5. We live in a period of greater knowledge and privilege than any other period of time. We have more privilege than anyone else in the history of the world.

Immediately following this prayer and revelation, we have a parable; this is the parable of the Good Samaritan. This is the most famous of the parables. More hospitals have been built from this parable. That is a surface interpretation of this parable.

Lesson #0707

Luke 10: Life of Christ

12/17/2014 Wed

Parable of the Good Samaritan in Luke 10:25–.

Metaphorical language still requires a literal interpretation. Whenever there is a parable, there is a literal interpretation; and this is what God intends for us to know. Moby Dick is filled with Biblical imagery. Many people have interpreted this book in ways Herman Melville never meant. The actual meaning is whatever Melville was trying to get across.

The metaphor is a contrast between the hardness of the religious leaders toward outcasts and our Lord's warmth toward them. The religious types reject those who are not a part of their religious legalism. We are all in need of salvation. So that is the literal interpretation of a figurative language.

Luke 10:25 introduces this.

Many of these lawyers interpreted the law and gave it some distortion.

Luke 10:25 And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?"

In order for some to see grace, they must understand who they are; they must recognize their own sinfulness. The wise and religious have great troubles with grace.

3 Important Concepts

1. The lawyer was testing Jesus Christ; he was not a disciple of the Lord. But he was seeking answers.
2. The lawyer uses the aorist active participle of poieô, which means *to do, to make*.
 - a. The lawyer was asking what works must be done in order for him to be saved. He is asking for a work.
 - b. In this context, he is asking for the heroic requirement for him to enter the Kingdom of God. What great deed must I accomplish?
 - c. He means, *how good must I be in order to inherit eternal life?* Keeping the law was all about being righteous.
 - d. This man is looking for a definitive personal way to accomplish something; to accomplish the 3rd and final aspect of his question.
3. What must he do to inherit eternal life?
 - a. He does not understand the concept of God's grace. He is asking about what he must do.
 - b. He places the emphasis upon what he potentially does as a means of possessing eternal life; as a means of entering into the Kingdom of God. He is asking the King, how do I get into your kingdom?
 - c. But, he asks the question because he genuinely wants to know what he must do. This is a question that so many in the human race must ask.
 - d. This lawyer presupposes Jesus' answer to his question. He presupposes some form of works to gain eternal life, which comes from his background in law. It is all about what he must do. Yet, he asks the right Person the right question.

There does not appear to be the same sort of antagonism that other religious types have towards the Lord. He is not of that ilk. So he calls the Lord, *teacher*, which is a sign of respect in his legal profession. He put Jesus on a par with himself as a giver of knowledge; he sees Jesus as an equal. He is a legal expert; and he is a person to whom people come to for advice on the law.

Jesus also is a Person to Whom people come to for knowledge on the law.

This is a test. He wants to see if Jesus is able to give him a good answer or not. Is he any good? Will he get me out of the mess that I am in? Would Jesus give him the same sort of advice that he might give others in his own areas of expertise. He is a legal mind and a legalistic mind. He was seeking or expecting a legalistic answer. This is how he would answer this question. He expected to get an answer by which to evaluate Jesus.

This was a question often asked. Nicodemus asked Jesus this question. This was a traditional question of those concerned with religious things. Entering the kingdom or receiving eternal life, these are synonymous concepts.

This man had a preconceived notion of the answer. He had an idea here; and he expected to hear a confirmation from Jesus, if Jesus was on his level of expertise. The unbeliever would not be an unbeliever if he understood grace. This man needs to know what he needs to do. There is no difference between this lawyer and anyone else. The lawyer is testing Jesus, but he is also curious as to what Jesus would say. So, perhaps there is some skepticism; but he does not know what Jesus will say.

One of Satan's primary objectives is to obscure the grace of God. That is why religion is the devil's ace trump. It obscures grace; it obscures the gospel.

You must be ready to give the gospel to whomever asks you. You are not witnessing to anyone until you can present the grace of God to them. Obviously, you must know it yourself. But the grace of God speaks for itself when it is communicated. It is the greatest message to mankind.

Luke 10:25 **And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?"**

Jesus presents Himself as the answer to the question. Our Lord does this in a very roundabout way.

Luke 10:26 **He said to him, "What is written in the Law? How do you read it?"**

So Jesus throws it right back on the lawyer. "How do you read the Law?" That is right up this man's alley.

People love to talk, and when they ask you a question, often they want to tell you what they think. So you give them the chance to do so. That is what Jesus is doing here. "How do you see this? How do you think that you can obtain eternal life?"

Luke 10:26 **He said to him, "What is written in the Law? How do you read it?"**

The lawyer recites the law. Deut. 6:4–5.

Deut. 6:4–5 "Hear, O Israel: **The LORD our God, the LORD is one. You shall love the LORD your God with all your heart and with all your soul and with all your might.**

The Lawyer Quotes Back the Shama to Jesus

1. This is call the shama, which means *to listen*.
2. The shama is considered the central statement of Jewish belief.
3. It is the most important prayer in Judaism. It still is.
4. You can see why the lawyer cites this to Jesus; this is the learned response.
5. The lawyer expects Jesus to smile and confirm his great answer.

He believed that Jesus would recognize his brilliant approach to the law.

The Jews cited these very words every day in their synagogue. “The Lord is our God; the Lord is One.” This stood in contrast to the heathen gods of the people around the Jews. Furthermore, we must hear Him.

Interestingly enough, the lawyer leaves out the first statement.

Luke 10:27 **And he answered, "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself."**

It is the neighbor part which will be the point of discussion between Jesus and this man. That is where the legal questions will begin to get sticky. Jesus will use this to frame grace for this man.

Reciting the 2nd part of the shama was the obvious answer for this lawyer to give.

The Basic Assumption of this Lawyer Was like Many Other Jews.

1. Keeping the law was the means of entering the Kingdom of God. Especially the shama; that is the legalistic thinking of Judaism.
2. Why was it untrue. Keeping the Law perfectly was impossible for any human being; yet this is what they hung their hat on.
3. Since this was impossible, this could not be the means of entering into God's kingdom.
4. The Law could not bring absolute righteousness for the Jews. In fact, the opposite was true. Regarding salvation, the Law was not the means. It helped the Jews to understand grace.
5. As a salvation document, which it is, the Law merely pointed out how short man falls of God's righteousness. It indicated that they needed grace. On a good day, they might be able to keep a little of it. The law pointed to grace; and they only saw legalism.
6. This is God's Law; He gave this Law to the Jews. The Law reflected God's righteousness. Man could not duplicate God's righteousness.
7. But, Law keeping was the essential pillar of the legalism of the Jews.

There is an interesting thing about the shama. Some think that whoever says the shama before they die, that is the key to the kingdom. That would suffice. As if they could fake God out by reciting this. That is what the Jew does to gain the kingdom.

There are parallels in certain denominations today. Baptismal salvation. A certain denomination requires a deathbed confession and priestly absolution.

This is the epitome of legalism. Reciting one's love for God and for one's neighbor's brings eternal life. But not the love and grace from God. What they are doing for God by reciting.

He is trying to test the Lord, and the lord is taking him right down the path Jesus wants him to go. Jesus seems to be speaking in agreement with the lawyer.

Luke 10:28 **And he said to him, "You have answered correctly; do this, and you will live."**

Lesson #0708

Luke 10: Life of Christ

12/18/2014 Thurs

Introducing the Good Samaritan parable; thought he could just blow through it, but it is a very involved parable. There is much more to it. Tremendous lessons which are not usually brought out. The introduction is almost as fascinating as the parable itself.

This is an expert in Jewish law and he adhered to the legalistic system of Judaism. The Mosaic Law defined the life of Israel, which included a spiritual code.

Jesus said that God has hidden things from the wise and the intelligent; and that describes this man. He took exception to this. He was too smart to have things hidden from him.

The lawyer, therefore, throws out a test question. What this man is really asking is, "What work must I do in order to enter into the Kingdom of God?" For the Jew, eternal life is synonymous with entering into the kingdom. He asked the central Jewish question. What must I do in order to gain eternal life? This lawyer thought that he knew the answer. He wanted to see if Jesus came up with the answer that he came up with.

Teacher is a term of respect; so he was not trying to trap Jesus.

He assumed that, if you kept the law, that would be enough to gain God's favor.

Luke 10:25 **And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?"**

So Jesus throws this back on him—being a lawyer, this man was ready with an answer to this. He recited the shama, and it was constantly said by the Jews. This was the perfect reply by this lawyer.

Luke 10:26 **He said to him, "What is written in the Law? How do you read it?"**

Deut. 6:4–5 **"Hear, O Israel: The LORD our God, the LORD is one. You shall love the LORD your God with all your heart and with all your soul and with all your might.**

God, the Shama and the Jews

1. Shama means *listen*.
2. Therefore, Israel is to listen to the words of the Lord.
3. The Lord is our God; the Lord is one.
4. The Lord is our God defines the Jews' relationship with their God.
5. He is the One True God, Whose word is unbreakable.

Luke 10:27 **And he answered, "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself."**

This is the second part of the shama; and this ought to be a goal; but the lawyer lists this as the way to enter the kingdom of God.

Luke 10:28 **And he said to him, "You have answered correctly; do this, and you will live."**

This man's presupposition is wrong, but Jesus appears to completely agree with him. "Do this and you will live." It is true that loving God and neighbors is a way of life under the Law, but it is not the means of eternal life. However, this does not mean that reciting the shama is his means of entering into the kingdom. This was the way for the Jews to function as individuals and as a nature.

Why does Jesus agree to this lawyer's legalistic viewpoint? He could have said, "You cannot keep to this; so you must go to God through Me." He opened the door by his question. Sometimes you cannot go to a certain topic unless the other lawyer opens the door.

Jesus takes an indirect method. Jesus wants to present the gospel based upon the presuppositions that the lawyer is making. The Lord has said some things in the past which would have fit this circumstance exactly.

John 5:24 **Truly, truly, I say to you, whoever hears My word and believes Him who sent Me has eternal life. He does not come into judgment, but has passed from death to life.**

Jesus is using some of the language of the shama. Jesus adds, *My word*. This is not anything that man can do. Jesus equates the shama of Israel to hearing the words of Jesus. Here we have all of the legal terms. There is no *doing*, it is believing His Word that brings eternal life.

V. 24 is a unique way of presenting the gospel.

Why Would Jesus Use this Unusual Approach?

John 5:24 **Truly, truly, I say to you, whoever hears My word and believes Him who sent Me has eternal life. He does not come into judgment, but has passed from death to life.**

1. This emphasizes the unity of the Word of the Father and the Son. Same words as found back in Deuteronomy.
2. The message of salvation the gospel is the same, whether it comes from either Member of the Trinity.
3. The Father sent His Son to provide salvation.
4. The words of the Father are the words and actions of the Son.
5. Jesus Christ backs His claim of Savior, which He has claimed many times. What He says to the Jews about Himself, they do not believe. So then He says, "Then believe the Father Who sent Me."

6. So God the Father is His witness. Now let's think about the shama. This is a play on words with the shama of Israel. The Lord is One. The Father and the Son are One. They are One in Word, in the gospel.

There is more to this word of the Father.

Jesus seems to go along with what the lawyer has said. Cling to the shama and you will live. But Jesus will now use the shama to make His point and still separate grace from legalism.

Jesus is simply reading His audience. He is going to put the lawyer on his own legal turf. He will keep the lawyer in a place of comfort. If this lawyer gets defensive, He will not be able to reach him.

When you are witnessing for the Lord Jesus Christ, do not make people uncomfortable. It is a very simple rule. When dealing with lesbians, do not tell them all about what the Bible says about homosexuality. You do not attack them personally. The idea is not to necessarily confront someone or attack them.

Impersonal love as a way of thinking and a way of life. The lawyer is speaking the shama for salvation. However, it is what comes after salvation.

The lawyer continues this discussion. He wants to justify himself. The shama is the ticket to the kingdom, in his own view.

Luke 10:29 **But he, desiring to justify himself, said to Jesus, "And who is my neighbor?"**

This man wants to confirm and justify his answer as the shama being the way to the kingdom. But, he has some doubts way back in his mind. Previously, he asked Jesus what to do to be saved; but he already thinks keeping the shama is the key. And especially about loving one's neighbor. This becomes the point of contention.

The way of eternal life now is the shama; but this becomes dependent upon the definition of a word. What does *neighbor* mean? This is classic legal procedure. Muddling the definition is not the answer. He knows that he has violated this injunction. He hates some of his neighbors. Perhaps he sued some of them? Perhaps he called them into court?

Now he is playing with words and he is doing this to give himself a loophole. Jesus is going to trap him by his own answer. He will do this with the parable. This lawyer will fall short. There is a disconnect between the clear requirement of the shama and what he has done in life. He thought he had the answer; but now he has a doubt.

Jesus will put a doubt in his mind, and then He will answer the doubt.

Luke 10:29 **But he, desiring to justify himself, said to Jesus, "And who is my neighbor?"**

A Christmas message? Most pastors will be teaching Luke 2. Bobby is going to skip over a few chapters and skip over to Luke 10:25.

Luke 10:25 **And behold, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?"**

Lawyers ask questions; that is what they do. This lawyer represents legalism in the face of the greatest demonstration of love and grace of God that we would ever know. This lawyer is looking at eternal life.

Luke 10:26 **He said to him, "What is written in the Law? How do you read it?"**

Luke 10:27 **And he answered, "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself."**

Then the lawyer asks another question, which causes Jesus to launch of a parable.

This appears, on the surface, to be a message of help and graciousness. Beneath the surface is a comparison of legalism versus grace. This could not be a better Christmas message.

The lawyer is originally asking, *what work must I do to be saved?* And Jesus throws it back on him, so he says, **"Love the LORD God with all your heart and all your soul; and all your mind; and your neighbor as yourself."**

Jesus Christ did not answer this question directly, as He had on so many occasions. Jesus Christ stood in front of this man, and He could have said, **"I am the way, the truth and the life; no man comes to the Father except through Me."**

The lawyer shoots back an answer that all legalistic Jews would be very proud of. He spoke the words of the shema. This is the central statement of Jewish belief; and it still is. In every synagogue around the world, we have **"Shema, O Israel, the Lord is God; He is the One God."** The lawyer skipped over this and lists v. 5; which is what the religious Jew believes must be done for eternal life.

This is the spirit of Christmas; loving the LORD your God with all your soul and to remember His grace; and to love your neighbor as yourself. The lawyer quoted this as the central part of the Law, and this would be the assurance of salvation.

Luke 10:28 **And he said to him, "You have answered correctly; do this, and you will live."**

Why did Jesus say, "Keep this law and live;" Jesus was speaking of what the Law required of nation Israel and their attitude toward their neighbors, which was to exercise impersonal love. There may have been a touch of sarcasm. He knew how wrong the presupposition

of the lawyer was. He would use this reference to explain to this lawyer eternal life. The answer is standing right in front of him.

The lawyer is satisfied that he knows what the legal responsibilities are.

It is one thing to spout the Law and theology surrounding the Law. But now there is this twinge of doubt in his mind; and he senses a disconnect in what he has said. He knows that he does not perfectly keep that portion of the shama. He is not as self-assured right now. He needs some confirmation and an escape clause.

Like any good lawyer, he searches for a loophole to get out of this trap.

Luke 10:29 **But he, desiring to justify himself, said to Jesus, "And who is my neighbor?"**

His way of eternal life is dependent upon what *neighbor* really means. There is a weakness in this lawyer's life. He has taken the narrow definition of *neighbor*. He must redefine the scope of *neighbor*.

Christians and Jews are being kind to so many in their periphery, and think that this is the key to their eternal life. The problem is this: the Jews did not regard some people as neighbors. No Jew loved the Samaritans and no Jew loved gentiles. The Samaritans are half-Jewish. They could not take the requirements of the shama as far as the Samaritans.

The loophole in this law is, strangers, Samaritans and gentiles were not neighbors. To follow the shama, he redefines neighbor. People do this today with regards to sin. One Christian group says that sin is a **known** violation of the will of God. Who has not violated the will of God at least one time? It is not a sin if you don't know it is a sin. This allows for some sinless perfection, by narrowing the definition of sin.

A secular humanist might say, there is no such thing as evil. Bad people are misguided or they have some problems. They can justify the evil of man while have a clear conscience of themselves.

The lawyer is moving this discussion towards a debate about who this man's neighbor is.

Lesson #0710

Luke 10: Life of Christ

12/21/2014 2Sunday

"Do not move; do not talk. Do you hear me?"

Jesus was born a Jew, born into this world, the King of Kings. At the time that He was born, the Law was all-important. There is nothing wrong with the shama; it is the legalism that this man inserted into it. This man is the epitome of a legalist. He has already decided on how he is to be saved. As far as his own salvation, there is that doubt; "What comes after death?" This lawyer has that twinge. He desires to justify himself. Like any good lawyer, he wants to split hairs. These people are unclear who are around the Jews; and they cannot have eternal life, like the Jews can (as the Jewish legalists think). This Jewish

lawyer has taken the position of a scribe. How would Jesus define a neighbor? Where is the line drawn on this neighbor situation? The lawyer does not want to treat his actual neighbors in love. This is some legal trickery, which means he does not understand the means of entering into the kingdom. He brings in the ultimate Christmas question: is it Christ or is it the Law? Who has the necessary righteousness to enter into the kingdom?

It is not just the uniqueness of Jesus' birth; it is the uniqueness of true humanity without a sin nature. The only One to keep the Law in human history is Jesus Christ. He is the only One qualified to be the substitute for all mankind. Even lawyers can be saved.

Luke 10:29 **But he, desiring to justify himself, said to Jesus, "And who is my neighbor?"**

It is time for the Lord Jesus Christ to begin the illustration. The parable of the good Samaritan. This would mean that the legalistic Jews violate the Law of Moses because they do not love their neighbors.

Jesus replies to "Who is my neighbor?" He does not say, "Everyone is your neighbor" or "Those in need, they are your neighbors."

Luke 10:30 **Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead.**

This is a familiar and believable scenario. This is a road going through a gorge. It descends down to 1200 ft. below sea level. This road was not conducive to safe travel. Bandits and thieves often robbed people traveling alone. This was called, in ancient time, the blood road. This was not some fairy tale. This did happen. Many knew friends and relatives who suffered this.

Luke 10:31 **Now by chance a priest was going down that road, and when he saw him he passed by on the other side.**

A priest, a religious Jew, and he walks by on the other side. The epitome of legalism.

Luke 10:32 **So likewise a Levite, when he came to the place and saw him, passed by on the other side.**

A Levite does the same thing. The poor guy is lying along side of the road; and they both leave this man laying in the road, naked, bleeding, and half-dead. These two were well-versed in the Mosaic Law. They could have told you the shama. They also knew Micah 6:8 **And what does the LORD require of You? Do justice, to love grace, and to walk humbly with your God.** The priest and Levite could have expressed the quality of mercy required by Micah. They did not. They walked right past him. They circled around him; they gave him a wide berth. They wanted nothing to do with this man. He needed help and they did not offer it.

This priest was consecrated to God. He was dedicated to Temple service, where the rituals depicted the Lord Jesus Christ. These men fulfilled the ritual. They were dedicated to the Law. People piously go to church on Sundays or on the holidays.

The nod-to-God crowd. You dedicate an hour and you bribe God with some money to get you by until Easter. There is no application of doctrine; there is no grace orientation. It is "Do not expect me to think about Bible doctrine. I have too many obligations and priorities."

There is an identification about having eternal life; and the lawyer could see himself in this parable. The priest takes the same stance as he does. "Who is my neighbor?" Obviously not this man laying half-dead along side of the road. The loophole is, this guy really is not my neighbor. This man is in need. That is the definition of the Law. This parable opens up an entirely different perspective.

Mercy is to be shown to all according to Micah 6:8; so the priest did not help and violates the words of Micah. The lawyer is the same kind of person as this priest. The lawyer cannot find a loophole. It does not matter if the injured man is from the wrong place. The people were to offer grace to those in need of help.

The Levite is of the same tribe as the pharisee. Everyone believed that those who were pharisees were in. They interpreted the minutia of the law. We are overlooking, not enforcing, making new laws which contradict old laws. We are no longer ruled by law in our nation.

A priest and a Levite should have been able to recognized that they owed this man mercy. This lawyer sees himself in the priest and the Levite. This lawyer is supposed to see God's grace; and how it compares to his legalism. This is what people ought to see for Christmas. The real villains are the priests and Levites. There is moral degeneracy. In the pharisees and the sadducees and the scribes, they are all involved with moral degeneracy.

This man is human flotsam tossed along side the of road, left to die. Jesus does not answer the question, "Who is this man's neighbor?"

Luke 10:33 **But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion.**

The Samaritan has compassion upon this man. God has compassion upon us. Who is Jesus Christ if not compassionate. Not sloppy emotion. Compassion is someone who helps another in need. Compassion is not just seeing a problem and feeling bad about it.

Luke 10:34 **He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him.**

He comes right up to him, he pours oil and wine on his wounds. He takes him back on his own mule. A lost and dying and hopelessly lost man.

Your response or reaction is based on how and what you think

The place to start in people problems and testing is your own mental attitude.

Where is your focus when people intrude on your life? Do you want to change them, eliminate them, make them feel bad as you feel?

You cannot internally change people. Don't start a relationship thinking you can.

YOU CAN ONLY CHANGE YOURSELF

Therefore, you must change your approach to people problems. It is the choices that you make that make the difference.

As you determine, so you act. As you think, so you are.

Prov 23:7

The choices we make determine the life we lead. There must be something in your soul to offset your focus on what people do or say that you don't like.

This is the subject of a three part New Year's Eve message.

People Testing and How to Handle it from Renovated Doctrine.

1. From others comes antagonism and testing toward you
2. On the other hand, you have need for attention or approbation from others, so you generate your own tests in association with people

There is antagonism and then there is you.

People is the greatest test. Circumstances easily become the focus of life. People testing can only be passed by focusing away from the problem and focusing on doctrine.

People do not have to make you unhappy. Bible doctrine must become the primary focus of the believer. That is what stabilizes.

Bible Doctrine Application

1. Bible doctrine must receive first priority to override the intrusions of people testing. Bible doctrine must be first priority to override all intrusions of people testing.
2. The volition of the soul must learn to opt for application of doctrine rather than reaction to people. Reaction is easy. Everybody can react with no learning at all. Emotions just take over. It is a learned skill not to react in people testing.

You must think doctrine first.

People problems are never going to go away.

Just when you think it will go away, out pops another one.

Thinking doctrine is the solution for remaining free and control of your life. Reflecting love and friendship rather than antagonism and hatred.

No mental attitude sins or sins of the tongue.

Metabolizing Bible doctrine, by doing so, you automatically develop something every believer must have.

The fruits of the Spirit.

Nobody knows how, it seems.

Gal 5:22,23a

You must become: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self control, not being controlled by other people

That is quiet a list.

Those characteristics must guide your interaction in the face of difficulties with people.

You must look at that list and say, "is that me?" Is that the way I think? These characteristics must become the inherent qualities that make the difference between a doctrinal response or reaction to people testing.

Relationships and personal involvement are very important in any normal life, but the Christian's relationship with Jesus Christ enables the problem solving devices to develop and overcome difficulties with people.

You are designed by God to have personal control of your life through thinking based on the Word of God in your soul. You are designed to be content, to have a personal sense of destiny connected with Jesus Christ.

When you believe in Jesus Christ, your destiny is linked to Him, not other people. Your self worth becomes inseparably united with Him. Your self worth is not dependent upon what someone else thinks of you or does to you.

When you learn this, you acquire you sense of the Lord. It has to be real to you.

You then know where you are going in this life and it is always in relation to Jesus Christ and that will not be superseded by any human destiny or people problems or relationships or any human failures.

When you realize this, you will attain spiritual self esteem. You cannot survive without self esteem, this is constantly thrown out at you. Spiritual self esteem means you are able to make decisions and solve problems from a divine perspective.

The need for approbation will no longer drive the course of your life. That is such a relief, that is pure self centeredness. The need for approbation, the need for attention. Inordinate need for attention. Attention when it is inordinate is pure self centeredness. What a relief it is when you do not have to live a self centered life.

When you mature spiritually, gain a sense of destiny in Christ, it results in contentment and stability in your soul.

How do you get all of that? You get it simply by metabolizing Bible doctrine.

Consistency, consistency, consistency - they just develop in your soul.

When you are able to gain a sense of destiny and spiritual self esteem - you share the happiness of God. That is perfect happiness. In that state of mind you do not need to depend on people or things for your enjoyment in life.

Oftentimes, you depend on other people and good circumstances.

Not the case with spiritual self esteem and personal destiny in Christ. This is capacity for happiness. Helps to endure suffering. Maintains momentum of your spiritual life in face of severe people testing. This is the great benefit of people testing. People testing is for your benefit. You gain spiritual autonomy when you pass people testing.

Have you ever been manipulated? It is miserable. The ones you trust most are the ones manipulating you. Some are subtle, some are not.

Spiritual autonomy.

You now have autonomy from all of those people problems because of your spiritual life.

1. This is the picture of thinking and responding to doctrine in your soul. You can maintain relationships, good bad or indifferent.

2. Thinking doctrine supersedes relations to people.

If you place your enjoyment in life in people, shame on you. Think doctrine first.

3. This is your method for dealing with loved ones, friends, acquaintances, even people you do not know - even enemies.

4. As a maturing believer, with these characteristics, you will make good decisions based on objectivity from doctrine.

Not demands of people or circumstances.

That is the greatest friction in your life.

Can you do that or not?

This is not overnight. It doesn't just happen because you now have the definition.

It is an attitude dependent entirely on spiritual growth.

It has nothing to do with personal feelings, personal love or emotion. It is impersonal love.

You are what you think, not what you feel. Emotions are a trap.

1. Impersonal love is predicated on application of doctrine, and not how you feel about a circumstance or person. Disconnected from personal love.

2. Impersonal love does not depend on actions of any other person. It works independently of what people say or do.

3. Impersonal love does not require any merit in the object of your love. Personal love requires something attractive to you.

4. Impersonal love is not driven by the poor treatment of others, or that lack of approbation and attention from others. That is how it links with people testing.

5. Conversely, personal love requires attraction toward the object of love, which of course makes it dependent on the thinking and actions of that person toward who personal love is directed. Personal love depends on actions and thoughts of the other person. It is other person dependent.

6. Personal love can magnify weaknesses. Create vulnerabilities. Obliterate objectivity, so it actually manufactures problems. It doubles them.

Impersonal love holds no grudge, does not take or demand.

It takes consistent intake of doctrine in your soul to gain and maintain the application of impersonal love to people tests. IN no other way can a believer fulfill mandate to love thy neighbor.

It is not that hard - just gain spiritual maturity and when you are able to do that, you will maintain stable relationships.

Impersonal love allows human love and personal friendships to not only succeed but flourish.

In order to solve people problems and tests, you have to get into shape. You have to have spiritual conditioning, develop muscle of impersonal love.

Eastern religions, psychological therapy, etc. are full of pitfalls and short comings - they are rooted in human fallibility.

Divine conditioning has no short comings - it is rooted in the Word of God.

Metabolizing Bible doctrine is the conditioning program.

All sorts of physical conditioning programs - some work, some do - but they don't because you are not consistent.

Getting in shape is great, but more important is spiritual conditioning.
This shapes us up into mature believers. That requires consistent exercise.

Your soul develops reflex action of impersonal love.

You must have the thinking of Jesus Christ in your soul.

Lesson #02

Luke 10: Life of Christ

12/28/2014 2Sunday

In California

The Life of Jesus Christ
R B Thieme III Berachah Church
December 28, 2014

Second Session
People Testing II of III

Notes

David saw all of the people tests.
He had to pass all of these tests to accomplish the Plan of God.

David had monumental problems with people - some out of his control, some he caused.
David caused a lot of trouble for Johnathan.
He had trouble with his father, brother, Goliath, Saul.

Family members
Antagonists
Close associations and friends
Loved ones

These tests had to be passed by David using divine resources.

David had impact on salvation of mankind
He had to use resources such as impersonal love
Spiritual autonomy

He was one of the great men of Bible doctrine, thinking Bible doctrine.

He had a lot of failures. He sets a great example for us on how to pass people testing.

God had a far reaching plan for David.

He would be the man in whose line the Lord Jesus Christ would appear.

The tests he endured helped prepare him for what was coming.

David learned to rely on the Lord from his youth.

He herded sheep from youth. He was trained at using the principals of Bible doctrine.

People tests for David had to be passed, just as they have to be passed in your life.

Each test was a lesson that built David's confidence in the Lord and doctrine.

It sustained him on the winding and tortuous road of his life.

David had some incredible people problems. He is a shining example of how to pass the people tests we all face in one form or another. IN David's life is examples of every people test you will face in your life.

Enemies

Family

Friends

Loved Ones

David began his maturing process as a non-entity. He was the eighth son in a prominent family. The other 7 brothers were being educated and were being promoted. Jesse was very wealthy - his wealth was wrapped up in sheep.

Someone had to take care of the sheep, to keep the family solvent and to move the other seven brothers along in their careers.

This put him on the bottom rung of the family ladder. He lived more with the sheep than in his father's home in Bethlehem.

He had severe family testing. Essentially David was abandoned by his family. God had a plan though, he had to go through neglect of and later abandonment by his family.

David grew spiritually all alone out there with the sheep. He learned this lesson early in life. He learned he could depend on only one Person. The early integrity and stability he developed was by the way he protected his father's sheep.

Without fanfare, human encouragement, David went on a hunt. First, he hunted a lion, then he hunted a bear. They had stolen some sheep - some of his father's sheep.

He took them down with little weaponry.

He could have shrugged off the whole attack. "what are a few sheep?" Or "why should I risk my life if my family doesn't care about me?" These sheep were David's responsibility. What a believer does in private and how he thinks when no one else is looking is how he will think and act in the public eye, sooner or later.

People tests are won first in the soul before they ever happen.

God prepared his man in secret for David's public victory.
We are being prepared for what is to come in our public life.
Public or private, David lived Bible doctrine from the depths of his soul.

So a man is as he thinks.

The life you live depends on the decisions you make.

David's early thinking is found in Psalm 91:1 and 2

Attitude in crisis

He who dwells in the Shelter of the Most High
Abides in the shadow of the Almighty.

(God looks out for him based on the doctrine in his soul, what he thinks.)

I will say to the Lord, You are my refuge and my fortress, my God whom I trust.

That is all he needed!
That is the focus you need for people testing.

Psalm 91 reflects the soul of a believer in crisis circumstances that doesn't rely on people as his refuge. He did not run to anyone's advice or depend on anyone.

It was David and the Lord, period.

David did not trust his family or anyone else to provide strength, refuge or rescue.

Even the best of families fail. Families can influence in bad ways, can instill human viewpoint. You can depend on them in some respect, but if you depend on family exclusively, you will be deflated.

David learned that his only fortress in his soul was the Word. How many times did he express divine viewpoint under pressure.

Psalm 91:1 and 2

What can people testing do when your trust is in the Lord?

The Holy Spirit lives in you.
You know him by growing in doctrine.

That is the beginning of passing people testing.
David got there. His early life bears witness of that strength.

I Sam 16:1-5

It was here that God instructed one of the early great prophets of Israel. He instructed him to go to Bethlehem and anoint the next King of Israel. He was to be succeeded by a son of Jesse. So Samuel had a line up of 7 sons. Eliab was the oldest and he really appealed to Samuel. He was in the Royal Guards, he was handsome, tall and was preparing to go to war.

One thought crossed Samuel's mind, "how could God reject a man with such qualifications!"

The Lord said, "do not look at his appearance or at the height of his stature because I have rejected him"

God sees not as man sees. That is the problem of religion. Religion comes at God through man.

You are what you think, not what you look like.

You may be attractive or unattractive, you may stutter, you may not have one human accomplishment.

That does not matter to God - He has a Plan.

All Eliab will do in his lifetime will become part of David's family testing.

He will do nothing. He was unprepared spiritually. God knew this.

Eliab had no divine viewpoint.

God knew who was spiritually prepared.

None of those 7 sons of Jesse were.

In derision, Jesse said the youngest was out there keeping the sheep.

David could have gotten a huge inferiority complex here. Daddy had just rejected him in front of all of Israel and his brothers.

David was a man after God's own heart.

David was not tainted by human viewpoint rampant in his family.

He was separated, not to be abused but neglected, but to not be tainted.

The way to pass people testing is what you think. Not who or what you are.

David had the advantage of growing up isolated. He was better off away from infighting in his family. David was alone and isolated and getting spiritual training.

God sometimes isolates a believer for concentrated learning and spiritual growth.

When you are isolated and there are not a lot of people around to distract you, do not waste time, grow spiritually - you can accelerate your spiritual growth when there are no distractions.

Family will provide testing.

Whose family is perfect. Absolutely perfect and treating you the way you want to be treated.

The best a parent can do for their children is to lead a child to doctrine.
Parents aren't perfect, but there is the number one priority.

Parents can just as easily provide testing as well as doctrine.

Instead of looking back, look at doctrine. If you understand that metabolizing doctrine solves the tests of life, you understand that it works.

Always look forward to blessings God intends when you have tests.
Problems with people always turn to your advantage when you have tests.

You can say, I don't like it, I can live with it but I don't like it. If you stay with doctrine, you will look back and realize the advantage passing the test.

When you pass the test, you will solidify how God works for you.

You will not see bad circumstances as liabilities in your life.
It is to your advantage.

Lesson #03

Luke 10: Life of Christ

12/31/2014 Wed

New Year's Eve Service

Military Communion:

This is our celebration; a celebration of the Lord Jesus Christ. We are to remember that we owe everything to His grace. We are lucky that God deals with us on the basis of grace; and not on merit or on what we deserve. We do not have enough righteousness to commend God; we cannot earn anything from God.

We have nothing of value to give to God. He gives us everything for nothing. God is not obligated to do anything on our behalf. God does not give us grace with the idea of getting something from us. There is an ultimate generosity to God's grace. God's grace is centered in the Person and the work of the Lord Jesus Christ. It is God's grace which had His Son empty Himself of the attributes of Deity. God's grace which provided the perfect sacrificial grace of God. His gracious. **He Himself bore our sins on the cross that we might live to Him.**

We owe a debt to Jesus Christ that we cannot repay. It cost the Lord Jesus Christ everything. He died for even the most foul person who has ever lived. This is His choice. His love for us. God's grace does not arise out of...

Jesus is the epitome of grace. We can see it in no other way. This is what gives grace its value. The receiver of grace understands that what has been given has the greatest value to the giver. God the Father sent His Son to die for us. What God supplies in grace by way of His Son has the greatest value. His justice and His righteousness are not compromised by justifying us. His grace is never conditioned upon our righteousness or our good deeds, etc.

The New Year's service was Bob's favorite; the best time to look forward and to look backward.

Bobby started a new subject in 1Sam. 17, people testing. You can overcome people testing only with divine viewpoint. The finale of people testing tonite. The early life of the future king of Israel, the greatest king of Israel. He began his career in obscurity. He was a teenaged shepherd, a forgotten son of a well-respected family of that era. When Samuel came to anoint one of Jesse's sons king, they forgot to bring in David. He was not seen as king material.

We do not know how David learned God's Word. He depended solely upon God. He had no one else. When called in from the fields, he was anointed king. The tests for David were just beginning.

The army of Israel was at war; they were at war with the Philistines, Greeks, and with one giant soldier named Goliath. 40 days of him bellowing a challenge to the people of Israel. David brought some rations and he wondered out loud why no one accepted the challenge of Goliath. A fight one-on-one, winner-take-all.

"Who is this uncircumcised Philistine that he should defy the armies of the Living God?" David asks. This reflects the attitude of a man who is thinking of the Lord Jesus Christ. His attitude came from the doctrine resident in his soul. Passing this one test did not solve all of his problems. He had to face another people-test in the person of his brother Eliab. He has to face his own brother. He hears what David says and he brands David a deserter of his few sheep. Lies are very typical in people-testing. You will be lied about and lied to. David does not get into a fight with Eliab. Goliath is the true issue and God could display His power through young David. This could only come from the humble soul of David.

Family attacks always seem to get to people. David had humility and that is necessary for people-testing. He would be anointed king and he knew it, but he never said anything about that. David said a lot about Goliath, but not in bravado. The advancing discerning believer knows what is appropriate to say. He knows that there is no reason to speak with mental attitude sins. Not all people-tests in the spiritual life are won in the same way. They are always won with the same attitude. If David had lost his temper and got in an argument with his brother, he would have lost perspective. He would not have been able to pass the big

test. He would have spent his time justifying himself. That is not the right attitude for victory in battle or for people testing.

David keeps his focus on Goliath and gives no more thought to Eliab. Sometimes silence and walking away is the best way to deal with people-testing. Do not be confused by this. David walked away from the wrong fight and walked right into the right fight.

The Goliath test would affect all Israel. A divine viewpoint victory today over pettiness in people will result in a greater victory. People tests are progressive in difficulty.

Each time you pass a people test, you are being prepared for the next test. And this is not just about you, but this furthers the plan of God. People testing is a classroom; a learning process; and it provides the opportunity for accelerated spiritual growth. People testing is to your benefit.

Saul is a boss who wants to take the credit for defeating Goliath. "David is wearing my armor so I can take the responsibility for this. I will get my share of the credit." This test is obvious and David is astute with divine viewpoint. Divine viewpoint picks up on the nefarious motives of people. You can read people if you have divine viewpoint.

David passes the boss test. He does not worry about it. He does not think about it. He keeps his eyes on the plan of God. You must make doctrinal application to this conflict. You take yourself out of the equation. You can objectively evaluate the whole picture. Perhaps your boss is insecure about their job or maybe they just do not like you. If you let this overcome you, then you are letting your boss take control of your life. He will then provide a recurring everyday misery. Every person has soul-kinks and these are more obvious when someone has authority over you. This is why you must not react to domineering or unfair authority. You have failed testing. You must remain objective with divine viewpoint. You do not necessarily need to roll over and play dead before your boss. You cannot become vindictive; you cannot exercise verbal or mental sins. You do not get into a victim mentality. There are winners and losers in the Christian life, but not victims.

David does not entertain the problems with Eliab or with Saul. Victory of the soul precedes victory on the battlefield.

1Sam. 17:45 Then David said to the Philistine, "You come to me with a sword and with a spear and with a javelin, but I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have defied.

This day the Lord will deliver you into my hands.

1Sam. 17:46 This day the LORD will deliver you into my hand, and I will strike you down and cut off your head. And I will give the dead bodies of the host of the Philistines this day to the birds of the air and to the wild beasts of the earth, that all the earth may know that there is a God in Israel,

1Sam. 17:47 and that all this assembly may know that the LORD saves not with sword and spear. **For the battle is the LORD's, and He will give you into our hand."**

David will take no credit for what is about to happen.

The verses that reflect David's thinking. Psalm 91:1-2

You learn Bible doctrine, and the result is the application like David's application here. Goliath's mouth must have just dropped open. No one has ever spoken to him in this way; and David tells him, "I will behead you." And this is based upon him representing Jesus Christ, the God of the armies. There is no defeat for the God of Israel.

David's mental attitude was based upon God's promises; he has already won this battle. David was headed for glory by glorifying God. Saul would live a life of insecurity and misery and eventually kill himself.

There is another area of people testing, which is the test of friendship. Friends who test you.

Friendship and What it Should Be like

1. If your friendship seems complicated, then you should evaluate the person and yourself.
2. Friends
3. Friendships should be free of double-dealing and hypocrisy. People who use you are not friends. They may use you to get from here to there. If you use others, you are not a friend.
4. Neither party can be hypersensitive. That leads to constant hurt feelings, which is draining and burdensome.
5. Friendships should not be burdened with obligations. If you are manipulated by a friend, they are not friends.
6. Two friends must give and take freely with no strings attached. That is grace orientation and impersonal love.
7. Friendships cannot be driven by unstable emotions.

David and Jonathan had an amazing friendship. After the Goliath victory, Saul began to resent David. He became extremely jealous. The mental attitude sin of jealousy never operates alone. It comes with vindictiveness and hatred. He had no appreciation of David, even though David's had saved him on several occasions. The plan of God overall. Jonathan will prove it. Jonathan will have doctrine in his soul.

1Sam. 18:1 As soon as he had finished speaking to Saul, the soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul.

This friendship must include impersonal love.

1Sam. 18:3–4 Then Jonathan made a covenant with David, because he loved him as his own soul. And Jonathan stripped himself of the robe that was on him and gave it to David, and his armor, and even his sword and his bow and his belt.

Jonathan recognized David's authority, even though Jonathan was the king's son. He gave David all of his outward possessions of the crown prince.

David has his emotional human viewpoint moments as well.

1Sam. 20:1 Then David fled from Naioth in Ramah and came and said before Jonathan, "What have I done? What is my guilt? And what is my sin before your father, that he seeks my life?"

You can hear David's pity party in his voice. He becomes a real test for his best friend Jonathan. Saul wants Jonathan to help him kill David; and David's death for Jonathan would be in his best interest. Royal families killed off their rivals. Jonathan maintains divine perspective throughout.

He ignores his father's evil wishes and he orients to God's will.

Jonathan passes this test when David does not. Jonathan will reorient David to divine viewpoint. This is Jonathan's great moment in human history. David was being tested by Saul and he was failing; Jonathan was being tested by Saul and passing. Jonathan would bring divine viewpoint to David so that he could eventually pass the test.

Jonathan Keeping His Eyes on the Plan of God.

1. God provides friend to help you.
2. God provides a friends to help you where you are lacking.
3. You can have blessing by association with another mature believer.
4. That is a true friendship with impersonal love. That involves putting the other person first. That is where the glory lies. David did not glorify himself.
5. The true friend has the ability through Bible doctrine to communicate warmth, stability, courage all in the face of people testing.
6. Encouragement comes through a friend who is taking in doctrine and has an abundance of impersonal love in order to deal with you.

1Sam. 20:2 And he said to him, "Far from it! You shall not die. Behold, my father does nothing either great or small without disclosing it to me. And why should my father hide this from me? It is not so."

1Sam. 20:3 But David vowed again, saying, "Your father knows well that I have found favor in your eyes, and he thinks, 'Do not let Jonathan know this, lest he be grieved.' But truly, as the LORD lives and as your soul lives, there is but a step between me and death."

This will be a year of testing for us individually and for our nation. We will be tested by our loved ones, our family, by the boss and by enemies. We as a nation have only begun to

see the extent of terrorism that is coming our way. We have only begun to see the legislation and the edicts that limit freedom in the name of security and socialism. That all falls under the category of people testing.

We are armed with the solution. No test will decimate you as long as you are consistently advancing spiritually. We live in a world of sin natures.

If God is for us, then who can be against us? The battle is the Lord's.

Psalm 60:11–12 Oh, grant us help against the foe, for vain is the salvation of man! With God we shall do valiantly; it is he who will tread down our foes.

Lesson #none

Luke 10: Life of Christ

1/1/2014 Thurs

No class

Lesson #0711

Luke 10: Life of Christ

1/4/2015 1Sunday

In order to live the Christian life, you must grow; you must progress. Jesus Christ is faced with a lawyer, always a difficult thing. The lawyer asks the question, "Teacher, what should I do to inherit eternal life?" The lawyer expected a legal answer; he was ready to debate the legal aspects of this topic.

Being a legalist, he presupposes that there is something that he must do to inherit eternal life. Jesus spoke differently than the religious people of that era; and this lawyer did not have the animosity toward Jesus Christ as did the religious hierarchy. He shows honest interest in what Jesus had to say on this topic. The Lord takes the indirect approach with him. Jesus goes back to something that this man knows, and then work from there.

Sometimes the direct approach, "Do you believe in the Lord Jesus Christ?" is not the proper approach. Jesus knows that this man is a lawyer, so He will approach it from that way. The lawyer wanted a question that could be debated. He was possibly interested in testing the intellectual metal of Jesus Christ.

Jesus quoted him the 2nd part of the shama, "Love God and love your neighbor." The way that this was used by the religious types distorted it. So the lawyer asks, "Who is my neighbor?" This lawyer has some doubts and he knows that he falls short of keeping the shama. He does not love all his neighbors and he knows it. He is looking for a legal out. If he narrowly defines neighbor, then he is keeping this part of the shama.

Jesus asks some questions; He finds out who this lawyer is.

Remember, most people are prepared by God over a period of time; and this includes their past experiences and their past discussions, and things which they have thought about.

If this lawyer does not love all of his neighbors, he cannot be saved by the shama.

Luke 10:29 **But he, desiring to justify himself, said to Jesus, "And who is my neighbor?"**

Luke 10:30 **Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead.**

This will show the fallacy in the thinking of this lawyer.

The parable was a normal occurrence. Everyone in that area understand what has occurred here and can relate to it.

Luke 10:31 **Now by chance a priest was going down that road, and when he saw him he passed by on the other side.**

The priest goes way around this guy.

Luke 10:32 **So likewise a Levite, when he came to the place and saw him, passed by on the other side.**

A Levite does the same thing. These are two religious men, and they are not keeping the clear reading of the shama, and they knew what it said, and they were ignoring this man. They also knew Micah 6:8. To this beaten and robbed man lying in the road, there is a quality of mercy which ought to be shown this man; but they did not.

The priest and Levite were men consecrated to God; they were ministers of religious worship and they spent all of their days in the Law and the Law. They saw themselves as too important and too busy to do God's word. They bypass the man because they are too important. These are men without humility. Poster boys for religious hypocrisy. They left their god in the Temple.

They would not classify this man as a neighbor. They relied upon loopholes to escape the plain reading of the Law. They defined their neighbor very narrowly. They made excuses in their own minds; they were parsing the definition of neighbor. This is an unclean bleeding man; and how can he be a neighbor? They don't even know him.

Jesus does not approach this lawyer by saying, "You hypocritical so-and-so."

Will this lawyer accept what Jesus is saying? You can only give a person the message. You cannot force them to hear it. There is a contrast between grace and legalism.

It ought to be clear that the priest and Levite are not showing love toward this man.

Luke 10:33 **But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion.**

The Samaritan comes along, and he is moved by this man's circumstance. He feels compassion, and this is true compassion; not the hypocritical compassion of liberals.

Luke 10:34 He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him.

This man acts upon his compassion, one-on-one.

Luke 10:35 And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him, and whatever more you spend, I will repay you when I come back.'

He gives some money to an innkeeper to look out for this man; and says if any more is required, he will make the debt good on his return. This is the fulfillment of Micah 6:8. This Samaritan shames the legalists of Israel. This Samaritan shows actual compassion, where the Levite and priest did not. Samaria and Judæa were neighbors; and they are cousins. The Samaritans practiced a different form of religion. The Jews hated the Samaritans and vice versa. This is the hypocrisy of religion. It sponsors hatred.

There is no grace in religion. The obvious surface message is to be kind to all, even those that you do not like. Being near to someone does not define neighbor. The priest and the Levite were very near to this injured man, by race and religion. They had no excuse. The Samaritan were very remote by comparison. The ones who claimed to dispense the rules for eternal life ignore this man; and the one they believed to be too far from God treats the beaten and robbed man with compassion.

Unbelievers can do just as many good deeds as believers and often do. The difference is between grace and legalism; the difference is between salvation by grace or by good deeds. This is the point that Jesus is bringing out here. The shama is not enough. We can get the surface message here, but that is not salvation.

Luke 10:36 Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?"

Lesson #0712

Luke 10: Life of Christ

1/4/2015 2Sunday

The Lord Jesus Christ is teaching a parable and the lawyer might want to argue with the Lord about the Law. There is an argument here over grace and legalism. The lawyer is ticked off because the Jews with whom he identifies do not keep the Law. They all hated the Samaritan, but he exhibits the shama more than the priest or the Levite.

Obviously, this is all that they could agree to.

The lawyer asks the loophole question, "Who is my neighbor?"

The president who said, "What the definition of *is* is."

Everyone has an interpretation of what this means.

Neighbor here is a much broader term than the lawyer, priest or Levites assign to it.

What Does Neighbor Really Mean?

This is important to the lawyer and to us.

1. Neighbor is as wide as the circle of one's influence.
2. A neighbor is anyone with whom a person has contact. Legalism must narrow the definition. It is like the definition of sin; which is any violation of the will of God.
3. A neighbor would be someone in need or someone who requires help. This includes people that you do not know.
4. So exactly what is a neighbor and what is neighborliness? It is an attitude; not a location. Those next door to you are not the only neighbors that you have. It can be a close relationship.
5. A neighbor is not limited to the likeable or to the compatible or to the influential or to the wealthy or to the poor; or to the girl next door. It is not confined to a class or to a nation.
6. The parable of the Good Samaritan demonstrates that a neighbor is anyone that a person meets. That is a broad definition. Toward whom grace and impersonal love is extended. Your enemy is your neighbor. This is a personal relationship. This is someone who needs help.
7. The neighbor could be anyone or everyone. There is no loophole that is found for this lawyer or for the legalistic priest or Levite.

It has often been noted that the parable here reflects 3 different attitudes which are either moral or immoral.

3 Attitudes

1. The thief's, "what is yours is mine." Socialism is a great demonstration of thievery. Socialism is thievery. They redistribute wealth; but not their own. They take it from others. The socialist takes from those who are productive and gives to those who are not productive. That is the fundamental philosophy of the welfare state. What is yours is others; and the socialist will get it and distribute it. The only difference between thieves and socialists is the claim of compassion. He feels compassion for those who are in need. This is done by a governing body in the name of the greatest good for the greatest number. This is how the Samaritan parable has been used by socialists. The Samaritan provided his own money; he did not take from others to give to the thief. If the government takes from you, it is not theft, in the eyes of the socialist; this meets the definition of compassion. Big brother; you cannot fail; you cannot fall through the net, we will take care of you. The socialist compassion does not solve the problem of the poor or the downtrodden. It never has. There is never the result of achieving the intended result. In fact, their politics increases the problem. The United States has been developing as a welfare state over the past 50 years; and yet poverty has increased over that same period of time. Many people no longer have any work ethic. They have become enslaved to the government dole. Why work when you can get redistributed wealth? Why work when you don't have to do anything for it. We have an entire underclass which meets this definition. We ought to be concerned for the poor and downtrodden and those who are unjustly

treated. How do you handle that? The socialist does not solve the problem, even though they say that it is. The results never come to fruition. They have compassion without results. They cannot legislate against the inherent sin nature. They think that if you give enough money, that will eliminate the problem. The socialism adds to the natural order of some being poor. Some will be poor; some will be downtrodden. There is always poor; there is always injustice. What should we do about these things? The way that the government handles it does not work. All the programs of the socialist do not work. The New Deal, etc. do not work. There may appear to be temporary results; but in the end, these programs are failures. The thieves of government are not interested in administering socialist programs. They are unsuccessful in administering socialism programs. That is not the point for them. For them, it is all about compassion. Form without function; an attitude without results. If the socialist carried out the administration carried out their programs, they might have to admit that their programs are failures. The welfare state does not work. They cannot admit this; or they lose the compassionate label. That is their Samaritan attitude. They do not know what else to do; they are without God and without doctrine. They have no divine establishment principles to guide them. They do not distinguish between government welfare and charity. They will take from you to give to others, but not from themselves. To take from the have's and give to the have not's makes them feel compassionate. Whether they get the intended results or not. They do not know what compassion means. They are merely into surface compassion. The results are much less important than their philosophy. Should we not feel compassion for this man? Yes, we should. The Samaritan felt compassion. How does this compassion work? How should it be expressed? When the results of the socialist will implode, and it does not bother their compassion. They still feel good about themselves. They did what they could. If you look at our society, all the things that are meant to help so often fail. The solution is in the souls of individuals. The solution is Bible doctrine in the soul of individuals. We will never get to the utopia of socialism. The nature of man can be healed by salvation and by Bible doctrine. That is the solution; and individual charity. Anything but government welfare is a solution. "But, wait a minute, I know someone who has been helped in this way." But there is the problem in the souls of others that the help is not theirs and they know it. The morality of the socialist is relative. When something fails, they change their morality. Socialism produces more poverty and more subservience.

2. The attitude of the priest and the Levite: *what is mine is mine, and I am going to keep it.* These are people who have everything that they want. Unfortunately, capitalism can be greedy. But we have uplifted many people in this country. The argument is, there is no opportunity for some people, and that might be true in some cases. But the greatest good for the greatest number is capitalism and free enterprise. There is more opportunity in our country today than in the history of the world. Slavery was a terrible institution. It caused many problems, still today. Social justice will never lead us to perfection; justice will never be perfect. Some people are going to fail. It does not help them to enslave them to welfare.
3. The third attitude is, "What is mine is yours; and I will share it." That is individual charity. He is not sharing somebody else's wealth; he is sharing his own. The government legislates against things we don't like, and this is all on the surface. The

only thing that changes these problems is what is in your soul. You should be not be a racist; you should be an e-racist.

Single-payer medical works in countries which depend upon our military and do not really supply their own.

The Samaritan gets this beaten man back on his feet; and he exhibits true compassion that the individual Christian should display.

Our problems are solved individually. What am I? A Samaritan, a religious legalist or a thief? The lawyer must determine for himself, which one he is. Would he exclude this beaten man on the road? Or would he accept the broad definition of neighbor as anyone with whom he comes into contact with. From this parable, the lawyer must get the picture between legalism and grace. There is a below the surface meaning.

The Samaritan is like Jesus Christ. What is Jesus trying to do? He is pointing the way to eternal life; and this parable points to Jesus Christ.

Luke 10:37 He said, "The one who showed him mercy." And Jesus said to him, "You go, and do likewise."

Lesson #0713

Luke 10: Life of Christ

1/7/2015 Wed

Luke 10:30 Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead.

Luke 10:31 Now by chance a priest was going down that road, and when he saw him he passed by on the other side.

Luke 10:32 So likewise a Levite, when he came to the place and saw him, passed by on the other side.

Luke 10:33 But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion.

Luke 10:34 He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him.

Luke 10:35 And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care and of him, and whatever more you spend, I will repay you when I come back.'

Jesus, in a roundabout way, will show this lawyer that keeping the law is not the right way; and that this man has not kept the shama. Every other religion is about works; and Islam is about works. Grace, not legalism, is God's way to eternal life.

The Samaritan

1. The Samaritan is like Jesus Christ. He represents the Lord.
2. The parable points to Himself as the way to eternal life as the grace of God incarnate.

How Does this Metaphor Work?

1. The priest
2. The Samaritan is a type of Jesus Christ.
3. Jesus heals us of our illnesses.
4. He will provide salvation on the cross, as the compassion of the Samaritan.
5. He will pay the price for their sins. This is just like the Samaritan paid the innkeeper to take care of this hurt man.
6. The Samaritan represents God's grace.
7. What the lawyer provides is nothing; what the religious types provide is nothing. What Jesus provides is everything.

Luke 10:36 Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?"

The good neighbor was the one who was hated and ignored by the religious types. Only the Samaritan showed grace to him. The Samaritan showed mercy and grace.

The priest and the Levite were proponents of the narrow view of the shama. This narrow view excluded all of those outside the Jewish household, like Samaritans. Their neighbor was not all-inclusive. This is why Jesus presented the Samaritan as the only one keeping the law. Their narrow view of mercy and love was not enough to save them. This illustrates God's grace over-against their legalism. This would be a dilemma for the law-keeper.

If the lawyer keeps to the narrow view of neighbor, then he is like the Levite and the priest, both of whom ignored the harmed man. They ignored the truth for their own self-righteousness. The Samaritan reflected the shama; the priest and Levite did not. Therefore, the broad definition of the word *neighbor* had to be understood, which convicted the lawyer.

Luke 10:36 Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?"

This man is brought around to realize that his religion is false and that salvation is standing right in front of him.

Luke 10:37 He said, "The one who showed him mercy." And Jesus said to him, "You go, and do likewise."

Jesus says, "You must go and do the same" if you want to show the same mercy as you did before. The lawyer has not and cannot do that perfectly. He cannot overcome his own weakness. He hates Samaritans. He has failed at every point.

People think that, *if I am good to my neighbor, then I will be saved; if I am good to other people, then God will smile on me.* But it is all works; it is the same thing.

The indirect approach to witnessing. Our Lord after finishing this parable, He does not browbeat him or coerce this man or even give him a *come forward*. He does not embarrass the man by calling him a legalist or a hypocrite, which Jesus did to other religious types. He simply provided food for thought, and left it with lawyer to mull over. Jesus wanted this man to examine himself. This man already knows legalism; and Jesus shows him the difference between grace and legalism. He was shown the hypocrisy and the futility of keeping the Law for salvation. Also the hypocrisy of thinking that salvation only belongs to the Jew. The idea is, he would recognize a disconnect, but not immediately.

This lawyer thought that he had the Lord with citing Scripture; but what Jesus said blew away all of his legalistic thinking.

Grace, offered by Jesus Christ, was the only way of salvation. But this man would have to think about it. Give out the truth; present the truth; that is all you have to do. The gospel does the convincing. Jesus has given him the answer to hopeless and futile.

The disciples were to gain a lesson for their future ministries. Luke 10 there was a progression in the understanding of the doctrine of grace and focusing upon Christ as the source of grace. The disciples returned and were full of themselves; and Jesus reminded them of where their power came from. Their touted miracles were transitory. They must keep their eyes on spiritual goals.

In this parable, these things are being reenforced. The grace of God versus the legalism of religion. The disciples were half-confused, most of the time.

Jesus also reminds all of us in the parable that service to Him is not reciting the shama or some kind of ritual. Service for the Lord is impersonal love as demonstrated by the Samaritan. This is done by speaking the truth of grace and living the truth of grace.

Words are cheap, but actions show grace like nothing else.

What else do we gather from this parable? Kindness is not enough; mere kindness and mercy is not salvation for man.

Final Points

1. Jesus Christ showed compassion.
2. The Samaritan showed compassion. Jesus died spiritually on the cross as our substitute.
3. Jesus Christ paid our penalty by taking upon Himself our sins and He healed the suffering of our souls. The Samaritan paid for this man. Acts 4:12

We do not want anyone to go to hell, not without hearing the truth. We might consider this parable and what the Lord Jesus Christ does here. Always think grace; always present the gospel of grace and Jesus Christ as the epitome of God's grace and why. If that does not get to them, nothing will.

Missionary Report tonite from Pat Cate; How to reach a Muslim with the gospel.

Background on the Muslims. His wife was the daughter of the pastor of Berachah before Bob. He has been to Iran; later to Egypt; and today they work with Muslims in North Carolina. He does a friendship, hospitality, Muslims of different backgrounds, and a mentoring. He teaches Muslim evangelism at a seminary this week?

God is not surprised by ISIS, al Quada. God says that the wheat and the tares would grow together. In the past 36 years since Komeni came to power, most Muslims have come to Christ than the previous 13 centuries put together. Iran is a massive country. Maybe 300 believers back then. Now a million. The Iranian church is small. Dallas has between 5 or 6 of this fellowship. 25 in California. Around the world, they are coming to faith in Jesus Christ. A large number began in Indonesia. About a half million in Bangladesh.

They lived in Cairo for 5 years and one of the ministers had seen over 300 Muslims come to faith in Christ. But later, after they left, he would see at least 1 a week.

Book "A Wind in the House of Islam." 250,000 miles covered. 82 groups of Muslims who came to Jesus. About 100 churches of Muslim believers. The wheat is growing vigorously and God uses this terrorism for His Own glory. There is a chapter in Houston ex-Muslims. The media is exposing the evils of Islam.

"We love the people, we love the language, and why did we get kicked out?" He grew up with Bobby. They never knew or saw any Muslims. Today, a quarter of a million in Houston. In 2030 that there will be a half million in Houston. The media brought Muslims to our consciousness; and now they are everywhere in the news. This has brought Muslims to the mind of Christians, and we should pray for them. We need to pray for the salvation of the Muslims who are terrorists and those who are not.

Number of missionaries to Muslims has grown a great deal. Still, many are needed. One church for every 561 people in North America. 2.7 billion in the world have no church to go to. 1.6 billion Muslims without churches.

Televisions are all over the Saudi America. Even in Iran. The Iranian police try to block the internet and television, but the gospel is being brought to people who would never hear it in a church.

Zacharias made the gospel so clear that there is a \$5 million bounty on his head. Most Muslims do not realize that there are 109 verses in the Koran that teach terrorism. 2 brothers that he knew left Islam.

The famous Acts 17 teaching near the parthenon. "God has made from one man every nation of mankind. God has determined where people live." Why God has allowed 250,000 Muslims to come to Houston is to hear the gospel of Jesus Christ.

"You will receive power when the Holy Spirit has come upon you." The Holy Spirit gives us the power to witness.

How does a sphere have ends? The Samaritans were half-Jew, very similar and very different at the same time; and they did not like one another. Muslims live nearby. They live in our midst and for whom God the Son died. We have the benefit of being able to witness in English. They have needs we can help with; to teach them English, to help them get driver's licenses. We don't have to leave home; leave our job; we don't have to raise money as a missionary. God has brought them here.

However, we do need to be friendly. If we initiate the friendship, they will respond. It is easier to speak to a Muslim about spiritual things than to other Americans. Muslims love to talk about spiritual things. Americans who even attend church might not talk about it.

We often begin by asking questions. Normal questions and then move into spiritual matters. They have a salvation by works; and then you share the gospel with them. He has met only one guy who was mad at him.

They do not believe that Jesus is the Son of God, they do not believe the Bible is trustworthy. But they do believe that Jesus is sinless, that He ascended to heaven, so, there are a mixture of things that they do and don't believe about Jesus.

They do not have a loving God, a personal God, no assurance of forgiveness, a deep concept of grace, or assurance of salvation. God is remote and up there and we are slaves of God. God is transcendent, not imminent. He is up there. Strong concept of God being merciful, but not the same as grace or being loving.

There is no assurance of salvation. Islam is the religion of mathematics. There is a 1000x more credit to pray at Mohammed's grave than at a Mosque. 28x more credit to pray in a mosque than at home. No assurance of salvation; no assurance of eternal life. You do not know until you die if you have done enough good works. Holy war deaths give you a straight shot.

Grace is one of the 99 names of God? Mercy and grace are different. You offend someone and apologize to them, and they forgive you, and that is mercy.

30 minute conversation might involve 10 minutes asking questions. Jesus asked 271 questions (not including repeats). That is a lot of questions for maybe a month or so of days. The longest that God speaks is in Job, and do you know what He does? God asks questions. He asks 70 questions, but without answering Job's questions. Questions are a very vital part.

The Muslims do not think much about sin. They do not realize that they have a need for a Savior. Solid Islamic Hillcroft and somewhere else. A committed Muslim will only eat Halal meat. Has to be butchered in a certain way. Can you mix Halal with non-halal? No matter how many good works you add, the sin is not removed. The sin is like non-halal. We cannot go to heaven without ridding ourselves of our sin.

A drop of poison in a drink.

God used Zoroastrians to free the Jews to build the Temple and then to build a wall. God is using Boco Haram and these other groups in His Own unique way to wake up Muslim and to wake up Christians.

The rate of growth of Christians is Iran and then Afghanistan. 6 of the top 10 growth rates is in Muslim countries.

Lesson #0714

Luke 10: Life of Christ

1/8/2015 Thurs

The very famous Mary and Martha.

Luke 10:38 **Now as they went on their way, Jesus entered a village. And a woman named Martha welcomed him into her house.**

Luke 10:39 **And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching.**

These women showed up to our Lord's tomb after the crucifixion. They were also at His crucifixion. Women were involved throughout His ministry.

They lived in Bethany on the outskirts. For the rest of His life, this home would be a haven to Him. They followed Him; but He could teach without being interrupted. Listening and concentrating. It is a matter of priorities at this point. Mary could not get enough. She was totally concentrating on His person and on His message. She is preparing herself in the same way that all believers prepare themselves, to follow the plan of God for her life. God's plan for us develops as we advance spiritually. We are filled with the Spirit and we advance; that is Mary. That concentration and inculcation includes service for the Lord Jesus Christ. That is a protocol that is made evident. We have the obligation to learn doctrine, to advance in His plan, and to function in His plan.

Martha is her sister, and she is cooking up a storm for the Lord Jesus Christ and His guests, and she is doing a good service. She has a personal characteristic of the good Samaritan. She is selflessly giving service to those around her; she wanted to serve the Lord. Martha is cooking; Mary is sitting and listening.

Introductory Points

1. Service for Him is not just about good deeds, kindness, etc., even though such actions are not insignificant.
2. Jesus will emphasize a foremost priority to listen and to metabolize His mind.
3. That is what Mary represents in this narrative; the priority of the spiritual life. To learn and to grow.
4. Spiritual growth is the prerequisite to the most effective Christian service. With doctrine, you are better attuned to His plan for you. This is what is missing in Christianity. It is all about service today, but without knowledge or spiritual growth. The example of serving by witnessing. Pat Cate on how to reach Muslims for Jesus Christ. "Should we be killing them or witnessing to them?" Bobby was asked last night. The gospel must be presented. So many today cannot present the gospel of Jesus Christ today. They do not understand the substitutionary death of Jesus Christ. When you know these things, you take the things you know and present what is best for that person.
5. Having heard all of this, we should not denigrate any sort of Christian service.
6. In this case Jesus will put Martha's service and Mary's learning into proper perspective.
7. Martha must come to understand that her priorities and perspectives were not those of Jesus Christ. We must come to understand what the priorities and perspectives are.

Martha approaches Jesus and she comes to Him with an attitude. She is upset that Mary exited the kitchen and sat down to hear the Lord teach.

Luke 10:40 **But Martha was distracted with much serving. And she went up to him and said, "Lord, do you not care that my sister has left me to serve alone? Tell her then to help me."**

Martha is upset; and she tells the Lord to send Mary back to help her out. Martha had become extremely agitated. She was no longer thinking. She was reacting to the situation.

She was as hot as her pots and pans in there. She got so mad and blurted out her frustration while Jesus is teaching.

Explosive anger like this gets people in trouble; they do not think before they speak. Angry people just let it rip; consequences be damned. Angry attacks never help anything. The angry person has bypassed the steps of discussion and persuasion. People with a penchant for anger are in constant conflict. You cannot be angry all the time and be in fellowship.

No spiritual solution and no objective thought occurs when we are upset. Would you break into the message of the Lord and interrupt Him? She assumes that the Lord knew how important this meal preparation was. She is in self-centered arrogance. She assumes that Mary should share her viewpoint about how important her service was.

Martha

1. Martha reveals her spiritual immaturity.
2. Mary has abandoned her kitchen duties as kitchen helper. Martha has decided what Mary ought to be doing. I am going to tell you what you need to do for the Lord.
3. Martha sees Mary as sitting around and loafing at the feet of Jesus when she should have been working for the Lord. "Get up and do something," a very prevalent viewpoint in Christianity today.
4. Martha reveals her hurt feelings. There are no victims in the Christian life. Hypersensitivity.
5. So the result is, Martha even scolds the Lord Jesus Christ for not taking care of this situation right now. "Don't You care?" she asks. "Don't You care that I am serving You?" "Does it not concern you that...?" Or, "How does this situation not get your attention? Don't you have to eat?"
6. Martha sees physical nourishment as taking priority over taking in spiritual nourishment.
7. She has different priorities from Jesus Christ and from Mary.
8. Spiritual food comes first. Bobby concentrates better not being filled with food. Now she gets bossy with the Lord.

Just as food must be taken in on many occasions, so doctrine must be taken in.

Martha wants Jesus to speak to Mary with all of His authority. This is so that Mary will bow to Martha's wishes. This is so typical. When people get hurt and angry, they want the person who wronged them to be put in their place. "I want you to see how I have been hurt." The passive-aggressive; the hypersensitive; the manipulator.

Some people do not see their own faults, but they see the faults of others very well. They want revenge; they want justice.

Application on this

1. Leave retaliation and justice in the hands of the Lord. You don't know what is going on in the life of someone else.
2. Jesus Christ is always just. He is fair to both parties. He is not self-centered; He does not play favorites. God has a plan for both parties in a dispute.
3. What does God have in mind for both parties? For unbelievers, God's will is for them to be saved. That may be by our witness rather than taking them down and putting them in their place. And for other believers, God has a plan for them just as much as He has a plan for us.
4. His justice is designed of further His plan for everyone.
5. His will is reflected in His justice. He has will for everyone; and His justice is directed toward everyone. Hurting brings us back to reality. His justice is discipline and it is for our blessing.

She uses the aorist active subjunctive of *sunankilambanomai*. This means *to help, come to my aid*. The subjunctive and the imperative together. A demand and a contingency together. She is giving Jesus some options. He can tell Mary, "Go help Martha" or He can choose to say nothing. Martha wants Jesus to do her bidding.

What Martha Is Doing

1. Martha gives Jesus a choice.
2. Now she is directing Him with an imperative.
3. She is attempting to manipulate the Lord.

Aren't You going to tell her what to do?

Martha's Expectation of the Lord.

1. Martha sees that it is more important for Mary to listen and serve rather than to listen.
2. She presumes to present this viewpoint as a demand. Her sensitive manipulative viewpoint is a demand to the God of the universe.
3. Martha is being self-centered, with a dash of arrogance and jealousy.
4. This is not a good combination by which to approach the Lord Jesus Christ.
5. Martha is in effect out of fellowship and all of this service is so important, it is worthless as divine good.

Luke 10:41 **But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things,**

Jesus does not buckle to her demands, but He remains gentle towards her. "Chilax, have a little wine and take a seat." Jesus could have blasted her for what she is doing. Lots of irritated men would have come loose are her emotional breakdown. He mildly reproves her, slowing her emotions, soothing her. Jesus knows how to handle people. This is a time for

tenderness. Furthermore, what she is doing by way of service is necessary, as long as she gets back into fellowship.

Martha is freaking out over her household duties. She wants a beautiful presentation and a tasty meal. How many times have you been slaving in the kitchen while everyone is watching the game? Simmering like the gravy. Martha has wrong priorities. When Jesus is teaching, it is time to learn.

Closing Points

1. Martha's priorities are wrong. She needs to calm down and listen.
2. She must focus on doctrine as the most important issue in the life of any believer. Mary has got this part right.
3. Mary is correct in her desire to listen to the Lord teach.

After Jesus has calmed her down, He says this:

Luke 10:42 **but one thing is necessary. Mary has chosen the good portion, which will not be taken away from her."**

Chew on that until Sunday morning.

Lesson #0715

Luke 10:38–40 Life of Christ

1/11/2015 1Sunday

7 streaming video classes right now. There are groups in Portland, Missouri, San Antonio.

Luke 10; we are in the Mary and Martha section. The place of women in religion has been debated, hotly so. So often women are relegated to a minor role and even to inferiority. Islam falls into a category of repression. Islam means *submission*. Women in that religion are in complete subjugation to men and in heaven will be there for the sexual pleasure of men. There have been many secular backlashes to this; today, we have feminism, which has developed into an anti-Biblical power struggle between men and women. Solution is not found in women taking on male roles or vice versa. **There is neither male nor female in Christ. There is neither Jew nor Greek; slave nor free. For we are all one, united in one body in Christ Jesus.**

These divisions will always exist in human history; and gender plays a part in human life. There is a summary of this in *Angelic Conflict*. "Nothing is charged for; it is yours if you want it." Both genders have equal opportunity to grow spiritually and each gender has spiritual gifts and all believers have some form of ministry or service. During our Lord's time on earth, Jesus showed nothing but respect for womanhood.

Luke 10:38 **Now as they went on their way, Jesus entered a village. And a woman named Martha welcomed him into her house.**

Luke 10:39 **And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching.**

Mary and Martha were two important women in the life of Jesus Christ. Their faith and spiritual growth were shining examples to many; and even to the disciples. Mary anointed our Lord's feet in oil, which is a sign of completely devotion, which the disciples did not fully grasp.

Mary and Martha were the sisters of Lazarus, who Jesus raised from the dead. Not a resurrection but a recessitation.

Now, Jesus is in their home. His final week before the crucifixion is spent here. There is no hassle from the religious types. He is teaching, in the living room of Martha and Mary. Right in the middle of His lecture, Jesus is interrupted by Martha.

Luke 10:40 **But Martha was distracted with much serving. And she went up to him and said, "Lord, do You not care that my sister has left me to serve alone? Tell her then to help me."**

Distraction is the worst thing for a believer in the Christian life. She has a lot going on in her life that changes her focus. Right in the middle of His teaching, Martha asks Jesus to get Mary up and helping her. She is upset over Mary's absence in the kitchen. She has an attitude. Mary was paying rapt attention to Jesus' teaching. Martha is overwhelmed with the kitchen. Service to Jesus is not just about good deeds, logistics or even kindness. The doctrines that Jesus is teaching are necessary for our spiritual life. It is necessary for us to learn and to grow. That is the prerequisite for the most effective Christian service. That is a part of our life and a part of our responsibility before the Lord.

In effect, Martha scolds Jesus for not dealing with this situation already. Martha sees physical nourishment as taking priority over spiritual nourishment. That was not Mary's priority or the priority of the Lord Jesus Christ.

What Christianity Today Should Get from this

1. Pastors must teach; and listeners must hear and grow.
2. That is the good part that must be chosen. This trumps going out and doing things for God. People think that attendees at Berachah don't do anything.
3. Unfortunately today, Christianity has become enamored with works. Pass out tracts, get out and witness, do a pot luck for everyone; do some service. This is all fine and even good in many cases. But this is secondary to doctrine and spiritual growth.
4. Doctrine is actually denigrated and works elevated as the epitome of the Christian life.
5. According to what our Lord will say, listening and metabolizing doctrine provides the correct motivation for service and it requires correct motivation and fellowship. What Martha does has no standing with the Lord.
6. Doctrine must come first; that is the lesson here.

3 Principles

1. Being occupied with Christ is better than being occupied for Christ. That is service without spiritual growth.
2. To devote oneself to the study of the Word of God and to learn from it is more important than being busy for the Lord.
3. One does not exclude the other. It is all a matter of priorities.

Mary was diverted from her kitchen duty. She walked away from her work in the kitchen to sit at the feet of Jesus. That is her choice. How much more important to be fed by the Lord than to feed Him?

A caveat for the zealous. This is not about you skipping work to attend Bible class. Many years ago Bobby worked in high school and college at a cement plant; and it was a brutal job. One guy there who was a Christian who went to Berachah. He would take breaks to read the Bible. This did not go over well with those who were working. He did not know enough to finish his work and then to read his Bible. People get that because Mary left her work in the kitchen to listen to Jesus. In life, we have hundreds of options to keep us from learning and growing in the Word of God. We learn when we have the time to do so. This is why Bobby has Bible class at night. Bobby would much rather have Bible class in the morning. We have choices and there are times to do it. For Mary this was the time, because Jesus is in her home.

Doctrine must come first, and then everything else falls into place. Never neglect the priority of teaching and learning.

What is the final truth that Jesus emphasizes? What is the connection to the parable of the Good Samaritan. Service is important and also the exercise of our spiritual gift is important; but this must be preceded by learning Bible doctrine.

The parable of the Good Samaritan promotes mercy as a part of Christian service.

Martha was very zealous in her ministry of feeding. Mary was oriented to spiritual advance. She was learning grace orientation. Grace orientation is the basis for the Samaritan's service. He rendered service, but doctrine was in his soul to begin with.

Luke 10:40 **But Martha was distracted with much serving. And she went up to him and said, "Lord, do You not care that my sister has left me to serve alone? Tell her then to help me."**

Luke 10:41 **But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things,**

Luke 10:42 **but one thing is necessary. Mary has chosen the good portion, which will not be taken away from her."**

Martha was distracted by all of the things in her own home, when Jesus was there teaching the Word. The top priority for all believers are the words of Jesus Christ and of the Bible. This prepares us for whatever God has for us in this life.

Jesus was following up in some areas already evangelized by the 70 disciples sent out. Jesus Christ prayed at every major crisis point and highlight of His life. Prayer was a critical part of the ministry of Jesus Christ.

Prayers by Jesus Christ

1. He prayed when baptized by John.
2. He prayed when He picked His disciples, calling for God's will to be done.
3. He prayed at the transfiguration. That is what He was doing when transfigured.
4. He prayed for Simon Peter, a prayer of intercession.
5. One of the most famous was in the garden of Gethsemene, before He was taken into custody. "Not My will, but Your will be done." A prayer of petition for Himself.
6. He often prayed alone, as in Luke 5:16 and 9:18.

Luke 11:1 Now Jesus was praying in a certain place, and when He finished, one of His disciples said to him, "Lord, teach us to pray, as John taught his disciples."

Luke 11:2 And he said to them, "When you pray, say: "Father, hallowed be Your name. Your kingdom come.

Luke 11:3 Give us each day our daily bread,

Luke 11:4 and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation."

What Jesus Is Doing with this Prayer

1. Jesus is using prayer to teach the disciples. We do not use that in prayer meetings or in our private prayers.
2. This is a pattern in the use of all prayer; a pattern for us to follow. It is not a rote prayer.
3. The prayer itself was not a model for continuous repetition, which is how it is used today, as a ritual prayer.

In Houston ISD, this prayer was recited over the intercom. Jesus did not give us this prayer to be rote repeated over and over again, which is how it is used today.

How many times have you seen an older movie where someone is in trouble and they pray this prayer?

This is an outline of prayer. There is a battle going on in our schools today. Bobby is fine that this prayer ceased to be repeated in schools. It had become a ritual without reality.

Bobby just said it; and it meant nothing to him or to anyone else. A classic nod-to-God, but meaningless in how it was used. Anytime someone wants to evoke the name of God, here comes this prayer. The assumption is that these words, in and of themselves, are important, even when they are repeated only by rote. Ritual without reality.

Prayer is a personal one-way conversation. We will get an answer, but not by voice. Prayer is a private conversation with God. It is not rote repetition. Jesus knew what He was praying and what it meant.

Luke 11:1 **Now Jesus was praying in a certain place, and when He finished, one of His disciples said to Him, "Lord, teach us to pray, as John taught his disciples."**

This is an abbreviated form of the prayer offered up in Matthew. The words themselves are not the actual focus.

How Should We Understand this Prayer?

1. Prayer need not be spoken in exactly the same way time after time. Don't you have anything to say to Him?
2. This prayer is the outline in which all prayer should be offered.
3. In this prayer, the Lord is presenting a structure for prayer. If a structure of prayer; each part of this prayer has a meaning.

The Model Prayer as Presented Here.

1. First, we direct prayer toward God the Father. There is a family relationship that exists as a model prayer. We as believers are also to pray as family members. In John 1:12, we are sons of God, those who believe in His Name. We pray as in a family, as if speaking to our father. We have an intimate status with the father. We do this based upon our unique status. It is a salutation. We have direct access to God the Father because of Jesus Christ.
2. Then we follow this with praise and reverence. We recognize that God is holy, separated, the God of perfect justice and righteousness. He wants the Father's name to be recognized in this way. There are many ways to recognize God the Father and His character and that aspect of this prayer. It becomes known and revered by men. You can watch a movie and hear friends talk, and often they try to punctuate something with the name of Jesus Christ or they will damn someone using God's name. These things bother Bobby a great deal because **hallowed be Your name**. We should keep His name as set apart and holy. In human history, there has never been a time when the name of God has been revered. So often in every generation, God is used as a curse. There will come a time in the future where His name will be revered throughout the earth.
3. Then Jesus calls for the coming of the Father's kingdom. Jesus will be the King of that kingdom. Jesus is calling for His kingdom to be extended from heaven to earth. Jesus is praying in the time of the Hypostatic Union. This extends the time of the Jewish Age. At the end of the Tribulation, the resurrected Christ will return and begin

His kingdom. He will return at the time of great trouble and relieve the earth of all this trouble.

- a. We believe in pre-millennialism.
- b. The others believe in post-millennialism. The church is not taken up. We go through the Tribulation.
- c. The prophecy of the king will come to pass; and every knee will bow at that time. That is the reverence of His name. Operation footstool.

Psalm 110:1 A Psalm of David. The LORD says to my Lord: "Sit at My right hand, until I make Your enemies Your footstool."

Heb. 10:12–14 But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet. For by a single offering he has perfected for all time those who are being sanctified.

He is seated and waiting for that time onward. That will be the time of the Father's choosing for that time to begin. The unknown date when the Father's time will come. That is when His enemies will be made a footstool for His feet. In victory, He will place His foot on the neck of His enemies. This is a picture of conquest. There is a time designated in the divine decrees.

A prayer to be found in Revelation which simply says, "Come, Lord Jesus."

Luke 11:2 And he said to them, "When you pray, say: "Father, hallowed be Your name. Your kingdom come.

Lesson #0717?

Luke 11:2–4 Life of Christ

1/14/2015 Wed

Similar script to *Saving Private Ryan*, but it takes place at the end of the war. Brad Pitt did an excellent job in this movie. It might be the Angelie Jolie movie. Some Scripture was quoted and accurately so.

The Lord's Prayer is quoted in this film. He is praying over a dying soldier. This becomes merely rote. They think that it will commend them to God. This is not the case. This prayer is no substitute for a relationship with God through Jesus Christ. This prayer is not a liturgy. This prayer taught and answered a question. This is a prayer to teach how one should pray. This is a teaching example of prayer.

Luke 11:2 And he said to them, "When you pray, say: "Father, hallowed be Your name. Your kingdom come.

Jesus does not mean that we speak these exact words.

Luke 11:3 Give us each day our daily bread,

Luke 11:4 and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation."

This is an abbreviation of the prayer from Matt. 6 and this provides us with a structure.

What this Pattern Is All about

1. *Father* is a family relationship. We are sons of God, which refers to men and women. This salutation reflects our family relationship with God. He hears us as a good father would a son or a daughter.
2. He also includes a word of praise to the Father, recognizing His character.
3. Jesus looks toward the future and toward a future event. The Jews have entirely rejected their King, the LORD. We are not the kingdom as the church.
4. Abraham is promised a great nation. Israel has this promise. Jesus Christ is addressing Jews who expect the promised kingdom. The kingdom would not happen until the 2nd advent. The Old Testament has promised the coming of the kingdom many times. When this kingdom does come, all of His enemies will be put under His heel.

Psalm 110:1 A Psalm of David. The LORD says to my Lord: "Sit at My right hand, until I make Your enemies Your footstool."

We know that the King spoken of here is Jesus Christ.

Jesus Christ on the cross is the sacrifice for our sins. He called out, "It is finished." It is over; it is complete. He has offered one sacrifice for sins for all time.

Heb. 10:12 But when Christ had offered for all time a single sacrifice for sins, He sat down at the right hand of God,

Heb. 10:13 waiting from that time until His enemies should be made a footstool for His feet.

Heb. 10:14 For by a single offering He has perfected for all time those who are being sanctified.

His feet on the neck of His enemies is a conquest; what a ruler would do over his enemies.

Zech. 14:9 prophesies the Millennium.

Operation Footstool

1. The reign of Jesus Christ was prophesied by Isaiah in Isa. 9:6–7 For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this.

2. Mark 13:7 **There will be wars and rumors of wars until I come.** We are at war today against Islam. Islam was born of war and force and remains this today. 109 sirahs about Jihad and war in the Koran. We have no right to be frightened of any religion like Islam. Islam does not mock us; they mock God and God will destroy them. **Yet that is not yet the end.**
3. The rule for 1000 years of the Millennium, when wars will cease. Isa. 65:25 **The wolf and the lamb shall graze together; the lion shall eat straw like the ox, and dust shall be the serpent's food. They shall not hurt or destroy in all my holy mountain," says the LORD.** Man cannot bring about a utopian peace. Yet we strive to do this.
4. During this time of peace, Satan the great enemy of God, along with his fallen angels. He will be incarcerated in the abyss for 1000 years of our Lord's reign.
5. The environment of the Millennium will duplicate that of the prehistoric universe before the fall of Satan; as well as being that of man's first habitat.
6. There are a number of descriptions.
 - a. Universal peace on the earth. Micah 4:
 - b. All warfare will cease.
 - c. All nations will enjoy economic prosperity. No hunger. There will be some amount of poverty on this earth. A war on poverty has caused more poverty.
 - d. Religion and false doctrine will be eradicated.
 - e. There will be complete worship of the Lord.
 - f. Nature will no longer be cursed, as in the fall.
 - g. No disease; no starvation. The bacteria which cause all of these mala
 - h. There will be injustice.
7. Things will be difficult, in spite of these pristine conditions. Sin will still exist. Believers who survive the Tribulation and go into the Millennium and they will not be resurrected. They go into the Millennium with their sin natures. They will sin and they will procreate as well. The basic problem of man is his sin nature. Some children will reject Jesus Christ as their Savior. That is the problem of the sin nature. Because such are alive during these 1000 years, the footstool is not yet complete.
8. At the end of 1000 years, Satan will be released from his incarceration.
 - a. When he is released, he will reignite the rebellion of the garden.
 - b. In Rev. 20, this is the Gogand Magog revolution.
 - c. Satan, code-named Gog;will lure myriads of unbelievers
 - d. This will be a futile revolution will be instantly repressed. Rev. 20:9
9. This is the end of human history.
 - a. All unbelievers will be resurrected. This is the 2nd resurrection. The first was that of all believers.
 - b. Unbelievers will not be made Christ's footstool. That is the culmination of operation footstool.
 - c. Once and for all conquered, crushed, these enemies will lie prostrate at the Lord's feet and in victory, the Lord will stand and forever remove His enemies.
 - d. The original sentence of Satan will be carried out. Matt. 25:41

10. At the end of human history, our Lord opens the Great White Throne; the throne of judgment. All enemies are removed from the earth; and all unbelievers, Satan and his fallen angels will be cast into the Lake of Fire.

If we don't call them terrorists, maybe they won't be terrorists one day? We do not have a clue as to what we are facing.

Luke 11:2 And he said to them, "When you pray, say: "Father, hallowed be Your name. Your kingdom come.

Jesus reassures us here that the kingdom will come, despite all the rejection; despite the fact that a new age will come into existence; in spite of the Tribulation; the kingdom promised to Abraham and his descendants will still come in.

Even so, come Lord Jesus. This is a legitimate prayer for us.

Lesson #0718

Luke 11:2 Life of Christ

1/15/2015 Thurs

This prayer is an answer to a question; and gives an outline for prayer. You say, *Father*; then you set apart His Name; come Your kingdom; provide for us; forgive our sins; and lead us not into temptation. A 6 point outline; a format for us to pray. What we need to find out is, what each line means to us as we pray. This prayer is not a liturgy. It is not to be used in a repetitious manner.

Luke 11:2 And he said to them, "When you pray, say: "Father, hallowed be Your name. Your kingdom come.

So Far, We Have Studied the Salutation.

1. This is a sign of respect; we speak His name when opening the prayer.
2. Citing His Name indicates family relationship between God the Father and God the Son. This is just as that family relationship is present for a believer when he or she addresses God in prayer.
3. We are all members of His family. We have the right and privilege to address Him as such. Christianity is a personal relationship with God through Jesus Christ. He ushers us into this relationship through His death.
4. Jesus gives a word of praise to the Father. Praise His name is one way of indicating esteem in the prayer. That recognizes God for Who He is and what He has done for us.

Then we call for God's kingdom to come.

The Kingdom

1. The kingdom in the Person of Jesus Christ is already on earth.

2. Jesus Christ knows that He has been rejected by His people the Jews. There will be no king in the 1st advent.
3. Jesus will rule over Israel and the rest of the world as well.
4. This request is for His future return at the 2nd advent.
5. The Jews expected a conquering Messiah. They expected someone like King David. They did not expect Jesus Christ in the way that He arrived. He is awaiting the time of return, as determined by the Father. The Lord has a great desire for this moment. And this will happen.
6. When Jesus sits on the throne, there will be an entirely different environment for man. The perfect environment. There will be unmitigated blessing for the entire world.
7. In operation footstool, He will remove all of His enemies.

When He makes this statement, we understand what He means in this model of a prayer. But we still live here and we are still to fulfill the plan of God.

Bobby saw dying grace in his father's and mother's deaths. It was a wonderful thing to experience as well leave this life. It only takes a moment in time to believe in Christ.

The 4th point in the outline is v. 3:

Luke 11:3 **Give us each day our daily bread,**

We pray for our personal needs. This is the personal petition in prayer. Personal petitions address those circumstances. Praying for a million dollars is ridiculous. Praying for a daily needs makes sense. We should pray for those things which we need. There are problems in life which are specific needs. Certainly we can pray for a relief of problems. We may get ourselves into a big mess and we pray to God to get us out of it.

1. This is an example of logistical needs.
2. Jesus is limiting us here to our needs for one day. The Jews understood manna and how this is similar to manna.
3. We are to trust in God on a daily basis; every single day.

Daily Prayer

1. The Lord takes care of us one day at a time.
2. That is the way that we must live; trusting God daily. We pray that way and we live that way.
3. This phrase also reminds us of the habitual daily need for prayer. Requesting for our logistical needs every day.
4. Prayer must be continually just as God supplies continually.
5. This is the pattern for petition. For us today, the Apostle Paul made a statement in 1Thess. 5:17 **Pray without ceasing.** You pray continuously but not constantly.

6. Jesus is saying, "Keep on giving us daily bread for the new day and then each day thereafter."

Luke 11:3 Give us each day our daily bread,

The fifth line is a bit more complex.

Luke 11:4 and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation."

Jesus does not need to ask the Father for forgiveness. This reveals the attitude and circumstance in which we pray. The attitude in which we pray is always in humility. We must depend upon God's grace. The forgiveness of grace is the epitome of grace. We all have sin natures and we sin on a daily basis.

Prayer of rebound is a naming of our sin. That is the attitude and the circumstance of prayer. Aphiem. To remit, cancel, to forgive debt.

We cannot expunge our debt to God on our own. It is impossible. That is what so much of the Christian world thinks. There are those that think there is something that we can do to take away our debt.

We are trapped in the slavery of sin because we have a sin nature; and we are all unrighteous. All these pre-salvation sins are forgiven at the cross, along with the post salvation sins as well. This gives us an open door to God. God has provided a means by which we can be forgiven. The cross is the basis for rebound. Saying this means that Jesus is speaking directly to the disciples and to us. This is a critical aspect of prayer. Rebound is a critical aspect of any prayer.

The Forgiveness Part of this Prayer

1. Forgiving everyone indebted to us is a grace analogy. Think about the most harm any person has done to us.
2. This is not a condition for God's forgiveness.
3. Forgiving others represents the graciousness of God that us as believers can model. This helps us to recognize just what grace really is.
4. Thus we can comprehend forgiveness of others that we do not deserve. We are grace oriented in how we deal with other people. Nothing worse in this life than holding a grudge, day after day, week after week. It is wonderful to walk away and to forget it. It was not easy for God to send His Son to die for our sins. We are nothing; we are dirt. In our pathetic way; maybe we can slightly understand God's grace.
5. The analogy is, the disciples under the principle of grace must freely forgive as God has forgiven them.

No one needed this prayer more than the disciples; but then, so do we. We need to reciprocate that grace toward others.

Forgiveness

1. This represents our indebtedness to God.
2. Debt requires a payment for this debt. There is not enough money to pay our debt; Christ paid it for us.
3. We do not owe God penance or works for the forgiveness of sins.
4. All we need is the rebound prayer for the forgiveness of post-salvation sins. When we make the prayer to rebound; we need to remember that.
5. Rebound is not a repayment. It is a gracious forgiveness without strings or without payment.
6. Likewise, that is the way that believers must forgive sins against them by others. This is a prayer that is related to grace orientation. It takes a lot of humility to forgive as Christ forgave us.
7. Believer's forgiveness of others is grace oriented. We understand God and His forgiveness of us.
8. Believers are obligated to forgive others as a demonstration of grace orientation. This is not a suggestion; it is an obligation. If God forgave us the most, then we can forgive others the lesser amount.
9. When the Lord says "Forgive us our sins" he is commending rebound; which ought to be a part of every prayer.
10. Rebound is just naming our sins; and that is asking for forgiveness. "Forgive us our sins," and they are forgiven.

Luke 11:4 **and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation."**

the final line of this prayer is, "Lead us not into temptation." It appears that we are asking God not to lead us into temptation. But God never does that. And this is not well translated. It will take time to sort this out. Who leads us into temptation and what does it mean and what does it mean in our prayer.

Lesson #0719

Luke 11:2 Life of Christ

1/18/2015 1Sunday

Communion Sunday January 18, 2015:

We are following the instructions of the Lord Jesus Christ near the end of His life. We must understand the information behind the communion.

Jesus is not only a good teacher, a good man or just a role model. He said, "I can forgive your sins" and He said, "I can cleanse you, I can give you eternal life;" and He said, "**I am the Way, the Truth and the Life; no man can come to the Father but through Me.**" If these

things are not true, then He would not be a good man; He would have deceived the world for centuries. Is He Who He claimed to be? Could anyone live a sinless life? Could anyone but God perform all of those miracles before so many witnesses? What is the Biblical assurance that He is Who He claims to be? Col. 1:15 **He is the image of the invisible God; and the firstborn of all creation.** Deity and humanity in One Person. He is the exact or mirror image of the invisible God. Only God Himself can be a mirror image of God. As that image, He is co-equal and co-eternal with the Father. We are carried back before the moment of divine creation; and we are looking at that which already was at the beginning of time. **For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things were created through him and for him.** Isaac and Jacob were not first in sequence. They were the designated rightful heirs to the estates of their fathers. Firstborn can refer to rank rather than to order of birth. This is the designation for the sovereign head of a family. As the firstborn of all creation, Jesus Christ is the head of the family.

Jesus is responsible for creating the original universe. Creation was finger work: Psalm 8:3 **When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place,...** But salvation work is the work of His arms (as per Isa. 53).

If Jesus can wave His finger and create the universe, he can do the greater work of salvation. Jesus holds back eternity so that the grace of God can appropriate salvation through His Son. Peter tells us that the current universe will be renewed.

Jesus is the heir to the throne of David and He will be seated on the throne of David for the regathered nation of Israel. He will become the recipient of all things. Jesus has an unparallel place in the church as our Redeemer. The Creator and Sustainer of the universe.

Col 1:13 **He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.** Every person is born a captive into the slave market of sin. We have Adam's original sin imputed to us; we have the sin nature; and we have committed personal sins. Jesus has no strikes against Him.

Jesus was born a sinless man, free of the sin nature. 1Peter 1:18–19 **...knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot.**

Jesus paid in full for every sin that we will ever commit. We are transferred to His family by faith alone in Christ alone.

This is not a prayer for recitation but an outline for a prayer.

Luke 11:2 And He said to them, "When you pray, say: "Father, hallowed be Your name. Your kingdom come.

Prayers are addressed to the Father; His name is set apart; we ask for our daily provision; each one of the 6 parts has something to tell us about how we pray.

Luke 11:3 Give us each day our daily bread,

Luke 11:4 and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation."

Lesson #0720

Luke 11:2– Life of Christ

1/18/2015 2Sunday

The Lord's Prayer Guide

1. A salutation; to whom the letter is addressed; to Whom the prayer is addressed. When we address Him as Father, this also reveals our familial relationship.
2. We praise Him, speak of Him being set apart from all else. Or we thank Him for anything.
3. Then we make a request for His kingdom to come. It is God's kingdom and our Lord's kingdom. Jesus looks forward to that time. We are in the Church Age and we are different from Israel. We have not taken over Israel's promises. Rev. 22:20 John makes a similar request. That is an example of following our Lord's words. Our last moments when we are face to face with the Lord.
4. Our own personal petitions; our own personal needs. We need to form in our own words to tell God what we need.
5. Forgive us our sins. This request for forgiveness reminds us that rebound is integral to prayer. We must be in fellowship. Without being in fellowship, He will not hear our requests. We may not get everything that we ask for. It might be dumb what we ask for. God's plan comes first and God may answer us *no*. God freely forgives us when we name our sins. We fill in the sin; that is a formal to simply ask for the forgiveness of sins. We have to express to God what our sins are. **We forgive everyone who is indebted to us.** There might be people out there that you will never forgive. Forgiveness of others is a grace analogy of God's grace. If you can forgive someone who is totally repulsive, then this represents God's grace. But forgiving others is not a condition for God's forgiveness. Do not put the cart before the horse. You need to have grace orientation and impersonal love in order to forgive all of those who have harmed you.
6. The final one is **Lead us not into temptation.** Eispharoh with the negative *mê*; which means *not to carry, not to bring into*. This is a figurative sense. Bringing in an idea; bring us to something which is connected to evil. Underlying all of this is the understanding that it is not God Who perpetrates evil and brings it upon us. That is not the request in this line. Clearly, in Scripture, God may permit certain bad things to happen, even to good people. That is much different than God directly bringing evil upon us. God does not tempt us to evil. James 1:13 **Let no one say when he is tempted, "I am being tempted by God," for God cannot be tempted with evil, and**

he himself tempts no one. Whatever God allows to be brought to us is not a temptation from Him; God does not tempt us to evil. He can have nothing to do with evil. If He does not bring evil to us or tempts us, what does it mean?

What Does Jesus Mean?

1. A temptation from an outside source.
2. Jesus is requesting that God not allow certain outer temptations of evil to come upon Him.
3. This would be the meaning of this same line of prayer for us. "God please curb the enticement to sin and give me the strength to say no."
4. This is a legitimate request of God to help us avoid sin and evil.
5. This substitution...
6. This is something that God does for us when we depend upon Him. Jesus cannot literally tempt us to sin. To ask Him not to entice us is unacceptable; He does not do it; God is the source of our strength; He is not our temptation. Other outward things do tempt us.

Luke 11:2 And He said to them, "When you pray, say: "Father, hallowed be Your name. Your kingdom come.

Luke 11:3 Give us each day our daily bread,

Luke 11:4 and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation."

peirosmos, which means, in this context, *testing*. "Do not allow testing to come into us (or to happen to us)." This test comes from an outside source and not from God. Our request is that God preclude the evil brought on by someone or some other circumstance.

Take this and combine it with people testing; this is the worst testing that we can have. Prayer in people testing is critical. Too often we think, what can I do to fix this situation? Your first thought should be, *what can the Lord do in all of this situation?* We are tempted to sin by inward lust and outward stimuli. People are testing in school to learn something or to show what you have learned. It is legitimate to make a request to pass the tests that life throws our way. There are tests every day. We in turn are requesting that God protect us, that He might remove the testing; or, that He might protect us from the evil results. Pray that God help us through testing; this is a legitimate part of prayer.

Our Lord had many trials and tribulations. Undoubtedly, the Lord asked the Father for relief. He had a vibrant prayer life. During the transfiguration, He was in prayer. Right before His arrest,...

We will be shocked what Jesus asked to be released from. Matt. 26:38–39 Then He said to them, "My soul is very sorrowful, even to death; remain here, and watch with Me." And

going a little farther He fell on his face and prayed, saying, "My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as You will." Jesus allows for the will of the Father to be done.

Whenever a request is made, it will be answered according to God's will; even in the most hopeless situation, you make a request. Do not try to superimpose your will over God's by prayer. "If it is possible..." The cross is a necessity for man; for this was a necessity for God's plan. If we are to fulfill God's plan, then make a request and allow for God's will in the request.

It was not God that perpetrated evil, but God's grace that perpetrated a solution to that evil. This was a legitimate prayer and a prayer so that we might understand its legitimacy.

Lesson #0721

Luke 11:4–6 Life of Christ

1/21/2015 Wed

Luke 11:4 and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation."

πειρασμος = *testing*. God does not test us with evil. God can have nothing to do with evil; and He does not test us in that way. We ask the Father to defend us from evil from outside sources, to which our sin nature causes us to succumb from time to time. We are making a legitimate request on behalf of ourselves. There are times when we look at what is coming in our life, and it is clear that something is coming. There are many things that this line teaches us about our own request for prayer. Such prayers are legitimate; asking God to protect us or remove such testing/temptation.

Does this seem to be leading me outside of the plan of God. The great prayer of a soldier is protection on the battlefield.

Bobby's first jump in airborne and he ent up a prayer, as did many others.

Matt. 26:39 is one of the most revealing of our Lord's requests.

Matt. 26:38–39 Then He said to them, "My soul is very sorrowful, even to death; remain here, and watch with Me." And going a little farther He fell on his face and prayed, saying, "My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as You will."

Prayer on your knees is not a requirement. You can be in any attitude at any time and in any place. There are many places where we make requests of the Lord. Our Lord fell on His face and prayed. This is a strong beseeching of God. This is not some off-handed prayer. This is a deep request in prayer for relief. He qualifies His request. Jesus speaks metaphorically; to let the cup pass from Him.

You pray, *if it is possible*, recognizing that the will of God is always involved. You do not have to say that, but you know that is true. This is not an unreasonable request. As long as the Lord was willing to follow God's will all the way to the cross.

This is our model; our outline for requests.

Three Final Points

1. It is legitimate to pray for relief from pain and suffering.
2. We can make the same type of request as did the Lord Jesus Christ on our own behalf. Everything that you pray for is a request. Remember who you are speaking to. You have every right as a family member to make these requests.
3. As long as we are willing to accept the will of the Father, we make our requests known to Him.

Luke 11:4 **and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation."**

We are always assured that He will hear us. Whatever the answer is, it is to us, our business. We can make the same prayer to deal with the various tests that we face. The best may not be removed or side-stepped, but that is always for a good reason.

In the spiritual life, we have a spiritual destiny; and there may some twists and turns and flat straight ones, but we still have a destiny every step of the way. Removal or not. We can pray, to either have it removed or to be given the strength to endure it.

Rom. 5:3–5 **More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.**

Perseverance

1. Perseverance is a good thing. People who commit suicide is a lack of endurance. Even believers who commit suicide do not lose their salvation. Testing is part of spiritual growth. If you reject your testing, then you are rejecting your destiny. We will find out how far we could have gone, had we simply endured our suffering. There is never justification for a believer committing suicide, because we have a destiny in Christ. A Greek professor at Bobby's seminary committed suicide when he had to put his wife into long-term care. This is what happens when a believer neglects doctrine. They get out of fellowship and cannot deal with the pressure. He failed to endure.
2. Perseverance means that we are relying on the spiritual life in adversity.
3. Perseverance means that we see it through using divine resources at our disposal.
4. Perseverance is produced when we exercise faith rest in the face of adversity and testing. Even an immature believer can exercise faith rest in the face of adversity; and such a believer grows and moves forward. They begin to realize a destiny; they gain humility. Arrogance cannot handle people testing. Too self-centered.

5. Adversity and testing should be face with the problem solving devices and with prayer. That is always the will of God. Testing and suffering are commended because they can bring blessing.
6. From suffering can come accelerated spiritual growth and training in the use of divine resources. We have the resources immediately; they are there and available. And you must be trained in them. When the Lord does not remove the testing, it is for our benefit.
7. It is training to handle all things in life by depending upon the Lord. Psalm 56:3 [At what time I am afraid, I will trust in the Lord](#). This is a promise which conjures up the essence of God rationale.

Testing has an eternal aspect to it as well. If you pass the test, you will get a reward for passing the test.

Testing and God's Will

1. It may not be God's will to remove the testing.
2. The adversity may not come from God, but the test might still fit into His plan for us. We must be able to think this way. This may be to our best interest. To pray not receive testing that actually fulfills God's will and purpose will never be answered positively. That would be a prayer outside of God's will. This is complaining that God has not removed a test from you.
3. God is never to blame; He does everything in our best interest. That is the way that we think.
4. We cannot expect God to remove testing that is outside of His will no matter how difficult the test. If you have a physical condition that is painful and debilitating and difficult, ask for relief, but there is a purpose.
5. We cannot pray a prayer that asks for God not to allow testing to come into our lives when He uses that testing for our benefit. We can pray about a test we are in or to prevent one from coming; but not to remove a test to our benefit.
6. We can pray to remove a test if possible.

A Summary: Here Is How We Pray

1. Address the prayer to God, as He is our Father.
2. Give praise to Him as holy, set-apart and worthy of worship.
3. Seek His interests first. Remember His kingdom and His will be done. All testing is for our benefit.
4. Then pray for your own interests; logistical grace, guidance; relief from adversity. Interceding for others who need prayer.
5. Don't forget the forgiveness of sins for rebound.

Our Lord has given us a format; and next He gives the disciples a parable. Prayer can never cease as long as we are alive. Pray consistently on a daily basis in the way that our Lord described.

Jesus teaches the disciples perseverance with two parables.

The first is requesting bread from a friend; and the second one is requesting food from one's father.

Introduction

1. These two parables are different from other parables; important in interpreting and understanding these doctrines. There is a context for them and an interpretation for them. The problem is making that connection.
2. In Luke 11:5–13 is made by a contrast of persons, rather than by similarities.
3. In the parable of the good Samaritan, Christ was like the Samaritan, similar to Him. We don't know the parables yet.
4. The giver of bread is analogous to God.
5. God in these parables is not like the giver of bread; He is unlike the giver of bread. Two different ways of interpreting the parable.
6. God is unlike the giver of bread.

Jesus begins with a story. "You need bread in the middle of the night? Why?"

Luke 11:5 **And He said to them, "Which of you who has a friend will go to him at midnight and say to him, 'Friend, lend me three loaves,**

And Jesus explains why someone would borrow bread in the middle of the night.

Outline of Parable

1. 3 friends in the parable.
2. One friend as a second friend who shows up at his doorstep; tired, hungry, and expected hospitality.
3. So the 1st friend goes to the 3rd friend for a loan of bread to feed the 2nd friend, the guest.
4. It is also clear that there is a pressing need for 3 loaves of bread.
5. There was a reason for the urgency. It was a cultural reason. The 2nd friend was hungry and the household ate all of their food; so the 1st friend needed to provide for his visiting friend. He knew the responsibility and he was embarrassed to be unable to feed his visiting friend. He was certain that the 3rd friend could supply this need.

That is the story. There is a tremendous analogy to prayer here.

Luke 11:6 **for a friend of mine has arrived on a journey, and I have nothing to set before him';**

Jesus continues teaching prayer. Jesus begins a parable to teach principles of prayer. The disciples requested, *teach us how to pray*. At first blush, this appears to have nothing to do with prayer; but it is teaching persistence in prayer. It is teaching perseverance in prayer. It is teaching what God is *not* like. There is a contrast here.

Luke 11:5–6 **And He said to them, "Which of you who has a friend will go to him at midnight and say to him, 'Friend, lend me three loaves, for a friend of mine has arrived on a journey, and I have nothing to set before him';**

There was nothing at the host's home to provide for the guest. It is a custom to provide for such a visitor. That is a custom of the day. It is an immediate and pressing issue.

The man had to wake up his friend; he was asleep. The man could not get the 3 loaves of bread.

Luke 11:7 **and he will answer from within, 'Do not bother me; the door is now shut, and my children are with me in bed. I cannot get up and give you anything'?**

The friend at home will not even come out. The sleeping man is annoyed by his friend knocking at the door. This man is irritated to say the least. He did not just go away. It seems cold-hearted; but he is not going to get up and help him out.

Now, he must have the loaves.

Luke 11:8 **I tell you, though he will not get up and give him anything because he is his friend, yet because of his impudence he will rise and give him whatever he needs.**

He will be persistent; and the man inside will finally get up and get him what he wants. The sleeping man said, "Go away," but he would not. He found out that he could not simply ignore this friend. He was not going to give up. He got up and got him the bread that he was asking for.

Points on this Passage

1. The man behind the door did not get up and give the bread because of friendship.
2. It was not enough to get him out of bed, or he would have answered the first knock.
3. He did not care about friendship at this hour of the night. He just wanted to sleep and keep his house asleep.
4. His real motive was to be rid of the friend banging on his door.
5. He gives in to the persistence of his friend.

The key is the Greek word translated persistence. *Αναδία*; and it is only found here. More difficult to determine a meaning of a word if it is found only in one place. There has been some debate about the meaning of this word. This word means more than persistence in knocking at the door. The Greek lexicon adds, *troublesome, impudent*. There is an attitude here. He felt no remorse about waking this other man. He did not heed the sleeping man's

request that he go away. This persistence achieved what the host desired—getting the bread.

Principles of this Passage

1. Αναδία is related to the motive for prayer.
2. What the host asks for, he must get by demand. He will not get it out of friendship. It is a demand. He is imposing on his friend. It is a persistence, but with an imposition.
3. The result, the knocking is so irksome, that the sleeping man finally got up and gave the friend what he asked for.
4. That is the meaning of persistence in this parable; along with a shameless requirement of an answer.
5. The parable is a contrast between how the 3rd friend answers a petition and how God answers a petition to believers.

This Passage and Intercessory Prayer

1. In the parable, one person persistently makes the request on behalf of another person, based upon what the 3rd person will supply. Always 3 people involved in intercessory prayer.
2. This is the basic intercessory prayer in this parable.
3. The man making a request in an intermediary. He is between the two friends.
4. We might say that he is a go-between for the man in his house who is in need.
5. In that role, as a go-between, he is petitioning the one who requires something.
6. In general, the parable defines the need and the validity of intercessory prayer. It is a request for another person. The bread represents the need.
7. What is Jesus teaching. One believer should petition for the needs of others. We petition for ourselves; but we petition for others as well.
8. One believer or more than one believer are go-between's for another believer or a group of believers.

As priests, they stood in for others. They came between God and Israel. They are intermediaries. Every believer is a priest and this is a function of each of our priesthoods.

This Parable Is a Contrast

1. This parable is the difference between the persistent knocking of one man and the approach of intercessory prayer to God.
2. Clearly, in the parable, the giver of bread, the man behind the door, to whom the request is made, refers to God. So the 3rd friend is God in the parable.
3. The 1st friend is a believer in prayer. The 2nd is the one in need who is being prayed for. The 3rd friend to the one to whom the prayer is made. All 3 are friends, meaning that they all have a relationship with one another.

4. Intimate relationship in prayer to God. Can we say that there are times when God does not like to be bothered? If this was a similar parallel, then we could conclude that God wants to sleep sometimes. Maybe there are times that God refuses to hear needs; not open for business today. Does pray without ceasing mean, you must keep praying for the same need until God gives it to you? Does God respond to nagging? Finally, He will pay attention like any loving parent would.

The Reluctant Answerer

1. This parable is a contrast between God and the man behind the door. The man behind the door reluctantly answers this petition.
2. God is unlike the giver of the bread.
3. God never acts reluctantly, like a person might under these conditions.
4. God does not need to be shamed or badgered into responding to prayers.
5. You do not have to keep petitioning God.
6. God hears you the first request you make. Does it hurt if you ask 2 or 3 times? No, but once is enough.
7. God may not respond immediately because His timing is in play, knowing all of the facts. Our tendency is to ask again when we don't get a response to a prayer. If we pray once, God hears us.
8. God is always able to say *yes* or *no* without persistent prompting. God does not have a faulty memory.
9. God always answers when the time is right. When the answer best fulfills His will and His plan for us. We don't always know the right timing for prayer. We can only know that God answers at the time of His Own choosing and His timing is always right.

We cannot look off into the future and know how granting our request will help us in the future or harm us. Unlike the reluctant sleeper, God will answer, but within the limits of His plan.

Luke 11:9 **And I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.**

Luke 11:10 **For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened.**

God is not slow nor is He asking us to badger Him. God does not require us to repeat our request enough times in order to get an answer. Persistence does not mean that we pray over and over again. Nor do we pray for God to change His mind.

God is omniscient; why do I need to pray? He knows even before we ask. Why would He not just do it when the time is right? The simple answer is, He mandates that we pray, and so we do it.

Why do we pray if God knows our request in eternity past? God knew from eternity past who would be saved. Positive volition is still required. The sovereignty of God and the free will of man coexist. A strong Calvinist thinks the faith is just a formality; and that is not the way Scripture presents it. God knows the answer to our prayer request before we ask it. God has not predetermined an answer without you actually praying. We are mandated to prayer. This glorifies Him. It is reassuring to believers to ask and to receive. There is something very comforting in this. This bears the mark of intimacy with God. There is nothing like an expression of this intimacy. God is involved in our affairs; He is involved in everything that we do. When we receive answers, He is with us and He provides for us in every way. God answers prayer because we first ask and then He provides it for us.

This parable is a beautiful contrast. Heb. 4:16 **Therefore, let us draw near to the confidence of grace and find grace to help in time of need.** When we pray, we come near to God. We approach with some formality, but we can communicate anything to Him.

Lesson #0723

Luke 11:11–13 Life of Christ

1/25/2015 1Sunday

The beginning of that spiritual life is when we exercise faith alone in Christ alone. With maturity, the believer begins to stay in fellowship for longer and longer periods of time. We serve the Lord in whatever area He has designated for us. Individual believers will operate with a particular spiritual gift that we are given at the moment of faith alone in Christ alone. And there are common services which we all render. Witnessing, prayer, are common activities that all believers engage in.

So the disciples said to Jesus, *teach us how to pray*. There is a format prayer which we studied in great depth. That prayer is an outline of the content of our own prayers. From this prayer, we learn how we are to pray and which areas where we are to pray.

Then Jesus provides more principles of prayer by means of two very similar parables.

There is a traveling man who arrives midnight at a friend's house and he is hungry. The host is obligated to fulfill this need, to feed his guest. But he has nothing with which to feed his friend. So the host goes to a neighbor in order to request bread.

Each one of these men present a principle from the concept of intercessory prayer.

The visitor (guest, traveler) is the one who is prayed about; he is the one in need. The host is making the intercessory request. Parables represent some spiritual truth. The 3rd man, the man behind the door, represents the man who can answer the need of both men. The man behind the door does not want to answer the door. He is asleep. He does not want to wake up the household. But the host is knocking persistently; he is shameless in his knocking and he does not care whether his friend/neighbor is upset or not. The neighbor realizes that his only recourse is to give the host what he wants. So, if the man behind the door represents God, then does this mean that God ignores some requests?

This parable is a contrast; and it is about how God answers prayer from believers. God cannot be shamed or badgered into answering petitions or intercessions; nor does a believer need to desperately pray continually in order to get God's response. The attitude of prayer has no bearing on God's answer.

Some Principles on this Parable.

1. God hears and responds to a request first time.
2. God may not respond immediately. Repeated knocking adds no urgency to God's answers. Timing is a part of it; and He acts at just the right time.
3. God hears and responds to all prayers.
4. A response by God is guaranteed, because of His reputation of faithfulness. He always has us in mind when He answers.
5. Either way, yes or no, God grants a request, it is still a response. It is always to the believer's best interest. Some people repeat their prayers over and over again, in order to get what they want. Prayer becomes a mere formality. God hears us the first time. Liturgy is not a reflection of the intimacy of God. He answers us as a loving Father.
6. God will always answer requests. One prayer means one answer.

Should we persist in praying for some things? *No*. Persistence in prayer for a pact. We are all in constant need. We are needy people before God. Our needs must be addressed daily. Persistence in prayer to our gracious Heavenly Father, and we might pray every day, and that is a valid and necessary prayer. We know this because of the format; give to us our daily bread. The Lord hears our prayers the first time that we make them. There is not a specific number of prayers that we need to give out in order to get a positive answer. There is no disconnect here.

Example. Before every Bible class, Bobby requests that God bring to mind the information that Bobby is teaching; and this is more than one. Every class is a new class; and Bobby needs the strength and power each time. That is persistence. The format means that Bobby is to ask in prayer on a daily basis for his needs or for intercession. The needs change from day to day.

God is not reluctant; He is always faithful. So there is a contrast here, between God's guaranteed response without any unwillingness. He hears and answers. Just ask, seek knock and you will get an answer. It may be an unexpected answer to your request. Or it may be *no*. God still guides us. Bobby's life turns out to be fairly repetitive. The timing of the answer is in God's hands. But an answer will be forthcoming. We do not have to shame ourselves with repeated demands to God. Prayer is not begging.

Now we come to the 2nd parable. This is how God answers prayer.

God is not random; He does not provide arbitrary answers. The principle here that should not be missed by the believer; and this will take some time.

Luke 11:11–13 What father among you, if his son asks for a fish, will instead of a fish give him a serpent; or if he asks for an egg, will give him a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask Him!"

Lesson #0724

Luke 11: Life of Christ

1/25/2015 2Sunday

The subject is prayer. Many Christians think of prayer as the spiritual life. Prayer is not the Christian life; it is a result of the spiritual life. Prayer is effective in the Christian life is based upon your growth in the Christian life. You can pray at any point of growth; but your first obligation is to grow up; and the more you advance in the spiritual life, the greater the power of your prayer. .

Example of the woman who prayed for a husband every day, with no husband on the horizon.

God still answers requests.

Principles of Prayer

1. Believers ask for things that seem good and right when they ask. Instead, that request might turn into a scorpion and God knows this.
2. In the long run, something which cannot be anticipated at the time of the prayer. The request might actually be detrimental to you; and detrimental to the plan of God for you.
3. The fish that we request might turn out to be a snake. Might be the problem with the woman requesting a husband.
4. We cannot foresee the final outcome of our requests, but God can in His omniscience. God will answer based on His plan, His will and according to His timing.
5. God sees the big picture; and He sees the future; which we cannot see. That should be a great assurance to us. You might pray for a million bucks and God says *no* because it would distract you from the plan of God. It is really simple when you think about it. When you pray for something that you do need, and it does not happen right away or at all.
6. God sees if the request made today is compatible with His future plan for us. Prayer is no idle business where God supplies our immediate needs without regard to the final outcome. God is not LasVegas. He is not a slot machine, and we keep pulling on it until we get a payoff. Some believers get so disappointed when God does not come through with what we want. What happens with such a believer? They may blame God for not fixing the situation or correcting the situation. Some people think of prayer as simply an avenue of getting what we want. We need prayer and a faith rest rationale. When we pray, God gives us exactly what we need to fulfill His plan and purpose, which is always the best for us.

What God does is the best for us and for His plan.

Luke 11:9–12 **And I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. What father among you, if his son asks for a fish, will instead of a fish give him a serpent; or if he asks for an egg, will give him a scorpion?**

We are all evil in the sense that we have a sin nature. Our sin nature is fully and actively engaged in that. Notice there are all of these family references. When you pray, you are speaking to your Father; an authority figure. We are a part of His family in union with Christ. How much more will the Father give the Holy Spirit to those who ask Him!.

Luke 11:13 **If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask Him!"**

This is a very complex phrase. Even with a sin nature, we can give our children good things; a good education, good training, good gifts. We do based upon what we can do. God uses a form of a fortiori logic. Jesus reverse this. He goes from the lesser to the greater, based upon God's perfect character and unlimited ability. If man can bless his children, given all of our limitations; surely God can do some much more for His Own children. He can do everything and anything.

God gives us the ultimate and perfect gift. This is a basic of the Christian life. The question is, what exactly is Jesus speaking of, offering the Holy Spirit to those who ask for Him. There are many twists and turns in this phrase? Is this a reference to an historical fact in olden times? Or did Jesus Christ want the disciples, to whom He is speaking, to immediately request the Holy Spirit right now. Or is Jesus looking forward to the gift of the Holy Spirit on the day of Pentecost? Was that the moment when this promise of the Holy Spirit will be fulfilled? Or must we ask for the Holy Spirit today in prayer? What is this reference to the Holy Spirit and when did it happen? Does this verse have application to us as believers in the Church Age.

Let's look at the context first. This is spoken to the Jewish disciples who expect the kingdom to occur at anytime, because they are under the authority of the King right here. Jesus is amongst them; and they had every right to expect the kingdom to come. And Jesus the Messiah has offered the kingdom to Israel. There were many who accepted Him; but there were many who had not.

The new dispensation had not been fully explained yet; and the disciples did not understand the Church Age. So the promise of the Holy Spirit, which God first made in the Old Testament, was still valid for Israel. Jesus is speaking to Jewish disciples who are a part of believing Israel. God made this promise to Israel as a nation. What God promises, He does. So God cannot and He does not transfer His promises away from Israel.

This promise is found in Ezek. 36 and Joel 2

Joel 2:28 "And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions.

Joel 2:29 Even on the male and female servants in those days I will pour out my Spirit.

Joel 2:30 "And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke.

Joel 2:31 The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the LORD comes.

Joel 2:32 And it shall come to pass that everyone who calls on the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as the LORD has said, and among the survivors shall be those whom the LORD calls.

Joel's Promise of the Holy Spirit

1. The Holy Spirit, according to Joel, was a gift that God would give to all of His people at a future time.
2. In Old Testament times, the Holy Spirit was given only to a few prominent figures for specific reasons. He was not given to every believer in Israel. The Holy Spirit was given to leaders, judges, kings, prophets, artisans.
3. Notice what Joel says. He knows that not everyone has the Holy Spirit at this time. The outpouring of the Holy Spirit is to all believers and it referred to the kingdom that God would establish. Joel describes a universal kingdom in the future.
4. When that pouring out of the Holy Spirit comes, it would fall on men, women, servants, children, everyone. This will be in the future.
5. There will be specific signs which accompany this. Visions, prophecies, dreams. These are supernatural activities based upon the Holy Spirit being poured out upon God's people.
6. At that time, Joel prophesies that this will occur in *those days*. Jesus knew this prophecy because He gave this prophecy to Joel. In context, Jesus is referring to the future time when Jesus would fulfill the promise of the Holy Spirit being given out to believing Israel. But many Jews rejected Jesus so this prophecy could not be fulfilled. The time for fulfillment could not yet occur. As promised, the Holy Spirit would undoubtedly come, but only after the death and resurrection of Jesus Christ. So the Holy Spirit would come only when the kingdom of Israel was instituted at a later time.

The Bottom Line

1. Since the promise is made to believing Israel, because the Holy Spirit does not come on to unbelievers, this cannot be fulfilled until the kingdom has come and the King returns.
2. The time of the pouring out of the Holy Spirit upon Israel would be at the 2nd coming of Jesus Christ. Why?
3. That is the beginning of the kingdom, which we call the Millennium. It is a different dispensation. It is the fulfillment of the kingdom promises.

4. That is the dispensational framework for the complete fulfillment of Joel's prophecies.
5. Remember that was what Jesus had prayed for in His model prayer; "Your kingdom come, which is on earth as it is in heaven."

So, Jesus tells them to ask for the Holy Spirit, but in the context of Israel's promise is yet future. We also know that the Holy Spirit will be bestowed on the same disciples on the day of Pentecost. There would be a pouring out of the Holy Spirit. Joel 2 comes to the nation. Jesus came in the Age of the Hypostatic Union. That was a short dispensation. This age is a transition age between the Jewish Age and the Church Age. The disciples are getting it at both ends. There is a fulfillment of this pouring out of the Spirit for the disciples. The Holy Spirit would be bestowed upon the disciples on the day of Pentecost, which will begin the Church Age. This would happen within a year. In part, this is the fulfillment. There will be a dual fulfillment of this. It will be based upon the dispensational ages involved. Shortly at the beginning of the Church Age; and when the Millennium begins.

The disciples got the message, but they also understood the Joel passage as well. This is a round-about way of explaining the new age to come.

There is great power in prayer. What does it mean to ask for the Holy Spirit right now today?

Luke 11:13 *If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask Him!"*

Lesson #0725 Luke 11:13 Joel 2:28–29 Life of Christ 1/28/2015 Wed

Jesus has been teaching us how to pray. He gave 2 parables on intercessory prayer. This is a very important aspect of our spiritual life. Jesus will give the greatest gift imaginable to those who ask for it.

Luke 11:13 *If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask Him!"*

if they ask, they will be given. There are dispensational overtones. There is a short-term meaning here and a long-term meaning. One which involves Israel as a nation; and a reference to the Church Age as well. This promise made by Jesus Christ will be fulfilled. A promise of God will always come to fruition. The question here is, *when?* Should the disciples ask in the next few minutes, once Jesus stops talking?

What exactly is Jesus teaching here? When is he telling these disciples to ask for the Spirit. At this point, when Jesus says, *ask for the Holy Spirit*, it revives their hope of the kingdom being initiated. When the kingdom came, so would the Holy Spirit. Was the kingdom really near now?

The disciples thought and connected the prophecy of Joel to Jesus' teaching and the kingdom.

All Old Testament prophecy is about Israel.

Joel 2:28 "And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions.

Joel is repeating a prophecy which God has given him.

Joel 2:29 Even on the male and female servants in those days I will pour out my Spirit.

God would pour out His Spirit even upon servants. Prophecies, dreams, visions; and everyone would be involved. The time frame is a future time. Jesus is speaking to the Jewish disciples. So they represented those who would receive the kingdom. They looked forward to the promised Jewish kingdom.

The disciples thought they understood the prophecy; but Jesus knew that He would be rejected by the nation Israel. He would be crucified and resurrected and then ascend into heaven. He knew all of this was in the horizon. Joel's prophecy would be fulfilled.

Joel's Prophecy

1. The Holy Spirit was bestowed upon these same disciples 10 days after the ascension of Jesus.
2. That bestowal of the Holy Spirit marked the beginning of the Church Age. These men became Apostles.
3. That was also the moment that Israel as a client nation was temporarily set aside.
4. They would no longer be a client nation to God until that future time *in those days* that Joel was talking about. Now, Joel had no clue about the Church Age. All prophecies, like Joel's, was about Israel.

There will be a dual fulfillment of Joel's prophecy; the day of Pentecost and the actual fulfillment. There will still be a pouring out of the Spirit on the Day of Pentecost.

Luke 11:13 is certainly speaking of Joel's prophecy; and now Jesus says, "Ask for it." But He was also talking about Pentecost. Striking similarities.

They were gathered together in the upper room 10 days after the ascension. They are the common denominator. This is a parallel event.

So it dawns on them, "We need to ask for the Holy Spirit." They realize this on the day of Pentecost? There is certainly application. A near fulfillment, beginning the Church Age; and a complete far fulfillment for the promised kingdom of Israel at the 2nd advent.

What Was Jesus Doing?

1. He is assuring them that the prophecy of Joel is still valid. There will be no kingdom but a new dispensation.
2. Jesus was preparing the disciples for the event of Pentecost. They did not know it yet, but what Jesus was talking about is not far away from them.
3. Jesus is preparing the disciples for the sign of the coming of the Holy Spirit. This would be speaking in tongues for them.
4. Jesus is foreshadowing the great blessing that the Holy Spirit would bring to these disciples in the Church Age.
5. That is exactly what happened on the day of Pentecost. They must have been stunned by all of this. They would be cornerstones in this new dispensation.

Dual Fulfillment

1. Even though there is an application from Joel's prophecy, don't think that they did not remember. This is an application; not a fulfillment.
2. Even though an application, the pouring out of the Holy Spirit is not abrogated to Israel.
3. It is still a valid promise to Israel and still a future event that has not yet occurred.
4. There is a near fulfillment of the promise of the Holy Spirit on the Day of Pentecost. So Jesus says, "Ask for the Holy Spirit."
5. There will be a far and final fulfillment to Joel's promise at the 2nd advent.

Peter will actually quote this prophecy of Joel. He quotes Joel; and he seemingly links Joel's prophecy with the day of Pentecost.

Some say that Peter quoted Joel to herald the kingdom age which would not fall on the church. But he was linking the Joel prophecy to the church. So some think the church has replaced Israel in the plan of God. They think that the church received the promise of the Holy Spirit on the day of Pentecost. Joel's prophecy was totally fulfilled. A dispensational hodgepodge.

It Cannot Be True

1. God promised the kingdom to the nation Israel; and it is an immutable promise; it cannot change. God does not take a promise from one person and give it to another. Only Israel is in view in Old Testament prophecies.
2. The church does receive the Holy Spirit to empower believers in this dispensation.
3. So will Israel receive the Holy Spirit at the initiation of the kingdom.
4. Joel's prophecy was made exclusively to Israel.
5. The church is never a part of Israel's promised kingdom. Sometimes the church is called a kingdom of believers. A kingdom has a king; and Jesus will institute an earthly kingdom.

6. This is a dispensational distinctive; the difference between Israel and the church. This is what happens with people who are not strong dispensationalists.

Why Did Peter Speak to the Prophecy of Joel

1. The result of the disciples of the coming of the Holy Spirit was speaking in tongues. That was the sign. The Holy Spirit descended upon them as tongue of fire. That was the pouring out of the Holy Spirit.
2. Peter gives a sermon; the Pentecostal sermon. He gives this sermon as an explanation of the sign of tongues to the Jews who are there. What is their frame of reference? Joel. They knew the prophecies of Joel.
3. The message was the gospel; it was about the Holy Spirit. It was given to gentiles and Jews in their own language.
4. So Peter used Joel's prophecy to illustrate what was happening at that time.
5. In effect, Peter was saying, "This is the same Holy Spirit that Joel was speaking of and that Jesus was speaking of back in Luke 11. Same Holy Spirit; but a different time to a different set of people.
6. The Holy Spirit had come upon the disciples and the sign of it was speaking in tongues.
7. Tongues is the sign of a new dispensation in the plan of God. It is introduced by this event of the Holy Spirit. A new age; a new dispensation; the church. Tongues was a sign of the new dispensation. The Holy Spirit had not come upon everyone at that time. Only upon the disciples. They continued to do this for awhile; including to those who did not know yet. It dies out when the Holy Spirit is given about.
8. The Holy Spirit was not accompanied at Pentecost by the return of Christ to set up the kingdom.

Application of Joel's Prophecy to the Day of Pentecost

1. It is correct to say that Joel's prophecy was partially fulfilled at Pentecost. That was a partial fulfillment.
2. The blessing of the Holy Spirit had been given at Pentecost when the disciples prayed for Him. They were told to pray for the Holy Spirit.
3. There was a correlation between the prophecy of Joel and the coming of the Holy Spirit.
4. The specific signs mentioned in Joel 2:28–29 would not happen until the Tribulation.
5. There will be a future and final fulfillment of Joel's prophecy at a future time. We know sort of what it is going to be. It is 7 years after the rapture. Date-setting is wrong. If we don't know when the rapture takes place, then we don't know when the 2nd advent will take place.

There is a critical distinction between Pentecost and the fulfillment of Joel's prophecy.

One other question? What about the church today? What about in the Church Age today? If the disciples asked for the Holy Spirit on the day of Pentecost, do we now ask individually

ask for the Holy Spirit? The New Testament makes it clear that we receive the Holy Spirit at the moment of salvation; the universal baptism of the Holy Spirit. We do not have to ask for Him; we just believe in Jesus Christ.

One of the irrevocable assets is God the Holy Spirit. We also had the filling of the Holy Spirit to empower of spiritual life. That is revocable when we sin. Today believers do not make a prayer for the Holy Spirit. The Holy Spirit indwells all believers again. All believers are filled with the Holy Spirit. Rebound is not asking for the Holy Spirit in the way that Jesus directs the disciples to ask for the Holy Spirit in v. 13.

Luke 11:13 does not apply to us today.

Luke 11:13 **If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask Him!"**

Matthew 12:22–30 is parallel to the next passage in Luke 11. This is about Christ casting out demons. This is where they accused Jesus of casting out demons in the power of Beelzebub. There is a strong probability that this occurred more than once. This was an old mantra of the pharisees, to accuse Jesus of doing something in the power of Satan. This is a replay of the same old even of the pharisees blasting the Lord as the servant of Satan. 2

Lesson #0726

Luke 11: Life of Christ

1/29/2015 Thurs

If someone does not respond to His message, then they are against Him. This can be someone who is clearly against God; or someone who is indifferent. Even believers who have no interest in Bible doctrine; they are against Christ—in essence.

Luke 11:23 **Whoever is not with Me is against Me, and whoever does not gather with Me scatters.**

You are for Him or against Him. All those who saw Jesus and what He did had to make a decision: what He exercising the power of God or acting on the orders of Satan. The Jews then could not be neutral in this battle.

If they do not understand the gospel and have no interest, they are against Him.

Then Jesus goes to the unclean spirit. It leaves a person and they are in a desert-like area; so they finally give up and give up and return to where they came from.

Luke 11:24 **"When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, and finding none it says, 'I will return to my house from which I came.'**

They come to a swept and clean house. There is a demon possessed man and the demon left him; and now returned and everything is fixed up. The man represents Israel; and there has been a change which has taken place. Before, the nation had become unclean. It had become a nation of legalism and not grace.

Luke 11:25 **And when it comes, it finds the house swept and put in order.**

Before the ministry that Christ began, John the Baptizer called the apostate nation to repent; to change their thinking, to accept the coming Messiah and to accept His kingdom. Many responded to His message, even before Christ began His ministry. John had a ministry out in the water-less places?

There is a change in thinking and they desired a change and forgiveness. This is the change in Israel that this parable represented. Those who accepted John's message could be called clean. The nation was swept and put in order to a point. Many in Israel, at the same time, had not accepted John's message concerning the Messiah.

The nation was not complete; the nation is still vulnerable. The nation still has some negative volition. There is no body to possess in the desolate place and that is because John was there with people who have positive volition.

So he returns to Israel, who is still vulnerable. The return is not easy because the Messiah is now among the people of Israel. He is teaching and preaching. The man in the parable representing Israel had some who responded positively to the message of Jesus Christ.

The spirit confronts this swept up house and he enlisted the help of 7 other demons nastier than himself; and this assault is overwhelming. These spirits go in there and live there; and the last state of Israel is worse than the first.

Luke 11:26 **Then it goes and brings seven other spirits more evil than itself, and they enter and dwell there. And the last state of that person is worse than the first."**

the house was cleansed and now it is not.

Summary Points

1. Many religious leaders were in the process of rejecting Jesus Christ. This parable was brought about when Jesus cast out demons and they accused Him of using the power of Satan.
2. John's message no longer had the affect of changing minds. Israel's thinking was returning to its old patterns. People were returning to that old pattern.
3. There was a spiritual degeneration and retrogression, even though Jesus Christ was present. Israel was cleansed because they were believing the message and here they reject Him.
4. A nation that initially believed, at least in part, reverted. They rejected the message. They were interested in what John had to say; some began to follow the Lord but others did not.
5. When the nation had totally rejected Jesus, its condition would be worse than before. Jesus is telling these pharisees that they are in real trouble. It will get much worse than you can imagine.

The diaspora is still going strong, even though there are 6 million Jews in the land right now. The Jews are in the midst of becoming worse than the first. The result was a new dispensation.

Israel has rejected Jesus Christ; they are against Him. Now something very interesting has happened. The Lord has told the pharisees exactly where they stand.

Jesus has just condemned the nation for rejecting Him. Now something happens.

Luke 11:27 **As He said these things, a woman in the crowd raised her voice and said to Him, "Blessed is the womb that bore you, and the breasts at which you nursed!"**

This is her emphasis. She is not listening. She is substituting her own message for the Lord's message. This is a woman who was probably very important and used to getting her way.

Luke 11:28 **But He said, "Blessed rather are those who hear the word of God and keep it!"**

Jesus says, instead, it is the Word of God that is important.

She feels that it is her prerogative to interrupt the Lord and give her viewpoint. Women tend to allow their emotions to run amuck from time to time.

She raises her voice like apostate Israel. She is not an unclean, demon-possessed woman; but she represents what Jesus just blasted. She represents the apostate thinking of Israel. She is distracted from the message and offer of the kingdom.

She reject the Messiah and she rejects the message of Jesus, and she emphasizes motherhood instead; her womb and her breasts. That is the direction of her distorted viewpoint. This is Maryolatry. Mary is being emphasized. Can you imagine Jesus teaching the Word of God and this woman blurts out, "You're mother is better."

The Womb, Mary and the Curse

1. The focus of scripture is never on the womb of Mary but upon the product of her womb.
2. It was through the womb of Mary that the Savior would arrive on this earth in true humanity. It is the wrong focus.
3. Mother Mary was not the issue.
4. Only the Issue of her womb was the issue.
5. God had cursed the womb of the woman at the fall. That was the curse placed upon her; that was her penalty for succumbing to Satan's seductive words.
6. What was born out from the woman's womb was cursed; that is, all mankind, separated from God, just as the first man and woman were separated in spiritual death.

7. Gen. 3:16a To the woman he said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. The woman's body would painfully bear biological life as a result of Eve's fall.
8. The issue of the woman's womb, that which came from her womb, was a divine curse. This indicates what was born out from her womb would be born with a sin nature.
9. That is except for one fetus; one child; which was the result of the virgin pregnancy of Mary. Here, the curse was not in effect.
10. Mary's womb was not to be glorified; only the Savior Who came from the womb is glorified. The focus is the Lord Jesus Christ; not the womb of Mary. What is the focus? Mary's womb or the Lord Jesus Christ? The purpose of paying the penalty for man's sin. Jesus is exactly what was promised in Gen. 3:15.

1Ti 2:15 Yet she will be saved through childbearing--if they continue in faith and love and holiness, with self-control.

No woman is saved because they are mothers. This is the opposite of the curse. This is Mary bearing the Savior. The context tells us this.

What the woman says highlights the wrong feature.

The woman also mentioned the breasts of the mother. Providing nourishment for a newborn infant.

Blessed is the nominative feminine singular from the adjective μακαριος, which means happy; but here, it is the recipient of divine favor. Mary is the recipient of divine favor.

Luke 11:27 As He said these things, a woman in the crowd raised her voice and said to Him, "Blessed is the womb that bore you, and the breasts at which you nursed!"

Mary had received the news that she would carry the Messiah from Gabriel. Gabriel called Mary, *favoured one*, which coincides with the meaning of μακαριος.

The divine favor was all about the child that Mary carried. This woman missed the point entirely. She glorifies Mary instead of the Lord Jesus Christ. Jesus is right in front of her, but she is yelling about Mary. This is not much different than what goes on in churches today. There are statues of Mary; stain-glass windows of her; and people pray to her for salvation. Maryolatry.

Bobby has a lot more to say about this. More about the womb and the breasts next time around.

Because of the subject matter, we may have to rebound throughout the service. Every word and all of the teachings of the Lord Jesus Christ are not to be missed. Not one second of His teaching should have been missed. It was of great importance. He was God the Son on earth. He created the universe. He made Israel a great nation, which was the promise of God. He gave them a great king, David. As the King of Kings, the Greater Son of David, here He is in the flesh, offering them the kingdom.

Can you imagine anyone so arrogant that he or she might interrupt Him while teaching? That they might give their opinion about this or that? In v. 27, we have that interruption.

Luke 11:27 **As He said these things, a woman in the crowd raised her voice and said to Him, "Blessed is the womb that bore you, and the breasts at which you nursed!"**

Most pastors would not want to deal with this verse on a Sunday morning. They do not want to talk about lady parts or about arrogant women, for fear of offending anyone. What is found here is meant for all of us. Here was a woman who was not paying attention to the message of Jesus Christ. Her mind was on something that she was going to say. What she brought up was a great distraction to everyone who was there. Her rudeness is brazen. She is the perfect illustration of the pharisees and the nation that Jesus would rebuke. She shouted an homage to His mother.

She was marginalizing the message of the Lord Jesus Christ; and emphasized womanhood instead. She begins with the word *blessed*. She is praising that which God had cursed, the womb of the woman. God had cursed the woman's reproductive system. The children she would bear would be in Adam's image.

Mary's womb was not unique. Mary's cursed womb was the vehicle for the birth of the perfect humanity of the Lord Jesus Christ. The process which takes place is a normal human birth. Jesus was born without a sin nature; and He was born just like every other human child; and she gave birth just like every other woman.

Jesus is the promised Savior of Gen. 3:15.

Women would be delivered through the bearing of children. You will not be saved because you are a woman and you have given birth. This is speaking of bearing one child. Cursing is turned to blessing for all mankind. The womb of Mary is not to be the focus. Divine favor is not about the cursed womb or Mary's breasts. Obviously, it is not Mary who should receive any credit for giving birth to the Lord. Mary was not virtuous above all women throughout the world. Why was Mary chosen? She was in the line of David. She was favored in the sense that she would bear the Son of Man. This was prophesied that Jesus would come in the line of David. He is the Greater Son of David.

Luke 11:27 **As He said these things, a woman in the crowd raised her voice and said to Him, "Blessed is the womb that bore you, and the breasts at which you nursed!"**

Jesus was very kind to her in her interruption. She made an issue of elevating women. Jesus could have been quite insulting at this time, but He was not. The emphasis should always be upon the Lord Jesus Christ, Who was uniquely-born. She bestowed no grace on the human race because she bore the Christ-child.

Mary was ecstatic when she was told that she would bear a uniquely-born Son. So, she was happy and joyous. Mary's emphasis was on Christ, not on the pregnancy. She was never the favor of the world; she was never in the spotlight; she is never glorified; nor is her womb glorified. It is her lineage that is important.

This woman interrupting the Lord places divine blessing with womanhood. Many couples who find themselves in this situation find themselves to be very blessed; that a bundle of joy is on the way. That initial happiness is accompanied with morning sickness; and later for breast feeding and diaper changing. And there are all those years of raising the children; never an easy task. Parents cannot base their happiness on pregnancy or upon children. No parent can build happiness upon the uncertainty of children and their sin natures. Most parents probably know their child's areas of weakness and areas of strength. The true happiness is seeing their advance in the spiritual life.

How silly it is for parents to be competitive about their children. Stage parents, living vicariously through their own children. Happiness and divine favor in our life is not children, but it is Bible doctrine. When we have that, everything else falls into place, including children.

The only person favored with a perfect Child is Mary. Mary had problems of her own. Remember when Mary and the Lord's brothers interrupted Him for a personal reason when He was giving a sermon? Mary, at one time, was no different than this woman. She sent in a runner to whisper into Jesus' ears. She made an issue of herself.

So, in that moment, Jesus put Mary and her brothers into perspective. "Everyone here who hears My words and believes them is my brother or my mother."

Jesus also told His mother, "I must be upon the business of My Father."

Jesus did not stop here and say 10 nice things about His mother, even though He clearly loved her. And on the cross, Jesus told John to take care of her. Instead of giving credit to His mother or giving the very first mother's day message; He makes an issue of what is really important of what is the true issue.

Luke 11:28 **But he said, "On the contrary, blessed are those who hear the word of God and keep it!"**

The divine favor towards mankind is the Person of Jesus Christ and His message. Mary was not God's gift to mankind; Jesus was. Mary was not a giver of grace. That idea that Mary is special, an intermediary, or as someone standing in the gap, or someone worthy of worship—that is completely wrong. Mary had nothing to do with the Person and work of

the Lord Jesus Christ. This woman interrupted Jesus is very much like denominations which place special emphasis on the Lord Jesus Christ. Countless paintings of her. The plastic figurines on a vehicle dashboard. Many pray to her asking for grace from her, asking for grace, asking for salvation; all of that is wrong. And none of this matches the outline of prayer.

“Blessed are those who hear the Word of God.” Divine favor falls upon us, mothers, fathers and everything else in between; we are blessed because we hear the Word of God. Because we metabolize the Word of God.

Lesson #0728

Luke 11:27–28 Life of Christ

2/1/2015 2Sunday

Current and past chairmen of the board of deacons reminded Bobby that the rafters are burning from Bob’s covering of this. He covered this in the 1976 Woman series.

Luke 11:27 **As He said these things, a woman in the crowd raised her voice and said to Him, “Blessed is the womb that bore you, and the breasts at which you nursed!”**

Jesus always thought before He spoke and what was in His mind is the Word of God. So it is always important to listen to His Word. If only Christians today could hear and understand these words.

Luke 11:28 **But he said, “On the contrary, blessed are those who hear the word of God and keep it!”**

ακουω = to hear, to listen; to hear and listen and submit to authority. You must concentrate on that Word; in this case, on the Word of God. This is not a doctrine from the Bible. People knew just enough about the Bible at one time to say, “Where is the divine dynasphere in the Bible?”

When the pastor teachers, the Holy Spirit teaches the human spirit. There is hearing and there is listening. This becomes information in your soul. Hearing listening and accepting; that is what the Lord is talking about. Divine favor is on those who hear the Word of God. This woman was off somewhere else trying to think of what she would say. That means, she is not learning, she is not hearing. The process of spiritual growth did not occur in her.

It is the Word of God, not Mary, which is important. Jesus is emphasizing the Word of God over this woman’s arrogance.

One more phrase: *hear it and observe it.* The second verb is *φυλασσω*, which does not mean only *to observe*; but it also means, *to guard, to protect.* Jesus also says, *guard it.* The Word of God cannot be left open to intrusions, distractions or neglect; or to any kind of human viewpoint. The Word of God is clear. It is lucid; it is divine viewpoint when you think it. When you think it, that is divine viewpoint. Human viewpoint is so subtle. Satan is the great imitator. He can closely imitate God’s Word; and yet, it is totally wrong.

Rarely does a professor in college give a thought which is not human viewpoint. So we are absorbing something in the classroom. If you are a student in college, you are there every day. Doctrine should have the most effect; and it must be implanted in your soul on a recurring basis. Whatever is not divine viewpoint is human viewpoint. That does not leave many gray areas. It is easy to lose sight of the spiritual life. It is very easy to start becoming what the unbelieving world. As you think, so you are. You are what you think.

You might go to work with the intention of doing some specific tasks; and yet, you might show up and not get any of that done at all. Neglect might turn out to be the same as rejection. It is easy to become diverted; to become negative and then to become reversionistic.

Bobby teaches 4x a week. He teaches to his capacity. Bob taught 10x a week; Bobby does not have the ability to do that. We can still take in doctrine on a daily basis. If you listen to the same message twice, you often get information which you did not get the first time around. We have no excuse not to take in the Word of God on a daily basis. If you don't take it in, human viewpoint will creep into your thinking.

Jesus says, "In the source of living, it is easy to become diverted; and spiritual growth requires consistency. Human happiness is fleeting. Only spiritual advance can solve problems. Common sense will tell you that you have all kinds of problems in life. People with human viewpoint have problems which are never solved. We have the capability of solving and leaving it behind. We solve the problem and move on.

"Listen and observe: divine favor to those who keep on hearing and guarding the Word of God."

The woman talks about the womb, which is her curse, not her blessing. But Jesus goes to the place of blessing rather than to the place of cursing. She is incorrectly identifying where divine blessing is directed; and He directs everyone to the source of God's grace. Jesus reveals the source of true divine favor.

Happiness if having a wonderful relationship; having this or that thing; having financial stability etc.—these are wrong. Happiness is right here, and circumstances are immaterial. This happiness from doctrine is divine favor; not the motherhood of Mary.

Divine Favor and Happiness

1. The secret to divine favor of happiness comes from transferring Bible doctrine from the pages of the Bible to our thinking.
2. Doctrine resident in the soul is the realization of makairios. That is the means of happiness; nothing else is. Max doctrine in the soul means maturity. We are able to distinguish divine viewpoint and subtleties of human viewpoint.
3. Maturity means sharing the happiness of God; not sharing the happiness of Mary, which is fleeting. Having the same attitude toward life as Jesus.

4. The believer who inhales doctrine (which Bobby likes, as we must take in a breath regularly in order to continue life). And if we stop breathing in doctrine, we die spiritually.
5. The mind of Christ inhaled also includes another result which is extremely important, which is occupation with Christ. She is not occupied with Christ. She is thinking about womanhood; not upon Bible doctrine. That is the phylax, the guard of the soul. This woman is not happy because there is no happiness in the womb. She concentrates on the womb that was cursed at the fall.

The enthusiasm and emotion of this woman is not substitute for Bible doctrine. We can always appreciate motherhood; and our own mothers. But the real appreciation in life is the teaching of Bible doctrine. It does not matter if we have a good, bad, or gone mother. The real appreciation in life is for the teaching of Bible doctrine and from the teaching of Bible doctrine.

The Word of God Demands Respect

1. This woman cannot learn while interrupting our Lord. She was talking when she should have been listening.
2. No one can learn Bible doctrine while talking or emoting. You cannot talk and concentrate on the Word of God at the same time. Some time Bobby might stare intently at someone in the auditorium; it is because he sees someone talking. These talkers disturb people who are interested.
3. Talking while the Word is being taught is rude; but it is even worse. It is a display of arrogance and a total lack of respect for the Word of God. If you do not have respect for the Word of God as a believer, then you have no respect at all. People who do not have doctrine in their souls concentrate on the superfluous, like legalism or like feminism or like political activism. This is why some concentrate on sin and how terrible it is. This is why some make an issue of sin rather than upon doctrine. They concentrate on morality instead of doctrine. Believers seem to concentrate on something that is not the major issue in the Christian life. The issue is always the uniquely born Son of God. The issue is always learning and guarding the Word of God. You are what you think. Doctrine in the soul is the issue; it is far greater than human morality; and it provides the unerring motivation for it. Doctrine is the motivation for morality. It changes with the society's morals. The advance of spiritual maturity increasingly solves these problems of sin in the life. This is an outside or surface demonstration of what is in your soul. It is fleeting.

Luke 11:28 **But he said, "On the contrary, blessed are those who hear the word of God and keep it!"**

Jesus now turns the tables. This woman is concentrating on the womb and womanhood; and Jesus turns it around. Now He will speak of another woman; and this will be a woman that we ought to emulate. This will be the Queen of the South; the Queen of Sheba. This is a woman who listens and learns.

Jesus is in His typical mode of blasting the pharisees. They have called Him the operative of the devil, as He had been casting out demons. At this point, the crowd is dead silent and they are listening to Him intently. Luke 11:14–26. He is preaching a real stem-winder.

Some in the crowd are nodding their heads in agreement; mental applauding. Some were becoming more interested in Him and His message. However, the pharisees were incensed; they were angry. He irritated them. You cannot change anyone's mind; you can only present the truth.

When a pastor speaks, people may say, "He does not know what he is talking about;" and others might say, "I am getting a lot out of this."

At that moment, a really rude woman stood up and yelled and interrupted the Lord and broke the concentration of everyone there. It is different in Berachah. Church ought to be an environment where we can listen and absorb the Word of God.

This woman has decided that she has some ideas much more important than what the Lord was saying.

Luke 11:27 **As He said these things, a woman in the crowd raised her voice and said to him, "Blessed is the womb that bore you, and the breasts at which you nursed!"**

This statement is completely off-topic. It is an anacoluthon; incoherent. She was praising the Lord's mother when the focus should have been on the Lord Jesus Christ.

Luke 11:28 **But he said, "On the contrary, blessed are those who hear the word of God and keep it!"**

We are to hear and learn and then guard what is in your soul. The pharisees, those the Lord was just chewing out. They knew the Old Testament, but they did not follow it.

He cites an Old Testament of a woman who followed the exhortation. He will give an example of another woman; and this woman would pronounce judgment on those listening to Jesus Christ, but who reject Him.

Now we jump ahead a few verses?

Luke 11:31 **The queen of the South will rise up at the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.**

The One greater than Solomon is the Lord Jesus Christ. Jesus is addressing this generation. No other generation will have the chance of seeing Jesus and they will still turn against Him. Even though He is in their presence, they still reject Him. The judgment will

be made against a Gentile queen of past history. This judgment will have a particular sting to these men.

These men are full of themselves; they are filled with legalism; they are filled with hatred and anger. Jesus stings them where it hurts the worst. The judgment; condemned by a gentile. Yet, this was rather poetic, right after He had to listen to this impertinent woman.

This woman represents Israel, failing to respond to the words of Jesus. But, the woman who condemns her and her generation is the Queen of Sheba, who traveled many miles to hear the wisdom of Solomon.

She began as a heathen queen; and she indicts the Jews who reject Jesus Christ.

She is also known as the Queen of Sheba; Sheba being her country, which was in southwest Arabia; maybe modern-day Yemen, 1200 miles from Jerusalem. Yemen could use a good queen today. Yemen is a mess today; but it was not then.

The travel would have been like going from Houston to Phoenix.

She was a very wealthy woman; a woman of great honor. She had international connections and great trade connections. She was top-notch; a great queen in that era.

1Kings 10:1 Now when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to test him with hard questions.

She had some questions that she wanted to ask him.

1Kings 10:2 She came to Jerusalem with a very great retinue, with camels bearing spices and very much gold and precious stones. And when she came to Solomon, she told him all that was on her mind.

She came with all sorts of trade goods; and all of this was for Solomon. In return she hoped to have all of her questions answered. She had a great desire for truth.

1Kings 10:3–9 And Solomon answered all her questions; there was nothing hidden from the king that he could not explain to her. And when the queen of Sheba had seen all the wisdom of Solomon, the house that he had built, the food of his table, the seating of his officials, and the attendance of his servants, their clothing, his cupbearers, and his burnt offerings that he offered at the house of the LORD, there was no more breath in her. And she said to the king, "The report was true that I heard in my own land of your words and of your wisdom, but I did not believe the reports until I came and my own eyes had seen it. And behold, the half was not told me. Your wisdom and prosperity surpass the report that I heard. Happy are your men! Happy are your servants, who continually stand before you and hear your wisdom! Blessed be the LORD your God, who has delighted in you and set you on the throne of Israel! Because the LORD loved Israel forever, he has made you king, that you may execute justice and righteousness."

1Kings 10:10 Then she gave the king 120 talents of gold, and a very great quantity of spices and precious stones. Never again came such an abundance of spices as these that the queen of Sheba gave to King Solomon.

She was greatly impressed by Solomon and his court. But she was really impress by the depth of his wisdom. She took particular interest in the Temple.

She was impressed with the ceremonies and rituals. She understood the source of Solomon's great wisdom. After seeing all of this, there was no more spirit in her. This is a strong response on her part. She gave in. It was so obvious when she saw it all. She immediately assumed that all that she observed was the outworking of the God of Israel.

In 7b, she freely admitted that Solomon exceeded the report of the wisdom. Kahkma. This word means *doctrine*. This is the absolute wisdom from God. You exceed in wisdom. Solomon wrote, [How blessed is the man who finds wisdom and gains understanding.](#)

Whatever Solomon did, he imparted the truth of Bible doctrine. Anyone around him had the benefit of his wisdom. Prov. 3:13 [Divine favor on the one who finds wisdom.](#)

You will be blessed with wealth; with health, etc. A lot of that going around.

We are in a client nation; and we have been greatly prosperous. As we are wavering as a client nation, as we are departing from the wisdom, we become less prosperous. It is part of the cycles of discipline.

Solomon is an example of one God has greatly blessed. Solomon's court was opulent. It was actually a witness to the God of Israel. He explained it and she loved it, because it was truth and she wanted truth.

Wisdom for Solomon. He explained it to her. A believer whose priority is the Word of God will find divine favor. Wisdom is the believer who persists in spiritual advance. Wisdom for Solomon was the Word of God.

The pursuit of happiness in the library. Sometimes, it takes some really hard knocks to recognize what the source is for true blessing. At this moment, he is squared away and the Queen of Sheba saw it.

[Blessed are those who hear the Word of God and observe it.](#)

She says, ["How blessed are those who stand before you continually and hear your wisdom."](#) Divine wisdom as spoken by Solomon. She understood that the blessing of wisdom is greater than 4.5 tons of gold. What is most important? Materialism or wisdom? Jesus is the source of absolute wisdom. This is what she saw and heard from Solomon and was so impressed.

In this era, there were all sorts of gods. This woman when she saw what Solomon had, she recognized that his God was the true God. **Blessed be the Lord your God Who delighted in you to place you on the throne of Israel.**

The pharisees are a long way from kohkma.

"Therefore, He made you king, to do justice and righteousness." There was no justice and righteousness in the land with the pharisees.

The Queen of Sheba Would Condemn this Generation of Negative Volition

1. "She will rise up with you and she will be a witness to your judgment." Solomon was their great king. But they did not get the wisdom from him. Nothing like that. She gets it; they do not.
2. So she would be the one to indict an entire generation of Jews. Anyone who rejects the Lord Jesus Christ will be indicted and condemned. The Lord adds a wrinkle. "You will be condemned by this gentile woman."
3. She would indict them for their failure to recognize what she recognized in the court of Solomon. They failed to recognize the Lord Jesus Christ; the God of Israel. She journeyed an incredible distance from her land. She was a person who was searching. She wanted the God of Solomon.

"One Greater than Solomon Is Here."

1. Her acceptance of the wisdom of Solomon is the same wisdom that the Jews of the time of Jesus rejected.
2. They are without excuse. They will be judged at that later time by the queen of the south, without excuse. They saw the one who was being depicted by these sacrifices face to face.
3. The point that Jesus Christ was making in this illustration, is that someone greater than Solomon stood before them teaching them.
4. This Lord Jesus Christ is the very source of wisdom; the very source of salvation. He was amongst the Jews, God's chosen people.
5. They refused Him. This other woman was enamored of Jesus' mother's womb; and yet Jesus stood right before her.

Another illustration comes to our Lord's mind. There is a large group, the men of Nineveh, which was in Assyria. There was a generation of men in Nineveh who responded to Jonah's teaching. **"And behold, someone greater than Jonah is here."**

Jonah did not want to go to Nineveh; he hated the Assyrians. The men of Nineveh believed what Jonah had to say. Positive volition in Nineveh.

Luke 11:29 **When the crowds were increasing, He began to say, "This generation is an evil generation. It seeks for a sign, but no sign will be given to it except the sign of Jonah.**

These men of Nineveh will condemn the generation of those who rejected Jesus.

Luke 11:30 For as Jonah became a sign to the people of Nineveh, so will the Son of Man be to this generation.

These people were all surprised.

The Lord never leaves a people condemned. He will bring them the answer.

Lesson #0730

Luke 11: Life of Christ

2/5/2015 Thurs

Luke 11 is instruction to the disciples on how to pray; and correction for the recalcitrants there—the scribes and the pharisees who reject the grace of God. Most of this chapter is devoted to the condemnation of these religious leaders.

They accused Jesus of being an operative of Satan. They claimed that He was casting out demons in the power of Satan. This is a Saul Alinsky tactic; accusing Jesus of something they are guilty of, in order to deflect the guilt.

We see it today in the halls of Congress.

These religious leaders are the minions of Satan; so they accuse Jesus of being who and what they are. By doing this, they vindicate themselves. They simply blame someone else for it.

Out of nowhere, a rude woman interjects herself. She interrupts to praise His mother in Luke 11:27. The Lord takes a one-verse side trip in v. 28. His mother is not the issue and she should not be idolized or canonized. The issue is hearing and observing or guarding the Word of God. **Divine favor on those who hear the Word of God and observe it.** There are lots of things called the Christian life. In a mega church, you can every sort of diversion which is found in any other part of society. But the key is Bible doctrine. Everything else falls into place. He is saying, “Just hear the Word and observe it.” Circumstances drive so many people’s lives. When that is true, you are in a reaction mode all of the time.

When His Word directs your life, that is when your life glorifies the Lord. This fulfills His destiny for you. The life of the believer is about serving the Lord and not yourself. The Christian life is hearing the Word of God and observing it. There is no greater life in this world.

Don't you wish that you have the perfect verbiage of the Lord to shut anyone down with a few words?

Jesus cites two examples. He speaks of the Queen of Sheba; and then He uses the example of the Ninevites. Both would be witnesses against the pharisees. These gentiles believed and they shamed the unbelieving Jews with their faith. They would be witnesses

against these same Jews. This really burned the pharisees. They did not want to be shown up by women or by gentiles.

Luke 11:31 The queen of the South will rise up at the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.

Luke 11:32 The men of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here.

These gentiles were Assyrians who were very good at conquering whatever they went after. Jonah hated the Ninevites, and so did the pharisees. Jonah went the opposite direction when Jonah was told to go to Nineveh. God prepared a fish to take Jonah into his mouth and it spit him out on the shore.

Jonah is a type of Jesus Christ; and he is 3 days and 3 nights in the fish. In this way, he is a metaphor.

If you try to box God in by the world that He created, then you do not understand God. You don't think God could prepare a fish? It would not have to be a species that we have today. People do not understand God. Jesus gives them a call.

We will get a little background on the light of the world first.

John 8:12 Again Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life."

Jesus the Light

1. Jesus illuminates. He is exclusively the light. There is a contrast between light and dark.
2. Jesus is a light in a world that is otherwise dark.
3. A world devoid of Jesus Christ is a world without any divine illumination and without hope.
4. This world is exclusively governed by a ruler who is without light; Satan. He is absolute darkness.
5. Darkness is a world filled with all manner of human viewpoint that opposes divine viewpoint. Relative human wisdom is just as much darkness as any sort of evil that we can think of.

Light Versus Darkness

1. Just as light and dark are polar opposites, so divine truth and human perspectives and human points of view are polar opposites. You have the mind of Christ. You are illuminated by the mind of Christ.

2. If not illuminated by the mind of Christ, then it is darkness. We live in a relative world. Everything is relative. We live on a sliding scale of morality. The truth today is a lie tomorrow; and vice versa. God's Word is not that.
- 3.
4. Either divine light illuminates or darkness prevails. This is true for believers as well. When human viewpoint prevails, the light is not in you.
5. It is so easy to extinguish the light of God's Word when human viewpoint creeps integrity your soul.
6. Neglecting or rejecting the light of God's Word can only bring an influx of human viewpoint. Only dimness and then darkness exists.
7. For a believer in Jesus Christ, a soul without doctrine is a soul in darkness. The plan of God allows things to get better until the day you die, and then it gets really great. Jesus is bringing out the knives and he will cut a chunk out of the pharisees.
8. Self-centeredness is darkness. Christ-centeredness is light. Darkness includes relative human wisdom. There is the exception of human wisdom that coincides with divine establishment.

There is no substitute for us as believers in Jesus Christ. When doctrine is ignored, only the darkness of human viewpoint can drive a person's life. That is the wandering soul; the unstable soul.

Neglecting or rejecting truth results with the same thing. We are surrounded by human viewpoint. It is everywhere. We rub elbows with the world on a daily basis. 24 hours a day we might spend 6 or 7 asleep. One thing we do when awake, is we take in doctrine 1 hour a day; and compare that to the amount of time that we hear human viewpoint.

Jesus Christ will play off that image of light to present Himself as they only light. He now turns to metaphorical language. Metaphorical language does not mean a metaphorical interpretation. We take a literal interpretation from it.

The metaphor of the lit lamp.

Luke 11:33 "No one after lighting a lamp puts it in a cellar or under a basket, but on a stand, so that those who enter may see the light.

A lamp gives off light and it illuminates everything around. Jesus is the lamp which is lit; He was lit when His ministry began. He was offering Israel the kingdom. His Person and His Word must be seen and heard; the light was there for everyone to see. The eyes or the soul of the person must react properly to the light to see clearly. Hearing His message of light lays a certain responsibility on the hearer.

Luke 11:34 Your eye is the lamp of your body. When your eye is healthy, your whole body is full of light, but when it is bad, your body is full of darkness.

When your eye is clear, your whole body is filled with light. When your eye is bad, your body is filled with darkness. Jesus uses that same image of John 8:12 here.

The lamp refers to the light of a person. The eye collects light from the surrounding environment. It gathers in light and it regulates the intensity of the light and it focuses the light in order to form an image, so we can see images as the light penetrates our eyes. We connect with what is in front of us. A good eye sees clearly and sends accurate signals to the brain.

A friend of Bobby's had cataract surgery and he said, "It is unbelievable. Colors are even more vivid." The light and the eye are intimately connected with what is seen by the brain.

The Spiritual Analogy

1. The eye in the spiritual realm is the function of the volition of the soul. One aspect of the soul is volition.
2. When volition is positive, the eye is clear. The clear eye absorbs the light and that light is the Word of God. When the metaphorical eye sends the charge of the truth to the brain, you are thinking with the mind of Christ.
3. The soul is illuminated filled with the light of Jesus Christ, His message, doctrine.
4. But when the volition is negative, we have the bad eye and in the bad eye, the light is not absorbed; and darkness is the result. If it is distorted image, then you will have a darkened soul. That is exactly what the Jews of the generation had going on. They reject the Lord Jesus Christ, so they cannot and will not see Him. We are sending the visual images of the Word of God to our minds.

Luke 11:35 **Therefore be careful lest the light in you be darkness.**

What out that the light in you is not darkness. That which the bad eye is viewing sends signals of light to the brain.

The plan of God is grace all the way. The bad eye pulls in legalism and rejects grace. These people have the darkness of unbelief. The reason that Israel remains in darkness is not the fault of the light. The lamp is shining as bright as it could. It is not concealed; it is not under a basket. It is there. They are hiding the light from themselves. It is the fault of the nation of those who refuse to see the light.

If the Jews had been positive and received the Messiah, then they would have had light and they would have had the kingdom.

Luke 11:36 **If then your whole body is full of light, having no part dark, it will be wholly bright, as when a lamp with its rays gives you light."**

Jesus makes the analogy clear. The light always shines and you are illuminated. The Word of God always shines. You see, you hear, you observe.

Examples of nations around the world who have rejected Christ. There is no light there at all. We are in a religious war. Those members of the army of ISIS believe with all their soul in the religion that they adhere to. They believe that it is Islam and it is a religious war for them. If we don't see it that way, we will never understand what is going on there.

We have darkness in our own country. We have embraced secularism and humanism, and we see the results in this country.

Next we have the most detailed condemnation of the pharisees. This will take some time to develop. This is looking into the heart of darkness.

Lesson #0731

Luke 11:37–38 Life of Christ

2/8/2015 1Sunday

Eucharist 2/8/2015

Foundational to this memorial is what a gracious God has done for our salvation and what caused Him to provide for our salvation. We need to understand the inherent quality of God's love. That love is the absolute virtue and benevolence of His attitude toward us. God is eternal, so His love is everlasting. His love never breaks down and it is always directed toward us. Before man existed, God was aware of us. We are in His mind; He knew us. He knew when we would be born; when we would die; and everything in between.

God knew that, even before the first man was created, that man would defy Him. It was a part of the Angelic Conflict. That rebellion by the first man affects all of us. **In Adam, all die;** that is spiritual death, which affects all of us. Yet, this does not negatively impact His love. God's loving benevolence still is a plan for us. The formation of His plan in eternity past and the execution of this plan now and forever.

Another amazing aspect is, God's love has never been disappointed or frustrated by us. Our past failures do not affect His love for us. His love does not increase or decrease; it never changes or alters. How unstable our life would be if we had to win God's love each and every day; and how lost we would be. But we can depend upon His unfailing, unwavering love.

His love toward us is not affected by absurdities or by silliness. His love is not swayed by emotion or sentiment. We can be betrayed by emotion; God cannot be betrayed by His emotions. God is not up one minute and down the next. There are no mood swings in God. His love does not make exceptions for favorites; He has no human favorites. There is no partiality with God.

When the kindness of God appeared, He saved us, not on the basis of deeds that we have done, but by the washing of regeneration and the renewing of the Holy Spirit.

It was solely God's attribute of love that was the motive of purchasing our salvation. His love motivated the greatest sacrifice in human history. This is the opportunity for the expression of His love. From the very beginning at our physical birth, God has demonstrated divine personal love. This is a love that we do not deserve. God was fully aware of the sin nature that we possess and would pass down. This did not stop Him from imputing soul life to biological life. At the same time, He imputed Adam's original sin to our body of sin, so that we are born spiritually dead and separated from God. This does not appear to be a blessing of love, but it is. In God's plan, condemnation must precede salvation.

We have nothing to make us worthy of God's love. We cannot perform enough good deeds to inspire His love. But failing to have merit in His eyes is not enough to remove His love from us. This is a love unknown in the human race; this is a totally unconditional love for us. We are loved because of Who and What He is; and not because of anything which we are or what we can do. His impersonal love is so decisive in its effect. It cannot be altered, rescinded, and it never fails. His loving actions toward us was decided long ago. Rom. 5:8 **God demonstrates His Own love toward us, in that, while we were yet sinners, Christ died for us.** Imagine the God of the Universe, the Creator of all things, beginning as a baby to die for our sins.

God's impersonal love did not act alone on our behalf. Love cannot act alone. God loves man, but He does not love sin. God cannot have fellowship with sinful man. He cannot entertain sin or ignore it or wink at it. God's righteousness and justice have to be satisfied first with regards to sin. Otherwise, His entire being would be compromised. Divine justice and righteousness must be a part of this, in order to provide us the solution for our separation from God. All of our sins were condemned; then judgment would be executed; and then Someone was judged in our place. Christ took our place, dying for our sins. The Savior shares the perfect righteousness with the Righteous Judge, God the Father.

God wills the penalty of sin upon His Son; and He had to judge His Own Son. This is the only way to satisfy His righteousness and justice. What other reason could there be for God the Father to place all of our sins upon His Son?

At the moment of faith, God imputes His righteousness to us. We do not deserve it, but He gives it to us. When we believe in Jesus Christ, we receive His righteousness and we have begun a personal relationship with Him. This imputation is called justification; and once given, it cannot be taken away. This is the awe-inspiring panorama of all that God has done for us.

The Lord has been pretty hard on the pharisees, but He is just getting started. Jesus will speak in particular to a representative pharisee.

A Pharisee asks Jesus to dine.

Luke 11:37 **While Jesus was speaking, a Pharisee asked him to dine with him, so he went in and reclined at table.**

The pharisee is surprised that there is not a ceremonial washing by the Lord. It may seem more difficult to understand why Jesus goes to this pharisee's home in the first place; someone who is negative toward Him.

Luke 11:38 **The Pharisee was astonished to see that he did not first wash before dinner.**

Conversely, Jesus has condemned the pharisees in public and He has exposed their legalism over and over again. When they accused Him of casting out demons in the power of Satan, Jesus took them apart.

When the pharisees go after Him, He points out their legalism. The pharisees ought to have realized that they have never bested the Lord in any argument. Should that not have been a sign to them?

Lesson #0732

Luke 11:37–41 Life of Christ

2/8/2015 2Sunday

This is a message for those who have been raised in a legalistic church. Good works are emphasized over grace and doctrine. Good works to show what a great person we are. Hearing or observing the Word of God. The Word of God provided for us is purely grace. The provision of His Word is grace; and all our resources to grow spiritually is purely the grace of God.

So many churches are involved in the hypocritical aspects of good works.

Luke 11:37–38 **While Jesus was speaking, a Pharisee asked him to dine with him, so he went in and reclined at table. The Pharisee was astonished to see that he did not first wash before dinner.**

The Lord accepted the invite and went straight to the table and He reclined there. The pharisee focuses on what Jesus did not do. This is classic phariseeism. They were legal eagles when it comes to what the Jews did and did not do. The Lord omitted the washing of His hands. This surprises the pharisee.

Is Jesus just twisting the tail of the bull here?

Aorist active indicative of the verb θαυμαζω means *to be amazed, to wonder at*. This is stronger than mere surprise. He is stunned. He does not look at this with some confusion or, "That's interesting; He did not wash His hands." Jewish tradition required a cleansing tradition which began in the Mosaic Law. There was hand washing in the Old Testament for hygienic and symbolic purposes. The real meaning was that Israel what a holy people separated to God. It reminded them of divine holiness. The original intent was theological; what mattered was the true significance of this.

Was Jesus not to follow the Mosaic Law? Ceremonial washing in our Lord's time became a legalistic ritual. Many churches observe the Eucharist as a ritual, but it has no meaning. It is the ritual itself that has meaning. This was solely a legalistic ritual. It had become the actual means of righteousness rather than the symbol of that. It was considered the means of righteousness. That is the epitome of legalism. Washing of the hands made them righteous, which is not what it should be seen as.

For ritual to be meaningful, it must be connected to reality and not to legalism. We find this today for churches that believe in baptismal regeneration. This pharisee was revealing what was important to them—this ritual. The pharisees saw themselves as above all other Jews. This is why Jesus did not involve Himself in any of these ceremonial washings. It was ritual without reality.

If this was a part of the Law, why did Jesus skip it? It had become legalism.

I don't find any example of washing as required in the Mosaic Law for washing before the meal.

Luke 11:39 **And the Lord said to him, "Now you Pharisees cleanse the outside of the cup and of the dish, but inside you are full of greed and wickedness.**

Jesus explains to His host that he is filled with greed and wickedness. He calls them evil; and this is not about their dishes being dirty.

Luke 11:40 **You fools! Did not he who made the outside make the inside also?**

God made the outside and the inside. If it was God's intent that the outside of a person should reflect the inside. The mentality of the soul. Jesus reveals that the inside of the pharisee was empty. If his thinking is empty; then the externals will be phony. Hypocrisy is doing one thing and thinking another. Inside this man was not good; he was greedy and wicked.

Ponêria **Noun** feminine_noun: ponêria (πονηρία) [pronounced *pohn-ay-REE-ah*], which means, depravity, iniquity, wickedness; malice; evil purposes and desires. Thayer Definition only. Strong's #4189.

This pharisee makes such an issue of hand washing. You might be appalled by this, but you probably would not say anything about it.

What Jesus says is a dig against their religion. These pharisees were religious leaders and politicians as well. They used Judaism in being able to exert power over others. We see this same thing in Islam, a union of mosque and state.

It is the attitude which is essential. These pharisees gave in order to gain approbation.

If someone did not go along with their ritual, they condemned them. They could find all kinds of loopholes for themselves. This man was trying to condemn Jesus for not washing His hands. His charity was only for show. The external show of grace, but still enforcing the pharisaical law to keep others under their control.

Luke 11:41 **But give as alms those things that are within, and behold, everything is clean for you.**

Jesus commends to them an attitude of charity, rather than simply for show.

Feminine_noun: eleêmosunê (ἐλεημοσύνη) [pronounced *el-eh-ay-mos-OO-nay*], which means, 1) mercy, pity; 1a) especially as exhibited in giving alms, charity; 2) the benefaction itself, a donation to the poor, alms. Thayer Definition only. Strong's #1654.

“You are what you think” from Prov. 27.

Jesus has pointed out that the religion of the pharisees has become religion without reality. He cannot condone it or take part in it.

Beginning at v. 42, Jesus begins to pronounce woes upon the pharisees. You do not want the Lord pronouncing woes upon you. Jesus speaks these words to the religious pharisees. They receive His most scathing remarks. Religion is the devil's ace trump.

Lesson #0733

Luke 11:38–43 Life of Christ

2/11/2015 Wed

In previous confrontations, many pharisees attacked Jesus.

We might see this meeting and lunch with the pharisee as an olive branch. It will become clear that this pharisee is very representative of all the other negative pharisees.

Luke 11:37–38 **While Jesus was speaking, a Pharisee asked him to dine with him, so he went in and reclined at table. The Pharisee was astonished to see that he did not first wash before dinner.**

He was stunned by this. This showed no regard for their rituals. This ritual had become corrupted and it no longer had the meaning from the Old Testament. This was solely an external activity; a legalistic activity. This had become the actual means of holiness.

In the Old Testament, all of these rituals had meaning. The only way a person can be set aside is to have imputed righteousness. Hand washing does not give you righteousness. This is the epitome of legalism.

In the pharisee view, Jews were not washed clean by the washing of regeneration; they were washed clean by this minor rituals, like washing one's hands. But it is the cleansing of the interior.

Jesus could not indulge this man by engaging in an heretical ritual; being hospitable does not mean that you go along with evil legalism.

Luke 11:39 **And the Lord said to him, "Now you Pharisees cleanse the outside of the cup and of the dish, but inside you are full of greed and wickedness.**

Jesus explains the problem. Jesus speaks of the pharisees in the plural; and this is an example of pharisaical thinking. "Inside of you, you are filled with robbery and wickedness." That is what is really inside of them.

Luke 11:40 **You fools! Did not he who made the outside make the inside also?**

Why are you neglecting the inside? Jesus Christ is the Agent of creation. **As a man thinks within himself, so he is.**

What Is Important Is on the Interior

1. God created the outside to reflect what was inside; the thought pattern. What is inside of you is what you really are.
2. That thought pattern must be renovated. You must change your way of thinking. They have to do more than just wash their hands. They must begin with the washing of regeneration.
3. External righteousness without internal change is the definition of hypocrisy. Jesus calls the pharisees hypocritical on many occasions for just that reason. We should always beware of those who go out of their way to impress us with their good deeds and the surface appearance. You must know someone for awhile to really know them. Jesus knew what this pharisee is like.

Luke 11:41 **But give as alms those things that are within, and behold, everything is clean for you.**

If you clean that which is within, then everything is clean to you.

The righteous activities of the pharisees were a ruse, a cover for their real attitude and sin. What they actually thought was, *those are unclean people*. The pharisees were very charitable, but it did not come from the right place.

Now Jesus really thrashes the pharisees, and these are the most scathing words ever spoken to anyone by the Lord.

Luke 11:42 **"But woe to you Pharisees! For you tithe mint and rue and every herb, and neglect justice and the love of God. These you ought to have done, without neglecting the others.**

They are tithing mint and rue, and every kind of garden herb. Yet they neglect justice and the love of God. Tithing is not wrong; but it is if there is nothing more. The pharisees were tithing the smallest things; and they were very public about it. But they failed to show love and justice tempered with grace.

The Insignificant Observances of the Pharisees

1. In God justice and love is our salvation. What on earth does it matter if you tithe herbs. The justice and righteousness of God must condemn man.
2. The pharisees are trying to please God through their external righteousness. The love of God must provide salvation for man. The One Who provides it is the Lord.
3. So love is the prime mover together with justice and righteousness for all of God's actions toward mankind. God's righteousness condemns us and His justice must act on His righteousness. When we believe in Jesus Christ, we have His righteousness and we are acceptable to Him.
4. Everything that God does for us in salvation is dependent upon those 3 attributes.

What does the tithing have to do with condemnation and salvation? Nothing! Wherever you find legalism you find hypocrisy.

The Savior of this pharisee sits before him, and yet this pharisee is worried about hand washing.

The Pharisees Overlook the Righteous Standards That They Needed to Meet.

1. The pharisee could not meet the righteous standards of God yet was concerned about the cleanliness of the Lord.
2. Their pathetic attempts are human righteousness as versus the absolute righteousness that they could receive by imputation from God.
3. They overlooked the condemnation of the justice of God on their phoney, inadequate human righteousness. They could not meet the standards of God, done in unrighteousness.
4. They left out God's love which provided the solution to unrighteousness. There are so many churches where people take part in some ritual and it is meaningless. It has no meaning to them.

Jesus is perfect; He is clean; and yet this pharisee is accusing Him of being unclean. To the pharisee, Jesus needs to wash His hands in order to be clean. He has no idea Who Jesus really is.

They only had this ritual attempt to offer herbs to approach God. This would be the basis of their condemnation. They needed to have their insides cleansed; and then their rituals would have meant something.

Luke 11:43 **Woe to you Pharisees! For you love the best seat in the synagogues and greetings in the marketplaces.**

The 2nd woe. Jesus spoke about the love of God; now He speaks of what the pharisees love. You like the respect and prominence of your position.

The Real Motivation of the Pharisees

1. Jesus is addressing the real motivation for legalism. Approbation lust and arrogance. You love the seat in the synagogue. You love the recognition. You are big men on a little campus.
2. They loved their prominence and their place of respect in the culture of the Jews. They were worried about what others thought of them; but not worried about what God thought.
3. The pharisees thought that they deserved to be in the limelight. They were the keepers of the Law; the keepers of the Jewish traditions. Were they not the moral paragons of society?
4. So they thought that they should take their place at the head of society and that they should be respected for their hypocrisy.

They would give a public prayer at any moment. They would read the Scripture and look holy and nod; but they did not follow a single word of it. They were there for the adulation of the crowd.

They enjoyed the deference and respect that they got in the marketplace.

The Jewish society was a union of synagogue and state. They were pushing for liberation from Rome. They loved the power and the fawning sycophants. They wanted to be honored by all others.

They love to be watched. Turn into CSPAN sometime and watch them do nothing but posture. They were wealthy men. They got really wealthy on the sacrifices of the people who came to the Temple.

They had a lust for attention; they had lust for the approval from others. If you lust for the accolades that people can put on you, there is no way that you can glorify God.

The first thing that Satan did to man was to lie to them.

Their hypocrisy of the pharisees was complete. They indulged a complex of sins.

Matt. 23 is similar here; but apparently not the same incident.

Nobody challenged the pharisees before; and this angered them. They were motivated by anger and revenge. The facade came off.

When it comes to hypocrisy, religion puts Congress to shame.

A hypocrite does not want to be caught; he does not want to lose this praise and recognition; this is catastrophic to them. This is like watching the fall of a politician or of a news anchor.

Who did they revere the most in their religious fervor? Moses. The Jews in the era of Moses often despised him. Moses did not care. Moses was great. Num. 12:3 **the man Moses was very humble more than any man on the face of the earth.** No one could have more reason to be arrogant than Moses. Raised to rule over Egypt and a man who spoke to God on many occasions. Moses did not have a self-centered bone in his body.

Moses gained respect and honor in humility. Many were jealous of him; some even wanted to kill him. But Moses was a great leader. He was the most revered man in Jewish history. The most arrogant of Jews revered the most humble of Jews.

Self-centered people do not accept authority; they only accept themselves as authoritative. That is arrogance.

Lesson #0734

Luke 11:42– Life of Christ

2/12/2015 Thurs

Our Lord is pronouncing a series of woes. The scribes were closely involved with interpreting the law, so they are called lawyers as well. There are no more damning words by the Lord than these woes here and vv. 46–52. These woes were given to religious fanatics who concentrated on the minutiae.

Today, these pharisees represent the opposition of the religious world. These religions are about legalism. Bible doctrine has become somewhat of a dirty word today in a lot of circles, as it is seen as an academic approach as over against an emotional approach in the Christian life.

The critical attitude of humility is necessary for serving and glorifying God. You cannot serve the Lord in arrogance; and you cannot have a relationship with Him when you are arrogant. It is hard to hard a relationship with people when you are arrogant.

Luke 11:42 **"But woe to you Pharisees! For you tithe mint and rue and every herb, and neglect justice and the love of God. These you ought to have done, without neglecting the others.**

The pharisees had pure hypocrisy and arrogance:

Luke 11:43 **Woe to you Pharisees! For you love the best seat in the synagogues and greetings in the marketplaces.**

They loved the chief seats in the synagogue and the special greetings that they would hear in the marketplace. They demanded respect and approbation.

Today, people are anything but respectful; and yet they demand respect from others. What they had was simple approbation lust. They loved to see their name in lights; they loved their prominent status; they loved their place of respect in Jewish society.

The sadducees saw themselves as being aristocratic; but the pharisees also had a high status. All the righteous affectations that any legalist could summon.

As an actor, you spend a lot of time in front of a mirror to communicate you're thinking and feeling. They had that lust for attention and a lust for approval and attention from others. They always presented themselves as devout as very holy men. Every synagogue meeting. They conspicuously prayed in the streets.

They were wealthy, some getting that wealth illegally. This arrogance results in great competition. The arrogant always need to one up you and they need to talk about themselves. Who was the most righteous? Who could give the most to the poor? Always a competition. Who could pray the loudest and longest.

Outside, they were pious; inside, they were evil. Among status-seekers and religious legalists, this describes them. Arrogant people are anti-authority. Beginning in the 1960's there was a great arrogant generation. Great arrogance today as a result.

True humility is impossible to attain. Self-righteousness and humility cannot coexist in the same person. They might put on a humble front; but there is no humility within them.

What happened yesterday in the time of the 1st advent will happen today; and it will happen tomorrow. There is arrogance then and there is arrogance now.

These people outside of the church are entirely distracted by the circumstances of their own lives. Bobby talked to one person who had a lot going on; and what he needed, he refused. This is everywhere in our churches.

You are what you think. What a man is, is in his soul. The decisions we make determine the life that we lead. Circumstances never have to defeat you with doctrine.

Words Related to Arrogance

1. Egotism—excessive preoccupation with self; from the moment you get up in the morning you think about yourself until you go to bed. This must be distinguished from ego, which is self consciousness. God did not create a soul with sin in it.
2. Vanity is self-admiration; and you could that with an excessive desire to be admired by others. One leads to the other. Vanity is weakness, because vanity is so easily stimulated and manipulated.
3. Pride is a lofty and arrogant assumption of superiority. It may be true; you might be superior in many ways; you might be superior in business. If your life thrives on this status, then you have wanton pride, which is arrogance.
4. Conceit is an exaggerated estimate of one's own abilities and attainment. This is especially dangerous if there is ability or achievement. You get involved in competition. The human approbation that comes from their...it is about your attitude in excellence. It is about how you think about yourselves in arrogance. Some with great abilities feed their arrogance.

We looked at Moses last night. The greatest hero of the Old Testament insofar as the Jews are concerned. God chose him to do the most difficult thing that God has required of any man or people before. He did exactly what God had him do.

The pharisees had Moses on a pedestal; but they did not realize that he was great because he was the most humble person in history. He was a great builder; a military man; a genius, a general. He was a great rancher. He married into a rich family.

Hypersensitive Types

1. Arrogance manifests itself as hypersensitivity
2. Hypersensitive people react to lack of deference; they are passive aggressive. They are easily insulted; they wear a chip on their shoulder.
3. When they get into these moody moments, they will hold themselves aloof; they will be offended; they can be slighted by things that are not slights.
4. Hypersensitivity fosters a victim mentality.
5. Not only is such a person miserable themselves, but they make everyone around them miserable; and often, it is on purpose. If I am miserable, you will be miserable. It is insidious and it all comes from hypersensitivity.
6. Ironically, their need for attention morphs into the exact opposite. They are shunned, avoided and disliked. If people have to walk on eggshells around you, they will avoid you.

You become humble by understanding God's grace. True humility is living the spiritual life. But pastors do not teach the doctrine by which people can grow into true humility. Pastors provide all kinds of counseling and other things; but they do not provide sound doctrine.

Go to any church in America and within an hour of being there, you will be asked them for money. In Berachah, no one is asked for money and there is no charge for anything.

Churches without teaching doctrine lead people away from the spiritual life. Sad when a church become a breeding ground for all manner of arrogance. What is most significant in the plan of God is revealed in Luke 11:28 Listen and learn and guard the Word of God. Christianity is empty without spiritual growth. No wonder Christ pronounced this woe on the religious types of that day.

Luke 11:43 **Woe to you Pharisees! For you love the best seat in the synagogues and greetings in the marketplaces.**

Now He comes in with a 3rd woe. Jesus is sitting at lunch with this pharisee, and He pelts him with woes.

Luke 11:44 **Woe to you! For you are like unmarked graves, and people walk over them without knowing it."**

This is a truly interesting thing for the Lord to say. Jesus chokes them on their own legalism. The pharisees love themselves and their rituals and their own piety.

“You are like concealed tombs!” A grave was a source of defilement. Touching one made a person unclean. Num. 19:16. If unmarked graves were walked on, there was elaborate ritual necessary to clean things up. They would be thrown out of the synagogue for such uncleanness. This made a person an outcast.

Why was this a part of the Mosaic Law? This was to keep from defiling the worship of Y^ehowah; and they worshipped Him by ritual. All these washings were about holiness and righteousness. They were how you approach God in worship. Your worship is worth nothing if you are out of fellowship.

Ritual with reality; and the worshiped without reality. Defiled by this grave. This was a very important point of righteousness before the Lord. The Lord has a double-edged sword here.

A concealed tomb has great meaning. The pharisees are legalists and they use these graves in their legalism; and it represents doctrine that they do not get.

Lesson #0735

Luke 11: Life of Christ

2/15/2015 1Sunday

So many believers consider the Lord Jesus Christ as being meek and mild and He turns the other cheek, and we must do so as well. There are a number of passages in Scripture which dispel this notion. He threw out the money changers from the Temple. This passage is another example of Jesus not being meek and mild, as we understand that to be.

Jesus had to rebut the things which were wrong about Him. They denounced His miracles as being done in the power of Satan. He had to correct such misrepresentations of His Person and work.

Luke 11:44 **Woe to you! For you are like unmarked graves, and people walk over them without knowing it."**

Jesus has pronounced two sets of woes upon the pharisees; and this is the third woe. He calls them *tombs*. The people who walk over these tombs are unaware of it.

The background for this is found back in Num. 19:16 **Whoever in the open field touches someone who was killed with a sword or who died naturally, or touches a human bone or a grave, shall be unclean seven days.**

One could be defiled even by walking upon an unmarked grave. There are elaborate ways to cure this uncleanness in Numbers. These are instructions which define the nature of true righteousness as over against uncleanness. This is how far man fell short from God's righteousness. Uncleanness is another way of talking about sin and corruption.

The uncleanness represented sin and the rituals represent the proper approach to God, despite the uncleanness. The pharisees turned this all into elaborate rituals. They were just rituals, a show of external righteousness. The ritual hid hypocrisy and evil in the souls of the pharisees.

In the Old Testament, these rituals represented the removal of sin. Cleanness or purification represents the absolute righteousness of God. When we used the rebound technique, we have done this very thing, but in reality.

The pharisees were all about external cleanness, which was without meaning.

There was defilement, even by coming in close proximity with death; with graves. This is an unintentional contact. This is inadvertent sin or an unknown sin. 1John 1:9 cleanses us from all sins, those we are aware of and those that we are not.

Jesus is characterizing the pharisees as unmarked graves, and they were polluting the people, even though the people did not recognize this. The most unrighteous of people were the pharisees; and they were a pitfall to the people around them. They defiled Israel with their legalism. The worst people in churches are the pious, self righteous legalists who want to run your life and make you as self righteous as they are.

Let's look at the parallel passage, which is

Matt. 23:27 "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people's bones and all uncleanness.

Matt. 23:28 So you also outwardly appear righteous to others, but within you are full of hypocrisy and lawlessness.

These 3 woes have really destroyed their self-righteousness.

Luke 11:44 Woe to you! For you are like unmarked graves, and people walk over them without knowing it."

But, note what happens:

Luke 11:45 One of the lawyers answered Him, "Teacher, in saying these things You insult us also."

These lawyers were experts in the Mosaic Law and of all of the material which has been added. All of the commentary, they have studied.

So Jesus responds to him.

Luke 11:46 **And He said, "Woe to you lawyers also! For you load people with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers.**

The lawyers here asked for it. They place burdens on others; they pile on the burdens, but they will not lift them off. PhD program *piled higher and deeper*.

There seem to be two ways to see this: they either never lift a finger to remove some of the burdens they have placed on someone else; or they never subject themselves to the same laws.

Bible doctrine is not for you to think about someone else. "I wish they were here to hear this and comply to this teaching." But we are the ones who need to listen and apply. When you think, *I am okay, but they are not*; that is the essence of what these lawyers did.

A lawyer immediately thinks of a tactic, to get from point A to point B, using whatever argument or tactic is appropriate.

The Lawyer Uses the Victim Approach

1. This is what we call the victim mentality. He uses the approach of victim mentality; *I am insulted*.
2. He makes himself the injured party. *I will sue you because I have been injured or degraded by you*. He sees Jesus as the villain.
3. He uses his victim status to gain an advantage.
4. Actually, being offended is just a way to defeat and destroy opposition. You put them in a bad light. The lawyer is the actual problem. He is trying to turn the tables on the Lord.
5. This is what this lawyer had in mind for Jesus Christ. Everyone listening understand that Jesus is being mean, to run down the religious leaders in front of everyone else.
6. This was a tactic to damage the Lord's reputation in the eyes of those around Him.
7. He is trying to gain a victory by manipulating those around him. This is a tactic which many use today.

Who exactly are these lawyers? This is something that we need to understand, so that we are not down on all lawyers. The chairman of the board is a very good lawyer and he is anything but legalistic. Not all lawyers are like these guys.

Many of these are pharisees by another name.

The Lord turns to the lawyers. The pharisees and lawyers had codified 365 new prohibitions and another 200+ regulations. As if there was not enough in the Mosaic Law already. They were overly concerned about the ridiculous minutia. We can understand hundreds of regulations covering every area of our life. Some don't make sense, some cannot be kept, some are contradictory, and some are destructive.

Regulations for the Sabbath, what could be done or not done on that day. There is a list posted on your wall what you can and cannot do with several hundred regulations. It takes all day to read them. They kept piling on more rules without removing any previous rules. Very confusing for those who wanted to try to keep these rules. This was the burden that our Lord is speaking of; and this is just one area.

We have hundreds of regulations passed by government agencies; which have the force of law, but they were never reviewed by voters. It takes lawyers to interpret all of the tax code. This is what many lawyers spend all of their time figuring it out. Small businesses are being regulated out of business. They are crushing the smaller companies. And this shuts down the job market.

Bobby is constantly amazed with Congress; and they put the healthcare law on us, but they do not put the same requirements on themselves.

Our congressmen are hypocrites.

Hypocrites in High Places

1. They so often evade the rules that they place on everyone else. This happens in every walk of life. It can be government, in large and small businesses, etc.
2. They make no effort to relieve the load that they impose, even when it is impossible to comply. What kept them in business? Making new regulations and then interpreting them. Sometimes the interpretation could actually contradict the original law.
3. In and under these circumstances, there was nothing of grace and compassion in these people, although they tried to project this on the outside. Beautiful on the outside and dead men's bones on the outside. Compassion today is filled with strings; and true compassion has no strings. I will give you something, but I want something in return.
4. What is behind all of this? Plenty of greed, plenty of graft, self-indulgence and self-righteousness.

Do not spend your time being a victim and seeing how others do this. Apply it to your own actions. You handle these situations with doctrine.

There will be another woe pronounced on these very deserving lawyers. So he uses the tomb analogy again.

Lesson #none

Luke 11: Life of Christ

2/15/2015 2Sunday

Annual business meeting

Lesson #none

Luke 11: Life of Christ

2/18/2015 Wed

no class

Lesson #none

Luke 11: Life of Christ

2/19/2015 Thurs

no class

Lesson #0736

Luke 11:44–52 Life of Christ

2/22/2015 1Sunday

Ruth Satorius passed away.

One of the most common occurrences in the life of our Lord is the interaction between the pharisees and Him. Jesus pronounces a series of woes upon the pharisees. This is the culmination of so much that has taken place.

Interjection: ouai (οὐαί) [pronounced oo-AH-ee], which means, 1) alas, woe. Thayer Definition only. Strong's #3759.

The grace of God separates religion from Christianity. We cannot please God on our own. We must depend upon God for all in our life. The only thing that fills that void is human works; the way of all legalistic ritual religion. There is nothing of God in it. Only when you know God can you love Him. You cannot love people that you do not know. How many people have been fooled into thinking that sex is love.

The pharisees have no love and no justice in standing before God.

Luke 11:44 **Woe to you! For you are like unmarked graves, and people walk over them without knowing it."**

Walking over a tomb makes you unclean. The touch or proximity makes one unclean. Jesus spoke of these men as unmarked graves.

Legalism is a substitute for a true relationship with God. Corrupt leadership corrupts those they lead.

An irate lawyer stands up and objects.

Luke 11:45 **One of the lawyers answered Him, "Teacher, in saying these things You insult us also."**

The lawyers are in bed with the pharisees; they hold to the same legalism. The lawyer makes himself out to be the injured party. He says, "I am the plaintiff here; I am the injured party." He believes that he is discrediting and defeating the Lord Jesus Christ. He is a mouthpiece and he knows how to debate. He is an arrogant scholar.

Luke 11:46 **And He said, "Woe to you lawyers also! For you load people with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers."**

So Jesus pronounces a new woe on them. “You keep laying weights on the people and you never remove a single one.”

These men have codified innumerable additional commandments and conditions to it. They have filled them with regulations. These split hairs on endless debates. They put so many regulations on people so that the religious leaders and the common people could not fulfill all of them.

The regulations were huge burdens upon the people; yet they overlooked their own culpability to carry out all of these regulations.

Because these lawyers had so much power, they made no effort to reduce the load that they imposed upon the people. Such is the operation of all intrusive government that imposes overbearing regulations on its people.

Greed, graft and self-indulgence was what filled up the soul of this lawyer. He walked into the trap set by the Lord Jesus Christ.

Luke 11:47 **Woe to you! For you build the tombs of the prophets whom your fathers killed.**

Luke 11:48 **So you are witnesses and you consent to the deeds of your fathers, for they killed them, and you build their tombs.**

Luke 11:49 **Therefore also the Wisdom of God said, 'I will send them prophets and apostles, some of whom they will kill and persecute,'**

Luke 11:50 **so that the blood of all the prophets, shed from the foundation of the world, may be charged against this generation,**

Luke 11:51 **from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I tell you, it will be required of this generation.**

Jesus has charged him with the murders of all the prophets. These people built elaborate tombs to all of the prophets of Israel.

The religious leaders built all of these tombs for the prophets their forefathers killed; and they had the same attitude.

The Hypocrisy of These Lawyers

1. They were tacitly including themselves in the murders committed by their forefathers. Given the chance, they would be right in their with grandpas.
2. Why were they implicated? Their attitudes were exactly the same as their forefathers. This is true of every unbeliever.
3. They killed the true prophets because they disagreed with them.

4. They would kill them because of the hatred engendered by their message. If you can't make application to some of this today...
5. These men were following the thinking and the actions of their forefathers.
6. They were actually testifying against themselves by hypocritically building these monument
7. By their attitude, they approve of what their murderous fathers have done.
8. Building the monuments was the ultimate hypocrisy.
9. They will carry out the very same murder that their forefathers did. They would kill the Man the prophets prophesied about.
10. They were building monuments that would soon.
11. The very act of building indicates their complicity of crime.
12. In reality, they were just as much murderers as their forefathers.
13. They reveal their hypocrisy. Inwardly, they rejected the prophets, while outwardly praising the prophets.

The regulations that they added that were burdensome to the people were often contradictory to that which had been...

Luke 11:52 **Woe to you lawyers! For you have taken away the key of knowledge. You did not enter yourselves, and you hindered those who were entering."**

Lesson #0737

Luke 11:47– 12:1 Life of Christ

2/22/2015 2Sunday

These were lawyers of the code of Israel, the Mosaic Law. They were certainly hypocrites in how they lived the Mosaic Law.

They would kill the Lord Jesus Christ; and if they would kill Him; who would they not kill? They could not really dispute history. They honored those their fathers killed, but they were just like their fathers. They did not follow the teachings of the prophets. Why did they continue to reject the message of the prophets while building monuments to them.

The Old Testament prophets called for a change of mind from the people; and this generation is equally negative toward doctrine.

There are the prophecies of the Messiah which Jesus Christ perfectly fulfilled. Every prophecy that had to do with the Messiah was perfectly fulfilled by Jesus. All they had to do was to look at the prophecies and Jesus and they could see how they match up.

No one has ever kept the Law in its entirety. Any known violation of the Law of God is sin; and the same for unknown violations. The only exception to this is the Lord Jesus Christ.

Luke 11:47 **Woe to you! For you build the tombs of the prophets whom your fathers killed.**

Luke 11:48 So you are witnesses and you consent to the deeds of your fathers, for they killed them, and you build their tombs.

Luke 11:49 Therefore also the Wisdom of God said, 'I will send them prophets and apostles, some of whom they will kill and persecute,'

Luke 11:50 so that the blood of all the prophets, shed from the foundation of the world, may be charged against this generation,

The Lord reveals the scope of their murderous deeds. Abel is the first innocent victim of murder, who is carried out by their forefather Cain. Zechariah was a priest (not the writer of the book of Zechariah). 2Chron. 24:20–21. All of this murderous activity, Jesus lays at their feet.

Luke 11:51 from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary. Yes, I tell you, it will be required of this generation.

They seemed like they were dedicated to knowledge, but they have taken away the key of knowledge, and they kept others from entering into knowledge. The key is Jesus Christ and they kept others from Him.

This final woe was really severe.

Jesus said that those who keep on hearing and obeying the Word of God are those who receive the divine favor. They added to it; and hence they obscured the Word of God by adding to it. They had taken away the key of knowledge. They had hidden the truth from those who needed it. They all needed the truth. They bullied others into keep regulations that had nothing to do with the Law.

We are governed by the constitution of the United States; and yet we are governed by hundreds and thousands of regulations from unelected bureaucrats, thus obscuring and demeaning the constitution.

They were guilty of hiding the very truth that they were charged to teach and to reveal. Religion still hides the truth today.

“What is truth?” As if there is no such thing as truth. We both have our opinions of truth. That obscures the fact that there is truth. The person who says this will never allow for there to be truth.

Their forefathers did it with the prophets and the Law; and they are doing the same thing that day. Who brought the New Testament to us? The divinely inspired Apostles. They are parallel to the prophets of the Old Testament. The New Testament is obscured. There is nothing new under the sun.

If you don't know history, you will make the same mistakes of history.

There is truth to be found in science, history and mathematics. The theorems of mathematics are probably closer to truth than anything else. Human wisdom can be perverted. Science is a great example of what God created.

They rejected and demanded rejection by Israel. Rejecting Jesus Christ is the reason for judgment.

Luke 11:52 **Woe to you lawyers! For you have taken away the key of knowledge. You did not enter yourselves, and you hindered those who were entering."**

Jesus leaves this place. The Scribes and pharisees began to be hostile toward Him.

Luke 11:53 **As he went away from there, the scribes and the Pharisees began to press Him hard and to provoke Him to speak about many things,**

"You are going against conventional wisdom, Jesus." This is done today against those who do not hold to the party line. When someone speaks the truth today, they get blasted.

Luke 11:54 **lying in wait for Him, to catch Him in something He might say.**

Jesus called the forefathers murderers and implicated these lawyers in it. Therefore, they continued to plot against Jesus to catch Him in some mistake.

Jesus has already begun to pronounce the woes. The disciples will have to carry on without Him; and they will face this opposition as well, as representatives of the Lord Jesus Christ.

Jesus will exhort His followers to faithfulness in Luke 12.

There was somewhat of a newscast after this. He took apart the lawyers and many who were oppressed by the religious types could not wait to hear more.

If the pharisees were honest, they would have to say, "I think I just got nailed. Maybe I ought to listen." That would be positive volition.

When people hear the gospel, and respond positively. That is what is happening here. Response to Jesus was building to a crescendo.

The trampling here is a descriptive way to indicate that people wanted to hear the Lord Jesus Christ.

There were those who had varying amounts of hostility toward Jesus and would challenge him at any possible moment. Jesus had all of these types present, and He knew they were present and He spoke to their various viewpoints.

There was positive volition in this crowd; but there would be an overall rejection of Jesus Christ coming near. But Jesus has to prepare the 12 for what they would face. The opposition would continue.

The Luke 11 lunch; there is a parallel in Matthew. "You are like whitewashed tombs." These are the ones who opposed Him; these are the tyrants. These are the ones who would put Him to death.

Jesus uses leaven to illustrate human viewpoint and false doctrine. It spreads like crazy. The more it is inculcated into the souls of people, the more it expands and permeates into the souls of the people.

The malady of hypocrisy were permeating and corrupting the entire nation. The pharisees spreading their hypocrisy and regulations throughout the nation; their traditions. That was the nation of Israel. This is what the Lord Jesus Christ faced.

Luke 12:1 **In the meantime, when so many thousands of the people had gathered together that they were trampling one another, He began to say to his disciples first, "Beware of the leaven of the Pharisees, which is hypocrisy.**

Lesson #0738

Luke 11: Life of Christ

2/25/2015 Wed

Jesus continues with instructions; and these are about hypocrisy. In this chapter, other topics like greed will be covered. Greed seems to be a predominant motivation for so much that occurs today.

Luke sets the scenario in which our Lord is setting up his teaching. Blatant hypocritical pharisees.

Luke 12:1 **In the meantime, when so many thousands of the people had gathered together that they were trampling one another, He began to say to his disciples first, "Beware of the leaven of the Pharisees, which is hypocrisy.**

Thousands of people in an assembly is a novelty. People traveled from all over, by to hear Him. Some jostled for a better position; a better place from which to hear Him.

These people faced the legalism of the pharisees on a daily basis. These same lawyers and pharisees and dogging the Lord; and these people are getting a lot of flack from the pharisees as well. They must be warned of the insidious nature of the religious types.

There is no greater example than hypocrisy than the stuff that goes on in Washington D.C. Bobby thinks that Texas is the greatest place to be in the United States.

Hypocrisy is connected to lies; wherever it is present, it is like a communicable disease. For those who have accepted Christ, they must **beware of pharisees, which is hypocrisy.**

The pharisees were known for their great hypocrisy. They demanded of the common people. The sadducees were the upper class and there were not many of them. The pharisees demanded that the common people hold to the standards of the Mosaic Law; but mostly the regulations which they imposed on top of the Mosaic Law. They demanded this from the common people. Their regulations were impossible to keep. No one could keep up with them. This is like the United States government; where they have regulations which are contradictory and overbearing.

Leaven and Hypocrisy

1. Jesus spoke of the hypocrisy of the pharisees as a terrible danger. He has finished blasting the pharisees; now He will speak to His disciples about them and their hypocrisy. He compares it to leaven.
2. It is a very apt description for the insidious nature of hypocrisy.
3. The evil of hypocrisy spreads and expands among the people. A little hypocrisy permeates throughout all the people.
4. That malady was permeating and corrupting the nation. Leaven spreads through bread affecting its consistency. Hypocrisy spreads throughout groups of people affecting the very fabric of their lives.
5. Hypocrisy was having a terrible effect upon the people.

There would be a time that everyone would see this hypocrisy. The very nature of hypocrisy is hidden. The choices would also be very clear for all to make. A choice between legalism and light.

Their hypocrisy would be revealed.

Luke 12:2 **Nothing is covered up that will not be revealed, or hidden that will not be known.**

Luke 12:3 **Therefore whatever you have said in the dark shall be heard in the light, and what you have whispered in private rooms shall be proclaimed on the housetops.**

Things might be said in front of what you think is a dead mic; and now it is spread throughout because the mic is live.

Nothing is hidden from God. We tend to think that we can hide things. Nothing is hidden from the Lord Jesus Christ. The pharisees thought that they were fooling everyone. But they were not fooling God or the Lord Jesus Christ.

People who are hypocrites are often delusional. Some lie to a point where they don't know if they are lying or telling the truth. Some people actually think that they can outsmart God. One acquaintance of Bobby's was involved in a religion that was all about fooling God. People who are that way have no conception about Who God is. He indwells us bodily. "You don't think He knows what you are thinking?"

Ultimately, all of our hypocrisy will be exposed. This is prophetic. Their hypocrisy was revealed at His trial. This brought to light the extent of their evil. Some will be blinded to see it. Some people in our country will be blinded by the lies of the government. They are leavened.

We recognize much of the hypocrisy of the government. Others do not necessarily. Those who are in power demand things from citizens that they would not do themselves. Laws are passed that legislators exempt themselves from. Our new healthcare system is for all of us; but not for the legislators. They have a separate plan. It was all done, as hypocrisy always is done, in the guise of being best for us. "We know what's best for you and we will do it, whether you know it or not. You aren't smart enough to make these decisions for yourself, but we will make them for you and you will thank us one day for it."

You cannot believe a lie and be smart. To believe a lie is stupidity. It is anti-freedom. And the government votes itself more freedom. Self-serving government that ignores or suppresses the people.

The pharisees are the self-proclaimed elite; and they did not withhold punishment. They could excommunicate you from the Temple and from society. "You cannot work in this society; you cannot do anything worthwhile in this society anymore." But they found ways to exempt themselves from these same regulations. They were ingenious at promoting their great worthiness and superiority.

The real thinking and nature of the pharisees would be made known. What Jesus said about these men, many did not believe; but they would see it for themselves.

The religious leaders were merely actors who acted religious.

Today, actors are revered. Many want to emulate them. Why is their opinion worthwhile, when all they do is pretend to be other people. They don't live the way that they preach. The pharisees are actors.

Does Jesus stand up and say, "Down with the oppressors; power to the people"? Jesus speaks to the application of Bible doctrine to their souls. If you are talking Bible doctrine and you don't live it, you are a hypocrite. You are nothing but living a lie.

Bible doctrine is to be lived and applied. As believers, our life is Bible doctrine. It is walking the walk as well as talking the talk. If you are not living the spiritual life, you are not maturing.

Why do you think unbelievers see so many Christians are hypocrites? Because they are. These are very important instructions that Jesus is giving to His disciples.

You will know the truth and the truth will make you free. Free from the sin nature; progressively free. Hypocrisy is progressively removed as you grow spiritually. The Christian who thinks one way and lives another is a hypocrite.

Luke 12:4 "I tell you, my friends, do not fear those who kill the body, and after that have nothing more that they can do.

Jesus is warning His disciples, whom He calls friends. His wisdom is just breathtaking. Once you are dead, there is nothing more that anyone can do to hurt you. Death ushers us into eternity. Death is to be anticipated by the believer at just the right moment. That is a part of your dying grace blessing. There is such security in what Jesus is saying here. This is a faith rest rationale, although it may not appear to be that.

Terrorism is such an effective weapon; the killer can attack at any time anywhere, and any number of weapons. It is that unknown quality; the revulsion that sets people into peroxims of fear.

Not only that, but there is rampant crime in our streets. People abstain from activities and avoid certain places; it is a prudent thing.

Society is intimidated by this element that is among us. Fear of death is the greatest fear of all mankind. These hypocrites will tolerate no resistance to their authority. Jesus challenges their authority. The pharisees do not like grace; it removes their power.

We are in a religious war. Bobby has heard all sorts of excuses for not calling this a religious war. "Islamic radicals" are the purest form of Islam. They interpret the Qoran literally and the adhere to its teachings the most closely. They fight the fight of Mohammed. His people spread all over that part of the world.

The pope demanded the crusades because the Muslims had taken over holy places. It was not a war to conquer all of Islam; but it was to take these places back. These radicals believe that is their purpose.

People fear death and there is a lot of fear in the Middle East and in Israel. We are removing our support of Israel and that means that our client nation status is at risk.

Hypocrites will kill to cover up their secrets. Fear of them must not be the lifestyle of their targets; that is what Jesus is saying. They will kill Jesus and they will kill many others; but they will be wiped out in A.D. 70.

2Tim 1:7 for God gave us a spirit not of fear but of power and love and self-control.

Fear and the Believer

1. Delia means a *spirit of cowardice*.
2. Letting fear rule the life is cowardice.
3. Fear is present in all of us. There is no absence of fear in any of us.
4. This fear should not control us.
5. Fear, for a coward, debilitates function. It is like someone choking in sports.

6. Courage is the ability to overcome fear; and to think and act under pressure. Athletics is a pressure-cooker for that. Whatever you might fear in that contest, you will not do that.
7. Cowardice is the dominance of subjective thinking and irrational emotional.
8. Distinguishing between fear that is normal and fear that is debilitating. Fear is when you stop evaluating, you stop thinking, you are under the control of fear.
9. In cowardice, you lose objectivity under pressure; then you cannot act reasonably. That is what is sometimes called paralyzed with fear.

We are learning a doctrinal rationale. A faith rest rationale.

Lesson #0739

Luke 11: Life of Christ

2/26/2015 Thurs

People have a natural fear of death.

Luke 12:4 "I tell you, my friends, do not fear those who kill the body, and after that have nothing more that they can do.

Once you are dead, what else can they do to you? They take you to God. This appears to come out of nowhere. Jesus has been dealing with hypocrisy, and now this is a brand new subject. They are under the scrutiny of the hypocritical pharisees.

The disciples were in danger because they were followers of the disciples. When the Lord addresses fear and death, He speaks to them in a very straightforward manner. There are all types of ways to die. This is applicable to any way that a person can die.

Fear and Cowardice

1. Letting fear rule your life is cowardice. It changes the way you think and operate.
2. Fear is present in all of us. We all fear something. Even the bravest of us have a fear. Person that Bobby knows has claustrophobia. It is a real fear and we have some form of fear; but it does not need to control us.
3. In a coward, fear debilitates thinking and action. It alters the way that you think and what you do.
4. Courage is the ability to overcome fear and to act and think objectively when fear is present.
5. Cowardice is the dominance of subjective thinking and irrational emotion.
6. Cowardice is when a person stops thinking and reasoning under pressure.
7. He loses objectivity under pressure and cannot function under the mandates of Bible doctrine.

So how can these disciples, who know so little doctrine, how can they escape cowardice in the face of persecution, hatred, and the face of death. The pharisees could have the power over life and death.

Fear and the New Believer under Pressure

1. They have to utilize a simple mechanic when under pressure; to apply the faith rest drill. This is the mechanic of living that life. It is a wonderful understanding and the result of living the Christian life.
2. When fear strikes, a believer claims a promise dealing with fear. You claim a pertinent promise regarding fear.
3. We relate that promise to the object of our fear; to the circumstances. It is a simple mechanic to handle fear. The more you do it, the more it becomes second nature. When faith rest becomes second nature, fear is handled under every condition.
4. Then you draw a doctrinal rationale concerning the fear. It puts fear in perspective; the big picture of the plan of God versus the little circumstance of fear.
5. What is a promise that we can draw a rationale from? **If God is for me, who can be against me?** There is no need to fear anyone with God on your side.
6. That rationale calms your fear. The fear remains present and you can think and be objective.
7. You will be thinking both doctrinally and objectively. If you tinker Bible doctrine, you can see the fear from the standpoint of divine viewpoint.
8. This is the mode of handling pressure, for drawing strength under fearful circumstances.
9. That is what it means to draw a doctrinal conclusion from a promise and from a doctrinal rationale that is appropriate. You draw a conclusion about the circumstance.

You utilize the mind of Christ under pressure; so you know how to handle the pressure. No one had more pressure than the Lord. The cross was the most pressure packed circumstance of his life; but He handled it in the power of the Holy Spirit and the doctrine in His soul. It was His mind and He used it. His application of a faith rest rationale and the pressure. He had a sacrifice that must be finished. He carried out His mission to the letter. We have a mission and fear gets in the way. We need to think with the same relaxed mental attitude. This way we won't respond in a cowardly frame of mind. Cowardice is not being able to function when the fear is present.

Aorist middle subjunctive of *phobeō* with the negative *mê*. This means that we must not become a coward. Someone or something may engender fear in the soul. The middle voice is reflexive; one brings this fear upon himself, if he succumbs to the fearful circumstances. The subjunctive is the subjunctive of prohibition. He can choose to fear or not. Succumbing to fear is a choice. It is not the circumstances which cause cowardice.

If you read the *Red Badge of Courage*, it is about a man who ran away from combat. The problem is he chose to run. That is the reflexive subjunctive. That is why the faith rest rationale.

Fear is protection from danger. It is recognizing that you are in a serious circumstance. The first time you jump out of an airplane, there is fear. There is some fear every time that

you jump. There is a fear of failure; some people won't do certain things because they are afraid that they will fail.

Dealing with Fear

1. Succumbing to that fear and failure to cope with it is a choice. You have evaluated it; you weigh the options and then you decide if it is a necessary risk or not. Neuroses can impair this process; neuroses can also be overcome.
2. If fear of a person or circumstances is evaluated objectively, by doctrine in your soul, a choice must be made about how to proceed, balancing fear with doctrine.
3. The choice to succumb to fear should always be negative. Particularly when that is something that must be accomplished. Now, sometimes you avoid something out of fear that is a common sense decision.
4. Fear should not be the primary motive for something that must be accomplished. Our Lord knew that He must go to the cross. He had a choice.
5. You may decide not to proceed in some situations; but only after objective evaluation.
6. In the spiritual life, that evaluation would be the application of the faith rest drill, that cannot be overwhelmed by fear.
7. The drill puts fear in its proper perspective, in order to make a decision apart from fearful emotion, and hence not to display cowardice.

The faith rest drill prohibits fear from controlling your soul. Fear will not rule the life of the believer who applies the faith rest drill. Once you go down that road of fear, fear can rule your life. Fear and terror and cowardice is the exact opposite of faith rest. Paul rejects a lifestyle of fear and cowardice. The Christian life is not a life of cowardice.

There are plenty of examples of this. Islamic terrorists spreading across the globe. It is here and we hear about it every day. Cowardice would allow that fear to possess your soul and alter the way that you operate. If fear is a lifestyle, then you stop living the Christian life. The believer can only prohibit a controlling fear by using the procedure of the faith rest drill. Sometimes, this can become an involuntary response to fear. The more you drill, the more you can do it. It is how a maturing believer processes the pressures of life.

There is always some fear involved in a soldier who is in harm's way. A soldier beset with fear means a soldier cannot think clearly. In a combat zone, fear is common.

Isa. 41:10 **fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with My righteous right hand.**

Isa 40:31 **but they who wait for the LORD shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint.**

We have a promise now, and a conclusion as well. The promise urges the soldier to cultivate an habitual trust. We are in a particular locale, and God has a particular purpose for you.

When you think about an eagle, you think of power and bravery and strength. Walking and not becoming weary; that is a vivid picture for a soldier. He's there; He's always there; and He will uphold you with the right hand of His righteousness. When you do it over and over again, it becomes second nature to you.

All of us have a mission in the plan of God. When you are overcome by fear, that mission will not be accomplished. Do not fear those who can do anything to you. No believer needs to fear death at any time and under any circumstances. You cannot be taken out of this life until God's plan calls for it. You won't stay one second longer and you won't go one second too soon.

After death comes eternal life; and that can be seen as an eternal life rationale. The conclusion is, there is nothing that any human killer can do to us. The believer's future is secure. It promotes a lifestyle without fear. The power of one who kills does not reach beyond the grave.

So often today, the enemies of believers desecrate the Bible. They might drag them through the street. All of this is meaningless. Nothing can be done to the believer once he has left his earthly body. There is nothing to be feared by the believer regarding death.

Lesson #0740

Luke 11: Life of Christ

3/1/2015 1Sunday

Luke 12:4 "I tell you, my friends, do not fear those who kill the body, and after that have nothing more that they can do.

Jesus is speaking to the disciples; and they were His friends in every sense of the word. Jesus is speaking to us as well here. "Do not be afraid of those who can kill you," is easier said than done. For most people, nothing is more frightening.

There is security and comfort in this statement of the Lord's. After death, there is nothing more they can do. There might even be a sense of dry humor here. What happens after this death which is out of the hands of those who kill? The killing power of those with the authority over the believer and the believer's death is over the body and not the soul. This is the physical death that the Lord is talking about; but fear is a choice. A person has a choice whether to entertain fear in the soul. When fear takes over, a person is unable to think logically.

We all have some sort of fear; and how we deal with it is key. Jesus took the most common fear. The believer has options and sources. When fear strikes, claim a promise from God's Word. Then apply this promise from the Word of God to whatever the circumstance is. That is the right choice. Any other choice is outside the plan of God.

Man can physical kill a believer; but the soul continues on. The believer continues from life through death into eternity. It is a quick phase that we pass through. The believer passes through this phrase into eternity. No one has power after we are killed.

This is called the faith rest drill. This is a military term that fits well with how to overcome fear. One of the hardest things to do in fear is to think objectively. This term goes back to the military.

3 Steps of the Faith Rest Drill

1. Claim a reassuring promise from the Bible. Isa. 41:10 **Fear not for I am with you; do not be dismayed, for I am your God.** If you don't have a promise to claim, then grab the faith rest book and find the promises.
2. Next step is to apply a doctrinal rationale. This is an underlying reason to think and act with courage. There are very general ones. The person has no power over you after the moment of death, because you are then in your eternal destiny. **"I give eternal life to them and they will never perish and no one will snatch them out of My hand."** Nothing on earth can destroy your eternal life and your relationship with God.
3. Drawing a doctrinal conclusion. Up to this moment, you have just been thinking. Death is never the winner for the believer in Jesus Christ; death cannot defeat us. We are the winners. Death ushers us into eternity in heaven. **Surely I will uphold you with the right hand of My righteousness.** God's help is always there; we just have to recognize it and claim it. These promises and rationales keep fear from inhabiting our souls. The whole key to living the Christian life and dealing with the problems in life.

A believer can enter into a lifestyle of cowardice; and that is the alternative life. A coward dies many times, but a brave man dies but once. We have virtue love from doctrine and a sound mind, which is a soul filled with doctrine. The application is, our future is secure and assured. When that future is completely secure. There is security in life is very temporary. The security of spiritual life is complete and absolute. That promotes life without the intrusion of cowardice. Holding on to doctrine and doctrinal rationales overrides any threat of death in life.

Only John will escape a gruesome death, like beheading. Indeed, all who desire to live godly, will be persecuted, in one way or another. We won't all have to face death; but there will be persecution. It might just be bullying or mocking.

The importance of what Jesus says here: "Do not be intimidated." You get a human promise and it sounds pretty good. Someone says they will love and cherish you for the rest of your life, and it does not always work out. Problems in life fade, in comparison to the promises of God. Man's opposition is nothing compare to the power and promises of God. As you metabolize doctrine, you are in the plan of God and you begin to operate in the plan of God.

Nero beheaded the Apostle Paul; yet Paul pressed on, despite the threats he faced. For the believer, life is a series of events within the plan of God. God knows everything about you. He is omniscient. He knows everything. You couple the plan of God and the essence of God into a rationale, you know that God has working out everything in life for you. We can walk in it and stay in it for the rest of our lives. What we want to do cannot compare to

the plan of God and living inside His plan for us. Most people in this world cannot handle much pressure. This is something that sets them over the edge. But it is unnecessary. Maybe you don't have the perfect circumstances in life. But God keeps us from going over the edge with His Word.

Death will catch us all. Philip. 1:21 **To live is Christ and to die is profit.**

People are scared to death that they will be in a subway and there will be an explosion; they will run a marathon and a bomb will go off; they will be walking along and catch a bullet in the head.

Keep on looking up; you do not have to worry about the circumstances. Your circumstances do not control you; you are in the plan of God; and God has it all worked out.

Luke 12:4 **"I tell you, my friends, do not fear those who kill the body, and after that have nothing more that they can do.**

Lesson #0741

Luke 12:4–5 Life of Christ

3/1/2015 2Sunday

The body they may kill; His truth abideth still. The 3 steps of the faith rest drill are what the believer can utilize under any circumstances. What we have experienced in this

No Fear

1. At no time in our existence is God's presence more real than when we face death. Kendall in Oregon was give a few weeks to live; and now it is 5 years later and he is still alive.
2. When we appreciate God's complete control over our ultimate destiny, we are confident that He has saved the best for last.
3. The mature believer who rests in his life will savor dying as the final chapter of his life. It is easy to understand God's living grace; we hear about it constantly in Berachah Church. But there is also His dying grace.
4. God takes us home at the right time of His choosing.
5. He takes us home in a way that is most effective for furthering His plan. When we leave this life, it is still a part of His plan. This is always about God's plan. Bobby wondered why his father suffered Alzheimer's; why did God shut down his soul. Bobby understands; and in part, it was for him. God's plan was still ongoing for Bobby and for his father.
6. The believer can face death confident that the personal sense of destiny—we have always had a destiny in Christ.
7. Under these conditions, the believer can face eternity with unwavering confidence and sublime anticipation of meeting the Lord face to face. We have no idea what awaits us in eternity. When we cross over the river, everyone will be waiting for you. And so shall we ever be with the Lord.
8. The believer can look back on life with no regrets.

Let's look at another faith rest rationale. Self esteem is very important to some people. It is very much part of people's perception of being effective in life. Spiritual self esteem is in contrast to the artificial idea of human self esteem. Since human self esteem is respect for one's own person and regard for self, it is unpredictable and it is variable. It is easily deflatable.

Spiritual Self Esteem

1. Spiritual self esteem in contrast is objective, self-evaluation. In human self esteem, you are not focusing on the right things.
2. Spiritual self esteem is based upon the divine perspective of oneself. What does God think of you? How does God look at us?
3. From this vantage point of doctrine, the believer sees himself as he appears to God; what an advantage!
4. That is favorable, as every believer is in union with Christ and we share everything that He is and everything that He has. We can, from this vantage point, apply a variety of rationales.
5. The believer is convinced that God has a plan for his life; a spiritual destiny. The plan of God rationale. When you are convinced of that, that goes a long way in your life. You can have spiritual self esteem and it continues to increase.
6. With spiritual self esteem, you are secure in the fact that death has no power over you. Fear of death can be removed because your esteem is in Jesus Christ.
7. That is called doctrinal orientation. Without doctrine, you can have no spiritual self esteem. You must fall back on your faulty human self esteem.
8. Spiritual self esteem is bound up in God's viewpoint; and not in human self esteem. This includes other people's approbation of us. We get our self-esteem often from others and what they think about us. It can ruin our lives when people have negative thoughts about us and love to stab us in the back and tell us what jerks we are. That deflates you badly and it makes you question yourself and it makes you afraid of what someone else thinks and what they do. "What does God think of me? What can God do regarding me?" And so, we do not worry about what man does to us. If God's plan has us set for that promotion, we will get it. If not, God has something else for us. That is the thinking of spiritual self esteem.
9. When the believer is secure in God's grace and in His plan, his self-confidence no longer is derived from subjective perceptions and thoughts about himself, other people, or other circumstances. A person with spiritual self esteem is not threatened by his environment or by other people or by circumstances.
10. Spiritual self esteem maintains supreme confidence that the Lord accompanies every believer through life and through the valley of the shadow of death. Based upon this, we fear no evil; we fear no death; we fear no circumstances.

There will be fear in our mind. That simply recognizes a difficult set of circumstances. Do I want to do this or not? How do I want to deal with this person. Fear helps us evaluate the situation. Spiritual self esteem for the believer means that the believer is not controlled by fear. The believer gains capacity for his purpose in life. We have purpose in life; God has

designed a purpose for us. We follow that beacon of grace; that grace plan. This is not hard; this is not rocket science. Metabolized doctrine is what engenders spiritual self esteem and directs our destiny. We are confident. Death is not an end; it is the beginning of an eternal future. It is something to look forward to when God decides to take us home. That is the attitude of spiritual self esteem. That is the attitude of the mature believer. Death holds no fear; but conversely, immature and carnal believers cannot apply faith rest; and they have no spiritual self esteem. Fear easily turns to cowardice. They have substituted human viewpoint for the promises of God. And they will die the sin unto death; they will die as miserably as they lived.

Human viewpoint is the problem; but death holds no fear for those with divine viewpoint. Human viewpoint rules the thinking of the believer who is not advancing. This believer does not advance; he is retreating. Temporal fear and dread in his life. Without spiritual self esteem, human self esteem alone is incapable of facing any fear; especially the fear of death.

Fear of dying actually questions the wisdom of God. You are questioning God's decision regarding God's timing and method of your end. *Why are you here? What is God's purpose?* You must conclude your life successfully by living the plan of God and living the spiritual life, so that you hear, "Well done, my good and faithful servant."

After this rationale, Jesus gives an evangelistic message to the unbeliever.

For some people, there is good reason to fear death. The alternative for the unbeliever is nearly unthinkable. Jesus tells us who we ought to fear.

Luke 12:5 **But I will warn you whom to fear: fear him who, after he has killed, has authority to cast into hell. Yes, I tell you, fear Him!**

Jesus is speaking of Himself. If you are going to fear anyone, then fear Me!

Lesson #0742

Luke 12: Life of Christ

3/4/2015 Wed

Luke 12:4 **"I tell you, my friends, do not fear those who kill the body, and after that have nothing more that they can do.**

We apply doctrine when fears intrude on our lives; we all have fears and some of us have fears. These fears as well as circumstantial fears need to be handled with promises and the application of doctrinal rationales.

People don't like to think that one day it will all be over; and that we will no longer be on this earth. Death is inevitable; it does not matter how much money you have or how healthy you are. The fear of that constantly intrudes on people's minds.

"Speak to the living and bury the dead," is the memorial service motto at Berachah Church. A doctrinal rationale is what we use; and underlying doctrinal reason to act with your

thoughts during a time of fear. Courage is optional; based upon your use of the faith rest drill. Cowardice does not have to be displayed; fear does not have to control your soul and affects your life. You cannot think doctrine and allow fear to control your life. Fear is a mental attitude sin; and you lose your ability to reason and to think objectively.

Here, a faith rest rationale is developed based upon the fact that we have nothing to fear from someone who can kill our bodies. **Do not fear, for I am with you; for I will strengthen you, I will uphold you with the right hand.** You do not have to fear life or death; or even a killer. After physical death, your destiny is set. We die physically, but we pass through death to eternal life in the blink of an eye. Our soul lives; it is eternal.

The eternal life rationale would be step 2. There is the plan of God rationale. God is always there; He never forsakes. The essence of God rationale; when the situation looks hopeless, God is omniscient and omnipotent. We have to know God's essence in order to apply this doctrinal rationale.

What is to fear when God controls everything.

The plan of God rationale; God has a plan for my life; and we are not removed until His plan is over.

However death comes upon us, it only happens to us once. Physical death is the beginning of eternal life. Beyond the grave, no human has any plan to influence God's plan.

Then Jesus brings another side into the picture:

Luke 12:5 **But I will warn you whom to fear: fear Him who, after He has killed, has authority to cast into hell. Yes, I tell you, fear Him!**

This is the fear of the unbeliever, and this fear is very justified.

Initial Points on Fear of the Unbeliever

1. This verse is a reversal of what Jesus has just taught the believer about fear and overcoming it. No fear; have fear.
2. Whereas the believer who uses the faith rest drill fears no man and no circumstance, and God is his strength, the unbeliever does fear and should fear death.
3. The unbeliever fears the very one that the believer clings to. Fear is a part of the unbeliever's part of life. The unbeliever has no defense. Maybe some positive thinking.
4. The unbeliever has no eternal life rationale. He has no plan of God rationale. He is not in the plan of God as an unbeliever. Doubt after doubt; who am I, where am I going. I am afraid of this or that person. This is the life of the unbeliever and the believer with no doctrine in the soul.

God alone controls the fate of all men; believers and unbelievers alike. He is fully aware of the end of each person's life. God has the power to pronounce eternal death upon those who have not believed in Him. **He who believes in Jesus Christ will be saved; and he who does not obey shall not see life, but the wrath of God abides upon him.** Luke 12:5 describes that end. The reality of hell is stated here clearly.

This is not a metaphor. Hell is a place. It is the Lake of Fire. That should put the fear of God into those who contemplate Jesus Christ and life and death. This is overwhelming even for the believer.

The person believes or does not believe. Can you imagine rejecting Jesus Christ with hell hanging over your head. How can God say *no* to me because I am such a great person. But God will, because we have the choice.

Luke 12:5 **But I will warn you whom to fear: fear Him who, after He has killed, has authority to cast into hell. Yes, I tell you, fear Him!**

Now we will go into spiritual self esteem; and the worth of the believer. Human self esteem is fallible; and spiritual self esteem is infallible. But Jesus uses a rationale connected with this. Confidence abounds in the care of God and this is what the Lord wants to cement into their souls.

Luke 12:6 **Are not five sparrows sold for two pennies? And not one of them is forgotten before God.**

God knows the worthless, tiny sparrow.

Luke 12:7 **Why, even the hairs of your head are all numbered. Fear not; you are of more value than many sparrows.**

God actually knows exactly the number of hairs on our heads; how many we have lost and how many remain.

If He knows all the sparrows, then He knows us as well. From these verses is, *His eye is on the sparrow and I know He watches me.*

Bob tells Bobby a story. Iwo Jima was an awful, bloody mess. When they hit the beach, everything in the world came down on them. Many were killed and wounded. A medic, and he was as low as he could be, buried in the sand. He heard a bird singing in the middle of all this hell. He lifts his head to see a bush in front of him, and there is a sparrow singing away in front of him. He thought of this verse. *If that sparrow can survive, then I know I can too.* And he got up and did his job.

The logic is quite simple. Sparrows are the most common of birds. They are all over and they are not very pretty; not very interesting. A cardinal or blue jay is interesting; but not

sparrows. Since God has a plan for each believer, then every believer is of infinite value to Him. The illustration is perfect.

The average adult has around 100,000 hairs on our heads. If God cares for each insignificant sparrow and He counts everyone of our head, so that not one hair falls and escapes His notice, and not one sparrow falls who escapes His notice; this means that God knows what we are doing and He cares about this.

This is a very strong rationale. If the lesser is important, then the greater is even more important. Every person is a part of God's plan. Each one of us are known to God; and each one is an intricate cog in His plan. Every believer has a part in the overall plan of God. We may think that we are insignificant, but God doesn't. We are to function in the plan of God.

Then our Lord makes a conclusion. These disciples should publically acknowledge Him and not fear persecution.

Jesus takes this further. God is going to give us a great honor.

Luke 12:8 "And I tell you, everyone who acknowledges me before men, the Son of Man also will acknowledge before the angels of God,

Aorist active subjunctive of homologeō. It means *to name, to cite, to declare openly*.

The disciples were surrounded by men who wanted to harm them; some of whom would kill them.

Publically Proclaiming Jesus Christ

1. What is Jesus doing here? He is exhorting His disciples to listen to Him; to participate with Him in pronouncing Him as the Messiah. If you believe in Jesus Christ, then say it. Everything in Scripture, no matter who it is addressed to, is also addressed to us. Whatever the context is.
2. The disciples must witness to His Messiahship and that He is the Savior. This is what they must confess before men.
3. He is urging them, the disciples, to publically speak of Him. Not to whisper His name or think of Him, but to proclaim Him. It is one thing to profess Christ in private; it is another to say that He is their Lord in public.

The stories of Christians in the Middle ages is horrific. Burned at the stake, beheaded, impaled. But Jesus said, "Do not fear; speak publically." The disciples know that a profession of their faith could result in total ostracism; and worse. They could be tossed out of the synagogue and forfeit sending their children to rabbinical schools. They could face banishment, poverty and death. They knew this. This is what they were facing.

How many of us would profess the Lord if we faced that? There is nothing more important to us than homologueô.

He cares for sparrows and hairs; so He cares for us when persecuted. This is a difficult doctrine for us. It is not just academic or a way of thinking. This is where the men are separated from the boys. This is where courage is on the line. This is where you can see and know what is in your soul.

Luke 12:8 "And I tell you, everyone who acknowledges me before men, the Son of Man also will acknowledge before the angels of God,

Bobby is going to give us these promises.

Deut. 31:6 Be strong and be courageous; do not be afraid or tremble at them, for the Lord your God will go with us; He will not fail us or forsake us.

Rom. 8:31b If God be for us, who can be against us? The Apostle Paul dealt with more vicious enemies than anyone else in human history. He was a man of doctrine. Don't be shy about professing faith in Christ despite persecution.

The Son of Man will confess him before the angels of God. This will be done for the believer who confesses the Lord in public. This is something that happens in heaven when we pass into death. This is an honor; a medal of honor.

Lesson #0743

Luke 12: Life of Christ

3/5/2015 Thurs

Bobby gave us promises so that we can face death with courage. We begin with these promises and the faith rest drill and draw a doctrinal rationale from them. There is the eternal life rationale. After physical death, no one can touch the believer. Death is simply a door that opens into eternity.

"I give them eternal life and no one will snatch them out of My hand."

Bonhoffer; Pastor, Prophet, Spy. Born in the 19th century and he grew up in the era of Nazi Germany. He is described as a thundering preacher; emphatic and clear when he spoke. No misunderstanding what he said; and he spoke the clear gospel. And he faced one of the greatest evils in the world. Hitler sent many Jews and Christians to concentration camps.

He spoke in the place which is rubble today. He called for religioness Christianity. Those were the things that he said during the time of Nazi Germany. He also explained why Christians are to stand up for Jews. He had tremendous courage.

In 1944, he was part of a plot to assassinate Hitler. Valkirie, a good movie with Tom Cruise about this. He was sent to a concentration camp. He was lined up against a wall and executed, 28 days before the end of WWII.

He revealed the rationale that saw him through all of this with great courage. No one has yet believed in God and the Kingdom of God; no one has yet heard about the realm of the resurrected and has not been homesick for that hour. Death is hell and night and cold if it is not transformed by our faith. It is just so marvelous that we can transform death. That is the eternal life rationale.

They said that few had seen anyone with the attitude that he had.

Plan of God rationale was also covered last night; and it can be combined with the eternal life rationale. God has a plan for our life and no one can remove the believer from this life unless it is God's time.

Based upon these promises, the believer should conclude that we should not fear death. We can choose to die well or to die badly.

Luke 12:8 "And I tell you, everyone who acknowledges me before men, the Son of Man also will acknowledge before the angels of God,

Do not be shy about professing faith in Christ. Most of us will not have to face the same things as Bonhoffer or what the disciples faced. We do not have to fear anything in presenting the gospel of Jesus Christ.

Further, there is a great advantage to confessing Jesus before men; and the Son of Man will acknowledge him before the angels of God.

Homologeô is the word used here twice.

Being Confessed Before Angels

1. Christ will publically declare the believer at a future time.
2. They will be announced in the heavenly court in front of the elect angels. Our name will be spoken in front of the angels.
3. This is a huge honor.
4. In the human realm, to be announced at court makes that person a very important celebrity. If we are announced to the queen, that means that we have done something very noteworthy. In the ancient world, that often brought with it great reward and notoriety.

We need to understand the Angelic Conflict to understand this.

Abbreviated Angelic Conflict

1. Human history is the resolution of the ancient prehistoric Angelic Conflict. Get that book. This conflict existed before the creation of the universe; before the creation of man; before plants, animals, everything. We are here to resolve that.

2. The angels observe mankind very closely; all of them. Undoubtedly angels are present in Berachah Church observing. They are sitting in the stands of the stadium that we call planet earth.
3. Elect angels observe and rejoice over the conversion of just one person to Jesus Christ. Luke 14:7–10
4. They long to look at the gospel being spread by ambassadors for Jesus Christ. They want to see this. 1Peter 1:12
5. This testimony by human ambassadors for Christ destroys Satan's prehistoric appeal. Satan made an appeal and he was obviously defeated by God. Satan is still active in this world today. What we surmise from the Scriptures that Satan appealed his sentence. How can you be a loving God and do that? You would be violating your attribute of love. God allowed this appeal.
6. Every human being who is saved will demonstrate something to the watching angels. They will observe God's love, justice and righteousness. Satan isolated love; but no attribute of God can act independently of His essence. All of His essence is internally and externally compatible. Every person accepting Christ will express God's love on the cross. Because of God's perfect righteousness, He had to judge our sins on the cross. God is love and He also condemns.
7. This is proof that Satan's contention is wrong. This is why the elect angels rejoice and why we are involved.
8. Each believer is a part of the resolution of the Angelic Conflict in human history. Proclaiming Jesus Christ is a part of all of this. When we publically declare the Lord Jesus Christ, He proclaims us publically as well. We glorify God.

Profession of us

1. For the believer who professes Jesus Christ openly, who is a fearless ambassador for Him on this earth, Jesus Christ gives him public recognition. This is where R. B. Thieme, Jr. got the concept of the winner believer. He gets the gold medal.
2. Christ will personally commend this believer to elect angels at sometime after the ascension. Our Lord gave this verse while He was still on earth.
3. This acknowledgment will certain occur at the Judgment Seat of Christ.
4. Christ will announce their names and victories before all of the angles. We declare Him publically and He declares us publically. This is all part of eternal rewards. This is great recognition. The recognition goes on eternally.

The demons shudder when even one person accepts Jesus Christ as Savior. We are a part of that. We are regenerated. When we publically declare the Lord Jesus Christ, there is another big shudder. They will go after us, just as this world does. When we speak of the Lord, there will be opposition.

Fallen angels are organized to resist the ambassador for Christ. By publically declaring the Lord Jesus Christ, we receive recognition from Jesus Christ.

Luke 12:8 "And I tell you, everyone who acknowledges me before men, the Son of Man also will acknowledge before the angels of God,...

But there are consequences for the opposite of this.

Arneomai is in absolute distinction from confession of the Lord Jesus Christ. That is denial of the Lord.

Luke 12:9 but the one who denies Me before men will be denied before the angels of God.

Who Is Jesus Christ Speaking Of?

1. In context, these are unbelievers. This is the contrast. He will disclaim those who speak against Him.
2. They are the ones who refuse to acknowledge Him as Messiah and Savior. The pharisees, for example.
3. Clearly, the pharisees have refused him; and they fit the description of v. 9. They publically declare that He is not the Messiah; some even said He is of the devil.
4. How does Bobby know that this is not some loser believer? This is because they are denying the Lord Jesus Christ. This is a reference to the pharisees who are right there right then. Water baptism is a public declaration of your faith in Christ. It is a picture of our faith. This declares openly your faith.

Then Jesus says this.

Luke 12:10 And everyone who speaks a word against the Son of Man will be forgiven, but the one who blasphemes against the Holy Spirit will not be forgiven.

Blasphemes is the aor participle βλασπημεω, which is transliterated into our language.

Reviling the Holy Spirit

1. Anyone who reviles or defames the Holy Spirit is a blasphemer.
2. According to v. 10, that cannot be forgiven. God cannot forgive this blasphemy.
3. So, in the context Jesus cannot acknowledge the person who is forgiven.
4. On the other hand, Christ always acknowledges the believer before God, because he is family.
5. The believer is in the family of God and he is in union with Christ.
6. By this very fact, Christ does declare the believer to the Father.
7. Therefore, a believer cannot commit a sin or speak a word against Jesus Christ that is unforgivable. Impossible.
8. He is already forgiven in total on the cross.
9. That is a relationship that cannot be rescinded and that God cannot disclaim. It says that Christ can disclaim before the angels.

10. But, Christ will judge the one who does not accept Him; the unbeliever. That judgment means the person is not forgiven.

V. 10 also says that blasphemy against the Holy Spirit is unforgivable. **Every sin and blasphemy will be forgiven men...**

Luke 12:10 **And everyone who speaks a word against the Son of Man will be forgiven, but the one who blasphemes against the Holy Spirit will not be forgiven.**

So, Do We Have a Contradiction and What Does this All Mean?

1. Personal sins are forgiven at the cross; including blasphemy.
2. Faith in Christ is the issue for salvation. It is a matter of believing the gospel.
3. Without question, it is rejection of Jesus Christ that is unpardonable.
4. Jesus Christ was judged for our sins, including blasphemy.
5. Blasphemy against the Holy Spirit is rejecting the Lord Jesus Christ.

We will cover this connection on Sunday.

Lesson #0744

Luke 12:8–10 Life of Christ

3/8/2015 1Sunday

Eucharist March 8, 2015

Jesus' remarks prior to the cross made this a ritual for the Church Age. We love the person that we think about. We must eat and drink, not with emotionalism void of thought; but with the reciprocal love inherent in the right lobe of our soul. Our worship is utter gratitude for God's unfailing love revealed in the Person and work of Jesus Christ.

He who believes in Him is not judged.

God has not set us aside for wrath or for judgment. Propitiation is the satisfaction of God with the offering of His Son. It is almost unfathomable, that before we were created, God loved us. He loved us, even though He understood our fallen nature in eternity past.

Adam and the woman were instantly condemned at their sin by God. They were spiritually dead and no longer able to have a relationship with Him. Adam was the federal head of the human race. His decision to sin was a decision made on behalf of all of us. **Just as one man sin and death entered the world, because in Adam, we all sinned.** God's love is not frustrated in us or thwarted. He is not up one minute and down the next.

God the Father is found by His Word. In eternity past, God made a personal relationship with Himself possible. He extended His benevolence toward His creatures. God's love was the prime cause for reaching out to us. No other love is as stable and constant.

God cannot overlook His Own perfection to love us. Something had to happen in order to reconcile us to Him. God's love, righteousness and justice and the 3 attributes where we meet God. They all work together at the cross.

At the right time in human history, the justice of God judged all of those sins condemned by the righteousness of God. The sins imputed to Jesus Christ are our sins; they are not His; but Jesus accepted their imputation in His Own body. This could only be prompted by the most magnificent love and grace imaginable.

In taking on the judgment for us, the Lord Jesus Christ provided redemption and reconciliation on our behalf. That is how powerful His love is.

What kind of love is that, that a perfect God can utilize it to give us our undeserved salvation. This is an unconditional love. We have relative righteousness at best. Without possessing His perfect righteousness, there is nothing that we can do to impress God.

Impersonal love does not require friendliness between the object of love and the possessor of love; it does not depend upon the qualities of the object. God's impersonal love is the greatest love that has ever existed. While we were yet sinners, Christ died for us. The righteousness and justice both work in coordination with His love. This love provided His substitutionary atonement. God can impute His Own righteousness to us.

We will continue to possess a sin nature and this will continue until we leave this body of ours. God's personal love is still free to bless us, based upon His Son's death on the cross. God's personal and impersonal love makes something very clear—we know that He is our benefactor and that we can go to Him in prayer with confidence and boldness. At any moment, we could enter into His presence for all eternity. We can be more at home with Him than with any other human being. That is worth remembering. We are focused not on ourselves, but upon the unfailing love of our God and our Savior.

What are our options in the face of the unfailing love of God. We either accept His work or we don't; and Jesus allows for our positive or negative decisions.

Luke 12:8 **"And I tell you, everyone who acknowledges me before men, the Son of Man also will acknowledge before the angels of God,..."**

There is the open obligation to, after exercising faith in Christ, to openly declare Him to others. Baptism is not a necessary requirement for salvation; it is the public testimony of the fact of our regeneration. Christ honors that person in citing his name before the angels. The opposite is also true for those who deny the LORD. Being denied before the angels of God is a declaration by the Lord.

In this context, we have those who refuse to acknowledge Jesus Christ; and epitomizing this are the pharisees who are among the crowd. They publically declare against the Lord

Jesus Christ. The believer declares for the Lord Jesus Christ; and unbeliever publically deny Him before everyone else. They are the opposition.

Luke 12:9 **but the one who denies Me before men will be denied before the angels of God.**

This is a contrast, between those who have been forgiven of sins and those who have not apprehended the Lord by faith.

Luke 12:10 **And everyone who speaks a word against the Son of Man will be forgiven, but the one who blasphemes against the Holy Spirit will not be forgiven.**

We can speak against the Lord Jesus Christ; but we cannot blaspheme against the Holy Spirit.

Lesson #0745

Luke 12:10 Life of Christ

3/8/2015 2Sunday

Speaking against the Son of Man will be forgiven. There have been many cultures that have executed people for speaking against Jesus Christ.

Luke 12:10 **And everyone who speaks a word against the Son of Man will be forgiven, but the one who blasphemes against the Holy Spirit will not be forgiven.**

Jesus Christ says that blasphemies against the Holy Spirit is unpardonable. The sin of rejecting the Lord Jesus Christ is the unforgivable sin. So what is the difference between blaspheming Jesus Christ, forgiven; and blaspheming the Holy Spirit, unforgiven.

Βλασφημεω means *disrespect, to revile, to defame, to defame one's character*. This is a public defamation. So, what kind of blasphemy is so heinous that it cannot be forgiven? Is this calling the Holy Spirit a bad name unforgivable? This is no different than taking the Lord's name in vain, but that is not an unpardonable sin. So, what is this blaspheming.

Blaspheming the Holy Spirit

1. Blaspheming the Holy Spirit is another way of describing rejection of Jesus Christ. So how do we arrive at this conclusion?
2. It is the convicting or common grace ministry of the Holy Spirit that convinces anyone of the salvation work of Christ. It convinces anyone of the salvation work of our Lord.
3. Operation Z for the unbeliever. It begins with the gospel of Jesus Christ. The unbeliever does not have a human spirit when he hears the gospel. God the Holy Spirit acts as the human spirit and allows this person to understand the gospel. This information is transferred to the soul so that a real decision can be made. The Holy Spirit makes this clear and He regenerates. If the person goes negative, that is the blasphemy of the Holy Spirit.
4. Refusing to heed the ministry of God the Holy Spirit amounts to the rejection of Christ. This is unforgivable. For us, there is no sin that is too great for us.

5. In the context of Luke 12:10, the Holy Spirit is at work convicting those who are observing the evidence of Jesus Christ—His person, His miracles, His message. The Holy Spirit is working here as well. It is forgivable to reject the words of Jesus Christ; but when the Holy Spirit convicts the soul, rejecting Him is rejection of the gospel, the unforgivable sin.
6. When they reject this ministry of the Holy Spirit, it is defined as the blasphemy; this is what true blasphemy is.
7. They have rejected the true message that Jesus Christ is the Messiah and Savior.
8. So, they accept something else other than what the Holy Spirit has revealed as the truth. The Holy Spirit can only reveal the truth. His common grace is absolute truth. Rejecting the truth is rejecting the message of the Messiah.
9. The gospel is the truth of salvation. This is the message of Jesus Christ. These are the words of Jesus Christ. Rejecting the truth for a lie is tantamount to blasphemy. This is the blasphemy that the Lord speaks of.
10. Those blaspheming the Holy Spirit are the unforgiven.
11. The efficacious ministry of the Holy Spirit when rejected is the unforgiven sin; and it will not be forgiven at the last judgment. The basis of our judgment at the Judgment Seat of Christ is what did we think of Jesus Christ. Negative volition; blasphemy against the Holy Spirit; that's all there is. Only the unbeliever can face that judgment.
12. Blasphemy is a public declaration of rejection of the Holy Spirit with regard to Christ. In their soul, they say no. Most unbelievers will publically announce their rejection.

Matt. 12:32 Jesus linked the rejection of Him to blaspheming against the Holy Spirit.

The gospel cannot be heard or presented without the ministry of the Holy Spirit being involved. Some of us think that we must present the gospel so tightly that someone cannot have a way out. But that is not true. Witnessing is the accurate presentation + the Holy Spirit.

Luke 12:10 **And everyone who speaks a word against the Son of Man will be forgiven, but the one who blasphemes against the Holy Spirit will not be forgiven.**

Luke 12:11 **And when they bring you before the synagogues and the rulers and the authorities, do not be anxious about how you should defend yourself or what you should say,**

The pharisees would persecute the Christians for many decades after. The people there know that this is a problem. The pharisees will kill Christ, the Savior; will they not kill His disciples as well?

The Holy Spirit will teach you in that very hour what you ought to say. This is the teaching ministry of God the Holy Spirit. This is the other operation Z. The Holy Spirit will help those who are believers. Christ was exhorting them to accept His words and their overpowering decisions.

These people are listening to the words of Jesus Christ; and the Holy Spirit is working overtime to help the disciples.

When the gate is wide open to present the gospel, and you can't figure out what to say, relax. Let God the Holy Spirit bring these things to mind when you need them.

Even though these disciples have the instructions of no fear; they were very apprehensive of what the pharisees might do at any moment.

A rationale to speak publically about the Lord. There is another reason for this rationale; the help of the Holy Spirit. If they publically confessed Jesus Christ, they would be removed from the synagogue. This would happen. These disciples would be cut off from the mainstream of Jewish society; and this would be a social disaster to them.

This is a promise that they would be able to speak the truth when needed. And these disciples are all looking at Him, wondering, *what does this really mean?*

In Acts 2, the Holy Spirit descended upon them and they got it. They got exactly what they needed. What greater rationale is needed more than this? This is the ministry of God the Holy Spirit. He would teach doctrine to the believer and aid them as to how to present it.

We can reject doctrine; we can ignore it. But if we believe it, it is metabolized; it becomes ἐπίγνωσις doctrine. The Holy Spirit gives us the information; and He convicts the listener. This is not the Holy Spirit taking over our vocal cords. This can only work as long as we have Bible doctrine in our souls. The Holy Spirit could take what we have in our souls and pull this together in order for us to speak.

We are only scratching the surface of the power and ministry of the Holy Spirit.

Luke 12:11 *And when they bring you before the synagogues and the rulers and the authorities, do not be anxious about how you should defend yourself or what you should say,*

Lesson #0746

Luke 12:10– Life of Christ

3/11/2015 Wed

Tulsa DVD group is now streaming video.

No Bible class next week.

Luke 12:10 *And everyone who speaks a word against the Son of Man will be forgiven, but the one who blasphemes against the Holy Spirit will not be forgiven.*

After Christ spoke of blasphemy against the Holy Spirit, which was unforgivable, which turns out to be tantamount to the rejection of the common grace ministry of the Holy Spirit. This is the convicting ministry that they are rejecting. In order for them to understand the gospel of Jesus Christ, it is the Holy Spirit which makes that possible. This is what the Holy Spirit does by revealing and then converting the unbeliever. Blasphemy is rejecting the Lord

Jesus Christ. The Holy Spirit provides the understanding that we need. Blasphemy is not excluded from the salvation work of Jesus Christ; the only sin that is unforgivable is this blasphemy.

Then there is another matter related to God the Holy Spirit. Now we will deal with the disciples themselves. Luke 12:11–12.

A defense of the gospel is apologetics. There is a convincing going on in your speech; but the Holy Spirit is always involved when this happens.

The full force of the hatred of the pharisees would be directed toward the disciples. Jesus has instructed His disciples not to fear, and He gave them several doctrinal rationales to draw from.

Luke 12:11 *And when they bring you before the synagogues and the rulers and the authorities, do not be anxious about how you should defend yourself or what you should say,*

Luke 12:12 *for the Holy Spirit will teach you in that very hour what you ought to say."*

The disciples have seen the hostility and the attacks of the pharisees and this has made them somewhat apprehensive. This is why Jesus told them not to fear. The disciples needed to be reassured.

Acts 1:4 *And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me;..."*

The disciples heard from Jesus to wait at the promise of the Holy Spirit.

Acts 1:5 *for John baptized with water, but you will be baptized with the Holy Spirit not many days from now."*

The promise of the Holy Spirit. He would be their helper from that moment on. This was a great rationale for not fearing the persecution.

The Aid of the Holy Spirit

1. In a public declaration of the gospel and of Bible doctrine, would be aided by God the Holy Spirit Himself. Bobby is never in this pulpit where God the Holy Spirit is not helping him. The Holy Spirit brings to his mind things that he might not think of.
2. The Holy Spirit would teach them doctrine as they heard it. The Holy Spirit would teach them doctrine and help them in their presentations; particularly when they were under pressure. The disciples were constantly pursued and constantly under pressure.
3. What to say to those who were skeptical or opposed to them and to their message. So that their words would be effective and their fears set aside.

4. The Holy Spirit would stand for them in every difficult situation. That has to be reassuring. The Holy Spirit stands up for us every time. We must be in fellowship, of course.
5. The Holy Spirit would bring to mind that which would best present and defend the message they were to speak. In every circumstance, every person is different.
6. You have to understand that message hinged on what the Holy Spirit had taught them. It depended upon what the Holy Spirit had implanted in their minds. The Holy Spirit cannot bring to mind information which is not there. People who are believers have real problems with this because they lack knowledge. The Holy Spirit does not drop doctrine into your soul that was not there before.
7. They need not be concerned about any verbal shortcomings in their profession of Jesus Christ. Some people are afraid to speak because they do not know what to say. Positive volition in the unbeliever is not guaranteed. The Holy Spirit can present great doctrine through you and it can be rejected. We know this because Jesus Christ taught the truth and He was rejected. People reject the gospel for all sorts of reasons.
8. The enemy will not best the Holy Spirit with counter arguments. When the Holy Spirit is teaching the Word of God and aiding in the presentation, even if they make opposing statements for various reasons. You can see often their reasons why they are rejecting the Lord. We never know how the Holy Spirit uses this information. He may use your presentation of the gospel later on.
9. Do not think of this help of the Holy Spirit as some mystical process. The Holy Spirit does not take control of your mind and vocal cords. That is what happens with the tongues crowd.
10. The Holy Spirit is charged to train you to think doctrine, and then age you in recalling and presenting it. Bobby was talking to someone who is in school. There are those who are certainly in great opposition. This person is in a Bible study in a prominent school; and the leader finally said, 'You obviously know more than I do.' You are to use the doctrine which you know.
11. The voice is yours; the thinking is yours; but what comes to mind is prompted by the Holy Spirit. Bobby cannot tell you how this works.
12. This is the promise of Luke 12:12 for the disciples and for us. We have the same promise as did the disciples. We can be reassured in the face of opposition. We have it easy in the United States. But there are places where you can be put to death for speaking the name of Jesus Christ.

As we hear this doctrine from Bobby, the same thing happens. The Holy Spirit makes the information clear to us; the Holy Spirit teaches our human spirit. Instead of being regenerated by gospel information, γνώσις becomes ἐπίγνωσις in our souls. When people are under pressure, sometimes they cannot think. It locks up their minds.

The teaching ministry of the Holy Spirit is indispensable, particularly in a hostile environment. We have the greatest teacher that we have ever known.

John 14:26 **But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things and bring to your remembrance all that I have said to you.**

This is a revelation of divine inspiration. How did the Apostles come up with the infallible Word of God? They are fallible human beings. This describes what happened. We won't write Scripture; but the principle is the same.

Παρακλητος He is our guide, our teacher, our counselor, our mentor. John 14:16 15:26 16:7. This is the ground floor of His mentor ship. If you are not in fellowship, then the Holy Spirit cannot do anything for you. You are not learning anything; you are not progressing. The only way to do it is your mentor teaching you. There is no time when the Holy Spirit lets us down; He is never off the job. He is never off-duty.

Now we are off to the next increment. In Luke 12 and 13, Jesus is teaching about some very practical things. He will be teaching about covetousness or greed.

Then, out of nowhere, some says this:

Luke 12:13 **Someone in the crowd said to Him, "Teacher, tell my brother to divide the inheritance with me."**

His brother is probably standing there right next to him. Jesus is teaching all of this information and this guy cannot stop thinking about his rightful inheritance (rightful in his own mind).

This imperative is best understood as this man saying, "I want you to tell my brother." In other words, make him give it up. He wants the Lord to make a judgement concerning a money quarrel. He wants Jesus to make his brother give up what he wants. He wants Jesus to intervene in a family squabble.

Jesus will use this man to illustrate. There is a lawsuit between believers over an inheritance. Talk about giving the gospel a bad name. He is a great example of what happens all of the time.

He believed Jesus to have the authority here. Some people came to Jesus for a miracle; but this man came to Jesus over greed. He was not demanding justice; he was demanding money. There is nothing said about why he should get the money. He just made a demand. He wanted Jesus to rule in his favor. He disregarded any claim to family inheritance. There is nothing new under the sun. How many battles have been fought between family members of an inheritance.

People have given money to Berachah Church after their death. If there is a squabble over this, a lawsuit, Berachah Church just sends the money back to the family. They will never take money that is being fought over.

When you have problems, it is what is in your soul that is key to dealing with those problems.

The subject we are covering is endemic to every culture and to all men. It is endemic to our nature.

The subject is greed. The teaching is often started off with someone yelling a question from the peanut gallery.

Luke 12:13 **Someone in the crowd said to Him, "Teacher, tell my brother to divide the inheritance with me."**

There is an imperative mood. He is specifying something that he wants Jesus to make happen. If Jesus can do these great miracles and if He is so great, then why can't He solve this problem. "He can get my brother to share the family fortune." Jesus has the authority that no one else has. This is much more than just a request by this person. He is demanding in the imperative mood to solve a family squabble in his favor. He wants something. Whether this is legitimate or not is not stated. We have no idea about that aspect of it. "Tell my brother to fork it over."

This is a bitter man; he resents his brother; he wants what his brother has. He is motivated by something other than fairness. This is an age-old problem; a modern problem as much as an ancient problem. This is a greedy family fighting over inheritance. It happened then and it happens today. There are many lawsuits that deal with the litigation of wills. Family ties do not matter in many cases. Some of the worst family wars are over who gets what. Even something simple like a couch in the living room. It is a nasty business which divides families over money and possessions. Logistical grace is nowhere to be found. This is not something that a growing believer will be involved in. We should know that there is nothing more important in this life than to grow in grace and knowledge of our Lord and Savior. There is no greater life than the spiritual life. Those who opt for money over the spiritual life are never fulfilled. Always an itch that never seems to get scratched. It is all about priorities.

Luke 12:13 **Someone in the crowd said to Him, "Teacher, tell my brother to divide the inheritance with me."**

However, this serves the Lord's purpose. Before the Lord gets to this subject, He asks why is He the arbitrator here.

Luke 12:14 **But He said to him, "Man, who made Me a judge or arbitrator over you?"**

Arbitrator comes from *μεριστής*. Civil or family lawsuits usually comes down to an arbitrator. This is the object of the verb *appointed*. He was not a legally designated arbitrator in Palestine and He had not plans to be an informal arbitrator.

One thing that Bobby had to learn in seminary is how to be an arbitrator between people in the church. Bobby is not an arbitrator. The doctrine in your soul should solve this problem. It is grace orientation.

There are bequests from estates to Berachah Church. If there is any challenge, it goes back to the family. Berachah Church will never get in a family dispute over money. God supplies all that they need. They are not going to go to court.

God's plan for the 1st advent was not to arbitrate between the personal disagreements between greedy men. A spiritually mature believer would not do this. It is better to be cheated than to make a public issue of a quarrel. This indicates that you are using human viewpoint. It is a lack of grace orientation; and it may go as far as avarice.

If money can solve a problem, it is not a problem. And giving up money can often solve a problem. At a future time, Christ will be a duly appointed judge.

John 3:17 **For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.**

Jesus did not come into the world to do any judging; He will do that at the Great White Throne. He was not sent into the world to make judgments over situations like this.

The arrogance here is so clear to see. As if being an arbitrator for this guy as if there would be any reason to do this. Could there be a greater waste of His time than this?

Solomon was a good arbitrator. That is what a king does from time to time. He arbitrates between subjects. But that is not what our Lord was there to do.

Jesus came to do this:

1Tim. 2:5–6 **For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, which is the testimony given at the proper time.**

Ransom and the Lord Jesus Christ.

1. Ransom is a very important theological term; this is the payment given for a captive or a slave. We are slaves to our own nature. We are slaves to the sin nature; we are slaves to sin.
2. Christ ransomed us; He will give His life for us. He is our redeemer.
3. He paid the penalty for our sins for the purpose of reconciling us with God. That is mediation. We are born condemned; we are born spiritually dead.
4. Christ will arbitrate on the cross between two parties.
5. He will remove a disagreement to reach a common goal for both parties. We have no way to reach the goal of a relationship with God without the Lord Jesus Christ.

6. The parties involved are God and the human race. This is why He is our Savior and how He provides our salvation.
7. You can see why Jesus refused to mediate such a paltry problem of two brothers. Jesus would be the greatest Mediator of all human history.

Luke 12:14 **But He said to him, "Man, who made Me a judge or arbitrator over you?"**

This gives us a graphic introduction, so that Jesus can make a point about human greed. He teaches His disciples about greed.

Luke 12:15 **And He said to them, "Take care, and be on your guard against all covetousness, for one's life does not consist in the abundance of his possessions."**

Jesus uses a small example of greed to make a universal statement of material possessions in the life of the believer. We have never had a more affluent society in all human history than we have in the United States. But materialism is not the key.

Materialism is not a subject that we want to hear about.

But there is nothing wrong with material possessions. It is okay to have lots of money.

Money and God

1. Money is a tool that can be used for many good things. It can also be abused. Jesus is talking about how to use it.
2. God often provides money, part of logistical grace for some people. He provides money to certain believers for the purpose of using it in His service. Believers with money can also provide service for the Lord, supporting churches or missions or evangelists.
3. It is so easy however, for people, even believers, to slip into the mode of materialism over everything else, especially in our society where there is so much to be had.

The key is priorities. Too many exclude the plan of God for their own plan.

Greed

1. Greed is a part of the sin nature.
2. All men are subject to this mental attitude sin of lust; it is a lust.
3. Greed is the result of arrogance and self-centeredness. This is all about you and what you want.
4. If the inordinate desire for money becomes an issue, then greed becomes an issue.
5. All it take for us to be greedy is an overwhelming desire to obtain possessions which you are lacking. You want what others have.
6. Greed is especially pronounced when a person wants what is not his. Business can be greedy; government can be greedy; individuals can be greedy. One of the myths

today is that only the rich can be greedy. You do not have to be a Wall Street tycoon to be greedy.

Today, the poor are just as greedy if not more so than the rich. Today the socialist would have us believe that only the rich are greedy. That idea serves their purpose. Heavy taxes and redistributed through government giveaways; the net affect of such programs is to impoverish the entire society, financially and morally. Corruption is rampant in that idea.

Greed and Socialism

1. The socialist attacks the great wealth and prosperity that we get from capitalism. Wealth provides freedom.
2. But the socialist foists on people the propaganda that greed is the product of a capitalist system.
3. In other words, it is the economic system that makes people greedy. People are greedy because they succumb to the temptations of the sin nature.
4. That idea is the expression of the compassion of socialism or Marxism, sold as being compassion today.
5. The compassion is selective, and actually destructive. It is destructive because it enslaves the poor to government welfare. It removes the incentive to produce economic growth. It removes incentives to produce economic growth, individually or otherwise.
6. Greed belongs to all classes of persons and economic systems. It is a product of the total depravity of man, which is from the sin nature. It cannot be blamed on external circumstances. To blame poverty on purely economic conditions and greed removes from people the responsibility for their place in life.
7. Capitalism is the great engine of prosperity. Colleges teach that capitalism is an evil system to enslave the world.
8. Greed is always present; it always will be, especially among the socialist elite. If you look what socialism accomplishes, it is poverty. Greed is present in whatever culture there is.

Luke 12:15 **And He said to them, "Take care, and be on your guard against all covetousness, for one's life does not consist in the abundance of his possessions."**

In this verse, Jesus speaks to the greed of people. Such people ruled by their greed will do whatever necessary to get what they want. The Scripture says **the love of money is the root of all kinds of evil**. Having money and earning money is not evil or wrong. It is the inordinate desire for money that consumes a person.

In our own society, the government is greedy; the people are greedy, the corporations are greedy. This refers to all individuals who make up all these organizations.

Everyone has experienced greed to some degree or another. It is not wrong to want a material good. But if there is this overwhelming desire to get something that is lacking; or to get something that someone else has.

Luke 12:13 **Someone in the crowd said to Him, "Teacher, tell my brother to divide the inheritance with me."**

This man is demanding action on the part of the Lord Jesus Christ. "Tell my brother to give me this money; to give me my share." Jesus will not be brought into the fray as a judge or arbitrator.

Luke 12:14 **But He said to him, "Man, who made Me a judge or arbitrator over you?"**

This man recognizes the authority that Jesus possesses. He is not choosing someone else off the street. Jesus has power and authority.

This man called Jesus *teacher*, rather than *Lord*. He was not a disciple of the Lord. In his arrogance, he assumes that Jesus will take time out of His schedule to preside over a small claims case.

He has quite a bit of nerve here to ask Jesus to placate his greedy motives. Christ's purpose was judgement, but His Own judgment. **God did not send the Son into the world to judge the world (in the first advent), but that the world might be saved through Him.**

Jesus, "I am not a judge in Palestine who will take up your case."

Luke 12:15 **And He said to them, "Take care, and be on your guard against all covetousness, for one's life does not consist in the abundance of his possessions."**

Jesus uses this interruption to give His disciples a doctrinal lesson on this subject. "Be on your guard against every type of greed." We live in one of the most materialistic societies than anywhere else in the world. No other society has ever been able to wander over to the Galeria and see the sort of things that are there; and be able to purchase them.

It is okay to have material possession and even lots of money. Money is a tool. It is a tool that can be used in many ways; it can be used for many good things. God often provides money by way of logistical grace and to use in His service. If you have an abundance of material goods, thank the grace of God for it. We have no doubt stumbled many times along the way. What God gives us is to glorify Him.

It is easy, rich or poor, to slip into the mode of greedy desire.

The love of money is the root of all kinds of evil. This applies to rich and poor. Money is too often the motivator in life. Christians so blinded by materialism, that they fall into monetary reversionism. Greed is the product of the old sin nature. All men and women are

subject to this temptation; the mental attitude sin of lust. Neither gender has a less propensity for greed.

Some people believe that the institution of many government regulations will somehow eliminate greed. Those who administer government are consumers. It is always a great temptation to spend other people's money. They got it, they get it from you and they want to spend it. The inefficiency of government indicates that government is not a great problem-solver. How does government control the sin nature of man? How is that going to happen? Increased government regulation does not solve the problem of greed; it often exacerbates it. Lots of money is flooding the government and people will find a way to get it. A lot of money floats around government.

When government gives away your money, that is a whole different reason. Redistribution of wealth does not solve anyone's problem.

The United States has had a war on poverty for decades now, using welfare entitlements, and poverty is an increasing circumstance in this nation. There is more poverty and more materialism greed and a burgeoning...

Poverty

1. The world will have poverty until the world returns. Matt. 26:11 It is hard to see poverty; it is appalling. The human suffering and the difficulty. The sin nature is the problem.
2. Some poverty is the natural order of things. Men can never alter that situation; especially not government. Charity can keep it lower.
3. Poverty is here to stay for many reasons. Sometimes from personal bad choices; sometimes from bad circumstances; sometimes bad choices of parents. Sometimes, no fault of the person who is impoverished.
4. Beneath all of this is the nature of man himself.
5. It is silly to think that the government can solve the problems of poverty through robbing the rich and giving to the poor.
6. The recipients of free money often become indolent, entitled, arrogant, and demanding. They are like little birds with their mouths open in the nest.

This Government Attempt at Income Equality Has a More Insidious Side

1. When the government redistributes money, they have the means to control people with tyranny. You cannot take money without there being some tyranny.
2. Control is gained with the convincing of people that money is security.
3. If the government redistributes money, they think that they have security because of it. They think that money is endless and that this is security.
4. Those who receive these entitlements become dependent; not secure.
5. It is that dependency that is exploited by corrupt socialist governments. People dance to their tune to retain the gravy train.

6. They lose the incentive to better themselves. They stagnate and become wards of the state. This is why poverty has increased. Government is not secure. Graft and corruption is rampant in a welfare government. We hear all of the time of money being wasted. Government welfare programs level people, impoverish them, and takes away their motivation. Under entitlements, motivation to work and to produce is lost. Why work? I cannot enjoy the fruits of work. "Why work when I get something for nothing?"

Government intrusion, greed and power-hunger destroys a nation and the souls of its people. When so many people buy into the idea of Big Brother taking care of them, it destroys the nation. There is still enough freedom and motivation to continue our great freedom.

An article about Great Britain and what the people have become. Greed and the desire for security. The only secure thing in life is the plan of God. Not some human scheme of security backed by the greed of the government.

Luke 12:15 **And He said to them, "Take care, and be on your guard against all covetousness, for one's life does not consist in the abundance of his possessions."**

Lesson #0749 Eccles. 5:10–1 Jer. 6:13–14 Life of Christ 3/15/2015 2Sun

Christian charity 1.06 costs for every dollar going to a needy person.

Secular charity 1.18

Government 7.40

There are more manifestations of greed than has ever existed before in our country. The greed of corporations, the greed of unions, the greed of government. Ridiculous number of lawsuits today to steal money from others. The way of scoring some wealth without having to work for it.

The pipe dream of winning a lottery, which is a total waste of time. Or gambling your way to wealth. Greed in churches today, where money instead of grace is paramount; all in the name of God. A huge building program; a bus ministry; a school; etc. Don't get ahead of yourself. Too many churches have ambitions beyond what God wants them to do.

Jer 6:13 **"For from the least to the greatest of them, everyone is greedy for unjust gain; and from prophet to priest, everyone deals falsely."**

Jer 6:14 **They have healed the wound of my people lightly, saying, 'Peace, peace,' when there is no peace.**

This is the function of greed. Beware of greed; it is destructive. The unions make a lot of money. There was a time when the unions had some legitimacy. But they have become very corrupt; they have become corrupted by money. It is in every strata. You can find it in every corporation in the world. It is destructive.

The Christian life does not consist of accumulating possessions or in taking possessions away from others. There have been people connected with Berachah Church and some in affiliated churches and Fx's; and they have borrowed money from others and have used their connections to convince others to supply them with some very needed funds. But they did not use that money for the stated purpose. They used the money to enhance their lifestyle. That is greed and fraud in Berachah Church. Be charitable and be careful.

When you realize that this is going on, then stop giving them money. If it is fraud, call the police. We want to be charitable; but not tricked by swindlers.

Some groups that try to equate socialism or Marxism to Christianity.

Christianity and Socialism

1. Why is Christianity not socialism? Because charity is not forced on believers. Government involvement is force. Charity is giving. There is an attitude for giving; and it is not forced upon you.
2. There are times when giving is called tithing and it is used to force people to give, and that is wrong. That smacks of socialism; and it is Christian fraud.
3. True charity comes from the soul of a believer motivated by doctrine to help others in need. There is some gray area here where we talk about those in need.
4. Charity is to get people on their feet. It is not to support them indefinitely. That is many government welfare programs. When they are perfectly capable of doing something for themselves.
5. A charitable Christian motive does not pursue personal aggrandizement, approbation lust or involved in mental attitude sin. The poor believer does not envy the wealth of the rich believer. Nor should the rich believer become impressed by his own possessions. In giving, God loves the well-motivated believer. That is a motivational choice. Do it with the proper motivation. Giving in support of a church, mission or evangelist should never be done grudgingly.

God will take care of us. Logistical grace.

Just the time that you make something your security, it comes crashing down on your head. Some of the wealthiest people are the most insecure. Once they have it, they are afraid of losing it. They become miserly, which is a form of greed.

Bobby is going to give us an example of monetary reversionism. This is about the wealthiest man in his era. He chased after and accumulated massive prosperity. The Queen of Sheba marveled at his wealth.

Eccles. 5:10 [He who loves money will not be satisfied with money, nor he who loves wealth with his income; this also is vanity.](#)

Materialism replaced the spiritual life. With doctrine, you are satisfied. When your spiritual life is growing, you have great satisfaction. If there is no greed, you gain the capacity for wealth and things. You can enjoy them and keep them in perspective.

There are clear limits. All kinds of evil; all kinds of mental attitude sin; all kinds of overt sins. Got to have money; it's not mine; I want it. That is an obvious form of greed. What is in the soul is a hidden form of greed. Materialism takes a believer nowhere in the spiritual life.

Eccles. 5:11 **When goods increase, they increase who eat them, and what advantage has their owner but to see them with his eyes?**

When you consume something, the goods increase? The only advantage is to look at these things. Accumulated goods do no good. There is a certain exhilaration regarding objects of value. As you consume them, they increase. That is personal enjoyment of collecting the trappings of wealth. Solomon asks, what is the purpose of accumulating all of this? What does it add to life?

To the mind of the materialist, the purpose of material goods is to enhance your life. Whether automobiles, a house, consumer goods. It is to bring some satisfaction to the one with wealth.

His point is, once these possessions accumulate, they just accumulate. How long can you accumulate these things. How long before you need other items to accumulate? You increase your possessions, but without the corresponding increase of enjoyment. If you do not have capacity for the increase, you will never be happy with what you have or what you can add to them.

Solomon had incredible buildings, paintings, statuary. He had gold military stuff. He had a 1000 woman harem. He was a collector, but he got bored with gazing at this collection. So he needed a new thing to collect. That is the trap of the inordinate desire to accumulate wealth and material goods. No satisfaction.

Bob was a collector. He loved to collect things. Bob decided that Bobby ought to collect stamps. He did not have any choice in it. He learned geography from this. Bob collected firearms, bench made arms, coins; but he did not collect them throughout his life. He enjoyed his collections. He was not dissatisfied with his collections. He did not have to move on to something else. That is the difference between capacity for something and no capacity.

Eccles. 5:12 **Sweet is the sleep of a laborer, whether he eats little or much, but the full stomach of the rich will not let him sleep.**

Solomon could not sleep many nights; and he would walk the streets and people are sleeping well who worked all day. After a hard day's work, even with little material things, they have a very satisfying sleep.

Bobby, when a teenager, had a job in a cement plant, and it was a dirty, lousy hot miserable job for \$2.hour. Bobby slept very well after this. He never slept better in his life. [The full stomach does not allow the rich man to sleep.](#)

People with money often fear losing that money. They are sleepless for it. They could be invaded or assassinated. What is the security here? It is only in God; it is not in your riches.

Eccles. 5:13 [There is a grievous evil that I have seen under the sun: riches were kept by their owner to his hurt,](#)

Eccles. 5:14 [and those riches were lost in a bad venture. And he is father of a son, but he has nothing in his hand.](#)

Lesson #none

Luke 12: Life of Christ

3/18/2015 Wed

No class

Lesson #none

Luke 12: Life of Christ

3/19/2015 Thurs

No class

Lesson #0750

Luke 12: Life of Christ

3/22/2015 1Sunday

Bobby went to relax and he was in a city where his grandfather was a pastor for 50 years, and Bobby visited his old house and old church. He had many memories there. 25 years since Bobby has seen it. This was the house where his parents met.

The church always seemed huge, but it was not as large as he remembers. His parents were married there. 103 years of pastoring in his family. They were both motivated by teaching the Word of God.

Chapter 12 begins with Jesus evaluating the doctrines and practices of the pharisees. He warns the disciples in a very particular way. He warns of the leaven of the pharisees, which was hypocrisy. Hypocrisy is contagious. It leavens those who are around it or near it. Religion is hypocrisy. Anything without grace and Bible doctrine lends itself to hypocrisy. The pharisees were merely religious actors. They denied their own Messiah, their King, sent by God the Father. Such leaders were not to be heeded or feared. God protects believers from the influence and persecution of those anti-doctrine and anti-Christ.

Then he speaks of the believer and his life. The believer should speak the truth and he will be aided by God the Holy Spirit. The Holy Spirit will help us during times of pressure and difficulty. There is much pressure in our country; sarcasm of the Bible and rejection of the doctrines which are found therein. Those who cling to the Bible are often ridiculed.

We should never be afraid to speak the truth. The Holy Spirit will bring to mind those things which are necessary when we need them.

The disciples are not to be caught up in greed; it is a leaven; it can be contagious.

Luke 12:13 **Someone in the crowd said to Him, "Teacher, tell my brother to divide the inheritance with me."**

Jesus did not come to judge, particularly on piddling monetary affairs. The Lord will use this incident to address the disciples.

Luke 12:14 **But He said to him, "Man, who made me a judge or arbitrator over you?"**

Jesus warns about greed, and there are several forms of greed.

Luke 12:15 **And He said to them, "Take care, and be on your guard against all covetousness, for one's life does not consist in the abundance of his possessions."**

Life does not consist of an abundance of possessions.

You do not have to give all of your money away to the poor to be a great believer. The problem is the love of money. When someone strives for money, where that is their driving force, that brings upon them all kinds of evil. This is applicable to believers as well. Some believers fall into monetary reversionism. We are not exempt from this problem of greed. There are believers who have a lot of money.

Some try to teach that poverty is more righteous than being rich. Greed is a mental attitude and it can be in poor or in rich people. God often provides fortunes for people. All of this is part of the mandate that believers have. It is so easy for believers, rich or poor, to slip into a mode of greed, excluding the plan of God and focusing on their own plan.

Wealth is short-lived, just like love. It only lasts a few years. A wealthy lifestyle has no eternal value; nor does poverty. None of that carried eternal value. True security is in the Word of God; no security in wealth or in poverty. Spiritual growth checks that greedy attitude that can affect anyone. There can be some security in possessions, but one of the wealthiest men who ever lived, Solomon, had no security.

We began to look at Solomon, a man who was extremely wealthy. He found in that abundance that he was not satisfied.

Eccles. 5:10 **He who loves money will not be satisfied with money, nor he who loves wealth with his income; this also is vanity.**

This too is empty. Materialism has replaced the spiritual life in this person. Material goods and money are above and beyond anything in life. It does not satisfy. There is an insecurity which goes along with it. The study of Solomon is fascinating. He began as one of the great believers in the Old Testament.

Solomon had a heritage of doctrine, just as Bobby has. *The Pursuit of Happiness* is a book all about Solomon and his many forms of greed.

Solomon had a gnawing emptiness. The love of money is a malady of the soul; and it is destructive in life, especially to the believer in Jesus Christ. Money becomes everything and the spiritual life is relegated to a lower place. The wealthy can be as unhappy as anyone else.

A character who was arrested and he had a lot of money. So, what he wants to do is commit suicide. His life was miserable; and that is not unusual. Solution in life is not the accumulation of money.

Eccles. 5:11 *When goods increase, they increase who eat them, and what advantage has their owner but to see them with his eyes?*

When material things increase; and you want more stuff on top of that. Accumulation of goods is not wrong unless it consumes a person and sparks greed in his soul. What is the advantage to all of these goods?

The mind of the materialist, these goods have enhancements to the normal house. But what good is it, if you are not satisfied with it? When possessions just accumulate; they just accumulate.

You get a new car and you enjoy it; but after awhile, it is just another car. These things have a limited amount of enjoyment. As soon as they are acquired, more is desired. Nothing accumulated really satisfies. The attitude is what counts. What you have or don't have ought to be satisfying. That is satisfaction and contentment in life. Solomon is discontent. It does not matter if he has everything or not.

Eccles. 5:12 *Sweet is the sleep of a laborer, whether he eats little or much, but the full stomach of the rich will not let him sleep.*

Solomon has a mind filled with discontent. He did not have inner contentment. He kept looking for new sources of contentment. He cannot sleep and others sleep rather well. He gets up and wanders around the city and everyone is sleeping soundly after a hard day's work.

The mental attitude is key. And when they cannot get more, then they have fear. Or, they worry about holding onto what they have. Material wealth is a constant battle to maintain. The pressure is enormous. Solomon had it and he could lose it at any time.

He had restless nights.

Eccles. 5:13 *There is a grievous evil that I have seen under the sun: riches were kept by their owner to his hurt,*

Solomon is writing about his own attitude. *Under the sun* is a reference to things that happen all the time, all over.

Some people accumulate riches to his own harm. He describes this hurt; at least one aspect of it. When those riches are lost to a bad investment.

Eccles. 5:14 *and those riches were lost in a bad venture. And he is father of a son, but he has nothing in his hand.*

He has a son, he had wealth, but he lost it. Now he cannot support his son. As he came naked from his mother's womb, so he will leave this earth. He will take nothing from the fruit of his labor that he can carry in his hand. All wealth is fleeting. Material benefits can be lost at any moment. All that has been accumulated can be lost overnight. A big economic depression can ruin you. Some may have followed advice about a real killing. A financial group across the street and people lost millions of dollars. The company guaranteed great returns. I don't want just a normal investment; I want to make a killing. And it will never be recovered.

There is nothing left to support his family.

Inheritance to socialists is an evil word. That is why there are those who own a lot of property, and the owners die and leave that property to their children, and they must pay an enormous tax; and the government takes the property.

A person has a great ranch; and it is gone because the government decides that inheritance is a bad thing.

When a person dies, temporal wealth is inconsequential to that person. He is born with nothing and he will die with nothing. You can't take it with you. This is where it comes from. That fact can be very disconcerting for those who have wealth. Where does it all go? What happens if they lose it? Sleepless nights; discontent.

"Naked I came from my mother's womb; and naked I will return there. The Lord has given and the Lord has taken away; blessed be the name of the Lord."

Lesson #0751

Luke 12: Life of Christ

3/22/2015 2Sunday

We are studying greed; and we are in vv. 13–15 in Luke 12.

Greed can be nebulous. There is a difference between hoarding money and personal savings. If you have a portfolio or a 401k, this is not greed. It has nothing to do with how much money you have or how much you are saving. It is a mental attitude. Solomon possibly was the most greedy and dissatisfied man in the world. He was a king; but uneasy is the head upon which sits the crown.

Eccles. 5:15 As he came from his mother's womb he shall go again, naked as he came, and shall take nothing for his toil that he may carry away in his hand.

Job had a lot of money; the Lord has given and the Lord has taken away. He had the attitude of a man who understood wealth. He depended upon logistical grace. He knew what God gave him is what God gave him. His focus remains on the Lord. The only possession which counts in this life is what is in our souls. Wealth comes and goes; and for some, this is a disaster. Leave it to the apostle Paul to present the correct mental attitude of the mature believer.

Philip. 4:12 I know how to get along with very little; and I know how to live with great wealth. In any and all circumstances, I have learned Paul had doctrinal orientation; he learned this from Bible doctrine; I have learned the secret of being filled and going hungry; of having an abundance and suffering need.

Philip. 4:13 I can do all things by Him who keeps on strengthening me.

Strength and security comes from Bible doctrine in the soul; not from wealth. Solomon, after a lifetime of reversionism, he had to relearn that the key is Bible doctrine, which renovates a person's thinking. You must learn to depend upon the Lord. Now you have to learn how to think and how to live.

Solomon sought happiness by indulging his greed.

The apostles have seen the wealthy and the pharisees, and this confuses them. So Jesus teaches a parable. **The Parable of the Rich Fool**

Luke 12:16 And he told them a parable, saying, "The land of a rich man produced plentifully,

Possessions are a part of the material world. Material things are the tools of life. Accumulating possessions is not evil in itself; and the items themselves are not evil.

Money is not evil. That is like saying, the gun pulled the trigger. It is the love of money; it is our attitude toward money; it is not the money itself. The responsibility is on the person, not on the object. This is so simple and so misunderstood in our society today.

In this parable, this man has productive land; and that is not a bad thing. Life can be enhanced. People think that with some money, their lives can be enhanced. Welfare is not security; welfare programs is not security. The only security is what is in your soul. The only security in this life is faith in Christ.

Those who are given something for nothing are not happy people. They do not have any spiritual self esteem. When production is good, there are times when life is enhanced. It is how that man perceives possessions is what is key.

Possessions can enhance a man's life and his freedom as well. We have great wealth and freedom in this country; there is a connection. Greed is here as well; but wealth and freedom go hand in hand.

Living bare subsistence means you do nothing but work to survive. This is true everywhere. There is very little actual prosperity in this world. And the greatest prosperity in this world is in the United States. We live in the greatest state and the greatest city in the United States.

In the 3rd world, it is all about survival. They are not producing goods; they are just scratching out a living. When a person lives beyond subsistence and they build wealth and capital, they produce things which enhance their own lives, the lives of others and society as a whole. They gain independence and they support charity as well.

The United States has an abundance of material things; and we have a great freedom and prosperity. We are the greatest altruistic nation on earth. Marxists try to say that we are the cradle of greed and imperialism today; but we are the most magnanimous nation on earth. Wherever this is a disaster, our money goes there. Where there is war, we often rebuild those countries. We have built up Iraq and Kuwait. We are a magnanimous country; we have the wealth to do so and the desire to do so. We are not just trying to survive in our own country.

So, when a man acquires some possessions, he has achieved a critical advantage in this life. He has come to a crossroads; he can progress to take advantage of his prosperity, within moral and legal boundaries; or he can succumb to the selfish desire to acquire more and more money, just as Solomon did. Greed can take over his motivation. He covets what he has not yet acquired.

Materialism can drive his or her life. But to think of life only in terms of material things is foolish and it can be fatal. Life is not held together by material possessions; even by an abundance of material possessions.

This lesson can apply to any culture at any time. We will see in this parable, the United States of America, even today.

Luke 12:16 **And he told them a parable, saying, "The land of a rich man produced plentifully,**

So he begins to reason to himself. However, in thinking, you need to come up with the right conclusion. He is smart and stupid.

"What should I do?" This is a reasonable question at this situation.

Luke 12:17 **and he thought to himself, 'What shall I do, for I have nowhere to store my crops?'**

Luke 12:18 **And he said, 'I will do this: I will tear down my barns and build larger ones, and there I will store all my grain and my goods.'**

He will build some larger barns.

Luke 12:19 **And I will say to my soul, Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.'**

He will think. I have many things; I can relax, eat, drink and be merry. This man's cup runs over with prosperity; and he came across this prosperity through hard work. He has all the marks of a good businessman. He expands his capacity by building new barns. He set up a means to handle his excess. He is smart. He tries to maintain his wealth; and this is a portfolio that will supply him for years to come. So far, there is no problem.

He is pleased with his good fortune and his plan to retain and exploit his fortune. He has decided to retire. "I have worked long enough." He has decided that enough is enough. He now earmarks this abundance only for himself. He is not looking to further the prosperity around him, or to put his wealth to good use; this is just for self-indulgence. That is his motivation in life. This is what God warns us about. He has factored God out of his affluent world.

He forgot his social responsibilities. Other men plowed and reaped and built barns for him. He gave no thought to these other men at all. His employees are given no thought. This is also a problem with greed. Those who make money sometimes do it over the bodies of those who work for them. There is no grace in this. If you have the mental attitude, you have destroyed your own witness for Jesus Christ.

He neglects his own workers; he does not think about charity. He is not appreciative of what he has gained; he does not think of those who are without. He has no integrity to use his wealth properly.

Bobby never met his grand uncle or grand grand uncle. His family came from Fort Wayne, Indiana. One brother was quite an entrepreneur. He built a factor for women's hosiery and it became huge in Fort Wayne. This is how the family ended up in Beverly Hills. He used a lot of this money to keep his business open so that his people did not starve. He lost a lot of money; but he kept the doors open.

The reason that there are unions today is, there are no employers who do this. You take care of your people. This is a part of your witness; it is part of grace.

The sole purpose of his life is a life of merriment.

Luke 12:19 **And I will say to my soul, Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.'**

Greed is the subject, and it is something that everyone thinks they know everything about. We all have some greed in us, and it sometimes just takes the right circumstances to take it out.

We are studying the parable of the rich fool. *How can you be rich and a fool?*

Luke 12:16 *And he told them a parable, saying, "The land of a rich man produced plentifully,*

If he has good land, then this man can be very prosperous. The man is rich because of a very productive land. Good land is a gift from God, which the Lord will make an issue of after awhile.

He begins to reason with himself. Reasoning is the opposite of emoting. Reasoning is better than emoting. Thinking may not always be correct. But that is not the case with this man.

Luke 12:17 *and he thought to himself, 'What shall I do, for I have nowhere to store my crops?'*

He has so much food, he does not know what to do with it all.

Luke 12:18 *And he said, 'I will do this: I will tear down my barns and build larger ones, and there I will store all my grain and my goods.'*

I will get a larger barn. This is a great business model. It is a great way to operate; and the owner prospers. And his workers should be sharing in this prosperity. But all is not well on the farm.

Luke 12:19 *And I will say to my soul, Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.'*

He can live off the great amount of excess that he has built up. He will take life easy and eat, drink and be merry. He has decided to retire and pursue bodily appetites and pleasures. His plan is simple; to further a life of self-indulgence.

He is not looking to further the prosperity of those around him. He has conveniently forgotten that he did not reach prosperity all buy himself. He conveniently forgot his employees.

He made no plans for others. He did not factor anyone else into this prosperity.

But the big problem is, he has left God and the spiritual life out of his calculation. He will indulge in eating, drinking and being merry. Present passive imperative euphraneô. This means *to enjoy, to enjoy oneself*. He has allotted for himself great times of delight. So what does the Lord Jesus Christ say?

Luke 12:19 **And I will say to my soul, Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.'**

Jesus is telling this parable. God now says this in such a way that it will happen. "You fool!" He is the epitome of a fool. The soul is required to leave his body; and all this that he has prepared, whose is it now?

Luke 12:20 **But God said to him, 'Fool! This night your soul is required of you, and the things you have prepared, whose will they be?'**

This is the man who stores up treasure for himself and is not rich toward God. When his number is called, what is left?

This is a very harsh epithet. People don't like the word *fool*. Aphron is the word, and it is a vocative. We might put an exclamation point after it. Our Lord is looking at this man and calling him by a very unflattering name. It can mean *ignorant, unreasonable, lack of mental sanity, lack of common sense*. This is what God is calling him. These labels represent the true designation for this man. He is the product of greed. His thinking cannot be straight. It cannot be correct. It is not just about hoarding money or hoarding anything else. This thinking means he is wrong. This man is a fool, and in many ways.

The Doctrine of the Rich Fool

It is not wealth that makes him a fool; but his attitude toward wealth.

1. He is a fool who forgot God in his calculations. He was an entire materialist. David portrayed a fool as a man who says, "**There is no God.**" He has left God out of the equation.
 - a. This is a practical atheist.
 - b. There may be a God and this person may even think that there is a God; but God simply does not matter in his life. He has another god; material things. Ala Frank Sinatra, "I did it my way." This is how many think related to how they have acquired their prosperity.
 - c. He is blind to how he has prospered. The first step in grace orientation is faith in Christ.
 - d. He says, not just that there is no God, but there is no God for me and my circumstances.
 - e. I will deny God for my own purposes.
 - f. That is tantamount to saying, *there is no God*. When someone leaves God out of their life,
 - g. This is how this man thinks in relation to his money. God does not enter into his calculation. God has no part in his plans. When projecting this attitude, a man might have plenty of possessions and accomplishments. Those things often go together. It is an empty, pointless accomplishment. He has a life with no purpose except to grab whatever he can.
2. What does God have to do with anything?

- a. The ignorance demonstrated by this man is ignorance of the providence of God, because God gave him his prosperity. You cannot leave God out of the equation when God is involved in providing him his prosperity.
 - b. This man was blind to the true source of prosperity. He would not see it because of his own self-indulgence.
 - c. He was ungrateful to God, from Whom all blessings flow. How can you be grateful to someone you do not even acknowledge?
 - d. Psalm 65:9 *You visit the earth and water it; You greatly enrich it; the river of God is full of water; You provide their grain, for so You have prepared it.* God provided this land and God provided this water; that is why this man is prosperous. You cannot grow crops without water. These are all agrarian references. Psalm 65:10–13 *You water its furrows abundantly, settling its ridges, softening it with showers, and blessing its growth. You crown the year with your bounty; your wagon tracks overflow with abundance. The pastures of the wilderness overflow, the hills gird themselves with joy, the meadows clothe themselves with flocks, the valleys deck themselves with grain, they shout and sing together for joy.*
 - e. Underlying this rich fool's successes is the hand of God. The first problem is, he has forgotten God. The grace of God underlies all prosperity. When you forget the grace of God, you will forget God and you are a fool in doing so.
 - f. The Psalms also depict this foolish rich man, whose prosperity is a false security. Psalm 49:6–9, 11 *those who trust in their wealth and boast of the abundance of their riches? Truly no man can ransom another, or give to God the price of his life, for the ransom of their life is costly and can never suffice, that he should live on forever and never see the pit. Their graves are their homes forever, their dwelling places to all generations, though they called lands by their own names.* These types of people ignore the source of the provision that God has given them.
 - g. This is exactly what Christ refutes. This all goes back to the two brothers arguing over their inheritance. Greed destroys what the materialist thinks as being secure. So many stories of families who destroy one another with their greed; they destroy any fortune that is passed down. Psalm 49:12–13 *Man in his pomp will not remain; he is like the beasts that perish. This is the path of those who have foolish confidence; yet after them people approve of their boasts. Selah* We are creatures created by God and we will all die. Even those with great wealth will die under tombstones. If anyone thinks different, the glory of the world passes away. *You cannot take it with you.* Their entire thinking process is based upon that security. Those who follow are foolish; foolishness is handed down through those who are eaten up with greed. They approve of their forebearer's greed. They partake in this greed.
3. This prosperous farmer is a rich fool #2?
- a. We could call him a poor rich man.
 - b. His wealth was apparent to all; but his attitude was severely lacking.
 - c. He was poor without a spiritual life, though rich with material goods.

- d. This man was directing all of his attention and his energy toward material accumulation. Meanwhile, he was storing nothing of eternal value.
 - e. That is ignorant and crazy, when seen with the light of eternity. What is important? How does that stack up with eternity? Just comparing time and eternity should make that apparent.
 - f. This man should have applied 1Chron. 29:12 **Both riches and honor come from You, and You rule over all. In Your hand are power and might, and in Your hand it is to make great and to give strength to all.** There is nothing honorable about this rich man. This is all from God. God allows wealth, but always for His purposes. When arrogance and wealth come together, greed follows. Humility with wealth means the attitude is correct; and God's purposes can operate.
 - g. Too often people become enamored with their own accomplishments to the exclusion of God's grace. He hoarded his wealth and spent it only on himself. Those who are in that category, whose arrogance is attached to the wealth and accomplishment, it is a different kind of wealth. It is the volition of the wealthy to be this way. They choose to become the poor rich fool. Whether his possessions are much or meager, the person needs to focus on God. Materialism can so easily creep in. You must have gratitude for God's grace. This man should have gratitude for his great fortune. Priority always goes to the spiritual life and to that attitude of humility.
4. A self-centered fool:
- a. In this story, Christ reveals the egotism of this rich fool.
 - b. In Luke 12:17–19, the man says *I* 6 times. There is an arrogance to that; a narcissism to that. 5 times he says *my*. And 4 times he says *I will*.
 - c. These verses are loaded with reflexive pronouns. They are not interested in you. Beware when someone who talks about themselves all the time. They are self-centered.
 - d. This man has an exaggerated estimate of their own abilities and attainments. *My crops, my grain, my...*
 - e. The ultimate arrogance comes when he calls his soul his own. *My soul*. We all have a soul; but God will call for it. Ultimately, it belongs to God. Ezek. 18:4 **Behold, God says, all souls are Mine!** There is no recognition or praise to God for what He has done.
5. The ambitious fool.

Luke 12:21 **So is the one who lays up treasure for himself and is not rich toward God."**

Lesson #0753

Luke 12: Life of Christ

3/26/2015 Thurs

When we apply it; we often grow more.

Christ calls the rich man a fool; in v. 20, he is a fool.

Luke 12:20 **But God said to him, 'Fool! This night your soul is required of you, and the things you have prepared, whose will they be?'**

A fool is not prepared for the future. What good will his wealth do him, if God calls for his soul. If a thinking person listens to this, they might say, "I am going to accumulate all of these things; and if I leave it all behind, what good is it?"

v. 21 tells us what is going on.

Luke 12:21 **So is the one who lays up treasure for himself and is not rich toward God."**

What does the Lord mean by labeling this man a fool? They think that the rich are lucky, fortunate, secure, hard-working, intelligent, etc. But, if they have a mental attitude of greed, that is their problem. The grace of God is involved in this man's prosperity; and it is involved in all prosperity. We are blessed in many ways, if we have affluence or if we have enough.

This man is self-centered and he is arrogant. He refuses to recognize any divine involvement in what he has. He will take his wealth and use it for nothing more than self-indulgence.

We can extract from this some characteristics of rich fools.

Material from previous night reviewed; so additional notes are placed there. But Bobby has put together new notes on this:

Anyone who ignores God will be unstable and discontent. You cannot replace God in your soul with any accumulation. It does not happen. The parable of the rich fool is apt because the rich are what so many others desire. The more people try to accumulate, the more they become obsessed. They forget God as their primary source of blessing.

The Second Characteristic Is, He Is a Poor-rich Fool

This is closely connected to forgetting God.

1. This man was rich in material goods, but poor without any spiritual life. When God is rejected, the gospel is rejected. Sometimes the wealthy are the most poverty stricken of soul.
2. This man was directing all his attention and all his energy toward material accumulation. This is what he was after. He was storing nothing of eternal value. That is why Jesus said, "He is not rich toward God."
3. That is total ignorance in the light of eternity. This man has foresight when it comes to making money. He knows about investment and looking ahead; but he is stupid about what the real wealth in life is, because he has ignored it completely.
4. This poverty of spiritual life is loss of rewards for the believer who produces no divine good without a spiritual life. It is divine good that has eternal value; it is rewarded in heaven. That you can take with you. Wealth here versus wealth in eternity. Wealth

for maybe 60 years verses poverty in eternity. Where do you want poverty and where do you want wealth?

5. Priority must always go to the spiritual life. Most of us should know this. The spiritual life brings true wealth. It does not matter how much bling you have.
6. Only in that way, the spiritual life, can material things be kept in proper perspective. It is not about giving away all of your things and living in poverty; it is having the right perspective of it.

This Rich Man Is a Self-centered Fool

1. A man or a woman who forgets God focuses on self. There are some who are altruistic who focus on others. But most of the time, it is self-centeredness.
2. The person without a spiritual life lacks humility; in the economic world, that means greed and self-centeredness. A fool is a person without a spiritual life.
3. The self-centeredness of greed is one evil byproduct of arrogance in the wealthy. Poor people can be self-centered and fools.
4. This man is completely focused on himself. He kept using "I, my, I will." It was all about himself. There are an awful lot of people who live just like that.
5. He has an exaggerated estimation of his own abilities and his attainments. They are very impressed with themselves. They think more of themselves than they think of anyone else in life. You will always be 2nd place or further back.
6. In all of this self-consideration, God, Whose grace is so involved in all of this prosperity, is left out. There is no recognition or praise for him in the self-centered fool.

He is an ambitious fool

A very important characteristic of a fool; the rich man's folly. Bear in mind, there is nothing wrong with having ambition in life. Can we have ambition as believers to advance in certain endeavors of life? Of course. Ambition must be kept within the bounds of priorities for the believer. Does your ambition override your spiritual life. You are not a fool to have ambition. What kind of ambition is legitimate in the Christian life. Rom. 15:20 2Cor. 5:9. Each of these 3 cases, Paul's priority was to aspire to one thing; to proclaim God's Word. He was ambitious to please God first. The Apostle Paul was a Hebrew of the Hebrews. No doubt, Paul had religious ambition.

The Ambitious Christian

1. Jesus will later say in this chapter. "Seek first His kingdom and all these things will be added to you."
2. This is the attitude that is the heart of Christian ambition.
3. Put God's plan first; accomplish His plan first, then everything else falls into place and human ambition is put in its proper place. It is not wiped out; it is put into perspective.

4. In this mode, a believer with human ambitions can put that desire in the hands of the Lord. It does not mean that you don't work toward those goals; that is what the priority of the spiritual life brings to your life.
5. Work hard and let Him guide and open doors.
6. Excessive human ambition can consume a person and cause stress and discontent in the soul. Quite often with inordinate ambition, you will do anything to get there, including climbing over the dead bodies of those over you. This is dishonorable and excessive and terrible ambition.
7. Ambition when tempered with priority given to the spiritual life, then human ambition is kept in check. Ambition in the good sense is drive in life. We are not to sit back and draw a welfare check and do nothing in life. That is no ambition.
8. The believer has contentment in the plan of God whether his human objectives are met or not. Fear of failure is not in your vocabulary at all. If you are in the plan of God, you are not a failure, even if your ambitions are not fulfilled.
9. God's objectives will be met and that is Paul's ambition and our ambition. Ambition takes on a different meaning for the believer than for the unbeliever. Having a great house or having a great house are okay; but the spiritual life comes first.

1Thess. 4:11 ...and to aspire to live quietly, and to mind your own affairs, and to work with your hands, as we instructed you,... Ambition includes human achievement; work with your hands.

Living a quiet life seems to define a lack of ambition. It does not mean to just sit around and do nothing. But that is not what a quiet life means. With a quiet life means attend to your own business and work with your hands. Go after it; but be content in your state. Do not be consumed. Do not be the forget God achiever.

The Quiet Life

1. Ambition in 1Thess. 4:11 is philotimeomai.
2. Φιλοτιμεομαι is to be ambitious for honor. By implication, it is to use one's utmost efforts; to strive for honor. It is a mental attitude. How many people are ambitious for honor?
3. This is an entirely different perspective for ambition in the Christian life.
4. It is unconnected to self-centered arrogance and the drive of materialism.
5. The believer does not work with a materialistic attitude. This is dishonorable in the Christian life. There is no honor for the believer without living the spiritual life.
6. This verse is a conjunction to accomplish working with your hands.

Quiet Is Idios

1. This is a life that is self-contained. Your soul.
2. It is a life of inner peace and happiness in the soul. Don't want to be a madman.
3. This life of inner peace and happiness is in contrast with a life of disquiet of soul. Striving for material gain to the exclusion of the spiritual life.

4. Disquiet is the soul disturbed by ambitious materialism. The excessive desire to gain your own goals apart from God's plan.
5. The believer's first priority should be the spiritual life; a quiet life; a life of contentment and peace of mind.
6. Also to work and to accomplish something in life. This does not mean that you need to be a construction worker or a carpenter. This is not literally laboring with your hands.
7. Working with your hands is an idiom for legitimate employment. You see this passage makes it clear that you have no right to be unemployed. You keep trying. Employment is a mandate.
8. A believer must have temporal employment; a means of sustaining life that is honorable. True of all people. He must never use the excuse that a good Christian concentrates solely on the spiritual life. Sometimes we do not want a job because it does not meet the expectations of ourselves. That is the inordinate ambition; and ambitious fool. Since when does your temporal job define what you are a believer in Jesus Christ. That is where the quiet life comes in.
9. Part of service to the Lord is what we do in our place of employment; not how great our employment is. Paul knows how to abound and how to be abased. That should be the greatest ambition in life.
10. So we must have and do our jobs as unto the Lord. We must work to be the best at whatever we undertake. That is a part of our witness for Jesus Christ as honorable believers.

There are some with PhD's who are flipping hamburgers and they are not happy. You never know where the Lord will take you. You can never go wrong with the ambition to grow spiritually and to live that quiet life.

Lesson #0754 Luke 12:20–21 1Thess. 4:11 Life of Christ 3/29/2015 1Sun.

Jesus spoke on wealth and poverty. His emphasis was never upon the material, like the socialists or the capitalists. He did not take sides; condemning the rich or arguing for a redistribution of wealth.

Some disciples early on were to divest themselves of wealth, so that they could appreciate that He would take care of them. He did commend personal charity, as is found in both testaments. The world will always contain some poverty. He said, "**The poor, you will have with you always.**" He did not institute a war on poverty; or miraculously provide wealth for all people (which He could have done). He did not approach Herod the Great for a relief fund. He did not try to get the pharisees or the sadducees to work on a poverty fund for those in Jerusalem. His emphasis was always spiritual. Salvation of the soul comes first. There was nothing about income inequality or social injustice. He will return and provide perfect environment. Whenever poverty was addressed, it was related to the sin nature of man, and man's state in this life. The cure was the Lord Jesus Christ and what He brought to mankind. He was the Savior of the world.

The rich man's problem was not wealth; it was greed; it was the mental attitude sin of greed. It is not money that causes greed; **it was the love of money, which is the root of all kinds of evil.**

This was instruction for their spiritual life. There was no tirade about their wealth or lack of it.

Luke 12:20 **But God said to him, 'Fool! This night your soul is required of you, and the things you have prepared, whose will they be?'**

Luke 12:21 **So is the one who lays up treasure for himself and is not rich toward God."**

This man was to use his treasure only for self-satisfaction. This man was a fool, and we have established his foolishness in 3 categories.

The Areas Where this Man Was a Fool

1. He is a fool who forgot God. He had another God: money, materialism, pleasure. He was a practical atheist. He did not believe that he needed God in his life.
2. He was a poor rich man. He was poor without any spiritual life. He directed all of his energy toward personal accumulation of wealth.
3. He was a self-centered fool. He focuses on himself and his own plan.
4. He is an ambitious fool.

Priorities are key. Priorities must deal with what is important. He has this plan for himself; and how he would achieve his goals in life and his financial status that he desires—all of these things take a back seat to your spiritual life. You do not toss your personal ambition or drive out the window; but you must be balanced. You put the Lord first in the outcome.

1Thess 4:11 **...and to aspire to live quietly, and to mind your own affairs, and to work with your hands, as we instructed you,...**

Are we to putter about the house and read books and watch tv? No, there is a mandate to work here. Philotimeomai means *to be ambitious, to be ambitious of honor and integrity; to use one's utmost efforts to strive for honor*. This is an entirely different perspective from ambition in the human realm. The believer does not work only for a materialistic purpose. However, laziness is not the spiritual life. Eat, drink and be merry is not the mandate of God. The believer works. Honor is motivation toward Bible doctrine, promoting you spiritual life first. Don't avoid human accomplishment in today's world.

It is not about abstaining from a party; it is not about abstaining from having a good time. We are to remain in the bounds of morality and in fellowship.

ἰδιος means *a spiritual life that is self-contained; a life of inner peace and happiness in the soul*. Working with your hands simply means to work. Sometimes people don't have jobs out of arrogance. There is nothing wrong with being employed in the house. A housewife or house husband is legitimate.

It is all about priorities. We work to be the best at whatever we are undertaking. This is our part as believers living the spiritual life. This is a very practical subject.

The Professional Christian on the Job

1. You concentrate and you merge yourself into your job profile.
2. Learn your job from top to bottom and learn the next person's job as well. Know what you are doing. Become the go-to person in the realm of expertise and competence.
3. Carry out the policies of the company or the employer; that is authority-orientation.
4. Do not deviate or distort those policies for your own benefit.
5. You look around and you realize that there are people who are more talented, smarter, better trained, etc.; but your work motivation should be second-to-none. You have no excuse when it comes to motivation. Do not become jealous at those who are better than you.
6. Do not balk at carrying out the policies of the employer unless they are immoral or criminal. If you cannot agree with your employer, find other employment.
7. You do not do the minimum work just to get by. People hate their jobs and do the bare minimum. You do your job as unto the Lord; not to yourself.
8. Be honorable, honest and forthright in all your dealings with co-workers. This does not mean that you must tell everyone everything about yourself.
9. Do not harass or makes those around you miserable. In the spiritual life, you should not be miserable.
10. You must not be the complainer; the trouble-maker; the pain in the rear, wherever you are. You must not be the office gossip. Do not spread rumor and do not listen to them. Focus on your mental attitude on the job. No one has a greater mental attitude than a believer advancing to spiritual maturity. Some people have jobs which require them to perform well every single day. Like anyone in a sport environment.

If you are going to maintain the mandate of working with your hands and living quietly, you need the correct mental attitude. Concentrate and do your job as unto the Lord. Your mental attitude is a witness to others for Jesus Christ. The primary places where you reside in this world; the main one is where you work. You had better have a testimony based upon your mental attitude.

1Thess 4:11 ...and to aspire to live quietly, and to mind your own affairs, and to work with your hands, as we instructed you,...

Lesson #0755

Luke 12: Life of Christ

3/29/2015 2Sunday

What if you are self-employed? What do you do then? You are honorable in all your dealings; and you must do what is right by others and you handle yourself honorably in whatever you do. You are growing spiritually. You continue to develop impersonal love;

you develop doctrinal and grace orientation. This rich man does not want to work any more; he is looking to eat, drink and to be merry.

1Thess 4:11 ...and to aspire to live quietly, and to mind your own affairs, and to work with your hands, as we instructed you,...

Mental attitude sins always contribute to doing a bad job. It is very easy to get out of fellowship on the job. It is dishonorable to be a slacker; it is dishonorable to sit at home and take home a welfare check. It is the height of dishonor to not work. You must be objective toward others. This is true everywhere in life. This is particularly true in the workplace. You are stuck with them.

You will recognize authority and have respect for it. Excessive ambition can often mean being anti-authority. Someone else might be conflicting with your ambition. Be able to recognize those who are potential problems because of their ambition or mental attitude sins; you might not be able to avoid them personally, but you can avoid their way of thinking. You must be a team player. With your spiritually mature attitude. This is why the spiritual life is a defense mechanism for you. You are a leader, even if the people do not follow you.

Bobby admired Ronald Reagan as a president; but he also admired his wisdom. Things get done when no one takes credit. Arrogance is not present for that. People are team players. What the MPAA tournament, and notice which teams have the big stars and which do not. Be a leader; but work as a team player with your attitude.

When it comes to credit and all of those things that people strive for, approbation and recognition. You let the Lord hand out the credits to you. If you are ignored or shown disrespect, do not worry about it. Put your spiritual life ahead of your ambition and desire for approbation. You will be credited by God, even if those you work with do not recognize you. There will be antagonism toward you.

Do not be resentful when you are overlooked; or you receive no accolades or recognition. This is where spiritual maturity needs to kick in.

Doctrine Guides You on the Job

1. Appreciation for the Lord, His plan and His justice. God is fair; He is infinitely fair. The world is not fair. People are not fair; only God is just. God motivates you; function under the principle of grace orientation. God is fair, even when people are not. Operate under grace orientation even when others do not.
2. Your doctrinally driven conscience is the motivating factor in employment; not ambition. There is nothing wrong with ambition, as long as it falls within the parameters of your spiritual life. Doctrine teaching is to be your motivation.
3. Integrity is critical to your job. When there is greed in the souls of those with whom you work, there is no integrity.
4. Doctrine promotes honesty and truthfulness with superiors and subordinates.

5. **You must be able to employ moral courage to make good decisions under pressure. You must have the moral courage to say no. The justice of God is alive and well.**

Every believer should first and foremost be ambitious to live the Christian life and to glorify God, but not to glorify self by egotistical attainment.

We have covered the rich man who is the ambitious fool.

1Thess 4:11 ...and to aspire to live quietly, and to mind your own affairs, and to work with your hands, as we instructed you,...

Next we look at the doomed fool.

Luke 12:20 But God said to him, 'Fool! This night your soul is required of you, and the things you have prepared, whose will they be?'

The believer in Jesus Christ can take some things with you. You cannot take material things. Only the riches of the spiritual life last until eternity. When God calls you home, you had better have stored doctrine in your soul and you should have executed the spiritual life. That has eternal value. You take all that with you.

You can shovel money into your coffin, but it is not going with you.

Now; who will have what you prepared? If the rich man cannot take his hard-earned wealth with him, where can it go? Where does the wealth go? It is gone. If those who receive it may continue the business; they may continue the business; if not, it may be gone in a few years. This man's wealth that he has accumulated, be used in a good way. But that is not the point. This one guy who accumulated all this wealth, at death, he has nothing. A dead man owns nothing.

When he neglects family and spiritual life, failure to impart a work or even a moral ethic; many times the children will be shiftless and lacking in moral ethics. They need to find Bible doctrine on their own and to grow spiritually.

All this hard work is wasted sometimes on the man's beneficiaries after he is gone. Even if they are responsible, what good does this do for the man who has died. And if the government takes it, they will just give it to someone who does not work. This is another aspect of the futility of making money as being primary.

This rich fool's obvious mistake is to not store up permanent wealth. No spiritual life; no glorification of God, no service to the Lord throughout his life, means no rewards in heaven. The time spent in gaining prosperity and wealth on this earth is no comparison to the accumulation of wealth in heaven. Why make temporary earthly wealth the priority?

Focusing on poverty is still a material focus. That is the divine viewpoint perspective. We have got to have our priorities straight. It is hard; very hard, to keep these priorities straight.

It is easy to have our priorities not straight, because we see the wealth and we want to be there too. But this is all based upon materialism. If the government will just give me more money, I'll be fine. I'll be happy. That is all material.

The Spiritual Life and Materialism

1. In spite of our affluent society and materialism, the spiritual life must come first. It is all about priorities. If you are rich or poor; it is all about priorities.
2. With the spiritual life comes the capacity to enjoy your situation; for money, material things, their uses, and the capacity to live through poverty and continue to realize what you do not have in this life, you are storing up in heaven. Poverty in this country is nothing like poverty in the 3rd world. But riches in this world is nothing compared to poverty in eternity.
3. The Bible condemns the priority of wealth over spiritual things. The health and wealth theology; that if you are faithful, God blesses you materially. God does not guarantee you money because you are in His plan. Sometimes His plan calls for you not to have money because He wants you to reach those in different circumstances.
4. It is the priority of God's will that is important. You find God's will in your Bible; and you learn it, so that God's will is found in your soul. You learn to acquire a renovated mind.
5. Wealth can be used to His glory rather than for your personal glory.

Luke 12:20 **But God said to him, 'Fool! This night your soul is required of you, and the things you have prepared, whose will they be?'**

Luke 12:21 **So is the one who lays up treasure for himself and is not rich toward God."**

Do not worry about your life.

Luke 12:22 **And he said to his disciples, "Therefore I tell you, do not be anxious about your life, what you will eat, nor about your body, what you will put on.**

Jesus will contrast what the disciples have with what the wealthy person has. Do not worry about even the basics—your food, clothing and shelter.

For this reason goes back to what Jesus has just been teaching.

Big picture—the disciples will be on their own in about a year. So they need to begin being prepared for this.

Fear can be endemic in all of these areas. The believer should not be anxious about logistics and about the necessities of life. Anxiety about material things; especially daily needs to worry about. Some might seek their spiritual needs diligently and exclusively. As if materialism was the solution to anxiety. They may spend their lives going after personal security, based upon what they have. This means, they must gather around them to be

secure; enough to feel that they are taken care of. But that state will never happen. That is a state of mind. Storing up all of that stuff for a rainy day. You are storing up stuff for a rainy day. It is there for security; but you can't find it. People feel secure with a house full of junk.

There is no security apart from logistical grace. It is what the Lord supplies day after day, year after year. It is always there. You need a mindset to accept this logistical grace. That is what he is driving at.

We will cover logistical grace inside out this coming week. We have one security in life. It is all spiritual. Logistical grace that supports us is our security.

Luke 12:22 *And he said to his disciples, "Therefore I tell you, do not be anxious about your life, what you will eat, nor about your body, what you will put on."*

Lesson #0756

Luke 12:22 Life of Christ

4/1/2015 Wed

Armondo Garcia from Costa Rica and Nicaragua will be here to speak to us.

Bobby says there is something that he won't watch.

We have completed the parable of the rich fool. Jesus will not leave that subject entirely behind. He will build upon those lessons.

Luke 12:22 *And he said to his disciples, "Therefore I tell you, do not be anxious about your life, what you will eat, nor about your body, what you will put on."*

Previously, Jesus was talking about fear of persecution and fear of death.

They must not fear for lacking logistics. Food, clothing or any other bodily needs in life. Jesus says, "Do not worry about your life." Don't worry about your life, about what you will eat or your body for what you put on, is what Jesus says.

The prepositional phrase *for this reason* takes us from one topic to another. He covered fear, then He covered greed; and now He will talk about logistics. He just told us about the rich fool's greed. Anxiety about material things can lead to greed. If we are anxious about our basic needs in life, and to other needs as well, many people focus on what they need in life. When some of those needs are attained and fulfilled. What cures anxiety of such a problem is, getting what you need; and that can be translated into greed or hoarding. "Do not worry, do not fear, do not give in to greed, do not worry about your needs. Do not be anxious about your future. The Lord is revealing a new attitude of survival. Look to the Lord always for security. True then and true now. When you have a lot of wealth, you may fear loss of that wealth.

The Lord is distinguishing between the necessary logistics of life. Jesus is contrasting this with real security in life. The disciples were not to be consumed with every day material goods. They were to trust in the Lord for everyday provisions.

This is a basic and necessary doctrine for all believers. This is a critical doctrine.

The Doctrine of Logistical Grace

1. 2Cor. 9:8 **And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work.** This is the definition of logistical grace. We are talking about what God provides for us specifically. The purpose is that we will always have sufficiency. It provides us with everything that we need. It is support for good times and bad times. Good works are what we do in the plan of God. This is the function of our spiritual gift. We are equipped through logistical grace for every aspect of our spiritual lives. The content of this verse is, giving. God provides the logistics for the ministry of giving. That deals directly with money. You can never get away from grace when it comes to giving. This has nothing to do with us and everything to do with God's grace. Whether we are poor or not, we can fulfill this ministry of giving. Do not give what you do not have. If you cannot cover your basic obligations, or barely cover them, God understands.
2. We will always have enough for every good work and those good works are done through divine enabling. That is the showcase of what God does in the life of every believer. All of Christian service, God provides the service in the Christian life.
3. Logistical grace is divine planning; God has a plan and He plans for us. We have a plan and God supports our plan.
4. God provides life support; we are on life support; we are on God's life support. It is all provided for every Church Age believer. We are still alive because God provides for us. If we wonder why we survive this or that, an auto accident or a combat zone, all of this is God's support. If you wonder why you have a serious disease, that is the reason.
5. Logistical grace is based on the person love of God directed toward every believer. Sometimes it is hard to understand the love of God. Parents provide for the basic needs of their children (a normal good parent).
6. Since God is perfect justice, His support for every believer is perfectly fair. God cannot be unfair or partial to any believer. Do not get your eyes on other people because they appear to have more logistical grace than you do. Don't get your eyes on other people.
7. Every believer does not get an equal amount of stuff; that is not what fairness means. Logistical grace is not based upon how much work that you do. God knows exactly what we are worth. We do not get more because we work harder for it.
8. Each of us gets exactly what we need for our own life and our mission. What God has for us to do. This is why we do not have to be jealous of what other people have. God is infinitely fair. We each are serving the Lord where we are. We are not striving to climb over someone else or any other purpose that we might have. We

are growing and executing the plan of God. Logistical grace provides everything we need to get to the finish line.

9. Logistical grace excludes all human ability, talent, giving, service, morality, or any other method which might be construed as earning God's grace. We cannot earn God's grace. Which one of you earned salvation?
10. What is the criteria for logistical grace? If it is not my work, morality, human ability?
 - a. From the moment of salvation through faith alone in Christ alone, perfect divine righteousness resides in every believer. At the moment of salvation, God imputes His righteousness to us.
 - b. With that righteousness, the believer is qualified to receive life support and blessing. The grace pipeline. God's blessing flow down the grace pipeline to us who have His righteousness. Even if we are a miserable carnal failure, we still get logistical grace.
 - c. Logistical grace does not exclude carnal or reversionistic believers because we continue to receive the grace of God.
 - d. What the righteousness of God accepts, the love of God blesses. That is the basis for logistical grace.
 - e. God continues to supply logistical grace until the very moment a believer is taken home. We have logistical grace from the moment we believer until our last breath.
 - f. Divine discipline may also be forthcoming to the carnal believer. Logistical grace operates even in discipline; to wit, Old Testament Israel. They were under discipline for 40 years in the desert; yet God kept them alive in that desert. Scriptures talks about Israel as 2 million souls.
 - g. Logistical grace is based solely upon the character of God the Father, Whose love is directed toward His children.
11. Why should any believer worry? When God promises to supply those things which we need? What is to worry about? I want a 52" tv; my 40" is too small. The obvious answer is, we have no reason to worry. Logistical grace is security; it is the greatest security that life has to offer. When you fear things, that is insecurity. God says, do not fear; do not be anxious about these things. The only true security in this life is the grace of God and His logistical grace supplies for us.
12. God does not promise that He will give every believer wealth. God has not given me over and above everything that I need. The health and wealth gospel. If you are pleasing to God, then He will provide you with health and wealth. Some pastors make millions preaching that.
13. In logistical grace, some get more and some get less. Some live in reduced circumstances; this does not mean that logistical grace has been turned off. Are you still alive? Then logistical grace is functioning.
14. We always receive enough to live and to carry out God's plan. We always get enough.
15. There are times when logistical grace is minimal, but that is for a very good reason. "Tell me one."

16. It may be minimal so that you can concentrate on the spiritual growth side of the believer. You may have just enough to grow spiritually.
17. Or reduced logistical grace is a means to direct a person in the plan of God, especially when they are out of line. Wherewithal might be withheld in order to guide people back into God's plan. One year in R. B. Thieme, Jr. ministries where we were in financial trouble. There were problems in the organization. There are parameters within which we must operate. What you may or may not have is an indicator of what our parameters are.
18. We should never forget God's logistical grace, which is behind all of the material goods which we have received. God has put us in the position to earn what we have.
19. Do not get impressed with your own ability to provide for yourself.
20. God provides logistical grace to different believers in varying degrees.
21. Logistical grace is always forthcoming in God's plan.
22. Until it is God's time for the believer to enter eternity, he will be protected and he will have logistical grace to sustain him.

Influx of young people to Berachah Church. Some apartments next door and they were taken over by Berachah types. There was concentrated spiritual growth and very little else; a small amount of logistical grace. This gave the accelerated growth. They found their niche in the plan of God. God supplied what they needed to continue in God's plan.

Many are in the auditorium right now. Some work in T&P or at Berachah Church. Some became missionaries. Some have experienced God's logistical grace in a number of ways. Some had wealth and success in life for God's purpose. Still others lost sight of logistical grace. They fell by the wayside of human viewpoint and greed and anxiety.

Back to point 18: ↗

Luke 12:22 **And he said to his disciples, "Therefore I tell you, do not be anxious about your life, what you will eat, nor about your body, what you will put on.**

Armondo Garcia lived in the barracks. The happiest moments of our lives is being fed the Word of God. There was a natural appetite to take it in as an ambassador and as a missionary. He never thought of becoming a missionary.

A missionary takes helps and assistance and support. The help of God and His Word; all of these are from God and His Word.

Warned that he would get some electrical shocks if he started teaching. The missionary is to bring the gospel, and then pastors take up and the baton is passed on and passed on. The purpose is to convey John 3:16. His function is the teach the Word of God. **If you remain in My Word, you will find the truth and be free.** The purpose is to train pastors. Thousands of hours on his website, the objective is to study and teach. The most exciting

part is to go to a park, and to write some verse that comes to mind, and just sit and watch the people go by.

He goes to Nicaragua, Costa Rica, and . He finds out where every pastor lives and he knocks on their doors, and tells him, "I will give you." He leaves them with access to 1000's of hours of information. And you find our years later, they are teaching this information. He has not been able to travel as of late because his wife has been ill.

Been teaching Greek and then will teach some Hebrew. You need the original language. You are not a preacher. You are here to learn the Word of God in the original languages and we can do this together. He has been teaching them via video teaching.

They were suspicious of first about the grace thing. Telestai in the perfect tense.

Once you get out, you have to have the Word of God and you have to teach it. You tell them how fantastic it is; and how powerful it is. He is teaching various languages, and then he teaches a different book each night.

600 or so hours in Ephesians. This is because he has taken so much doctrine out of Berachah. This tremendous classroom that the Colonel has started.

So he travels and teaches pastors. The more exposed we are to the Word of God, the greater our lives.

L. S. Chafer in theology. He needed to expand, so he teaches the doctrines of Col. Thieme, 5000 pages 511 doctrines; but they need to be translated. Presents them to pastors on Tuesday mornings. They need 12 years more to complete this. These pastors are passing them along to their congregations. We have no idea of the impact. We are here to pass the baton.

He has a small congregation. If someone does not show up, it is because they are not hungry, call 911 (1John1:9). Who is God, Angelic Conflict, who are we and what are we doing here why did we cry when we arrived here; study of sin, Christology, Soteriology, history and the dispensations. As these doctrines are translated, they are conveyed.

He told the person who brought him that there was no spirituality in Berachah; they were all just taking notes.

How fantastic to be ambassadors and priests and children and heirs. We are part of the ministry of the missionary; and we walk every place the missionary walks.

Luke 12:22 And he said to his disciples, "Therefore I tell you, do not be anxious about your life, what you will eat, nor about your body, what you will put on.

Jesus, "Do not worry about your life." That phrase struck Bobby. Incredible impact with this statement. Don't worry about what you will eat or your body; what you will put on.

Jesus opens a wonderful principle of Bible doctrine. This is designed to preclude fear and anxiety. It is to open the wonderful world of logistical grace. This is the ticket not to worry. This is the best reason to forgo anxiety in your life.

In the time that this was written, this what quite a statement. Today, we have a lot less going on. They do not need fear filling up the mind. In this agrarian economy, it was often hand-to-mouth subsistence.

Security in life is not found in acquiring the staples of life. It is the focus in life. It is the love or desire of money which is the root of all evil.

In the Galleria, everything and anything is available. Don't worry if Nordstrom's is not in your vicinity. You may find your clothes in the worst thrift store in town; so what. Wherever it is found, it is the grace of God.

God has a plan for our life as He did for the disciples in the time of Jesus. 21 points on the doctrine of logistical grace. That is what this verse introduces. Jesus will elaborate on this wonderful doctrine in v. 23. Worry gets in the way of accomplishing the plan of God. You cannot worry about life and accomplish the plan of God. Your focus is wrong as well. You focus too much on yourself. Your eyes need to be on the Lord.

We must store this doctrine in our souls and apply it every day of our lives. Life is more than food. That is a big deal here. And the body is more than clothing. So much of the world focuses on the material rather than on the spiritual. Life is so much more than material things.

Our life changes often. We can be certain of change. And Bobby does not like change. It is these changes which cause us anxiety and fear. In every change of our lives, the logistical grace of God is right in front of us. Logistical grace is for that specific purpose.

This world is filled with subsistence poverty. It is so prevalent in the world today. The poverty is unbelievable. Our poverty is nothing compared to poverty in 3rd world countries. That kind of subsistence poverty is everywhere. There is a fight to exist. Where is the logistical grace to God promised to believers living like that? If you are alive, logistical grace is in operation. We may not understand how it is in operation.

Why So Much Poverty in Some Countries

1. Whole cultures that reject Christ are subject to the results of their decisions. These cultures are degenerate cultures.

2. To mock God by rejecting Him is to reap the consequences. This is why there is so much poverty in the world.
3. They bear the consequences of their sin natures; their bad decisions; their false religions. Wherever there is positive volition, God will go there. Whoever wants to hear the gospel, God will provide it. God is not obligated to provide the gospel to negative volition.
4. Evaluate every 3rd world country is; see what their religion is. How do they look at divine establishment. Is their corruption in their government. You see all of the connection here. It is a truism that destitute nations fall under the effects of their negative volition follies. This kind of poverty is tragic.
5. A non-Christian nation may experience terrible poverty; famine; tyrannical leaders. Zimbabwe and how that country is barely surviving; but Mugabe is doing quite well.
6. They experience the terror of religion such as Islam. Every Islamic country is a poverty stricken hell hole filled with war and terror.
7. The natural outcome of overall rejection of Christ is poverty in the world. Nor is it the fault of colonialism. Whatever damage colonialism brought, it was no worse than what was there already. How can God provide for a believer in the midst of war and terror, like Nigeria. God may be preparing that believer for his future in the plan of God.

Many in Berachah Church were like this. Chinnerie Onwakiko and this was a Biafran army vet. He was gunshot and he survived and recovered. He was able to come here, earn a PhD, took in Bible doctrine, and he became a pastor of a church in Mississippi. A pastor from terrible conditions in Sueto. He found some tapes and he found his way to Berachah Church. He went back to South Africa and he had a tremendous ministry to poor people in South Africa. Even in 3rd world countries, believers will be provided for. That was the environment that many people lived in. They understood it. They will be provided for, enough to carry out their mission. This also requires positive volition toward God's plan.

Divine discipline is included in logistical grace to get us back in line. It will teach us a few lessons so that we might continue in the plan of God. Our country has been an incredible blessing to the world. We will never know how it has been a conduit for blessing for believers in other states.

Luke 12:22 **And he said to his disciples, "Therefore I tell you, do not be anxious about your life, what you will eat, nor about your body, what you will put on."**

Preparation for V. 23

1. Life is made up of so much more than physical needs.
2. The externals are not of what life consists.
3. Spiritual needs are just as critical to the believer and they must also be filled.
4. The spiritual life is so much more important for us than pursuing bodily needs or material goods or any other material goal that we might have in life.
5. Pursuing these physical needs is the reason

6. The supply of physical needs is the means to fulfil spiritual needs. You cannot take it with you. What you have in this life, you have in this life.

Luke 12:23 **For life is more than food, and the body more than clothing.**

More Points on V. 23

1. The believer has a soul and a spirit. The spirit is for our relationship with God. We use it to understand Bible doctrine.
2. Those immaterial needs will be supplied by logistical grace of a different type.
3. Bible doctrine from the mind of Christ feeds those with positive volition.
4. The mind of Christ is set forth for spiritual nourishment.
5. God will graciously provide those who teach doctrine. If you have positive volition, you have a pastor with Bible doctrine.
6. The pastor-teacher is given a gift to teach God's Word and if he studies, then it is accurate. This is spiritual logistics, which is needed for the believer to fulfill the plan of God. God gives material, logistical grace, so that we can survive, so that we can get spiritual logistical grace. As you grow to maturity, you can apply the doctrine that you know to your life.
7. The availability of Bible doctrine is a logistical grace provision that can so easily be metabolized. You just walk into the building where it is being taught.

Fear is so endemic in a person's life. They do so many things. Drugs and alcohol; psychological counseling; a life filled with entertainment.

Luke 12:23 **For life is more than food, and the body more than clothing.**

There are 6 illustrations in all.

Luke 12:24 **Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds!**

Ravens will eat anything. They are on the carrion on the road. They have no barns, no storerooms, they don't sow or reap; and yet God feeds them. See how this goes back to the storehouse of the illustration from before?

Whatever you have, God has provided for you. You do not get your eyes on yourself. Getting down on yourself is self-centeredness.

If God feeds those ravens, how much more valuable are you than the birds? Aviary illustrations have served Jesus on many occasions. There is nothing in the fridge for the raven. If the raven has logistical grace, how much more believers in the Lord?

Some Points on V. 24

1. The raven is more of our Lord's impeccable logic.

2. If the lesser is important to God, so that God takes care of it,...
3. ...then the believer, who is much more important, is also taken care of. We can hear the chirping of birds and think, how much more God takes care of me.

Luke 12:24 Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds!

Easter Sunday this Sunday.

Lesson #01

Lev. 14:1–8 Easter Sunday

4/5/2015 1Sunday

We must not forget that this celebration is meaningful for our own lives. Because Jesus arose, believers are afforded eternal life. “I am the resurrection and the life; he who believes on Me shall live, even if he dies.”

Resurrection is not just a Christian event or just a Christian doctrine. This is just as much an Old Testament concept as well. As Christians we look back on the resurrection of our Lord as the gospel and the guarantee of our life; and we look forward to the rapture of the church and our own resurrection from the dead.

The rituals and sacrifices of Israel were laid out so that they would be able to look forward to these things. Ritual then was communication between the Divine and the human. Our Lord’s resurrection from the grave. For Israel, there were more rituals related to the resurrection.

Lev. 14:1–4 The LORD spoke to Moses, saying, "This shall be the law of the leprous person for the day of his cleansing. He shall be brought to the priest, and the priest shall go out of the camp, and the priest shall look. Then, if the case of leprous disease is healed in the leprous person, the priest shall command them to take for him who is to be cleansed two live clean birds and cedarwood and scarlet yarn and hyssop.

Lev 14:5–8 And the priest shall command them to kill one of the birds in an earthenware vessel over fresh water. He shall take the live bird with the cedarwood and the scarlet yarn and the hyssop, and dip them and the live bird in the blood of the bird that was killed over the fresh water. And he shall sprinkle it seven times on him who is to be cleansed of the leprous disease. Then he shall pronounce him clean and shall let the living bird go into the open field. And he who is to be cleansed shall wash his clothes and shave off all his hair and bathe himself in water, and he shall be clean. And after that he may come into the camp, but live outside his tent seven days.

This elaborate picture is of sin, resurrection, life, etc.

Today, cleansing is related to dirt and it is removed by bathing. Uncleaness in the Old Testament represented sin and that sin was caused by contact with dead bodies, and some bodily functions, or disease.

Leprosy was a common skin disease from the ancient world and it was feared. It was highly communicable and it could even be passed along with a cough. In those days, it was deadly and it had horrifyingly visible affects.

Bobby went to Molichai in Hawaii and there is a remaining leper colony and it is very hard to look at them as they conduct their tours. They are isolated. You cannot get there except by mule or helicopter. This represents the sin and the sin nature. This is sin for Israel and this is the hopelessness of spiritual death. The leper was separated from all else.

The cleansing of the leper is taking them from spiritual death to spiritual life.

In Lev. 13, there is an elaborate diagnosis of the leper. The priest is not a physician but he acts more like a public health official. Some argue that this is a skin disease that perhaps could be cured or not. Bobby prefers the leprosy interpretation; more instructive.

Symbolically, sin is the key issue. The leper must call out, "I am unclean" and he must tear his clothes." Crying out means he recognizes his need to be cleansed. Isa. 64:6 **For all of us have become like one who is unclean and all our righteous deeds are like filthy rags in His sight.** The garment is to be torn away as it is a symbol of uncleanness. No Jew could mistake the need for God's cleansing. God's salvation from the hopelessness of sin.

It is very difficult for man to recognize his need for salvation. Man is clothed in self-righteousness. Humanity is certainly unclean in the eyes of God, dead in trespasses and sins. So the leper must be first diagnosed. Man does not want to see himself or herself as hopeless or as dead. They have to be told; they have to recognize it. You are isolated and informed.

So the need of cleansing is needed for the sinner. By every possible inference; by every possible speech, the priest informs the leper that he is dead, just as we are informed by God that we are dead. We have a need to be cleansed.

The leper was unfit to live among God's people. He was separated from the people and therefore, he was separated from the presence of God, which was in the Tabernacle or in the Temple. He was denied a relationship with God because he was unclean and sinful. Therefore, the need to be cleansed to have a relationship with God.

Lev. 14:1–4 **The LORD spoke to Moses, saying, "This shall be the law of the leprous person for the day of his cleansing. He shall be brought to the priest, and the priest shall go out of the camp, and the priest shall look. Then, if the case of leprous disease is healed in the leprous person, the priest shall command them to take for him who is to be cleansed two live clean birds and cedarwood and scarlet yarn and hyssop.**

What part does the leper play in his cleansing? It is wholly passive. Everything is done for him. He is brought to the priest; he is examined by the priest; he is pronounced clean by the priest. *Declared clean* means *declared righteous*. Wonderful analogy. Jesus did everything on our behalf. He came to this earth, he endured this life, and He died for us.

The Exodus generation were not freedom fighters. They were solely delivered by God; they did nothing to effect their own deliverance. This is a picture of historical fact. The Red Sea parted and then came crashing down upon Israel's enemies. God freed Israel. God saves all mankind. We have nothing to do with His salvation. If the sinner is to be saved, it is because of what Jesus did for him.

Titus 3:5 **He saved us, not on the basis of deeds which we have done in righteousness.** We have only relative righteousness. Our righteousness can never meet the righteous standards of God. We are lepers before Him. He need to be cleansed; and we cannot do this on our own. **He saved us according to His grace by the washing of regeneration and the renewing by the Holy Spirit.** This is also known as being born again. We are the lepers, but we are washed.

Jesus cried out on the cross, *It is finished!* That was the end of our problems. We need only accept Him by faith alone. This all fits together in such a beautiful picture. It was a sacrifice. He came to this world to be a sacrifice.

There are many other rituals in the Old Testament, using many different kinds of animals, all of them representing the work of Jesus Christ. Bulls, goats, lambs and even birds. Their blood buys our righteousness. The shedding of blood is a symbolic representation.

The priest lays one hand on the lamb and one hand on the head of the person offering the lamb. Everyone going through this procedure knows that the sins of the offerer were transferred to that lamb. The throat of that little woolie was cut, and he became the substitute for the person who brought that lamb to the altar.

The Lord Jesus Christ died spiritually on the cross. Death means *separation*. Spiritual death is separation from God. Physical death is separating our souls from our bodies. We have a picture of Christ in His spiritual death. We are born spiritual death. We are in Adam and in Adam all die. We come into this world as spiritually dead. It takes a short time and we die physically.

Jesus becomes our substitute. He was judged for all of our sins. Our Lord died spiritually. If we have a dead Savior, then He died in vain. Jesus had to live again or His death is meaningless.

The death of Jesus Christ depicted by ritual. In the next service, we will see His resurrection depicted in this passage as well.

Lev 14:9 And on the seventh day he shall shave off all his hair from his head, his beard, and his eyebrows. He shall shave off all his hair, and then he shall wash his clothes and bathe his body in water, and he shall be clean.

Lev 14:10 "And on the eighth day he shall take two male lambs without blemish, and one ewe lamb a year old without blemish, and a grain offering of three tenths of an ephah of fine flour mixed with oil, and one log of oil.

Lev 14:11 And the priest who cleanses him shall set the man who is to be cleansed and these things before the LORD, at the entrance of the tent of meeting.

Lev 14:12 And the priest shall take one of the male lambs and offer it for a guilt offering, along with the log of oil, and wave them for a wave offering before the LORD.

Lev 14:13 And he shall kill the lamb in the place where they kill the sin offering and the burnt offering, in the place of the sanctuary. For the guilt offering, like the sin offering, belongs to the priest; it is most holy.

Lev 14:14 The priest shall take some of the blood of the guilt offering, and the priest shall put it on the lobe of the right ear of him who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot.

Lev 14:15 Then the priest shall take some of the log of oil and pour it into the palm of his own left hand

Lev 14:16 and dip his right finger in the oil that is in his left hand and sprinkle some oil with his finger seven times before the LORD.

Lev 14:17 And some of the oil that remains in his hand the priest shall put on the lobe of the right ear of him who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot, on top of the blood of the guilt offering.

Lesson #02

Lev. 14: Easter Special

4/5/2015 2Sunday

There is absolute continuity in the Bible. The same salvation exists across every book, in every dispensation. The literal blood and the animal sacrifice refers not to the literal blood of Jesus Christ. It is analogous to our Lord's spiritual death. Our Lord did not die due to a loss of blood. His spiritual death occurs before His physical death. Only His substitutionary death is efficacious.

Lev. 14:1–4 The LORD spoke to Moses, saying, "This shall be the law of the leprous person for the day of his cleansing. He shall be brought to the priest, and the priest shall go out of the camp, and the priest shall look. Then, if the case of leprous disease is healed in the leprous person, the priest shall command them to take for him who is to be cleansed two live clean birds and cedarwood and scarlet yarn and hyssop.

Two birds are used in the cleansing of the leper. They call to the attention that our Lord is sinless. That is why the birds must be clean. If our Lord's nature could be anything like ours, His death would not have been substitutionary.

The earthenware vessel represents our Lord's human body. The running water over which the bird is killed typifies the cleansing. The bird cleansed the leper. The blood of the bird was the cleansing agent. The clean water typified the cleansing. So the disease for which the bird died, it was not its own foulness, it was the leper's foulness.

Anyone could afford to bring a bird; that did not require the owner to be rich.

Lev 14:5–8 And the priest shall command them to kill one of the birds in an earthenware vessel over fresh water. He shall take the live bird with the cedarwood and the scarlet yarn and the hyssop, and dip them and the live bird in the blood of the bird that was killed over the

fresh water. And he shall sprinkle it seven times on him who is to be cleansed of the leprous disease. Then he shall pronounce him clean and shall let the living bird go into the open field. And he who is to be cleansed shall wash his clothes and shave off all his hair and bathe himself in water, and he shall be clean. And after that he may come into the camp, but live outside his tent seven days.

Then there is the second bird, the living bird. This bird represents the resurrection of the Lord Jesus Christ. The live bird was dipped in the blood of the sacrificed bird. This identifies both birds with one another. The bird of death with the bird of the resurrection. These birds gave us the symbol of salvation.

Christ died for our sins and He was buried and raised on the 3rd day; these are the two birds. So Christ dies once for the sins of the man; not to appear in the Presence of God for us. 1Peter 2:24 He Himself bore our sins in His Own body on the cross...Who is now on the right hand of God making intercession for us.

The blood of the dead bird was applied to the leper and he was declared to be clean. The picture of death to life. The blood of Jesus cleanses us from all sin. (1John 1:7)

The dead and live birds represent Jesus, and this is a representation of Easter. Why is this important that Israel has a representative Easter? This tells us that God's plan has been with us since the beginning, and it is consistent throughout. This God-man Savior Who dies for us and now lives to receive us; this is unique. A doctrine of security and comfort.

What security and comfort is there in a religion that proposes reincarnation into endless life. Should we look forward to returning to this veil of tears as a bug or beast? Or if we live a good enough life, we get a better status of humanity? But we have the same problems, the same pain, the same heartache; and then we get to die again. That is not what the Lord Jesus Christ offers us. Eternal life means eternal, bodily resurrection from the dead.

The Apostle Paul addressed this issue of an eternal future by asking two questions.

1Cor. 15:35 But someone will ask, "How are the dead raised? With what kind of body do they come?"

With what kind of body do we have? How are the dead raised up?

1Cor. 15:36 You foolish person! What you sow does not come to life unless it dies.

1Cor. 15:37 And what you sow is not the body that is to be, but a bare kernel, perhaps of wheat or of some other grain.

That new form of bodily existence. Sowing is like procreation. An agricultural analogy. Human and resurrection body. The human body is like the bare kernel of wheat or some other kind of grain. This is a perishable body. From this pops up a great plant.

In Adam, all die. Hence man is born separated from God. God sows the seed of a body that is entirely different. God gives a body that He designs and creates.

1Cor. 15:38 **But God gives it a body as he has chosen, and to each kind of seed its own body.**

The body which God designs springs from the seed of death. Ultimately, a new body for the believers in Christ.

The two seeds of man and God do have a connection. Both bodies created by God are bodies of flesh, but different in their composition. Both bodies have characteristics that are recognizable. There is a different kind of bodies.

1Cor. 15:39 **For not all flesh is the same, but there is one kind for humans, another for animals, another for birds, and another for fish.**

There are a variety of bodies found in nature. Each of these flesh represents different types of flesh. Different species varying. The point is, if God determines the form of all these species, why can't He make the form that is spiritual?

The new body and the old body are not the same. They have the same properties of life. One is temporal and one is eternal.

What will be look like?

1Cor. 15:40 **There are heavenly bodies and earthly bodies, but the glory of the heavenly is of one kind, and the glory of the earthly is of another.**

Paul compares two type of bodies. We can understand what Paul describes. There is perishable and there is the eternal. We are born with a perishable body, but we will be raised in a resurrection body as our Lord. We have the same characteristics that our Lord has.

Heavenly bodies are a confirmation of the resurrection body. There is a comparison here. Our bodies are incredible machines in every aspect of its working. Modern science will never fully understand how our bodies operate. There is an incredible complexity.

1Cor. 15:41 **There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.**

Can Jesus not create a marvelous eternal body that we can have no conception of? Do not underestimate the power of God; infinite power.

There is one glory of the sun; another glory of the moon. They are all these light bearing bodies in our universe. All of these bodies give off varying amounts of light. There are endless distinctions of splendor.

Each believer will have a different glory, or a different shine inherent to his or her resurrection body. The sun, moon and stars are all glorious, but a different sort of radiance. The moon is obviously just a reflected glory, reflecting the light of the sun. The brightness is a part of our reward.

1Cor. 15:42 **So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable.**

We are all guaranteed an eternal relationship in Christ. In Christ as in God's imperishable seed. We are not subject to death or to deterioration. Our new bodies do not deteriorate. The resurrection body is permanent. Nothing can change or destroy that body.

1Cor. 15:43 **It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power.**

There is an earthly body and an heavenly one. We are sown with a sin nature; but raised in power. We are raised up without a sin nature. There is a contrast between disgrace of the perishable body and the eternal one.

1Cor. 15:44 **It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body.**

The natural body is put into the ground; it is raised up a spiritual body. It is much different from the body that is sown, but related to the previous body. The new body has our soul and spirit, which do not die. We are not ghosts. We have a body, raised a spiritual body.

This new body will be designed to live with God forever. This is God's Easter for all of us. He lives, and He lives in us. And we will be raised as well.

1Cor. 15:45 **Thus it is written, "The first man Adam became a living being"; the last Adam became a life-giving spirit. Gen. 2:7**

1Cor. 15:46 **But it is not the spiritual that is first but the natural, and then the spiritual.**

1Cor. 15:47 **The first man was from the earth, a man of dust; the second man is from heaven.**

1Cor. 15:48 **As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven.**

1Cor. 15:49 **Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.**

Lesson #0758

Luke 12: Life of Christ

4/8/2015 Wed

The Book of Esther is published now by Berachah Church. Story-style; designed for easy reading; lesson boxes. The book covers much of the history and the doctrine. This comes out of Berachah Church rather than R. B. Thieme, Jr. ministries.

Logistical grace is one of the great doctrines taught by the Lord Jesus Christ; and He taught it in many different ways. He provided for their physical needs in many ways; food, shelter, protection.

Our Lord demonstrated all of this, but He also gave a formal statement of this doctrine.

Luke 12:22 **And he said to his disciples, "Therefore I tell you, do not be anxious about your life, what you will eat, nor about your body, what you will put on."**

We need to concentrate on staying within the plan of God for the rest of our life.

Jesus will give us 6 illustrations of the principles of logistical grace. First is in v. 23: **life is more than food and the body is more than clothing.** The humanist sees that life is nothing more than fulfilling needs and desires. Jesus says that a person is more than basic needs. Man has this immaterial side; a soul and a spirit. Those needs must be taken care of, both physical and spiritual.

We are receiving logistical grace right now. The spiritual life is so much more important than pursuing bodily needs or material goods. If this was not important, you would not have fought traffic to get to Berachah.

Some people come to Berachah every now and again. They do not understand the logistics which are provided.

You work, you have a job, you make money, and you have a car and gasoline. You probably had a bite to eat as well. Our spiritual nourishment centers on the mind of Christ. If you do not come for that, you are wasting your time. All believers need to eat and metabolize doctrine.

Luke 12:23 **For life is more than food, and the body more than clothing.**

2nd illustration. A raven is a common bird. They are a large crow.

Luke 12:24 **Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds!**

Very common in the middle east. These are carrion eaters. They do not have a storeroom or a barn; they do not sow or reap. The raven has nothing to do but find the food that God provides. If a raven gets this kind of logistical care from God; then we should understand that God will take care of us. This is parallel to the rich fool; a follow-on parallel. He had a food storage issue. For him, this was all about him. He had no other purpose than to indulge in his own wants and needs. What good is his storage in the plan of God?

The raven cannot reap or sow; he cannot store provisions for the future.

The first thing the raven thinks about is food. That is what he is after. The raven becomes the recipient of logistical grace.

All of God's creatures are under His care and keeping. This certainly includes logistical grace toward a believer for his existence. Logistical grace does not skip a day. The raven must eat every day.

We need to eat every day. Maybe we should not just think about breakfast but about what else we need. We can get our spiritual needs met at some point.

A Little on Logistical Grace

1. God takes care of His Own. The raven is His; we are His.
2. The value that God places on every believer is the motive for logistical grace.
3. We are much greater than a raven to God; and God takes care of the raven.
4. How can we think that He does not take care of us on a daily basis. This is a guarantee of v. 24.
5. We have from the mouth of the Lord Jesus Christ God Himself the guarantee of logistical grace. God always gives us logistical grace. Sometimes when we are really hungry, we may think that we need God's logistical grace. We bless food to protect us from bacteria and more importantly, we thank God for His logistical grace.

Why should we worry about the extent of our lives? It is one day at a time. Logistical grace is present one-day at a time.

Logistical grace conquers the anxiety problem. We learn to depend upon the logistical grace of God. The future might look bleak; bad health may be a problem to us. Or we might have a quality of life and we could suddenly lose it.

Worry because of the problems of day to day needs. Worries about paying bills; taking care of aging relatives. All the various problems that weigh on people. And there are the long-term problems. What does the future look like? I am at loose ends? What will God provide? Because of the surety of doctrine, it is unnecessary to worry. It adds nothing to our lives.

The Exodus generation received complete support in the Sinai desert; but God took care of them. A confirmation of logistical grace. If that daily provision was forthcoming, would not the future also be provided for? The Jews were tired of the manna, so God sent them quail. They worried about water. How many times did they need to see logistical grace in order to get the doctrine. They wanted what they wanted when they wanted it.

Reject logistical grace and worry. Worry is the negative part of rejecting logistical grace. Many of us have no idea what our destiny is in life. As we begin to take in doctrine, we become grace oriented. We learn the Christian life and the destiny begins to take shape. Every believer will grow and serve the Lord without the drag of anxiety.

Second Angle

1. Jesus provides a logical reason not to fear, based upon logistical grace.
2. Worry is a pointless exercise in misery. Life will not be extended for a minute by worry. The biggest worry of people is death. The coward worries about it all the time. Fear will not prolong anyone's life for another minute. When it is time, you are going.
3. Life is extended by logistical grace.
4. Logistical grace will be forthcoming to the last hour/minute of our life. Dying grace and be subsumed under logistical grace. It is a part of the no-worry principle. Don't worry about it.
5. This is the logic of a doctrinal rationale; the rationale of logistical grace as presented by the Lord Jesus Christ.

Luke 12:25 **And which of you by being anxious can add a single hour to his span of life?**

A third angle of logistical grace. Anxiety concerning one's life span is unnecessary. Logistical grace is the safety net. Logistical grace is our divine welfare program. We are all aware of what the government thinks that they are doing about the government safety net. But God's safety net is uncorrupted. We are commanded to work. Logistical grace is provision for us to serve the Lord; not ourselves as the rich fool did. There is no comparison between divine logistical grace and some government welfare program.

Someone will always fall through the safety net. Wherever the welfare safety net operates, people will get caught in that net. There is no self-worth when they hit the net. Depending upon the government for welfare never satisfies the recipient nor does it quell fears. There is a loss of incentive and a reduced human self-esteem.

Austerity program. Attempted in Greece and the people are rioting. People would freak out if they suddenly lost what they consider to be their security.

Luke 12:26 **If then you are not able to do as small a thing as that, why are you anxious about the rest?**

Lesson #0759

Luke 12: Life of Christ

4/9/2015 Thurs

The Doctrine of logistical grace has been demonstrated many times by the Lord Jesus Christ during His earthly ministry, and the disciples could give testimony to the logistical grace aspect of their lives.

V. 22 is the general principle.

Luke 12:22 **And he said to his disciples, "Therefore I tell you, do not be anxious about your life, what you will eat, nor about your body, what you will put on."**

Jesus gives some explanation and illustrations. God will take care of our needs. The believer needs more than our physical needs. The pastor-teacher and the local church is a part of our spiritual needs which the Lord sees to.

Luke 12:23 **For life is more than food, and the body more than clothing.**

V. 24 the Lord uses logic. Look at the ravens; they cannot reap, sow or store food, yet God provides for them. He is fed daily by God. Believers are assured that God will provide logistical grace on a daily basis. That is an immutable promise.

We might not see ravens here; but we do see a lot of crows. God provides for them.

Luke 12:24 **Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds!**

The 3rd illustration. A logistical grace rationale for the faith rest life. Can you worry and add any amount of time to your life? God is control of the span of our lives. We live one day at a time.

Luke 12:25 **And which of you by being anxious can add a single hour to his span of life?**

Does this mean that we do not plan more than one day in advance? Of course not! We will live each day and each hour until our time is up, and then God will take us home. We can subtract from our lives. Suicide or bad habits.

So many want to live forever; or 80 or 90 or 100. If we cannot add a single day to our life, what is the point of being anxious about death? Why should any believer have any anxiety about life or death or anything else? It is all in the hands of the Lord. He has it provided for us. "Why worry; it doesn't add anything to your life."

Worry and Logistical Grace

1. The doctrine of logistical grace is the antidote to worry.
2. There is security like no other security in this world. There is security in knowing that we have divine life support for the remainder of our lives.
3. Logistical grace is the divine safety net. Man devises all sorts of ways to have a safety net for their lives. Government welfare safety nets are not. We all plan our safety nets. Don't worry about your 401k or the money you have in the stock market.
4. Worry will add nothing to the length of our lives. It may even take away.
5. Worry adds stress and worry impedes the progress of God's plan. You are out of fellowship; you lose sight of God's plan. When you worry, you get out there and hustle. You take charge. This is not a brief to become indolent, weak or dependent. Those who do not work are often bitter and lack self-esteem. There is a person who studied those who lived off of welfare and they were going nowhere; they had nothing.

The little thing is extending your life for one hour. Is there some way to do that? You read about people who seem tough and they don't seem ready to die ever.

Luke 12:26 **If then you are not able to do as small a thing as that, why are you anxious about the rest?**

So, if you cannot extent your own life by an hour (that small thing), then why are you anxious about everything else? The free will of man and the sovereignty of God co-exist and what we do and think has a great deal to do with our own lives. But, we cannot add anything to our lives via worry. There is nothing sinful that will increase our lives.

You do not abstain from exercise, health products or good diets or checkups, etc. All of those things will not add a single hour to your life. None of these things will take our life further than one hour.

Count all of these things as logistical grace; as life support.

Now, we know there have been incredible advances which have extended life in the era in which we live. We live longer than 50 years. But do not draw the conclusion that Jesus is wrong here. These things do not affect what He is saying. Our life span is related to our place in God's plan and what we do.

The greatest stupid decision is to get out of the plan of God in a big way and die the sin unto death. Our life expectancy is in the mid-70's. In a 3rd world country, their life expectancy might be 50 or so. Even if life expectancy in a society is 40 years, God can extend a person's life in that society; and where life expectancy is high, God may remove us sooner.

Those human activities, as beneficial as they might be, do not solve the anxiety problem. Bobby has been to many gyms where people are anxious and missed their gym the day before. The doctrine of logistical grace solves our problems. The faith rest life does.

If the believer cannot accomplish the extension of his life, it is determined by God; then why worry about it? The plan of God has a time for us to go; so why worry about anything. It is unnecessary stress. In the plan of God, we do not need to worry. The rationale is, if you cannot accomplish the most basic things of extending your life, how can you control other matters of life?

The more you try to control, the more anxious you will be. Anxiety is meant to be blunted in our lives because of logistical grace. Why should we worry about any of it? Depend only upon the welfare of God. The divine safety net is truly a safety net, because His logistical grace never fails and is never retracted. God sets the boundaries. He can do all of it. He guides the paths of every believer positive to His leading. Why be anxious about anything when God's grace takes care of everything. We have the ability to live the faith rest life; and we can live out our destiny in the plan of God.

We need a continuous flow of doctrine. That is our lifeline to the plan of God; to remind us on a daily basis of the logistical grace of God.

Then we come to the 4th illustration. Nothing in the existence of the lily depends upon what it does for itself. Jesus spoke of clothing oneself; and He compares the lily to Solomon's clothing.

The Lily and the Clothing of Solomon

1. Jesus uses one of the most beautiful flowers for this illustration. This is a very fragrant flower. There is a confirmation of divine logistical grace. The Lord could not find a better illustration than this.
2. This is the illustration of a very bountiful life. The lily does not toil or spin, and yet it is beautiful.
3. No matter how rich and beautiful a lifestyle, there is no greater life than what God provides.
4. This is not about mere human wealth; this illustration is about the beauty of the logistical grace provided by God. The Lord is reinforcing the doctrine of logistical grace.
5. God provides so much more than physical needs, even for a person who has an abundance of material things. "Look at the beauty of the lily; how does it spring from the earth with so much beauty and it does nothing for itself." It does not provide water or photosynthesis for itself. It comes into being through no effort of its own. Who designed it? Who gave it all of that beauty. Nature is God for the evolutionist. The big bang theory; the universe created itself, to the evolutionist. No life. Boom, it created itself. God creates the lily and sustains the lily.

Solomon was blessed and he built a fortune; and he was a great businessman and he had great trade and commerce in his nation; he made many decisions which were good. He amassed an incredible amount of wealth. There was gold and silver everywhere. With all of that wealth, Solomon was the best-dressed man of his day. He had an incredible wardrobe. But his beauty is second to that of the lily.

Now, some of us might looking at a bar of gold more. But there are great intricacies to a lily.

Luke 12:27 Consider the lilies, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these.

Lesson #0760

Luke 12: Life of Christ

4/12/2015 1Sunday

Communion Sunday April 12, 2015.

The communion ritual is a sharing in the blood of Christ. Blood of Christ is representative of the spiritual death of the Lord Jesus Christ. The time that He drank of the bitter cup of

our sins is the great blessing of all mankind. He bore the penalty of our sins that were rightfully ours. Just as we are separated from God at birth because of our spiritual deaths, so was the Lord separate from God on the cross.

We now share in the blessings of His death; we share in the results of the cross. These results: expiation, redemption, propitiation, and reconciliation. He satisfied the just wrath of God directed toward us. We are reconciled to God; He paid for our sins; He took away our sins. We are one body; and the church itself is one body.

Sharing in the Greek means *fellowship*; this is fellowship with God because of the work of Jesus Christ. We recall the advantages that we have gained through the work of Christ. Sharing the blood or sharing in the blood of Christ, is epitomized by the Biblical concept of union with Christ, also called *in Christ*. Union with Christ takes place at the baptism of the Holy Spirit, where we are placed into Christ. This puts us in a permanent relationship with the Lord Jesus Christ. The believer has an inheritance with Christ; we share everything that Jesus Christ is and everything that He has. As sons of God, we share His Sonship; He is the Son of God; we are sons of God by being in Jesus Christ. We are heirs and joint-heirs by the Son of God. **All of you who were baptized into Christ have clothed yourselves with Christ.** Nothing can be closer to your body than the clothes that are wrapped around you. When we are in union with Christ, we are literally clothed with Him. It is the work of the Holy Spirit that secures eternal fellowship with Him. **For by one Spirit we are all baptized into one body, the church, whether Jews or Greeks, slave or free; we have all been made to drink from one Spirit.**

3 features define the total blessing of being in Christ.

1. A judicial union with Christ. He is counted as having God's righteousness. God requires righteousness from man for fellowship with Himself. God cannot fellowship with unrighteousness. Man cannot meet the standards of God. We are declared to have met all of God's requirements. We are made the righteousness of God. Christ has become righteousness for those who are in Him. He is the means for securing our righteousness even though we are unrighteous. To every one of us, God judicially accounts to us righteousness.
2. A second feature of union with Christ; we are identified with Christ in His death and resurrection. Rom. 6:3 **Do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?** This sounds foreboding, but it exactly the opposite. Even as believers, we still have a sin nature for as long as we live, until we live in Christ forever. Through Christ, the rulership of Satan is broken. We no longer are under the complete control of the sin nature. Identification with His death establishes the sovereignty in our lives.
3. We also share in His resurrection. We are in union with His death and we are also in union with His resurrection. We will all have the benefit of His resurrection. This is our newness of life; this is positional sanctification. This frees the believer from the tyranny of the sin nature. It does not have to control the life of the believer. Our of this identification with Christ arises some considerable benefits and blessings. These include sharing things with Christ that we could not before. Eternal life;

righteousness, sonship; election and predestination; heirship; we share in His royal priesthood, in . We commemorate these with the communion.

4. We receive a personal union: Christ in you, the confidence of glory. He resides in us. This is the same spiritual life that was pioneered by Jesus Christ at the first advent. We live the same spiritual life as He has. We can, in this way, reflect His glory. This is an experiential result of our position in Christ.

For a mirror to reflect an image, that image must be present in front of the mirror. For the believer to reflect the image of the Shekinah Glory, that glory must be present in the believer. We can produce the reflected glory of the indwelling Christ. The unique indwelling presence of the Lord Jesus Christ emphasizes the potential that every believer has to experience this personal sanctification. We can glorify God in our bodies. That is the experience of sanctification. We have that the moment that we express faith in Christ.

Union with Christ becomes a pivotal concept in understanding the absolute status, the experiential life, and the eternal destiny of every believer. Without this, Christianity is just another religion. The substitutionary work of Christ on the cross provides release from the power of sin and death. That new life is the personal position and destiny of every believer. Our eternal future is secure.

Communion is for memorializing in our souls what we share in Him. We come to share in this cup, remembering these fundamental truths of our faith. Is not the cup of blessing that we bless a sharing of Christ? Is not the breaking of the bread a sharing of the body of Christ?

Union with Christ describes who we are and what we are in Christ.

We are also studying what we have in Christ. We will take off on a new portion of logistical grace, which is what Jesus Christ provides for us by way of logistical grace.

These disciples were rather new on this; but they saw it take place day by day. Jesus will now make a doctrinal statement of it:

Luke 12:22 **And he said to his disciples, "Therefore I tell you, do not be anxious about your life, what you will eat, nor about your body, what you will put on."**

Jesus now gives 6 illustrations. Jesus tells us that our lives are more than our physical needs; and spiritual needs must be filled. They are more important than our physical needs. Do not worry about spiritual nourishment; it is available.

Luke 12:23 **For life is more than food, and the body more than clothing.**

Then Jesus speaks of the raven, who depends entirely upon the grace of God for survival. He represents physical logistical grace for believers. If a raven survives through God's

grace, how much more will believers receive the logistical grace of God? God takes care of the raven.

Luke 12:24 Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds!

A 3rd illustration, which covers a problem that we all have. How can us by worrying because it cannot add a single hour to our lifespan. It does not do anything for us. When it comes to worrying and the fear of death, it does not add a single hour to our lives. That little thing is death. If you cannot add a minute to your life, why worry about anything? Logistical grace is the antidote to fear and worry. These things plague the lives of human beings; but this worry is unnecessary for the believer in Jesus Christ. Life is extended by the logistical grace of God and by nothing else. Logistical grace will be forthcoming even in the last hour's of a believer's life. God never forgets; He never fails us. There is no point in anxiety.

Luke 12:25 And which of you by being anxious can add a single hour to his span of life?

Luke 12:26 If then you are not able to do as small a thing as that, why are you anxious about the rest?

We will pick up with the 4th illustration.

Lesson #0761

Luke 12: Life of Christ

4/12/2015 2Sunday

Bobby is going to tell us a story. A visitor; a retired pastor came on a Sunday morning, and sent a letter to Bobby and did an evaluation of the church. He decided to visit 100 churches and to give an evaluation. Each rating 1 through 5. He liked the service, the doctrine, the gospel presentation. He liked the landscaping. He did not like that Berachah is not friendly enough. No one greeted him. Bobby is proud of the congregation. Doctrine first; no invasion of privacy.

Berachah Church has a new book out. The editors are the same as R. B. Thieme, Jr. A children's book taken from the Esther series, designed for kids 8 to 14. Produced and composed in a very simplified manuscript. A woman in residence in another city. She did this for her daughter. Daughter has Down's Syndrome. She did this to teach her daughter with this. What she did was expanded upon. *Esther, a Queen Who Changed History*. That can be found in the library at the church.

We are studying the doctrine of logistical grace; and the disciples had seen it in their everyday lives. These disciples were worried about the next meal and what they would wear. What they need will be provided for them. We are on the 4th illustration of logistical grace.

Jesus uses this flower and compares it to the trappings of the fabulously wealthy Solomon. There was no court that had more wealth or opulence than Solomon. He accomplished much of this on his own effort. He accumulated all of this beauty that surrounded him. He

made shrewd deals, wise decisions; and he collected a great deal of wealth. The queen of Sheba revealed how opulent his court was. Beautiful buildings and architecture designed by Solomon and assembled by his workforce.

But Jesus says that the lily is even greater in beauty. In contrast, it does nothing to supply its own beauty.

Luke 12:27 Consider the lilies, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these.

The Illustration of the Lily and Logistical Grace

1. The divinely inspired beauty of the lily tells us that God's logistical grace can provide more for us than any person can provide for himself. All those things that we strive for and work for; God provides these things in even great quantity and quality.
2. That is the value of logistical grace. It is God's provision. Does that mean that we will receive the wealth of Solomon if we are pleasing God?
3. What the logistical grace promise shows that, what we receive in grace fulfills our needs and is best for us in the plan of God. The plan of God is why believers are here on earth. Logistical grace is perfect because it is designed to fulfill God's plan. Logistics is the art and science of providing beans and bullets for the military. G4 is what it is called.
4. What God gives us is exactly what we need for the execution of His plan and service to the Lord Jesus Christ and the glorification of Him. It is exactly what we need. It is truly amazing. Bobby thinks of Rick Hughes. He would be called to this or that school to teach. He had an invitation without enough money to get there; not even for gas. And right before he would go, he would get a check in the mail for enough to provide.
5. Grace is greater than all man's ability and all man's successes; and all the honors and all the wealth. There has never been anyone who had more things.
6. Logistical grace is worth more than all the self-made fortunes, because it is God's fortune to us. It has the great security that so many people strive for.

Money is the source of much worry; where it will come from; will it be lost; how it will be maintained. We owe what we owe to the government. Do not cheat on our taxes. The faith rest life does not work without us understanding and applying logistical grace.

Luke 12:27 Consider the lilies, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these.

The 5th illustration. If God clothes the grass; how much more will He do for us? Bobby used this analogy in communion.

Luke 12:28 But if God so clothes the grass, which is alive in the field today, and tomorrow is thrown into the oven, how much more will he clothe you, O you of little faith!

Clothing the grass in the field means that God does several things for the grass. He gives it color; He gives it water, sunlight, reproduction; and there is great beauty in grass. It is great landscaping. Bobby watches Augusta National and the grass is perfectly manicured. It is a gorgeous place to play golf. This is logistical grace. Think of it in that way. The grass, like a flower, has a very temporary existence; here today and gone tomorrow. See how often it needs to be cut. The span of life does not matter. God gives attention to those things which do not live very long. Whether our lives are long or short, it does not matter. Every believer, for the complete duration of his life, receives the full measure of logistical grace every day. We get greater care than all other creation. Heb. 1:3 **He upholds all things by the Word of His power.** If God clothes all things with beauty, how much more will He clothe us with logistical grace? We can see that in the grass of the field.

But he completes this thought with a caution. "You of a little faith!" They worry about food and clothing and all the necessities of life. Jesus instructs them that they take nothing on their journey but a walking stick. No money, no bread. "You are going out for a number of days, and do not take anything with you." They were still provided for. They all received supplies every time. People in the various cities took care of them; they housed them and gave them food.

Luke 12:28 **But if God so clothes the grass, which is alive in the field today, and tomorrow is thrown into the oven, how much more will he clothe you, O you of little faith!**

Do not seek food and water; do not make going after material things as the priority. Do not be worried about it.

Luke 12:29 **And do not seek what you are to eat and what you are to drink, nor be worried.**

Worry can be so pervasive in the lives of so many people. If such things are the forefront of your mind, then everything else is a much greater hassle. So we trust in God for this. **Cast your cares upon Him, for He cares for you.**

There is not true contentment of soul when one worries about these things. Our anxieties multiply. Our life is always tenuous; we fear failure and its consequences. Or others do not meet our expectations of them.

Nothing may overcome my fear of this or that? God's provision overcomes every anxiety of life. God's logistical grace; the fulfillment of our needs. His care and keeping always works. The best of us fail; the best of us disappoint. If we don't have to worry about logistics in life, that is half of life out of the way. All the personal problems can be worked on next. It is a fleeting thing for the rest of the world. That is the way that God intends for believers to live. Like everything else, lack of worry requires renovated thinking from Bible doctrine. That is the only requirement. If you are in the worry mode; chances are you are not being consistent in learnt Bible doctrine. When you worry is where you are at your most vulnerable. In Christianity today, the emphasis is not on doctrine, it is on emotionalism. That breeds insecurity and discontent; that is what emotional Christianity does. This

happens in hundreds of churches today. Emotions are too up and down. There is no stability in emotionalism. The believer's life is a straight line in advance.

The emotional believer is all over the place. The believer who does not live on his emotions is consistent, through good and bad circumstances. A straight line ability. Circumstances do not matter. For the emotional believer, circumstances are the only thing which matters. The emotional Christian who lives for worship and praise services has limited knowledge about Who he is worshiping. Such services have nothing to do with actual worship and praise or appreciation. Emotional Christianity is about feeling close to God. They want to feel the power; but they feel the emotions of everyone else feeling the power.

The filling of the Holy Spirit is not how we feel, but the power for consistently living the Christian way of life. This is a day by day, moment by moment life. We cannot love anyone without knowing them. Do not tell someone that you love them if you don't know them. Love is thinking; it is an attitude. Who is it that you worship? Who is it that provides logistical grace and daily provision?

Emotional Christianity is bereft of the knowledge that every believer has logistical grace. There is no second blessing. Most believers simply do not know how to keep the Holy Spirit.

There is a lot of feeling in those churches, but little knowledge. The believer in Jesus Christ has a straight line advance; and they are not affected by the circumstances of life. When you are able not to worry; that is when life gets great. When our life is lived that God has provided, there is none better. It does not matter how many cars you have, now many bf's or gf's, or how much money you have; you are better off with logistical grace. If we agree, we have logistical grace in our heads and we can apply it.

Luke 12:29 **And do not seek what you are to eat and what you are to drink, nor be worried.**

Lesson #0762

Luke 12: Life of Christ

4/15/2015 Wed

Luke 12:30 **For all the nations of the world seek after these things, and your Father knows that you need them.**

Luke 12:31 **Instead, seek His kingdom, and these things will be added to you.**

Lesson #0763

Luke 12: Life of Christ

4/16/2015 Thurs

Lesson #0764	Luke 12: Life of Christ	4/19/2015 1Sunday
Lesson #0765	Luke 12: Life of Christ	4/19/2015 2Sunday
Lesson #none	Luke 12: Life of Christ	4/22/2015 Wed
Lesson #none	Luke 12: Life of Christ	4/23/2015 Thurs
Lesson #0766	Luke 12: Life of Christ	4/26/2015 1Sunday
Lesson #0767	Luke 12: Life of Christ	4/26/2015 2Sunday
Lesson #0768	Luke 12: Life of Christ	4/29/2015 Wed

This servant is a special kind of servant; he was a house servant; a house manager. This would have been an exalted position. He made certain that the servant staff was taken care of; and that care included fitometrion, which means *giving out a food allowance, rations*.

He was a servant in total charge of other servants; but he was under the authority of his master. He is a leader in the household. It is easy to see what Jesus meant and what He wanted them to understand.

The disciples will put them in charge of others, just like this man with high authority. Yet they are still under the authority of the Lord Jesus Christ.

Luke 12:42 **And the Lord said, "Who then is the faithful and wise manager, whom his master will set over his household, to give them their portion of food at the proper time?"**

The disciples are the same as this faithful and wise manager. The Lord looked at these disciples and taught them what their responsibilities would be; and this applies to pastor-teachers.

If you think you have a communication gift, consider, that if you reject operating with that gift, you have failed. And if you accept it, then neglect of teaching doctrine is also failure. There is only one way to be a servant leader. You are to feed the rations.

There is a consistency with feeding. When they do not feed other believers, they do not facilitate spiritual growth. They have a lot of responsibility.

Everyone will have his stewardship evaluated by the master. He comes home and says, "What condition are we in?" There is "well done, good and faithful servant" and much less than that. The master has to be faithful; and so must his servant be.

Blessing here is a reward. There is a great gulf between the slave and the master.

Luke 12:43 **Blessed is that slave whom his master will find so doing when he comes.**

Many times Paul called himself a slave, and yet he had more authority than anyone else in the church. We also have a responsibility and obligation before the Lord. Bobby has a responsibility to lead and we have one to respond. We are not left out of this.

There is a faithfulness, which involves a readiness for our Lord's return. "I'll be back." But His servants must carry on while the Lord is gone. There can be nothing greater than being a slave. We are under the authority of the Lord Jesus Christ. We take on His mind and we serve Him. The faithfulness indicates a readiness for His return.

Israel will look forward to the kingdom; the church will look forward to the rapture. In either case, rewards for faithfulness will follow. We have a promise of ruling in that kingdom. This is a promise of high position. Believers who return with Christ have that same opportunity.

We will all be there. Resurrected Old Testament believers. Those who survive the Tribulation. This pertains to all of us.

Not every servant-leader will carry out his responsibility.

Luke 12:44 **Truly, I say to you, he will set him over all his possessions.**

Let's say that slave decides to do whatever he wants to do. This describes the master as not returning any time soon. Every gift of communication carries some sort of leadership aspect. The rewards are great; and operating under Bible doctrine is the greatest slavery which has every existed. It is better than owning the entire world.

Shirking One's Duty

1. *My master will be a long time coming* means that the slaves have shirked their responsibilities.
2. They do not consider his return to be imminent. When the master is going to return tomorrow, we need to get on with his work with a sense of urgency.
3. They live as if he is never coming back.
4. They have no desire to follow the master's instructions. They are negative to Bible doctrine. If you are not faithful to your obligation, you will become self-serving. No honor or glory in this.

Luke 12:45 **But if that servant says to himself, 'My master is delayed in coming,' and begins to beat the male and female servants, and to eat and drink and get drunk,**

Lesson #0769

Luke 12:42–45 Life of Christ

4/30/2015 Thurs

Last night in Luke 12 for awhile. We're going off on a detour.

This is a slave under his master and over all the other slaves. The master owned the slaves as property; and they could dispose of these slaves in whatever way he saw fit.

He is a household master. He is a trusted slave; one that the master has handpicked to keep the household together. In the parable, Jesus is the master and the disciples are His slaves.

Luke 12:42 **And the Lord said, "Who then is the faithful and wise manager, whom his master will set over his household, to give them their portion of food at the proper time?"**

Most basic thing is to provide food for the other slaves. They need to eat in order to fulfill their obligations to the master. The pastor-teacher has the delegated authority to feed the congregation. His service is to communicate the mind of Christ to his congregation.

The disciples were to speak and write the words of truth. There is this chain of command. Jesus thought it; the Holy Spirit communicated it to the Apostles; the Apostles wrote it down;

and pastors go to the Bible as their authority. The pastor-teacher will be held to account for his work in communicating and the spiritual growth of those under him.

Luke 12:43 **Blessed is that servant whom his master will find so doing when he comes.**

The slave is blessed if he is doing as the master has required.

Luke 12:44 **Truly, I say to you, he will set him over all his possessions.**

But the head slave can abuse his authority.

Luke 12:45 **But if that servant says to himself, 'My master is delayed in coming,' and begins to beat the male and female servants, and to eat and drink and get drunk,**

This is disrespect of and disobedience to the master.

The Derelict Head Servant

1. The servant leader has abdicated his responsibility.
2. They do not consider the return of the Lord to be imminent. No sense of urgency. No sense that there is a mission to accomplish.
3. They forget about his return and live as if he will never return.
4. Thus they have no desire to follow the master's instructions and be good slaves of the master. There is no greater life for the servant leader than to be a slave of the Lord Jesus Christ.
5. The unfaithful servant becomes self-serving rather than master-serving. They conclude that the master will not be coming back at all. There are pastorals epistles which define the mandates for the servant-leader. No pastor can afford to ignore or to reject these instructions. Unfaithfulness in serving Him is not rewardable; and can result in discipline.

This verse focuses on the servant-leader who fails his lord; and there will be dire consequences. You cannot forget your purpose on this earth. As you take in doctrine daily, you will be more and more able to think with divine viewpoint. There will be dire consequences for not serving the master who is gone.

It is entirely possible for servant leaders to make bad decisions; to misuse and abuse the authority given to them.

Failure of the Head Servant

1. The servant-leader will be a failure in his responsibility to properly manage the household of the Lord. We are in a house and Bobby is the head slave and we are the other slaves. Bobby is teaching us. He can fail in this be neglect.

2. The failure is a failure to teach and lead and spiritual matters. He is not here to inspect our lives or to find out what we do when we leave the church. He gives us the info that we need and to function on the basis of what we know.
3. But in failing the servant leader will become self-centered; he will ignore his instructions and mandates from the master. If this is not happening, there is the failure of the speaker-leader; how many leaders in churches have a lavish lifestyle based on the money they collect.
4. Such a person will ignore or shun his duty.

We will all be resurrected at the end, all pastors and we will all receive our just rewards or lack thereof.

This is not the disobedient unbeliever. Some commentators taking this verse as referring to unbelievers. Some have difficulties with those who have believed in Jesus Christ and then turn against Him, living life like an unbeliever. These people think that they must be unbelievers because they act like unbelievers. We know better.

What we are dealing with here is misbehaving authority; disoriented. They do not serve at all; they do not deserve anything. There is a consequence of their unfaithfulness when the Lord returns. No one is unfaithful without consequences.

Scare or shame the unfaithful into a hollow form of obedience. The activities are there, but the thinking is not. A facade of unfaithfulness.

The correct focus is to teach Bible doctrine. We would be the most focused believers that we could be. This means that we are fulfilling the mandates of the master while He is away. This is positive volition; this is not forced compliance; or socially enforced compliance.

Servant-leaders often emphasize things which are not important. We know what these are. The emotional brand of Christianity. The idea of personal accountability to other believers. If you mix the truth with false information or false actions; that is problematic.

Sounds like we will be studying false teachers and false teaching in the near future.

The slave loses sight of the return of his master. These types of servant leaders. Spiritual nourishment, as Jesus demands it. People can spout falsehood as believers or as unbelievers.

The fruit inspectors need to focus on their own spiritual lives, rather than on everyone else's life.

The Parable

1. Jesus' parable is a warning for the disciples to carry out their assigned mission.
2. The Lord states that some servant leaders will not be vigilant in awaiting His return. "Don't you fall into this category."

3. These servant leaders will have no sense of urgency to carry out their duties or responsibilities. Bobby always has a sense of urgency when he sits down to study to feed us. That is the responsibility being spoken of here.
4. These servant-leaders will not carry out their mission in the light of this imminent return and the light of their own future.
5. As a result, they will lose rewards in that future time of Christ's return, which is for all of us. We must serve equally well; to shirk is to lose reward at the bema seat of Christ. Earthly possessions sometimes become more important to believers. Many church officials have gone down that path.

More Points

1. When Jesus refers to the beating of the other slaves, the men and women, this is an illustration of abusing the master's authority that was delegated to them.
2. They are failures in the spiritual life. The best they can do is some nice works that they call the Christian life, but not backed up by Scripture.
3. Church leaders and pastor-teachers who decry Bible doctrine, and guilty for badly treating other Bible teachers. Other pastors have said some mean things about Berachah Church that there is too much teaching and not enough works. We are all servants, in whatever capacity we are designated to serve.

More Points

1. What are we supposed to do? Proclaim the Word.
2. That is the great responsibility in the Church Age.
3. It also means that servants listen to the mission orders of the leader and we respond to that.
4. 1Tim. 4:6 **You will be a good servant of Jesus Christ, constantly nourished on the words of the faith and the sound doctrine with which we are entrusted.**
5. This is the responsibility of the servant and the servant-leader.
6. 2Tim. 2:15 Be diligent to present yourselves approved unto God as a workman who is not ashamed, accurately handling the word of truth.
7. That is the unequivocal instruction set for every spiritual leader.
8. There is a necessity of service to listen and learn the Word of God. There will be shame at the Judgment Seat of Christ. This is because we have not followed the sound doctrine which we have been given.
9. We must be constantly nourished on the words of faith; on the words of doctrine. How often is that ignored?
10. Shame comes to those servants who fit the description of Luke 12:45, who beat other believers.

Eat and drink and get drunk. This is the antinomian trend.

1. These are those with the antinomian trend.

responsible over the household. Christ would not always be with them. They would have to be the servant leaders in His absence. The disciples do not understand this fully yet. They don't get what Jesus is teaching them.

6. So this was a charge to the disciples to take care of all believers at all times in God's household. After Christ departs at the conclusion of the ascension, the disciples would provide rations for believers. So they would become responsible to feed those under their care spiritual nourishment, just as the Lord fed them.

The entire time that Jesus was teaching them, He was feeding them. They are getting a crash course in being servant leaders. They would feed the household of God what they learned from the master.

More Review

1. In some ways, we are all slaves, and He provides us with the instructions that we need. Paul, the greatest believer who lived, called himself a slave. Paul will hear "Well done, good and faithful servant."
2. That duty was fulfilled by their preaching and teaching to the first generation of believers in the Church Age.
3. The legacy of the Apostles is the New Testament. Any servant-leader today is just as obligated and just as responsible to the Lord as they were. Bobby has an incredible obligation; but so do we. Bobby is responsible for facilitating our Christian life through teaching us. When it does not happen, the Lord calls them first on the carpet.

They are to act on behalf of the Lord on spiritual logistics. This was the final series taught by R. B. Thieme, Jr. He realized how important these were to us, as believers. We serve with knowledge and distinction. Bobby has some authority as the pastor; our obligation as a servant to the Lord as a slave to the Lord; and it is not all on him. We are to grow and advance and to think with the mind of Christ as well. We have no excuse. To whom much is given, much is expected. The same is true of the pastor-teacher who is to feed the flock. He is responsible for us, for our nourishment and instruction. Every time Bobby sits at his desk, he knows he is responsible for those under his authority. It is critical and sobering.

There are a variety of categories of servant-leaders. We are not left out of this. We have our own area of obligation. Some people in the congregation have the gift of pastor-teacher. If you have that gift, you must remember what you are responsible for. The evaluations range from faithfulness to several types of unpreparedness, disobedience and failure.

The first category is the faithful servant:

Luke 12:43 **Blessed is that servant whom his master will find so doing when he comes.**

The other servants are to follow his instructions. The master is coming back. He will be back. This was written in century 1 A.D. There are those who act as if He will never return.

It is clear that He will return. It is imminent. It may not be tomorrow or the next day; it may be 1000 years in the future; and He will return. Blessed is the one doing their duty when He returns. Many of us will be dead. Many will not be here, but we will be resurrected.

What will he be blessed for? To be totally trustworthy and faithful in carrying out his duties in the absence of the master. Day after day after day, the servant leader must consider what he must do. He must faithfully fulfill his duty; there is no excuse.

Luke 12:43 should be posted over the desk of every pastor. We have absolute subservience to God, even though we have some personal authority. There is the gift of pastor-teacher and the office, which are different.

We have responsibility when the master is not present. This is serious business.

A bulletin from a memorial service elsewhere. Not one mention of the Lord Jesus Christ. Humanist radicals were named, like Saul Alinsky. That is a problem in so many churches.

For the faithful, there is a reward.

Luke 12:44 Truly, I say to you, he will set him over all his possessions.

This is a promotion with greater authority and greater responsibility and greater rewards.

The Lesson

1. All servant leaders must be faithful and ready for the master's return. 2000 years have passed since He was ascended. How can we take His return seriously? Odds are, we may die before He returns.
2. In the context of Israel, Christ is referring to the 2nd Advent.
3. What does this mean? Israel will look forward to the second advent and the initiation of the promised kingdom. The disciples do not know about any other promises at this time. We look forward to the exit-resurrection.
4. Regardless of the dispensation, faithful service is rendered and rewards will follow when we stand in His presence. Will Bobby be evaluated in front of us, his congregation? There is the assurance of His return. The disciples will be hugely rewarded and in charge of all of His possessions. Authority along with the master. This put the disciples on equal footing, apart from being under the master. These men who are faithful will rule with Jesus Christ in the Millennium. That is a part of their reward.

Unfortunately, Jesus knew that not every servant-leader would properly utilize his authority. Therefore, there is the second servant, who is unfaithful, disobedient servant-leader.

Luke 12:45 But if that servant says to himself, 'My master is delayed in coming,' and begins to beat the male and female servants, and to eat and drink and get drunk,

Perfect view of lack of responsibility.

Next Sunday will be some pre-New Year's Eve Special on our personal destiny.

Lesson #none **Luke 12: Life of Christ** **11/25/2015 Wed**

Thanksgiving eve, no service

Lesson #none **Luke 12: Life of Christ** **11/26/2015 Thurs**

Thanksgiving; no service.

Lesson #0771 **Luke 12:42–45 The Life of Christ** **12/6/2015 1Sunday**

There is no equality in society and it is a myth.

Equality of opportunity at best. Some slaves had delegated authority from the master. Some slaves had authority over the other slaves; particularly when the master was gone. This was a position of authority and trust.

Luke 12:42 **And the Lord said, "Who then is the faithful and wise manager, whom his master will set over his household, to give them their portion of food at the proper time?"**

Jesus is making an analogy. He is the master; He is speaking to the disciples, who will be His designated authorities when He is gone.

The pastor-teacher is to be a faithful servant in expectation of the Master's return. Bobby is assigned to the congregation of Berachah Church as a servant-leader. He does not want to stand before the Lord and try to make excuses why he did not nourish or take care of the congregation. We will have to stand before Him and give an account. Have we fulfilled our responsibilities on earth? Bobby would hate to stand among those who have not completed their mission.

The disciples were to understand that God has given them a mission; and at the end of the 1st advent, they had a new responsibility. The Church Age would become the reality now because Israel rejected Jesus Christ and crucified Him.

The Church is now the household of God. The pastor-teacher is the servant-leader in this age. We are to look forward to the return of Jesus Christ.

The message to the disciples is an assurance of His return. He is standing right in front of them and the idea that He will leave and return, is quite confusing to them. However, when He ascends to heaven, they will realize that they are the servant-leaders left in charge, assigned to specific duties in His absence.

Luke 12:43 **Blessed is that servant whom his master will find so doing when he comes.**

As a result, they will be rewarded. They will be in charge of all His possessions. As Apostles in the Church Age, they will receive great rewards. There will be this place of honor, ruling with the Lord Jesus Christ.

Unfaithful, ill-prepared and those who fail to properly serve the Lord, they will have some answering to do.

Last week was a 4-part series regarding our personal destiny in Jesus Christ.

Some of us think that we are in retirement; and that it is time to enjoy life without responsibilities. However, we never retire from the spiritual life. Every day that we live on this earth is a part of our destiny. So recognize our responsibility lasts every single day of our life.

Bobby's mission is not to retire.

Luke 12:44 **Truly, I say to you, he will set him over all his possessions.**

Let's say that the slave begins to ponder his situation. He becomes a cruel, self-centered, arrogant party boy. Totally irresponsible. They have abdicated their leadership position when they do these things.

Luke 12:45 **But if that servant says to himself, 'My master is delayed in coming,' and begins to beat the male and female servants, and to eat and drink and get drunk,**

This servant is not worried about his responsibility.

The Believer's Attitude Awaiting the Lord's Return

1. They do not consider His return to be impending or imminent. Who knows when He is coming back?
2. They operate as if He will never return. At some point, Christians think like this. We are to live as believers as if He will return tomorrow. If He returns tomorrow, how do we view our responsibilities today? These people become self-serving rather than master-serving. This describes many people today. We are all slaves to the master. Being a slave to this master is the greatest thing that we can be. We think today that slavery is the worst situation ever; and there is some truth to that. But not in our case. We should be proud to be slaves; we are slaves to God Himself.

The grace of God is extended to all of His slaves. We are the wealthiest, freest people in history; and we are that as slaves to God.

Bobby would be abusing us if he did not feed us. The Lord will return and every pastor and servant leader needs to bear that in mind.

If we think the Lord is returning tomorrow, do we have a sense of urgency? If we don't think He is returning, do we still have this sense of urgency?

If Bobby does not supply us, we will not be nourished and we cannot fulfill our spiritual destiny. We don't know anything.

Too many Christians think, *nothing matters except today*.

So the servant begins to beat the slaves. This is a huge problem.

Luke 12:45 **But if that servant says to himself, 'My master is delayed in coming,' and begins to beat the male and female servants, and to eat and drink and get drunk,**

Lesson #0772 Luke 12:45–48 The Life of Christ 12/6/2015 2Sunday

We all have a place in this life; the pastor-teacher teaching, and we, as congregants, are to take in the Word of God. The servant leader acts as if he has all the time in the world to do whatever He feels like doing.

The return of Jesus Christ is imminent; very soon or off in the future. There is nothing to take place during the time awaiting Him.

The servant-leader begins to beat the slaves; this is great maltreatment. This is a master abusing the authority delegated to him. Those who suffer under abuse and neglect.

Bobby has the responsibility to study and teach; and not doing that is, in essence, abusing his authority. There is anger, hatred, revolt of the sin. That is not the environment for mission accomplished.

This responsibility belongs to parents who are to correctly parent their children. We are in the midst of one of the most relative societies ever. Parents abdicate their responsibility. They fail to raise their children up with doctrinal principles. Our responsibility is to bring them up in the Lord. When they are old, they will not depart from it.

Failure is to abuse children. For Bobby, teachers, parents; those under them are to be brought up in doctrine. Church leaders who do this are guilty of disregarding their charge; their responsibility. What does the master ask the servant-leader to do? What are the teachers charged to do?

2Tim. 4:2, Bobby saw this verse daily in chapel. **Preach the Word**. This is the great responsibility of the servant leader in this age.

Servants must listen; we must listen to and learn and apply the mission statement.

1Tim. 4:6 If you put these things before the brothers, you will be a good servant of Christ Jesus, being trained in the words of the faith and of the good doctrine that you have followed. (ESV)

(Wuest) 1Tim. 2:6 Constantly reminding the brethren of these things, you will be a good servant of Christ Jesus, continually nourishing yourself by means of the words of the Faith and of the good teaching which you have closely followed.

We are to be constantly nourished by the word of the faith.

2Tim. 2:15 Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the Word of Truth. (VW)

Believers are to be constantly nourished. This does not happen with a short 20 min. sermon. Many people leave the congregation malnourished. Some people show up on a limited basis. Would we miss a meal for a couple of days. None of you look like you have done that. But are you well-nourished spiritually? You do not get nourished by eating once a week or maybe twice. Or even once a month. You are malnourished.

Shame comes to those servants who fit the description of Luke 12:45

Luke 12:45 But if that servant says to himself, 'My master is delayed in coming,' and begins to beat the male and female servants, and to eat and drink and get drunk,

This servant-leader spends his time eating and drinking and getting drunk. He is an antinomian pleasure-seeker. Bobby does not need to go into the types of things going on in churches today; offering prayer for \$5. The kinds of people constantly asking for more money. However, many times, the use of these funds involve living a lavish lifestyle. There are two ways for the servant-leader to go. Mission failure or mission accomplishment. You indulge yourself or you commit yourself to the plan of God.

All sorts of problems arise when the pastor-teacher fails to do his job. Let me suggest Obama is a result of such failure. Blacks voting 90% for Democrats; that is a spiritual failure.

Luke 12:46 the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will cut him in pieces and put him with the unfaithful.

This servant leader does not realize when the true Master will return. Grim; Bobby wants no part of this.

Luke 12:47 And that servant who knew his master's will but did not get ready or act according to his will, will receive a severe beating.

The slave who does not get ready for the return of his master, he will get a severe beating.

Luke 12:48 **But the one who did not know, and did what deserved a beating, will receive a light beating. Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more.**

The pastor-teacher is someone who is more in the bulls eye than anyone. **To whom much is given, much is expected.** We are given much for our mission. These verses are still in the context of rewards or the lack thereof. Various categories of believers are faithful or unfaithful servants. There are degrees of punishment for these things. The categories here are based on rewards and punishments.

Servant Failures

1. One group who are oblivious to or reject the Master's return. They will not accomplish anything.
2. The second group are aware of His return, but they have no sense of urgency. They follow His instructions.
3. The totally ignorant group, who are not informed of the master's will and instructions from the servant-leader. The justice will come for all 3 groups.

We cannot fool God. He knows it all. His justice acts accordingly. His judgments occur to a greater or lesser degree, depending upon which category that we fall into.

Just because we die before the Master's return, this does not mean that we are free from the response of the Master. We have all the privileges that every believer has and all the resources that every believer receives at the moment of salvation. We have rebound; we have grace apparatus for perception. There are various types of recompense and rewards. At the end of our life, the end of the rainbow. There are descriptions of some of the rewards. Whatever we think is a reward, we can put that out of our mind. No correlation to what is waiting for us. It is beyond imagination. Does this not give us a sense of urgency? Bobby does not know them and he could not properly represent them. Our thinking is limited; His is perfect and eternal.

To whom much is given, much is expected. We have a lot of doctrine in our souls.

When we are in fellowship and growing, we can perform divine good. In the filling of the Holy Spirit and as a part of our spiritual destiny. We don't like to take a test; or a final exam; on the other side of that exam is spring break, Christmas vacation or summer vacation. Well, we all have a final exam coming up. We need to know what is in the course, what we need to know, and our life is the blue book. God will evaluate our life. Some will receive rewards; others will receive a big F.

The one good thing is, regardless of what happens, we will be accepted in the Lord's grace. We will enjoy that vacation (or whatever it is).

The unexpected return of the master. However, bear in mind, for the unfaithful servant, the master's return is always unexpected.

Knowing when that day is, is not God's plan. Some person on the radio telling us when the return of Christ will be is of no help to us.

We will be evaluated at the resurrection of the church. We will be resurrected as a body. Israel and Old Testament saints will not be resurrected until after the Tribulation.

Jesus will return; do not be derelict.

The context tells us that all the servants are believers. They are all a part of the household of the master.

The first category in v. 46, which is the second half.

Lesson #0773

Luke 12:45–46 The Life of Christ

12/9/2015 Wed

Devil's ace trump. Lot of vocabulary in the book from R. B. Thieme, Jr. After the murders in Paris in January, a celebrity Muslim, Hareem, "Terrorists is not about religion." Ridiculous viewpoint. Overriding all the multifarious...progressives demand that we fall to our knees...under the doctrine of political correctness. Those who exhibit the temerity to point out that the Koran encourages attacks against innocents. Strangely, those who commit crimes in the name of Allah, they are called, at worst, terrorists. Attempt to silence anyone who casts Islam in a negative way. They will not even call Jihadi acts a hate crime; that is reserved for right wing types.

Some simply censor themselves. How many times do they have to be smacked in the face? At the end of day, the issue is not whether Islam is intrinsically violent; how widespread is the problem? Islam is one of the great tactical successes of the devil today.

Tragically, too many Americans have fallen for magical thinking.

There is great lunacy that goes on in our country today. If we can't face the truth, we cannot win. As things heat up, we are protected by the power of God; Muslims will never rule the world. We are the solution to this problem. This is the epitome of a religious war.

Luke 12 is a warning to us. The parable of the stewards, the servants. They are servant leaders. In the context, the servant leaders are the disciples who will soon be the Apostles. We are servant leaders; we are out front teaching doctrine. We are to provide believers with nourishment and care. A good chef would not be called a slave perhaps; but that is what the calling is for a pastor-teacher.

Jesus has been absent from us from the ascension, but He will return, just as a master will return to his household after a long trip.

We could say today that Jesus has been a long time in coming. Since the servant leader thinks this way, as a derelict leader, who then begins to serve his own appetites. Those

who do not pay attention to the inevitable return of the master. Some know he will come, but does not prepare for it. Or he is just an ignorant servant.

Luke 12:45 **But if that servant says to himself, 'My master is delayed in coming,' and begins to beat the male and female servants, and to eat and drink and get drunk,**

3 types of disobedient servants. A servant is unfaithful; he ignores any day of reckoning on the return of the Lord. There will be a reckoning. The uncaring, unknowing servant; oblivious to the consequences of his actions. They are entirely unprepared to face the master with a good report of fulfilled service. For this man, the hour is later than he realizes. Every hour, every day, every year matters. What we do matters. We must redeem the time as believers in Jesus Christ. We continue to advance and we serve the Lord as we advance. The time of the master's return should be considered imminent; but it will be a shock to the servant who is not prepared.

The pastor who does not prepare Bible doctrine for his congregation. All tribulational believers, including Old Testament saints, will be resurrected. They must all give an account. So it does not matter if we die before the coming of the Lord.

We as believers cannot afford to forget that this time is coming for us. We cannot afford not to be vigilant. We must live in the light of eternity. What's coming is what is important.

The master will do two things that are reserved for those who are not doing their job. One might beat the other slaves; and others are eating and drinking. V. 46 tells us what the Lord will do. He will cut such a one into pieces. The drawn and quartered punishment. They would tie each limb to a horse and then have the horse run in opposite directions.

What Does it Mean to Cut the Servant into Pieces?

1. Cut is a metaphor for the slicing of rewards. This is an eternal metaphor.
2. It is a metaphor for the slashing of promotion (vv. 42–45) We are promised rulership in the kingdom, to rule with Him.
3. It means not being seen next to Christ in His triumphant return. We will be with Him, but we will not recline at table with Him.
4. We could be separated as if an outcast. Not an eternal separation; but a status in the kingdom. Reward for the faithless ones will be nil.

Danny Ingraham is at Berachah this evening.

We want to hear, "Well done, my good and faithful servant." This will not be said of the faithless servants. Believers are accepted in the Beloved; but they will have a lesser status.

A problematic phrase. "Assign him a place with the unfaithful." Does this mean that we can lose our place with God? Does this mean a loss of salvation? Or does this mean he was always an outcast? Does this mean he will be separated forever? It does sound pretty grim. But that is not what this means. This is called Lordship salvation.

God's grace is truly free. That is what grace is. We cannot bend grace into any other direction. Lordship salvation distorts grace. Remember the context of Luke 12; it is about believers; it is about disciples and rewards; it is about servants. All retain eternal life.

Failure to fulfill our obligations is reversionism or backsliding. This is the failure to live the spiritual life. All believers will be in heaven. Now we are dealing with degrees of our existence in heaven.

Points on this Passage So Far

1. The failure here is not an unbeliever; and it is not a believer who has lost his salvation.
2. This is a believer who has been singled out and cut out of honor and reward. It may not sound like much to us now; but will our status be in eternity? Don't you want the maximum and not the minimum?
3. This person did not accept any instructions from the master. He completely ignored truth. He was without growth, care or service. Do you ever relate what you do today with eternity? This ought to be a motivation for you.
4. The carnal or reversionist believer lives just like an unbeliever who has no allegiance or obedience to God. Never in fellowship; fails in his charge to be a good servant.
5. Therefore, this failure cannot be blessed in the way that the faithful will be blessed.
6. As a result, this faithless one will be relegated to the category of unbeliever. An unbeliever in this case is a rejecter of Christ's instructions.
7. The result will be little or no responsibility or rule in the future kingdom. After the 2nd advent. We spend 7 years in heaven while the Tribulation is ongoing. But after that, we return with Jesus Christ and we rule with Him. The faithless ones will have little or no responsibility.
8. There will be divine discipline in life to redirect the faithless ones.
9. Believer's failures will be made entirely evident. Christ paid for our sins on the cross. Failure to grow and serve the Lord; that will be the issue.
10. There will be shame as never known before at the Judgment Seat of Christ for the faithless ones. There will be the lesser degree of reward or no reward.
11. The faithless ones will be given the lowest status that believers can receive. There will be more than a few.

There are rewards and they are described in terms of crowns and medals. This is a reflection of your service. Bobby's finite mind cannot understand the great things of eternity. If you are faithless, then enjoy life now.

Our lives will be anything but dull. Bobby spends a lot of time in his study. You may think that is dull, but it is anything but dull. Bobby knows that he will be able to share this with us. There is no better life. We cannot party for the rest of our lives and have a better life. Therefore, we need to get with the Christian life now. Have the best now and have the best in eternity.

Wherever there is a resurrection, there will be an evaluation. This will certainly be true of us. There might be a loss of prestige and place in the kingdom. All Church Age believers will be evaluated at the rapture. That will be the moment of recompense. It happens momentarily, but there are effects for eternity.

Not Realizing Our Spiritual Destiny

1. Their fault will be unbelief in God's Word. We are all servants; Bobby is a servant-leader.
2. This is the believer who is without spiritual advance or a spiritual life. How many people understand how to be filled with the Holy Spirit? Many do not. People cannot know anything if they are not taught God's Word. In theological circles, making up stuff about God is what they do.
3. These are the ones who fail to represent the master; they were out for themselves. They were out for their own materialistic desires. They are self-centered. Televangelists who are busted and go to jail for fraud. They need this or that program.
4. There spiritual destinies in Christ are never realized.

Luke 12:46 **the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will cut him in pieces and put him with the unfaithful.**

Next, the slave who knew his master's will but did not take care of his business.

Lesson #0774

Luke 12:46–48 The Life of Christ

12/10/2015 Thurs

Bobby took a semester of the Life of Christ in seminary. He realized that he did not really cover it as extensively as he thought at first.

All of Scripture is the mind of Christ. As we place this into our souls, we begin to think like the Lord Jesus Christ.

Luke 12:46 **the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will cut him in pieces and put him with the unfaithful.**

3 categories of unfaithful and disobedient servants. This is about believers in the Lord; how can anyone be unfaithful and disobedient to the God of the Universe. However, we look around and people have no clue what it means to be a Christian.

The master returns on a day that the slave does not expect his return. The Lord has made this clear. The first category does not expect the return. They are uncaring, oblivious to the instructions of the master. 3 lifetimes could not scratch the surface of the entire Bible. Yet we have an obligation to continue to scratch, to delve into, to dive into. Not doing so is unfaithfulness. Entirely unprepared to face the return of the master with a good report of fulfilled service.

Bobby has no idea what the Lord will say at the Judgment Seat of Christ. Perhaps it will be, "What did you do with all that I gave you?" For those growing in grace and knowledge, we don't even have to answer that question.

There will be a public exposee of what we have done. Pastor-teachers can certainly shirk their responsibilities and that can include terrible repercussions, like being cut into pieces. Remember, who is the Lord addressing? He is addressing believers at this time.

Cut in pieces is a metaphor for removing rewards from the believer's body. When we return with the Master, there will be those who He honors. We will return with Him. Will we be reclining at table with Him?

Those not reclining with Him, they will be assigned a place with other unbelievers. Not the same as those assigned to hell; that is a whole other category. This is a group of those who have expressed faith alone in Christ alone, and they have not lost their salvation. They were simple disobedient and uncaring.

Believers Assigned with Unbelievers

1. Assigned with unbelievers is a category of believers who failed to heed the instructions of the Master. Bible doctrine; the mind of Christ.
2. These assigned with unbelievers completely ignored truth; they ignored Bible doctrine. These are believers. They paid no attention to the mandates for growth and service.
3. Those assigned with unbelievers lived as if they would never have to face the return of Christ or the ramifications of His return. Don't worry about tomorrow. Do just a few years matter?
4. A few believers will be relegated to the category of unbelievers. These are those who rejected Christ's instructions. They are relegated to the category of unbelievers. For the servant-leader...
5. In this category of unbelievers, they will have no responsibility, no sharing of rulership, they will be in eternity; peons, street sweepers?
6. Rewards will not be forthcoming to those who fail to serve the Lord. Serving the Lord is simply the great prayer life. This is operating in your own spiritual gift. You fulfill the plan of God for your life. There are general categories of fulfillment and some specific categories of fulfillment.
7. Fulfilling their spiritual destinies in Christ was not a consideration in their lives.

The second category is in the first part of v. 47. He did not get ready or act in accord with God's Will.

Luke 12:47 **And that servant who knew his master's will but did not get ready or act according to his will, will receive a severe beating.**

Believers with Some Knowledge

1. These are believers who did have some knowledge and cared somewhat about their obligation to the Lord.
2. They failed to grow and to serve Him; to act on their spiritual life. They are not living in disregard of God's Word like the first group.
3. They live a peripheral spiritual life, and a great many fall into this category. Churches all over the world where the congregations know a little bit. They stumble through life, thinking that they are fulfilling the plan of God for their lives, but they are without a clue.
4. They live as if there is a long postponement until the Master's return. They do not live in the light of eternity.
5. They wasted their time on this earth with other pursuits. They focus on the details of life, giving lip service to the Lord and even some time; but they were not obedient to the Master's full directives and mandates.
6. During their lifetime, they never fully got with the program of God's will.
7. This is a metaphor for some form of punishment for failure.
8. It is clearly a lesser degree of punishment that was given to that first group.

Lashes are not desirable. No one wants to be lashed. Our time on earth won't last forever and the public shame will not last forever. This has a real sting from the Master. This is not the group that we want to be identified with.

Luke 12:47 **And that servant who knew his master's will but did not get ready or act according to his will, will receive a severe beating.**

The 3rd group is found in v. 48a. They just did not know what the master had instructed. They were in the dark when it comes to what the master said. The servant-leader failed to provide the instructions. So much apostasy, there was a failure to give instructions to the servants. No positive volition. Two sides of the same coin. A believer who wants to grow, it will be made available. God never leaves us in a position where we cannot grow.

What about These Ignorant Believers; What Is Their Recompense?

They may even hear the truth and they reject it. I want a church where they do other things.

1. Ignorance is no excuse; it never is. No excuse before the Lord. During the Dark Ages, there was very little Bible doctrine available because there was no positive volition.
2. Even though a believer is ignorant and immature, he still bears some consequences for his failure. It is a failure to remain ignorant. He is worth of some punishment.
3. However, he receives a lesser judgment for his failure to
4. Doctrine is available even when there are unfaithful servant-leaders. This believer did not seek it out.

He did not seek the master's will, so he is giving a light beating. The degree of knowledge and progress and spiritual advance determines a person's punishment and loss of rewards. These two things may be one and the same.

Luke 12:48 **But the one who did not know, and did what deserved a beating, will receive a light beating. Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more.**

To everyone who has been given much, much will be required.

God expects every believer to live by the techniques of the spiritual life.

We are what we think. Our life is not live and learn. Our life is to learn and live. It is the exact reverse. The Lord Jesus Christ expects good instructions by servant leaders and positive volition in servants so that we all grow together. If Bobby does not grow, we don't grow. Or we find someone else that we can grow under. No two believers are in the stage of growth. All stages of growth in the auditorium. God does not expect a certain type of modus operandi from a new baby. Expectations are lower for the spiritual baby. All are expected to advance. No one can hide behind immaturity or maturity. The immature get less lashes; that should be me. Bad conclusion.

Fulfilling these expectations can be great reward. Eternal reward.

Jesus is speaking to disciples who will carry much responsibility; they will be communicators and writers; and they will be mentors to the nascent church of the first century. They are the ones from whom much is required. They carry much responsibility. More recompense; more loss of rewards. They need to fulfill their mission. The disciples did. Without what the disciples did, we would not have the written instructions that we have.

There is an application here for us. As believers, we have been given much from the Word of God. We have logistical grace. We have opportunities to advance. We have great freedom to spiritually advance. God knew us in eternity past and He made plans for us.

Servant leaders have been specifically charged to take leadership. A private can get away with a lot; a leader can get away with nothing. If it does not happen in your unit, then it is your fault. It is the responsibility of a leader to straighten out his unit and to get results from them. Leaders will get an efficiency report.

Therefore, be careful what you wish for. Some of you think you might have the gift of pastor-teacher. But there is great responsibility that goes with it. Because of this position of leadership, there are more severe consequences for failure.

Bobby's authority is not a big stick or speaking with a loud voice; it all comes from communicating the Word of God. Those are his instructions. 2Tim. 4:2 Proclaim the Word. We all have our individual responsibilities. Failure can bring loss of rewards. It is the job of the disciples to provide information for all other believers in the Church Age.

Responsibility and Failure

1. God gives all believers responsibility; resources; privilege.

2. We also have an obligation. People seem to reject obligation in the age that we live. Limits their freedom. As a believer, we have an obligation and we must fulfill that obligation.
3. For the communicator, the pastor-teacher, who is responsible for the spiritual care of those under them, they have even a greater obligation. Those with the gift of communication, cannot afford to fail in communicating God's Word.
4. The corollary principle is, any communication gift cannot be denied. Some people fight all of their lives not to be in a position like being a pastor-teacher.
5. Those who receive such a gift are given much to do with great responsibility. But so are we. To whom much is given, much is expected.
6. By faithfully executing that responsibility, the rewards on earth and in heaven are great. There is our motivation and goal.
7. Failure is a personal disaster and can become a national disaster. When believers fail, a client nation will fail.

No one who accomplishes their mission will be unhappy with their rewards in heaven. We are going to like what we get. Our rewards will be beyond our finite understanding. Failure means lashes.

Conclusion

1. Rewards will not all be equal; and judgment will not be either. Inequality in heaven.
2. It is all dependent on each individual believer's growth.
3. Rewards or loss will always be appropriate and just. God is fair.
4. When the communicators fail to teach doctrine, the judgment for their congregation is not as great. Fewer lashes. There will always be some loss of reward if you fail to serve.
5. The failed servant leader will be cut into pieces and assigned with the losers.

We cannot afford to stop growing or to stop applying or to stop serving the Lord. No one retires from the Christian life. We all have our marching orders. We must be ready and prepared and act according to His plan and His will.

Lesson #0775

Luke 12:49–50 Life of Christ

12/13/2015 1Sunday

We cannot afford to be unfaithful as servants. The Lord will make an application of the parable of the stewards. Jesus knew the difficulties to come. The disciples must keep in mind who it is that we serve. The Lord Jesus Christ came to this earth. He probably was born in the month of Nisan, in April. We really celebrate why our Lord came, to die for our sins, to be judged for our sins. However, He will return as the Great Judge.

Luke 12:49 "I came to cast fire on the earth, and would that it were already kindled!"

Jesus Christ is well-aware of His future. He is following the will of God to the letter. All that He did was the will of the Father. He came to be judged; He is also one who will be judged. He will be the righteous judge, the one to do the evaluating.

“I have come to cast fire upon the earth.” And He wishes that it was already kindled, which I think means *ready to go*.

The Prince of Peace is not Jesus Christ of the 1st advent. He will be the Prince of Peace in the 2nd advent. He is still speaking to nation Israel as their King and future Judge. Malachi 3:1–6 must be fulfilled. His eagerness to judge reflects His Own will. This is what He wanted to do.

This would be one of the times that Jesus expressed something in His humanity different from the will of the Father (**“Father, if it be Your will, let this cup pass from Me.”**)

his life and His death would be the basis for His judgment and this would project His judgment into the future. Like fire, when it did come, it would burn up the dross, purifying the nation for the Millennial kingdom.

Here is a proposed scenario of Satan: “Why not allow believers and unbelievers to live side-by-side?” And God allows that in the Age of Israel and in the Church Age and in the Millennium.

No unbeliever will enter the Millennial kingdom. However, unbelievers will crop up throughout the Millennium.

Luke 12:49 **“I came to cast fire on the earth, and would that it were already kindled!”**

Before this judgment could take place, other things must take place. Jesus is distressed about a baptism. *What is so distressing about a baptism?* The key is the nature of this baptism. The nature of the baptism is key. Jesus wants to get past the baptism to the judging.

Luke 12:50 **I have a baptism to be baptized with, and how great is my distress until it is accomplished!**

This will be the baptism of the cross. It is a baptism that the Jews must undergo. All of our personal sins will be poured out upon Him on the cross. Jesus Christ would be identified with our sins. He deserved nothing like this. No one else is qualified to undergo such a baptism.

This is the judgment of Jesus Christ on the cross whereas, v. 49 occurs later in time. Justification and positional sanctification.

We do not always understand what Jesus was thinking at any given point in time. He was contemplating this baptism. He had a very human response for these very difficult circumstances.

The Thinking of Jesus

1. Jesus was anticipating all of the sins which would be poured out upon Him. He did not deserve this. This is the plan of God for Him. He was thinking about what He was going through.
2. His thinking is understandable.
3. Jesus looked forward to the future baptism being accomplished. A terrible 6 hours on the cross. Judicial imputation. He was separated from God the Father.
4. Distress does not mean that Jesus was terrified, fearful or entertaining thoughts of escaping from this situation. Fear can be paralyzing; Jesus was not paralyzed in any way. He did not feel sorry for Himself.
5. Distressed is the present passive indicative of *sunechô*.
6. *Sunecho* in the passive means that Jesus receives the action of distress. This is an inner attitude of suffering, based upon coming circumstances. These circumstances are out of His hands.
7. This is His duty based upon the plan of God the Father. So, this is not the mental attitude sin of fear. He understood that He must suffer the ignominy and painful judgment on the cross.
8. Distress was an inner response of unpleasant anticipation for what He would endure for our benefit.

This vexation of soul did not strike fear in His soul. So He could not be fearful or that would remove Him from being able to die for our sins.

Cowardice is the inability to function under fear. Everyone has normal fear. Especially in military circumstances. No one is happy about going into war. When they desert in the face of the enemy; that is cowardice.

Jesus was thinking, "Won't it be great when this is all over." Never for a moment did Jesus ever entertain forgoing the cross.

Just hours before the 6 trials began, Jesus said, "If it be Your will, let this cup pass from Me." This is distress; it is not fear. "Yet not as I will, but Your will be done."

Adversity is inevitable; stress is optional. All you able to get past adversity and deal with your life? This passage tells us what His humanity was like. He was facing great adversity. Since it is God's will, Jesus would accept it. He was resigned to do it; but not fearful of it.

Like facing a very difficult final exam in the future. The studying and the exam are inevitable and there are no way to get by it. Friday is the exam; so you think about Saturday. You don't fear it; you are ready for it.

I will uphold you with the right hand of My righteousness. What is to fear if you apply that promise. Christ would undergo terrible moments of judgments. The sinless Son of God bearing our sins, sins which He did not deserve.

Jesus knew that this moment had to happen; He never had any doubt.

Luke 12:50 I have a baptism to be baptized with, and how great is my distress until it is accomplished!

Lesson #0776 Luke 12:51–53 Life of Christ 12/13/2015 2Sunday

Christmas is many things to many people; for many, it is about family. All the kids come home for Christmas break. The Lord will put a crimp in this. This is a difficult passage to swallow. This is something that we do not like to think about. The Lord reveals that His mission will cause divisions.

Some of the Lord's half-brothers did not believe in Him until after the resurrection. We know nothing about the family situations about the disciples, except that Peter was married and Paul was not.

Luke 12:51 Do you think that I have come to give peace on earth? No, I tell you, but rather division.

"Do you think that I came to bring peace on earth?" Jesus is called the Prince of Peace in Isa. 9:6; but He bring divisive conflict. Jesus will be the ruler in the Millennium. He will rule over the perfectly peaceful kingdom of the Millennium. But not now. Not in the 1st advent.

He did bring one type of peace; a current peace; man's most important peace, which is not negotiated over a table. You cannot negotiate peace in our time. Because of what Jesus did on the cross, man can be at peace with God. We can be reconciled to God. Reconciliation is peace with God. That is the peace that Jesus brings.

Sinful man is brought into a relationship with God; spiritual harmony with God. Hostility and enmity between us and God is changed to peace. We were born at war with God. This reconciliation is appropriated by man at the moment of faith alone in Christ alone. This places you at peace with God.

Jesus would never compromise with the religious leaders; He would not compromise with Satan. There is no reconciliation when it comes to a kingdom of peace. There will be dissension and division, even in the most intimate of human relationships.

Luke 12:52 For from now on in one house there will be five divided, three against two and two against three.

1 against 5, etc.

Luke 12:53 They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law."

There are normal separations, even among the most intimate circles. Jesus came to bring separations and those divisions. These are spiritual separations that the Lord has brought.

Spiritual Separation

1. When one believes in the Lord Jesus Christ, there is an inherent separation between believers and unbelievers.
2. When a believer begins to grow and to think with divine viewpoint, there is a natural division from human viewpoint which others hold. This can even happen among believers. Those who grow up and those who do not. Relationships are mental; they are attitudes. No matter how great your physical relationship is, if you do not think the same way, there is a division.
3. Existential; it is just the way it is. It is inevitable. Where like-minded comparability especially in the spiritual realm; is severed. A natural divide between conservatism and liberalism.
4. As He says, these divisions will extend even to the break of the bonds of the family. As you advance, family ties are not stronger than your relationship with Jesus Christ. We have relationships with many people. There may be divisions. Your relationship with Me must be stronger than all other relationships.

Best of all worlds when a family advances spiritually together. There is no division then. Like-mindedness is the strongest bond that there is. Spiritual like-mindedness, then there is the bond that is not separate. When you are a mature and advancing believer, you develop impersonal love, and that allows you to love those who would normally seem antagonistic toward you. Capacity for personal love. So many definitions of love. I love you because you give me what I want; because you are pretty or handsome, because you take care of me, or because I want to say it just to see what happens. Believers with capacity for love develop it through spiritual growth. Impersonal love and integrity also grow. Very little integrity remains, from the highest to the lowest.

Trust is a bond that must not be broken.

There are certain extremes in divisions in other cultures and religions. In some cultures, even to become a believer in Jesus Christ, that separates you from the rest of the family. Certainly true in orthodox Jewish families and orthodox Muslim families, with the possibility of an honor killing of the family member who converts to Christianity. No believer in Jesus Christ is ever required to convert in order to marry; or vice versa. If it is not a choice on their part, put the gospel out there.

If a growing believer does not separate from an intimate personal relationship where like-mindedness is lacking, the effects can be devastating, to the spiritual life and then to the relationship life.

God told the Israelites not to marry the heathen from around them; and they went from there to heathen religious practices. You never affect those types to the good. At best there is a mental piece missing in the relationship.

If you were an unbeliever and you convert during the marriage, then that is not a reason for divorce.

Divisions of some kinds are good for a healthy, normal spiritual life. In this world, the disciples were to expect conflict and ordeal wherever these men would go. They would be Apostles. Wherever they would take Bible doctrine; some would accept it and others would reject it.

Christ died by crucifixion as a criminal. There would be divisions and conflicts and ordeal and persecutions. Human and divine viewpoint are mutually exclusive. When you try to compromise with human viewpoint, you have compromised your spiritual life. When a relationship that you have requires you to compromise divine viewpoint, it is a bad relationship. The tie binding believers together is regeneration and Bible doctrine. This is to be stronger than natural family relationships. To deny this axiom of Jesus Christ is to relegate your spiritual life to a lower priority.

This is a difficult dilemma for the believer in Jesus Christ. The drifting away from those you truly like; with those with whom you have compatibility and good times with. Loyalty to Jesus Christ must be placed above every other loyalty. The close ties you have cultivated; it must be above that.

The differences will become marked and a natural divide must open. It does not make it any easier. Bible doctrine and spiritual advance divides people; it divides family; it divides relationships.

Do not take this overboard. You should not snub others. You are not authorized to divorce an unbeliever because they have a different attitude. Separation of thinking, drifting apart is not a reason for divorce. You are not to foment antagonisms, anger. You are the one advancing and you have impersonal love. Human family divisions should not cause mental attitude sins. No mental attitude sins and no ill will, no obnoxious or argumentative behavior on your part. You cannot abandon them; you cannot curse them. Some times it happens with unbelievers who say, "You're a kook and you go to a cult." If there is spiritual division in a family, that does not entitle you to treat them badly. You may have the ability to present the gospel. Who wants their family to spend eternity in hell. You may be an example of stability and growth; family is a divine institution and the stability of a nation. We must adhere to these divine institutions more than anyone else. We have an obligation to family, to our parents and to our children. No matter what they do; no matter what they do to offend us, no matter how much they disappoint us. This is a very critical mission for them.

Do not be traumatized or deterred from your spiritual destiny because of a deteriorating relationship. Realize that this is a hard message. It is difficult.

He moves from family divisions to the divisions that will occur in Israel.

Lesson #0777

Luke 12: Life of Christ

12/16/2015 Wed

Luke 12:49–53. We think of Jesus as being a unifier, but He says here that He has come to divide people; to divide up families. The reason for this is spiritual. Believer versus unbeliever; or growing believer versus reversionist. We may view this in our own family. The Lord Jesus Christ does divide people. We must move on, we must continue to grow, and we must continue to pray for others; and to show what a great life the Christian life is.

In the next section, the crowds must understand their position in the 1st Advent.

These 3 verses are read.

Luke 12:54 He also said to the crowds, "When you see a cloud rising in the west, you say at once, 'A shower is coming.' And so it happens.

Luke 12:55 And when you see the south wind blowing, you say, 'There will be scorching heat,' and it happens.

Luke 12:56 You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?

These crowds have seen Jesus, and they are yet unable to perceive who He is. To make His point, Jesus uses two simple meteorological phenomenon.

A cloud coming from the west is a crowd coming off the Mediterranean Sea; which is a major factor in weather. They do not need a meteorologist to tell them that it is going to rain.

Bobby likes weather and knowing what it is going to be. Doug Johnson said the Gulf Coast is one of the hardest places to predict weather because there are so many factors. If we see cumuli nimbus clouds, we can predict rain. Dark and piled up high on themselves. It can't be missed.

A second illustration, a southerly wind brings on a heat wave. Winds coming from the south are coming from the desert, and it will be a warm wind. A southerly flow of wind heats up temperatures in Houston; and a north wind brings cooler weather. The Jews of Jesus' time were able to forecast simple events of weather. This was common knowledge to everyone and they used these forecasts in order to guide their behavior.

They Should Have Been Able to Recognize the Signs of the Messiah

1. They could easily understand natural signs. We understand weather signs. They are obvious.

2. They could not understand his spiritual signs, which they should have been able to do. They were so obvious. No man could do what Jesus was doing.
3. They were well-versed in the signs of the Messiah prophesied in the Old Testament. The Old Testament laid out for them what Messiah would do. The pharisees particularly would have known this information. They did concentrate on the wrong books.
4. If they were able to watch and interpret the weather signs, they should have been able to interpret these signs of Messianic validation. They should have accepted Jesus for who He was.

Luke 12:56 **You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?**

Jesus calls these men hypocrites. They could not interpret the signs of the times.

What Was Their Problem?

1. They were looking for a physical liberator from the Romans. They hate the Romans and they wanted to be freed.
2. Their viewpoint is tied up in the politics of that era. They are blinded with what is going on in that time.
3. However, on the other hand, Jesus' viewpoint is, the Messiah, Isa. 53, is the Suffering Servant. They understood the king part; but they did not understand the Suffering Servant part. Ide the
4. Only later would Jesus provide deliverance.
5. They did not want the Messiah for their souls.

What about Weather and These Hypocrites?

1. All the signs of Messiahship are right there in front of them.
2. They cannot analyze and interpret the Messianic age in which they live. People cannot understand the time in which they live. We cannot do that here in our own age either.
3. The hardened heart of religion makes it impossible for them to recognize their Messiah. That is Judaism. The religious power of the Jews. They particularly
4. Jesus had given them many signs to prove Who He was. The people should have seen the significance of the day in which they all lived. This was a central part of history. This was a pivotal time. They were there in the midst of it and they refused to recognize it.
5. Daniel 9:24–27 calculate the chronological time that Messiah would come, based upon the return to the land.
6. They were no ignorant of the time; but, like so many who saw Jesus, they simply said *no*.

7. The Lord held them responsible for knowing but failing to discern the spiritual signs. This had to make those people angry. Jesus talks about them as if they are children. Rain, heat; and here I am, the Messiah; and you don't know who I am?
8. They were blinded by their legalism. They were blinded by their political activism and their revolutionary plots. The Jews of Judea were always involved in some kind of a plot to undermine Roman rule and authority.

Hypocrites ignore the truth for their own viewpoint. They ignore the truth because it does not line up with what they believe. "I am stubborn as a mule; don't confuse me with the facts." It is called blind arrogance. It is the project of self-righteousness. Nothing worse than the self righteous person.

The worst of the worst are the self righteous types. From them comes the most basic sin of all sins, arrogance.

Bobby has already covered vv. 57–59 back in June of 2012 (I think; a passage in Matthew).

San Bernardino incident. They had hoped to kill those at work that they knew; and then they set traps to kill the first responders. In many terrorist cases, the targets are chosen purely by chance. The terrorists did not care who they killed; just so people died and suffered. All was done for Jihad. Holy war is the meaning. Jihad was the purpose for all of this terror. They hope to strike terror into the many so that fear is struck in the hearts of their enemies. That is what terror is all about.

Pilate slaughtered Galileans in the Temple. He just hauled them out and killed them. The same reason. These killings were used by Pilate for terror. Today, religion is the terror.

Professor Jeffrey Adicott. Part of the ministry of Berachah Church. He has a straight and correct viewpoint. He defines Jihad. Related to our study.

Jihad is a major component of Islam; and the most controversial aspect of Islam. Literal translation is, *struggle, striving to achieve a goal*. The primary meaning is holy war, a requirement that the Muslims take up arms to spread Islam. The main motif of Islam is death on the battleground, which leads to an immediate paradise. It is incontrovertible that aggressive war in Islamic history is a fact. The faithful to fight the infidels and to expand Islam. It is justified homicide, which is commanded and condoned by Islam. They will assert that their killings were justified.

This is a call to violent behavior to spread or protect Islam, and is found in all 4 schools of Shua and Shia. Common to all Islam. It is to strike terror in the hearts of those who oppose Islam.

We are immersed in a religious war, whether we admit to it or not.

Pontius Pilate found himself in the midst of a religious war as well.

Informational Points on Terrorism Today

1. This violence that we have in our nation today is rooted in authentic, Islamic theology. The Koran says on many occasions that the holy war is the duty of the Muslim. Mohammed was one of the most warlike people in human history. Radical Islam sees it in this way. They are fundamentalists; they believe in the fundamental concepts of their holy book.
2. They wage war on a purely religious belief.
3. The religious beliefs of radical Islam condones murder and war. This is a divine command.
4. It is their duty as good Muslims to bring in a worldwide caliphate. They want to rid the world of non-Muslims. Western leaders do not want to face this. Anyone who breaks this silence will be shouted down.

The Koran itself is filled with commands for the Muslim to fight non-Muslims. The Koran does promise Muslims that they will do well if they support Jihad with their property. But these are inferior Muslims. Those who speak these words are quashed.

The questions on the debate last night were designed to smoke out the candidates who might say the wrong thing. People want to censor the truth of Bible doctrine.

Why would moderate Muslims be offended by denouncing radical Islam. Jihadists kill far more Muslims than Christians or Jews. If we do not identify our enemy, we cannot have a strategy to defeat them (and we don't).

Pilate knew the enemy of Rome and he had a strategy to stop their revolutionary plotting. Kill some of those in the Temple, and strike terror in the hearts of all worshipers. It was done to send a message.

Pilate's true enemy turns out to be God and God's people.

There are those who want to execute Jesus. They were as rabid as the Jihadists. Radical Islam wants to destroy Christians as much as some Jews wanted to kill Jesus today.

Lesson #0778

Luke 12: Life of Christ

12/17/2015 Thurs

Two incidents where innocent people were randomly killed. Pontius Pilate killed some random people in the Temple; and several people also died in an accident.

There was some opposition to the Lord. The blood of some killed was mixed with the blood offered up at the Temple.

Galilee was quite far from the Temple; farthest of any of the districts. They had their own blood mixed with the blood of the sacrificial animals. On his word, worshipers were slaughtered in the Temple on the same altar where they were to offer up sacrifices. If they were not safe in the Temple, where were they safe? A parallel to today. Pilate was a very

smart man. This was a message of terror by this evil act. In Pilate's mind, he was justified, as a necessary step for Roman hegemony. He was there to enforce Roman power.

Why did he slaughter these Galileans? He feared Jewish revolt during his governorship. The Jews were always hatching a plot there. They were known throughout as trouble-makers and treated accordingly. The Galileans were particularly involved in this sort of activity, which is why they were singled out.

Some religious leaders accepts Jesus Christ; and the majority rejected Him. They wanted a Messiah Who was a liberator. That was a fundamental desire of the Jews at that time. They overlooked Isa. 53 when it came to understanding Who the Messiah was. They did not realize that the cross came before the crown. There would be no immediate kingdom for the Jews unless they accepted the Lord, and they did not. They wanted someone who would wipe out their physical enemies. In the meantime, they plotted their revolution. So Pilate killed these worshipers in order to strike terror in the hearts of the Jews.

These sympathies might have led Jesus to say something negative about Pilate or about the Romans. If the Lord said anything negative about Pilate, He could be tried for sedition. He did not, but the Jewish religious types turned Him in anyway. Great irony here with the false religion.

There had been many phony messiahs at that time and before. To them, Jesus was just another phony, even though He fulfilled every prophecy of the Old Testament.

The Response of Jesus to the Dead of the Galileans

1. According to Jewish religious thought, any unusual tragedy was viewed as divine punishment for heinous sins.
2. On the other hand, anyone who was prospering, they were thought to have the favor of God. Prosperity is God's will if things are going well.
3. Under this viewpoint, the dead Galileans had committed some sin that God punished them for. Pilate was merely the arm of God killing these Galileans.
4. So, the kicker, for Jesus to speak at all sympathetically about the dead Galileans, even a note of sympathy, this would have been seen as making a seditious statement and he would be speaking against God. This is because these Galileans died and that must have been God's will.
5. Speaking against the will of God would be blasphemous.
6. Jesus' enemies could accuse Him, if He spoke, of religious apostasy, which was a serious, serious offense.
7. If he showed sympathy for the dead Galileans, He would be speaking against and impugning God's will. They will claim, "How can He speak against God and claim to be the Messiah.
8. The religious leaders were just waiting for Him to violate their faith.
9. If Jesus spoke, they would be justified before God to kill Jesus for blasphemy.

10. What they were doing is the epitome of cruel legalistic thinking. This is where vicious religion. What they proposed to do is just like Muslims today. They could justify killing the Lord because he was not kin to Islamic theology.

This sets up the following few verses.

Jesus opposed their sanctimonious viewpoint.

A woman put on Islamic garb, and she teaches at Wheaton College, and she put on Islamic garb to profess her solidarity. She said, "We all worship the same God." Islam sees us as heretics; we are seen as infidels; and they are justified in killing us. We are in a religious war. Another parallel to radical Islam today for radical Jews.

They have killed people for insulting the prophet Mohammed. No one is allowed to depict Mohammed. One Danish person killed for drawing a cartoon of him; and Charley Hebdo was attacked.

Luke 13:1 **There were some present at that very time who told him about the Galileans whose blood Pilate had mingled with their sacrifices.**

How did Jesus respond to this trap? V. 2:

Luke 13:2 **And he answered them, "Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered in this way?"**

Were these Galileans worse sinners? Jesus says no.

Opposition to Rome is never our Lord's purpose in His public ministry. He never spoke even once against Rome. Even though Herod tried to have Him killed as an infant. Jesus did not condemn him either.

Death does not come as a result of a multitude of sins. Do you suppose that Pilate sent soldiers into the Temple to inquire how had they are. Death is the common denominator of all mankind.

Jesus' Answer

1. The Galileans were not better or worse.
2. All men are equally condemned.
3. Jesus tells them that death comes to all. All men are spiritually dead.

We are made spiritually alive when regenerated.

People die for many reasons and in many ways. In any case, death comes to all, the good, the bad and everyone in between. The pharisaical theology was based upon self-righteousness. So Jesus deals with this doctrine, which deals

If this approach was correct, these pharisees should be at the top of the list for dying a miserable death. They were the worst sinners. What a door of phariscal.

“God smiles on me for my righteousness; and He rejects you for living wrong.”

After Jesus corrects them, they prayed in public constantly; they spend a lot of time in the Temple; they sacrificed many animals in the Temple.

These Legalists want to attack Jesus and He has to pick His battles.

The legalists were the most difficult of all at Bobby’s seminary. This is just what the Lord faced. So He gives them the gospel, which will solve their spiritual death.

Luke 13:3 **No, I tell you; but unless you repent, you will all likewise perish.**

“Let’s worry about you; not about those Galileans. Those who tried to trap Him, charging Him with sedition now have the tables turned on them. They are in as much danger of death as the Galileans.

What is expected to occur under certain circumstances. A 3rd class condition; the more probable future condition. It is was may occur; to perish. “If you do not repent, you perish.” That is the contingency and the choice that they must make.

When they heard metanoieō, how does this not bring a question mark to their heads.

What does this word mean? Repent or perish. Still true today. Repent means *to change one’s mind*. There is a lot of baggage attached to most people. *Repent and be saved*, is too vague to say. This is okay to explain the gospel, but you must know what *repent* means.

Luke 13:4 **Or those eighteen on whom the tower in Siloam fell and killed them: do you think that they were worse offenders than all the others who lived in Jerusalem?**

Lesson #0779

Luke 12: Life of Christ

12/20/2015 1Sunday

Extreme violence is no stranger to this world. More horns honked in the vicinity of the church than anywhere else.

War is the most obvious and severe form of violence; and we are at war; we are in a religious war. This was true during the time of Jesus Christ as well. Pax Romana; and within the empire, there was anything but peace. Unfortunately, civilians caught in the middle are subject to all sorts of savagery.

Outside of war, there are many random acts of violence. We are becoming more and more attuned to such acts due to terrorism.

In the ancient near east, during the time that Jesus was born, there was plenty of violence. Random brutality was not at all unusual. Herod had heard that there was a king being born to the Jews, so he ordered all recently born Jewish children killed. There was some intense animosity between the Romans and the Jews as a result.

Some violence was well-known to the Lord, which was violence that was not really out of the ordinary. Found in v. 1:

Luke 13:1 **There were some present at that very time who reported to Him about the Galileans whose blood Pilate had mingled with their sacrifices.**

There were apparently a group of worshipers who were killed when in the Temple offering up sacrifices. This act of violence was perpetrated by the authorities of Judæa. Like all terrorism, there was a purpose in what Pilate did. He was sending the Jews a message, who hated the Romans.

The Jews expected liberation by the Messiah to come. He would free them from what would be done. In the meantime, the Jews were always involved in some sort of sedition. Pilate used terror tactics to curb their sedition. He indicated that he would deal with any of their acts ruthlessly.

In the view of the Jews, tragedy was the fault of the victims, innocent as they might be. According to Jewish religious thought, any unusual misfortune was viewed as divine punishment for sins committed by those who are harmed (even though Pilate is the perpetrator).

The purpose behind it all was religion. There was going to be another attempt to remove Jesus was the scene. He was born in Bethlehem, but he grew up in Galilee.

Now, if He expressed sympathy for them, being fellow Galileans, He would be speaking against God and God's will for them. He claimed to be the Messiah and yet He would be speaking against God, according to their traditions.

Jesus then corrects their faulty theology.

Luke 13:2 **And he answered them, "Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered in this way?"**

The massacre in the Temple was not about sins, this is what Jesus was telling them. The real problem was rejection of Himself. That is problem.

Luke 13:3 **No, I tell you; but unless you repent, you will all likewise perish.**

The people who bring this report to the Lord are religious leaders, and they believed that they were okay and that Jesus was not. "If you do not repent, you will all perish like the Galileans did."

What is found here is the verb, metanoéō (μετανοέω) [pronounced *meh-tah-noh-EH-oh*], with the negative. “Your brothers have just been slaughtered by Pilate,” and Jesus responded, “If you do not change your minds, you will die just like they did.”

They have a choice, and the key to avoiding death is repentance. If this is for us to preclude perishing, then we might want to know the meaning of metanoéō (μετανοέω) [pronounced *meh-tah-noh-EH-oh*]. Literally in the Greek, it means *to change one's mind (usually for the better)*. So we need to understand what this actually means. There may be feelings of remorse or emotions. Feelings are not the prerequisite for the change. Change comes from thinking, not from the emotion. Feelings are not a part of repentance; they do not keep a person from changing his mind and being saved. A pure change of mind is what metanoéō (μετανοέω) is all about.

Guilt and remorse are not key to changing one's mind about Jesus Christ.

These men came to Jesus in order to trip him up. That is the reason for this news being brought to Him. It was not a matter of providing Jesus with important information that He needed to know right then and there. They wanted a response from Him, so they could use His response against Him. This is why God tells *them* to repent.

An objective view of Jesus Christ is always the issue when it comes to changing one's mind. The issue is always, *what do you think of Christ; not how do you feel about Him?*

The issue is the wrong theological thinking of these men; they are filled with self-righteousness. They see no reason to change their minds. Self-righteousness sees oneself as not needing a change of mind. Why change my mind if I am as good as I can be? If I am already right, why change my mind? Self-righteousness does not convince a person to repent. You don't need anyone but yourself, because you believe that you are pleasing God through your own works. Self righteous thinking is the hardest mind to change.

The hell-raisers understand just how far they fall from righteousness. Arrogant thinking must change, to put their own self-righteousness aside and to believe in Jesus Christ. Sins are not the criteria for condemnation. His payment for sins are now the issue.

Change one's mind about what? Otherwise, punishment is coming your way. It won't be a random act of violence; it will be specific and deserved.

If Bobby had an altar call, he might say, “Repent, brother, and be saved.” But now this has meaning to us. We know what it means and to whom it is directed towards. But people do not need to come forward to repent. You can repent right where you are. The terrible problem with this view of sin is, it is a road block of self-righteousness. They just do not need to change, in their own thinking. It is for these other sinners, they think. It does not matter what a person thinks about his own sins or about the sins of others. Self-righteousness makes a comparison. My sins compare favorably to your sins.

Two classifications of those killed. Some killed by Pilate; and some died in a tragic accident.

Bobby does not like the word *repent* because it is misused today. Usually, the meaning is, you need to feel sorry about your sins; what you do and what you are. God requires us to feel a certain remorse in order to fit into His plan. So, how does Jesus fit into this approach? He is secondary, at best.

But Jesus said, “**Unless you repent, you will likewise perish.**” There was emotion involved in the description of those being killed by Pontius Pilate. The repentance that Jesus demands has nothing to do with emotion. There is a terrible perversion of the simple approach to salvation. Faith alone in Christ alone. Change your mind about the Person of Jesus Christ and His work. There is nothing like a head belief and a heart belief. How do you feel about the Lord? Does not matter.

After salvation, Christ also requires a change of thinking. A renovation of thinking. That change does mean a new way of life will become evident. It is a way of spiritual growth and production of divine good. That is the true fruit-bearing definition. Feeling any sort of guilt is not a prerequisite to living the Christian life.

A simple naming of your sins; and then you are cleansed from all unrighteousness. It does not matter how you feel about your sins, the worst and those you don't mind so much. You commit these sins after salvation. We may feel bad for the sins that we commit. Often times our remorse, our guilt keeps us from moving ahead in the Christian life. That guilt is a mental attitude sin; it is subjectivity. Sins are forgiven through rebound, no matter how you feel about them. Jesus Christ made our apologies to God, so to speak. Feelings are never a part of salvation or the Christian life.

The greatest punishment of all is the failure to believe in Jesus Christ, resulting in eternal punishment.

A great demonstration of this, is Jerusalem's failure to repent, and Jerusalem was destroyed by the Romans in A.D. 70.

metanoô (μετανοέω) [pronounced *meh-tah-noh-EH-oh*], which means *to change one's thinking, to change one's mind*. This is the word that we find repeatedly as a part of salvation. The key is whatever it is that we are to change our minds about, which is generally found in context. However, when we do not have an obvious target, then it means to either *change one's mind about Jesus Christ* (we all had preconceived ideas as to Who He was; and we are to change those to recognizing Him as our Savior) or we are to change our minds about our dead works—that is, the things that we have accumulated in order to get us into heaven (Heb. 6:1; spoken of, in that context, as being one of the fundamentals of the faith). Do we find this word associated with sin? Not really; in the gospels, it usually stands alone. One say, *what about Luke 15:7, 10?*, but only the kind of person who does

not understand the difference between the subject of the verb and the object of the verb.¹
Strong's #3340

Now Jesus deals with another tragedy. This was a natural or construction accident.

Luke 13:4 **Or those eighteen on whom the tower in Siloam fell and killed them: do you think that they were worse offenders than all the others who lived in Jerusalem?**

Luke 13:5 **No, I tell you; but unless you repent, you will all likewise perish."**

Jesus uses another illustration; and this was probably a construction project by Pilate, who was constructing aqueducts at that time. He stole money from the Temple treasury in order to complete these projects. The Jews resented this. Because of this, those who worked on these construction projects were considered to be traitors who deserved such a death. But, these men are not greater sinners than anyone else.

Jesus may have been playing with words, because when Jerusalem fell, the walls fell on hundreds of Jews; and the walls of the Temple fell, killing all inside. But they perished because they refused to repent. Only one wall remained, which was the Wailing Wall of today.

The Doctrine of Repentance

1. The vocabulary:
 - a. Metanoéō (μετανοέω) [pronounced *meh-tah-noh-EH-oh*] is changing one's mind.
 - b. Metánoia (μετάνοια) [pronounced *met-AHN-oy-ah*], which means *a change of mind*. Context determines what this change of mind is about, although here it is not completely clear (we do not have all of John's quote). Now, given that this word means *a change of mind*, it shouldn't take a genius to figure out if it is a masculine, feminine, or neuter noun. It is rendered *repentance* in the Bible—the one which we hear the most often, which means *to change one's mind* (it is simply the combination of the words *to change* and *mind*). Strong's #3341.
 - c. Nacham is a Hebrew word that means *a change of attitude*.
2. When it comes to salvation, we all changed our minds at a point in time. Before being saved, we had an idea of who Jesus was; and many of these views were false. We changed our minds about Him. If Jesus was just a man who claimed to be Savior, then He could not have been a good man. At salvation, we accepted that Jesus died for us. His death was efficacious for our salvation. For all of us, there was one moment, a split second, where we change our minds.
3. In repentance, we accept the gospel of Jesus Christ as truth, not as a myth, a story of a good man, but as the truth.

¹ In those passages, it speaks of a *sinner who repents*. This does **not** mean that they are repenting of their sins.

4. Repentance is the theological concept. It is a doctrine that explains something very basic. It explains positive volition as a part of non-meritorious faith alone in Christ alone. When a person looks into the sky and wonders about God, that is an indication of an interest in God. They look up and think, 'Maybe I am not the most important thing in this universe.' Bobby speaking to a man who previously was an atheist. Because of things that occurred in his life, he prayed to a God he did not even believe existed. And, within a few days, he heard the gospel and he believed, and then got connected to Bobby's teaching.
5. Perception and understanding come first. Then comes a change or a decision. Before you make a decision, you must have some facts. You need the gospel. That is integral in your change of mind toward Jesus Christ. It does not take a lot of understanding to believe in Jesus Christ. Just the basics of His Person and work. Then we believe; and that is a moment of positive volition and the acceptance of Him as Savior.
6. The mechanics of repentance. The gospel is presented. Witnessing. The person hears, and the Holy Spirit makes this information truth, it is clear; it teaches this other person. The Holy Spirit acts as the person's human spirit. The Holy Spirit makes spiritual information real and understandable to that person. Then that person has to evaluate what he thinks about that information. Negative volition means that information goes nowhere. If he believes, that one moment means repentance. Does that give you salvation? Once again, the Holy Spirit acts to make this moment of salvation efficacious.
7. Bobby appears to have this also as point 6. Faith in Christ and repentance are two sides of the same coin. A change in mental attitude about the person and work of Jesus Christ equals repentance.
8. The end result is regeneration. Now we have doctrine; we are regenerated and we are a believer. At some point, you get with doctrine or you do not. God does desire our repentance. **Not wishing for any to perish, but for all to come to repentance.** Peter heard Jesus teach, *repent or perish*; and he remembered this. All to come to a change of mind.
9. Repentance is rational; it is a thought process; it is a response to information. We simply believe it or not. Just like going to a website or reading a news story, and sometimes we believe that information and sometimes we do not. There is no emotion required. Emotional repentance is not what Bobby likes at all.
10. Such emotion, regret is not included in the basic definition of metanoóō (μετανοόω). We all have an incredible spiritual life ahead of us. Do not waste your time being upset over the past. Emotion has nothing to do with the final product of repentance. You change your mind and then you may or may not feel good. Remember that you still must renovate your thinking. Emotion is worthless unless it is simply appreciation for what you have and where you are based upon the grace of God. Sorrow for past sin is not a qualification for past sins.
11. All that is necessary to repent is to recognize that we are all sinners and not to be sorry about it. We cannot reach God on our own; we need to recognize that. We cannot reach God apart from His grace.

12. Faith alone in Christ alone for salvation. Bobby trusts that everyone at Berachah will not perish because they have repented.
13. When witnessing, you only need to give gospel information. Bobby suggests not using the term *repent*. Do not use words that can confuse the issue. Give gospel information as per the person you are speaking to. You may have walked down an aisle, but did you believe in Jesus Christ?
14. A change of mind is God the Holy Spirit using the information provided to you. It is never about us, the hearer or the person giving the gospel. That is all a matter of God's grace. The Holy Spirit will encourage the unbeliever to change one's mind about Christ.

Lesson #0001

Special on Christ

12/23/2015 Wed

This might be a special tonite and New Year's Eve.

One of the great chapters about Jesus Christ is Heb. 1 and v. 5 addresses the heart of Christianity. The Lord was begotten of God through a woman. This is an event unparalleled in the history of the world. He is the central figure of the history of the world.

Every one of us has stood at the foot of the cross.

Heb. 1:5 For to which of the angels did God ever say, "You are my Son, today I have begotten you"? Or again, "I will be to him a father, and he shall be to me a son"?

The Son will represent us before the Father, before the Supreme Court of Heaven.

Jesus was a uniquely-born Son. No male took part in the conception. This has never happened before and it has never happened since.

John 1:1–3, 14 **And the word was God; and the Word became flesh and lived among us.**

This is the child Who was in the manger. His birth was not in the beginning. He was there at the creation of the world.

The Son was also the agent through Whom the world was created. **He is the radiance of Him and the exact nature of God's being.** Before there was anything, the Son always was eternal God, the 2nd Person of the Trinity. His birth had a supernatural characteristic. This unique-born Son was born of a virgin woman. He had a human beginning but also no beginning.

Millions have scoffed at the doctrine of the virgin birth. Alexander the Great entered the Temple Holy of Holies (it was still standing there at that time). He had heard of the God of Israel. He stood where God revealed Himself to Israel. All he saw was a bare room, and he was very disappointed. The significance of the birth of Christ is taught throughout the Bible.

Moses could not get past the 3rd chapter of Genesis without a reference to the coming Child, called there the Seed of the Woman.

Gen 3:15 I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel."

Adam's seed is the nature of man; and the seed of the woman is opposed to this. So the woman's seed cannot be a part of human descent. A woman must conceive apart from a man in order to fulfill this verse. There cannot be the corrupted seed of Mary.

Isa 7:14 Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.

This Son would be born and with eternal results.

Matt. 1:21–23 She will bear a son, and you shall call his name Jesus, for he will save his people from their sins." All this took place to fulfill what the Lord had spoken by the prophet: "Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel" (which means, God with us).

The first 5 quotations in Matthew all go back to the birth of Jesus, as spoken of in the Old Testament. This is the fullness of time (= when the time was right).

Luke also teaches the historical fact of the virgin birth. Mark and John do not deal with the Lord's birth. The supernatural origin of Jesus is implied by Mark and it was clearly declared by John.

Of the 39 books, 35 of them make reference to the birth of the Messiah. Only the salvation work of the Lord Jesus Christ is found more often.

One question, *is the virgin birth essential for salvation?* Many view this as a myth or as a legend. Why should this be considered a test question. "Can't you be a Christian and skeptical of something which contradicts salvation."

Practically, if the virgin birth was false, then Jesus would be the result of a promiscuity woman's activity. Without the virgin birth, there is no salvation.

Some think that the Holy Spirit physically procreated with Mary, but that is ridiculous. It was a miracle. There was no male involved.

If the Lord was born naturally and had a father, Joseph or someone else, then He would have had a sin nature and God could not be present in him. Without the virgin birth, Christianity could not be true. That is how important Christmas is. Sinful man cannot bear the sins of other men. Jesus could not satisfy the righteousness of God apart from being separated out from mankind.

Without the virgin birth, Jesus cannot be the Mediator between God and man. This is as essential as the cross and as the resurrection.

What about the miraculous nature of this miracle? We must approach the subject based on faith, but not with blind faith.

Matthew introduces. The facts are laid before us. If we cannot accept these facts as true, then the miraculous nature of Christ and the inspiration of the Bible is false. The Holy Spirit used the body of a virgin of Jesus Christ to form Jesus Christ.

“Sacrifice and offering You have not desired, but a body, You have prepared for Me.” God prepared a body for the Lord.

We have no parallel in nature. This is outside the bounds of natural possibility. **But with God, nothing is impossible.**

What did Jesus think about Himself? Nowhere in the gospels did Jesus ever speak of His virgin birth or argue these facts.

In order to establish a fact, 2 or 3 must give testimony.

Jesus left the uniqueness of His virgin birth and let it up to God the Father. The humanity of Jesus Christ has seen God the Father? When was that? Was this a vision? No, He was with God and was God. We can logically assume His virgin birth; and the faith that we have is logical and no joy.

John 6:57 **As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of Me.**

The result of faith in Him. He alone is salvation.

2 chapters later: “You are from below; I am from above.”

Jesus knew why He was there. He knew why He was born of a virgin. From the very beginning, the shadow of the cross was over Him.

His logic stirs up the faith in us.

Our world does not want to believe anything that is outside of nature. Nature did not create herself. God can do anything above and beyond nature.

Paul is the great writer of the New Testament. Did He believe in the virgin birth? Paul did not mention it directly.

Gal. 4:4–5 But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons.

Paul knew that, without this virgin birth.

Philip. 2:6–8 who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.

Jesus did not need to grasp for equality for God; He already had it. But He emptied Himself, taking the form of a bond-servant. He came to serve us. Salvation is His service to us.

What will Christianity do for me? What bearing will the virgin birth have on our lives?

We readily appreciate the practical nature of our Lord's atonement. We understood the rapture. What does this mean to us on a day to day basis.

"Behold a virgin will bear a child..." Religion makes gods out of man; but the gospel is, God became man.

The assurance that God is with us, every single day. This is our life.

He will be great and the Lord God will give Him the throne of His father David.

This world stands in desperate need for a ruler like Jesus Christ.

Today, in the city of David, there has been born to you a savior, Who is Christ the Lord." This is a fulfillment of the Old Testament prophecy.

What more practical notion can there be for our lives than the virgin birth?

Families often get together and read the Night before Christmas. Bill Purcell wrote this story, and he is from Las Vegas.

Lesson #none

Luke 12: Life of Christ

12/24/2015 Thurs

No class this night.

Lesson #0782

Luke 12: Life of Christ

12/27/2015 1Sunday

Going to cover the doctrine of Regret today. We look back on our lives and think, "I sure wish I had not done that; I sure made a mistake." Looking back is okay, as long as there

is no guilt involved. Guilt is a sin. Some people do look back during New Year's. If there is a sin that really bothers you, you need to name that sin.

Luke 13:1–5 **unless you repent, you will all likewise perish.**

Jesus was warning the paragons of human virtue that their deeds were not enough. No salvation and no entry into the heavenly kingdom. Many believed that they would enter into God's kingdom because they were racial Jews. They could not believe the idea of an eternal separation.

About 40 years into the future, there would be the destruction of Jerusalem. There would no longer be a homeland for these Jews.

Repent is *metanoéō* (μετανοέω) [pronounced *meh-tah-noh-EH-oh*], which means *to change one's thinking, to change one's mind*. Strong's #3340. This requires analyzing, but it is an easy entry into the Kingdom of God.

Seriously thinking and analyzing of the past so as not to make mistakes in the future, but conjuring up guilt and the like, is unhelpful.

Once a long time ago you painted a room in your house white and you wish that you had painted it green. You realize that green would be a better color scheme. It fits your taste and your desire. And so you want that color. It is a simple decision to get to the next step. You go out and buy and paint and then you go paint. When the painting starts, the man steps in to paint. During this entirely process, you may have gotten upset, emotional, maybe even remorseful. Why didn't you start with the green paint? But that is the past; and you cannot change that. You can change things now. The green paint will cover the white paint. So, you have repented. You have changed your mind about that color. Once you repaint and see how it looks, you like it. You get a warm fuzzy feeling about being in the room. That is repentance. The repainting was a rational decision that you made is based upon the mistake of the white paint.

Just change your mind about the gospel. Do not feel guilt about your past sins in order to make God forgive you. We are already forgiven. Jesus painted over the white, as it were, and we have already been forgiven in that matter.

One guy came into Berachah Church with a hangover, heard the message, believed in Jesus Christ, and still felt pretty bad, but left saved.

The change of mind has nothing to do with how you feel then or how you feel later. The key is, *what do you think about Jesus Christ?* Before, He was just some good man in a religion, but now He is our Savior. His thinking will become out thinking; we model His spiritual life. You make an objective decision because you accepted that work. It makes no difference how you feel. It is not about how you feel or upon how you act. Do not try to add your emotional baggage to acceptance of Jesus Christ. You may be confused about

the feeling part. I believed in Christ, but I did not feel it. They believe no emotion means that you are not saved.

We have *God repented*, which is a whole new kettle of fish. How does an immutable God repent? The scripture does tell us that He changes His mind. Ex. 32:12 Gen. 6:6. How can that be? Isn't it contradictory?

1Sam. 15:35 *And Samuel did not see Saul again until the day of his death, but Samuel grieved over Saul. And the LORD regretted that he had made Saul king over Israel.*

Saul had gone into complete reversionism, and God regretted/repented that He had made Saul king over Israel.

God and Repentance

1. Regret, when it refers to God, is anthropopathic terminology.
2. This is language of accommodation, which reflects a change in the situation; not a change in God, however.
3. We know that God knows all things. He is omniscience. He has always known all things. This is from eternity past. God allows for free will in man. The sovereign plan of God and the free will of man coexist in human history.
4. God allowed Saul the course that he would take. God did not predetermine that Saul would make some bad decisions. God knew that Saul would utterly fail as king. Nevertheless, God used Saul in his early years. Saul was a great king in his early years. He was an effective leader against the Ammonites and the Amalekites and the Philistines. He was a good leader. He inspired the 12 tribes to new courage and pride in their nation.
5. But Saul would also fail to follow the guidance and the mandates which God had laid out. Therefore, since he was the leader of God's client nation, he would have to be removed, so that God's immutable plan could continue.
6. God's plan has never changed throughout history, never. God has never had to back up and start over again. Whoops, let's try something new. That is what we do, but God does not do that.
7. God does not change His mind and adopt some other plan other than what He had originally conceived in eternity past. This is a place outside of time. God knew about us forever. He did not have to formulate a decree. God always knew what would happen. Things pop into our heads, but nothing pops into God's head.
8. God made allowances for failure of individuals in His plan. Which one of us has not failed in the plan of God? His plan marches on despite the failures of men. God allows us to make bad decisions and He factors that into His plan. He always knew where Saul would end up.
9. Saul had to be removed, but there was another reason besides his failure. Saul demanded a king. Saul was stately, strong, tall. He looked the part. God allowed Saul to be king. He was from the tribe of Benjamin, but not from the tribe of Judah. The permanent royal line would be from the tribe of Judah, as per Gen. 49. There was no doubt as to what God's choice would be. God did not want Saul to fail, but

Saul did fail and David became king. Messiah was in David's line. Jesus Christ knows all of this because He is the Messiah. This is in His mind from eternity past. God's plan marches on, despite failure by many people or by any nation.

10. God in this verse indicates a new policy, but not a new plan. This is so that Israel could understand that God was unhappy with them violating His will.
11. God never says, "Oops, I did not see that coming." Nor does God get emotional and angry at us failures. There was a lot to play out in His plan. So God did not change His mind.
12. **For God is not a man Who changes His mind.** God in the verb *repentance* simply indicates that He has expectations. He wants the best for us. That is God's regret.
13. Saul was the one who changed. Saul disobeyed the Lord's instructions. God wants the best for all of us. God does not like it when He cannot give His highest and best to us.
14. Thus Israel understands the price of disobedience to God's plan. They saw the grace of God in giving them the greatest king in the history of Israel.
15. Repentance is the policy of God expressed in human terms so that we can understand Him.

1Sam. 15:35 **And Samuel did not see Saul again until the day of his death, but Samuel grieved over Saul. And the LORD regretted that he had made Saul king over Israel.**

Let's pray that God does not change His policy toward the United States.

Jer. 15:6 **You have rejected me, declares the LORD; you keep going backward, so I have stretched out my hand against you and destroyed you-- I am weary of relenting.**

Lesson #0783

Luke 12: Life of Christ

12/27/2015 2Sunday

Military communion Thursday; no class Wednesday.

Jesus uses a parable to explain why this generation of Jews were so worthy of punishment. It will highlight God's grace as well. Grace before judgment and after judgment.

Parable of the fig tree and we will go to Micah:

Micah 7:1 **Woe is me! For I have become as when the summer fruit has been gathered, as when the grapes have been gleaned: there is no cluster to eat, no first-ripe fig that my soul desires.**

The problem is with Israel. So much bloodshed.

Micah 7:2 **The godly has perished from the earth, and there is no one upright among mankind; they all lie in wait for blood, and each hunts the other with a net.**

There is so much financial corruption occurring, where someone looks to steal money from someone else. Israel's status before judgment. Micah is providing an image of being a fig harvester when there are no figs to harvest. The harvester is looking at nothing of value in his vineyard. Micah looks out at a barren Israel. No integrity; no divine establishment. No divine good is being done. Everyone is out to destroy someone else.

This is what the nation is like when Jesus came to this earth. The corrupt religious Jews. There is a lot of this going on in our nation today.

Micah 7:3 Their hands are on what is evil, to do it well; the prince and the judge ask for a bribe, and the great man utters the evil desire of his soul; thus they weave it together.

Micah 7:4 The best of them is like a brier, the most upright of them a thorn hedge. The day of your watchmen, of your punishment, has come; now their confusion is at hand.

Micah 7:5 Put no trust in a neighbor; have no confidence in a friend; guard the doors of your mouth from her who lies in your arms;

Micah 7:6 for the son treats the father with contempt, the daughter rises up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house.

The parable of the man coming to his vineyard and there is no fruit on his fig trees.

Luke 13:6 And he told this parable: "A man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none.

The figless fruit tree only occupies space. Another good tree could be there to produce figs. The owner has no other approach than to cut these trees down. Every client nation in history must produce a certain kind of fruit. A client nation begins with a group of maturing believers. It was a great client nation. There were others in the past. Every other client nation in the past has gone the way of Israel.

If we go down, what is the next client nation? No idea. We look a lot like the fig tree.

Luke 13:7 And he said to the vinedresser, 'Look, for three years now I have come seeking fruit on this fig tree, and I find none. Cut it down. Why should it use up the ground?'

There is no fruit on this fig tree for 3 years. That is patience. Let's see if it will produce anything. But after 3 years, it is time to cut it down. Get rid of this tree. Israel is the tree to be chopped down. The nation had not responded positively to the Lord Jesus Christ. The preponderance of Israel from the religious class on down have rejected Him as Messiah. They have to remove Him.

After thousands of years of history, suddenly the Messiah is here. These men were seminarians. These men were teachers. They constantly explored the Scriptures. But they had a religious structure and they fit the Scriptures to their religious structure and not the other way around. That is the blindness of religion. They were camping on their own self-righteousness. They were betting on their own good works. They were working their way

into the kingdom. That is the thinking of millions or billions of people. When a nation rejects grace, there is nothing left to do but chop it down.

Great Britain and Germany were both client nations, but no more.

Luke 13:8 **And he answered him, 'Sir, let it alone this year also, until I dig around it and put on manure.**

Let me work on this tree; let me give it some nourishment; some food. A request for a stay of execution. Now, another year. Just give us one more year.

The Analogy

1. God was the owner of the vineyard called Israel. He said, "Cut it down; get rid of it."
2. But this is a request for the longsuffering patience of God towards Israel to allow them just a little longer to respond.
3. Israel was God's client nation. There was no other client nation. They were God's chosen people, and God was saying, "Chop them down." The Chaldeans chopped down the northern kingdom in 586 B.C. God loved this people because of Abraham, Isaac and Jacob. That is how the client nation began. Great men of faith. He loved them because of Moses, David and the prophets. These are His people. However, God's plan would march on.
4. His verdict was, they are fruitless and must be removed. They were not bearing fruit for the owner of the vineyard. God made Abraham a new spiritual species and there was an intended purpose. Throughout their history, they failed to meet this purpose.
5. The entire nation was fruitless; they were negative to the plan of God. They were unable to point out the Messiah to the people.
6. God's policy towards such apostasy was about to be exercised.
7. Who is the vineyard keeper? God is the owner? Who is the one requesting more time? That is the Lord Jesus Christ in the 1st advent. He is saying, "Give Me a little more time." God and the Lord Jesus Christ knew what Israel would do. This is an example for all of us. An example of God's grace and His mercy toward us as a client nation. He has given us a little more time.
8. But even after so much rejection, years of rejection, 3 years of having His Messiahship thrown back into His face. His life is in danger. He has been thrown out of every town from Galilee to Judah. He asked for a period of time during which they could repent.
9. Give them another year. There is about a year left in our Lord's ministry at this point in time. It fits.
10. If they would repent, then they could bear the intended fruit of a client nation. God had given Israel consideration throughout the centuries. When God puts a nation in a client status, He expects results.
11. Israel's time was running out. In those centuries and the 3 years of our Lord's ministry. God's long suffering, and no figs had been grown. Nothing like the expectation of God, and not meeting it at all.

12. At this point, Israel was wasting space for more productive trees. This would be a new dispensation. Israel would be set aside. It takes 3 years for a fig tree to mature. A tree might produce figs during this time, but it produces a maximum number of figs in year 4. If no fruit was produced, Israel would be removed. No improvement over the next year. They crucified the Lord of Glory.

Throughout its history, Israel was involved with Baal worship.

A.D. 70 Titus marched into Jerusalem and destroyed the people and the Temple, leaving up one wall, the Wailing Wall. Israel was scattered into all the gentile nations, which is still true today.

Israel today is not a client nation. Its population as a whole will not accept Jesus Christ as their God. It is a great and free nation; but it still is a false religious state. The Jews remain God's promised people.

The judgment of A.D. 70 does not mark the end of nation Israel. God's promises are immutable. These promises do not transfer over to the church today. God does not change, no matter what happens in our country in the future. The Jews remain God's people. They will receive the promised kingdom in the Millennium. The church will be in heaven. Then the 7 years of Tribulation. The culmination of the Age of Israel, that was cut off on the day of Pentecost.

Everyone that goes into that kingdom will enjoy the Millennium. They will all be included in God's new kingdom. They will see Jesus Christ as their Messiah and King; finally.

God will produce fruit for His glory through the church. God said this in Matt. 16:18 and elsewhere as well. A new dispensation when God would raise up the church. He would do it through the very disciples to whom He was speaking, ironically enough.

God began the church with them and we are still in that age.

Luke 13:9 **Then if it should bear fruit next year, well and good; but if not, you can cut it down."**

Jesus just smacked the religious types in the face by healing a woman in the synagogue on the Sabbath, using this as a platform. This will be the final time that Jesus is in a synagogue. 18 years like this. The religious Jews got mad that He did it.

He faces off with one of the worst batch of hypocrites in the synagogue.

Luke 13:10 **Now he was teaching in one of the synagogues on the Sabbath.**

Lesson #none

Luke 12: Life of Christ

12/30/2015 Wed

No class tonite.

New Year's Eve service; possibly a special class.

Military Communion December 31, 2015: The trial was the most unjust in history because Jesus was the most innocent man in human history. He was the only perfect man who has ever lived.

Many had been healed and could have come forward.

Jesus said, "I and the Father are One." This had to be true or false, the latter making Him a liar and nullifying all that He claimed to be. Millions would have placed their claims of redemption upon a liar. But there is no doubt that He was innocent and that His claims were true. He is God and humanity in One Person.

I could say, "I can forgive your sins; I can cleanse you; I can give you eternal life."

Two of the great systems of justice of that era condemned Him: Roman law and the Mosaic Law. Because the sins of the world were imputed to the spotless God, we know that our sins are forgiven. The justice of God was satisfied. Every believer receives the imputed righteousness of God at the moment of faith alone in Christ alone. Only God can forgive sins; only God can say, "The Father has sent Me to do His will." Only God could say, "Before Abraham, I existed eternally."

The Word of God became flesh and lived among us.

In the final trial, Pontius Pilate began to understand the sham of the trial over which he presided. He knew that Jesus was innocent of all charges; yet he did nothing. He did not act to exonerate the Lord. He succumbed to the fear of the people. He would have needed moral courage, and he did not have that. He did not want to be seen as opposing Cæsar, which would have been the way that his actions would have been portrayed.

The Lord was on the cross from 9 am to about 3 pm. He suffered spiritual death in the final 3 hours. The Father hid the face of His Son from all those there. During that dark hours, the sins of the world were placed upon God the Son. The pain was excruciating. The pain of separation from God the Father was great. He paid the penalty for every sin. He was forsaken by God, because **the Father made Him Who knew no sin, sin on our behalf.**

This was the substitutionary spiritual death of the Lord Jesus Christ on our behalf.

When the final sins had been paid for, Jesus said, Tetelestai." His salvation work was finished then and forever. There would be eternal results. Propitiation. The wrath of God

was turned from us. He accomplished redemption and reconciliation. Purchase us from the slave market of sin; and He reconciled us to God.

Since Jesus was still alive after the work of salvation was completed, His physical death could not be the payment for sin. The spiritual death was the true payment for our sin. His physical death was important, because then He could be resurrected. Our faith would be misplaced in a god who is dead. But the Lord lives evermore to make intercession on our behalf. The King of Kings is our Redeemer. Not even by the vilest sinful act or evil that we might perpetrate in our lives, to lose the salvation He provided for us. We are His because of the Lord Jesus Christ.

This ritual is a test to see if we have enough doctrine to concentrate on the work and Person of the Lord Jesus Christ. There is really only one purpose; the purpose of remembering.

New Year's Eve is a time to look back at wonderful memories of people in the past and to look forward to resolutions of the new year; and reflections. For some, parties.

As believers we always look back to the past to the cross through communion. We recognize the unique assets provided for us at salvation. And we look forward with confidence to the fulfillment of God's plan in our lives.

Bobby might awaken us, but we ought not to be disturbed, and our spiritual destiny are in the hands of Jesus Christ. A client nation long ago, whose history parallels our own. Old Testament Israel. They experienced devastating discipline. What caused God to bring so much judgment on a nation dedicated to Him. We know the result of apostasy of a nation. Deut. 28 and Lev. 26 give us the cycles of discipline.

2Chron. 36:11 is stunning, which passages speaks of nation Israel, but it could be about us today.

2Ch 36:11 [Zedekiah was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem.](#)

Zedekiah was a vassal king after two invasions. Most of the Jewish nobility were taken back to Babylon. Then in the next invasion, he took a 3 month ruler and some prophets. Do not cross Nebuchadnezzar.

Zedekiah was left with a vacuum of advisors. But he had the prophet Jeremiah. What else do you need? Zedekiah did not listen; he did not follow Jeremiah's guidance. He refused to humble himself.

2Ch 36:12 [He did what was evil in the sight of the LORD his God. He did not humble himself before Jeremiah the prophet, who spoke from the mouth of the LORD.](#)

הִנָּח is the verb. Zedekiah refused to humble himself. He was the agent of his own demise. He made really bad decisions. He refused to recognize the authority of God, His guidance

or His Word. He disregarded Jeremiah's guidance. At no point did he submit to the authority of God's Word through Jeremiah. He had the malady of so many leaders: power arrogance and self-absorption. Israel's decline as a result was unmistakable.

Cults may make the claim that God speaks to them; but it is not true. But this was true in those days. God's guidance came through Jeremiah. Bad leadership ignores and rejects all divine principles.

Zedekiah's decline also manifested in another way. He disregarded the prowess of the greatest king in the world at that time. He gave his word to Nebuchadnezzar but he did not submit himself to Nebuchadnezzar. Leadership who sees himself as the ultimate authority is a leadership destined to fail. The destruction of authority-orientation from the top to the bottom. Exaction what we see in this country today. Self-absorption and no authority-orientation.

Our leadership badly underestimates the enemies which we have today.

Zedekiah had taken an oath in the name of God to Nebuchadnezzar; but he stiffened his neck against Nebuchadnezzar. He rebelled against the greatest and most powerful king of that time. He invited violent retribution. Military and national disaster overcame Israel in 586 B.C. A hardened heart against turned to the Lord.

Many of the inhabitants of Jerusalem were massacred in 586 B.C. Where leadership is arrogant and mocks God and divine establishment, the entire populace suffers. We are beginning to suffer that sort of violence and fear. Terrorism is our great fear at this moment.

We have an election coming this year. The real issue is not the economy or the foreign policy. It is the arrogance of our leaders in Washington. This arrogance has them out of control. They promote destructive policies and ideas. They are the biggest hypocrites. They are adept at telling the greatest lies. Leadership leads to arrogance. Unlawful arrogance leads to a lawless nation. The unteachable arrogant leaders refuse to listen to good counsel; they refuse to learn from their mistakes; and they show contempt for any authority other than their own. It is impossible for them to serve the nation. They cannot do it. They won't do it. The arrogance of our government mirrors the arrogance of Zedekiah then. Our leadership is filled with Zedekiah's.

If you want to figure out who not to vote for, vote for the candidate who most lines up with divine establishment and lacks arrogance. Their regulations and their actions show differently.

Evil leadership persecutes Christians, mocks the Bible and mocks Jesus Christ. This indicates that a client nation is on the way out.

Corruption and criminality in high places. Economic declines. Freedoms lost. Perversion and immorality of all kinds. The destruction of families, presided over by self-serving power-

mad leadership. National leadership that persecutes Christians. We are more than halfway there.

A second problem is the people themselves. They too have an arrogance and a corruption problem.

Hosea 4:1–6 Hear the word of the LORD, O children of Israel, for the LORD has a controversy with the inhabitants of the land. There is no faithfulness or steadfast love, and no knowledge of God in the land; there is swearing, lying, murder, stealing, and committing adultery; they break all bounds, and bloodshed follows bloodshed. Therefore the land mourns, and all who dwell in it languish, and also the beasts of the field and the birds of the heavens, and even the fish of the sea are taken away. Yet let no one contend, and let none accuse, for with you is my contention, O priest. You shall stumble by day; the prophet also shall stumble with you by night; and I will destroy your mother. My people are destroyed for lack of knowledge; because you have rejected knowledge, I reject you from being a priest to me. And since you have forgotten the law of your God, I also will forget your children.

2Chron. 36:13–16 He also rebelled against King Nebuchadnezzar, who had made him swear by God. He stiffened his neck and hardened his heart against turning to the LORD, the God of Israel. All the officers of the priests and the people likewise were exceedingly unfaithful, following all the abominations of the nations. And they polluted the house of the LORD that he had made holy in Jerusalem. The LORD, the God of their fathers, sent persistently to them by His messengers, because He had compassion on His people and on His dwelling place. But they kept mocking the messengers of God, despising His words and scoffing at His prophets, until the wrath of the LORD rose against His people, until there was no remedy.

God will not be mocked. The people continued to mock His messengers. The people suffered spiritual deterioration.

What it means to be unfaithful and mocking. They followed all the abominations of the nations. Israel took the false religion path of all the heathen nations that surrounded them. They bought into all these false religions. They were involved in all sorts of illegal acts. We too have idolatry in our land. Secular ideology and false religions.

Defiled means *polluted, unclean; defiling the sacred Temple with unauthorized evil sacrifices*. There was child sacrifice; sexual activity with temple prostitutes. The worship of Baal and Molech. We see these people involved in religion opposed to God. There are people in the United States embracing a variety of religions and hedonism. Even Christians mock Bible doctrine.

God kept sending messengers because He had compassion upon His people and on His Temple. Compassion; a great word. Compassion is the Qal perfect of the verb נָחַם. He does not want to judge His Own people. The greatest thing He could do is to send His Word to His people. Regardless of all that rejection, He keeps providing His Word. He has no less compassion for his client nation today, which is the United States; and we have

every opportunity for teaching. The message is heard throughout; the choices are clear. Believers must stop marginalizing doctrine. God's warnings to Israel were severe and threatening.

Jeremiah called it.

Jer 5:21–23 "Hear this, O foolish and senseless people, who have eyes, but see not, who have ears, but hear not. Do you not fear me? declares the LORD. Do you not tremble before me? I placed the sand as the boundary for the sea, a perpetual barrier that it cannot pass; though the waves toss, they cannot prevail; though they roar, they cannot pass over it. But this people has a stubborn and rebellious heart; they have turned aside and gone away.

I have the wrong passage here. But it is applicable.

Jeremiah was charged with treason and thrown into prison.

Jer 21:5–6 I myself will fight against you with outstretched hand and strong arm, in anger and in fury and in great wrath. And I will strike down the inhabitants of this city, both man and beast. They shall die of a great pestilence.

No remedy means that they have gone too far for too long. Compassion yes; judgment inevitable. Have we reached the point of no remedy? Have we fallen so deeply into judgment? If over a period of time, there will be nothing left but discipline. We get warnings; but only for so long.

We are already experiencing some of the cycles of discipline; but we have not reached the final one of what Jeremiah and Zedekiah experienced.

2Chron. 36:17–18 Therefore he brought up against them the king of the Chaldeans, who killed their young men with the sword in the house of their sanctuary and had no compassion on young man or virgin, old man or aged. He gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king and of his princes, all these he brought to Babylon.

God allowed all of this.

2Chron. 36:19–22 And they burned the house of God and broke down the wall of Jerusalem and burned all its palaces with fire and destroyed all its precious vessels. He took into exile in Babylon those who had escaped from the sword, and they became servants to him and to his sons until the establishment of the kingdom of Persia, to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its Sabbaths. All the days that it lay desolate it kept Sabbath, to fulfill seventy years.

People were slaughtered by the thousands and the rest hauled away into slavery. God does not spare even a client nation which has become apostate and mocks His Word. To whom much is given, much is expected. Failure is not an option. Israel is our example.

This is a very grim picture; and the violence could be great. Or we could face loss within; severe persecution of Christians. But do not forget that God protects and honors those who remain in His Word and honor His Word in their spiritual advance.

God's benevolence continues in adversity or in prosperity, no matter what the circumstances are around you. Israel has a future and we do too. God cares for the Jews, even in judgment and in slavery.

2Chron. 36:22–23 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom and also put it in writing: "Thus says Cyrus king of Persia, 'The LORD, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem, which is in Judah. Whoever is among you of all his people, may the LORD his God be with him. Let him go up.'"

Cyrus recognized that God gave him all of this. God never leaves His people without opportunity. Cyrus became the instrument of God's restoration. You never know where help and deliverance might come from. Who ever thought that king of Persia would deliver the Jews? These were the children and grandchildren who suffered Nebuchadnezzar's wrath. Under Ezra was a great spiritual reformation. They learned a lesson.

Most of the kings of Israel and Judah failed to obey the Lord. So God raised up a pagan king to restore Israel. If we escape our Lord's judgment, who knows who God might raise up? In the case of Cyrus, the Jews were returned to Jerusalem. This led us to the 1st advent of Jesus Christ. From cursing comes blessing. It sometimes take catastrophe to work out the Lord's purposes.

First comes chaos of soul, then comes chaos of the nation. People have become so involved in works righteousness and then to other false systems of thought. The church today is being laughed at and mocked.

We just remain in His plan, and God will handle all that we must face.

What about tomorrow? Bobby sees 2016 as a year of decision and a window on the character of the people of the United States. Will we choose leaders based upon their race or gender? Will we choose leaders based upon their positions on divine establishment? Will we return to the fundamentals of Bible doctrine? Our election might tell us. These are the doctrines by which we grow and mature. We have a national impact for Christ and we preserve our nation. Do not fall apart if your candidate does not win. God's plan for us will continue and it will not fail, no matter what we face. These times are a national crossroad. Pray that we take the path of recovery and not judgment.

We have everything that we need to weather every storm.

This is a stiff-necked people, a very stubborn people. This is who they are; and Jesus is being barred from teaching in many synagogues by the religious types all over Galilee and Jerusalem.

The Jews were rejecting their Messiah, even though He revealed Himself as the Word; He was the Word of God. The Jews continued ignoring Him. The Jews would face destruction in A.D. 70, despite the 586 B.C. diaspora. They were regathered in the land 70 years later; but the Jews today have not been regathered to the land. One day, there will be a true regathering of Israel, with far more than 6 million being gathered there.

There is a parallel with the direction of client nation USA today. New Year's Eve was a grim warning, just like the one that Jesus would give to the Jews in His message. The Lord is about to do this with His miracles, to warn and to encourage.

He is moving about in the villages of Perea. The warning is very simple. If the Jews turn toward their Messiah, they will be saved. If not, if they refuse to believe in Jesus Christ, the non-productive fig tree (Israel) will be chopped down. Luke 13:6–9.

But the Lord is not finished describing the problems of Israel.

This will be the last time Jesus teaches in a synagogue. He will perform a miracle that will violate pharisaical laws. This sent them into great anger.

This person claiming to be the Messiah was breaking the Law (in their eyes), even though Jesus removes a demonic spirit from this woman, which had afflicted her for 18 years.

It will be a showdown between grace versus legalism. The laws of the pharisees have superceded the Mosaic Law. Jesus will give a scathing condemnation of their legalistic practices. Jesus will show them what He is willing to do for them if they would change their minds and accept Him as their Messiah.

Luke 13:10 **Now he was teaching in one of the synagogues on the Sabbath.**

These are the circumstances.

Luke 13:11 **And there was a woman who had had a disabling spirit for eighteen years. She was bent over and could not fully straighten herself.**

This woman faced a disabling spirit; so this was more than a physical ailment. What did it do to her? She was bent over double and could not straighten herself up. Now, suffering from arthritis does not mean someone is demon-possessed.

Luke 13:12 **When Jesus saw her, He called her over and said to her, "Woman, you are freed from your disability."**

Jesus first makes her free or proclaims her free.

Luke 13:13 **And He laid His hands on her, and immediately she was made straight, and she glorified God.**

Then Jesus placed His hand upon her, so that everyone could see the source of the miracle.

The miracle is only found in Luke. No one else talks about it. Luke was a physician by trade, and he had a natural interest in healing miracles. They fascinated him. Now he was seeing something that could not be explained or cured. So, this would be a normal interest for him.

Luke gives this careful accounting so that no one could refute what Jesus did. This was not just a sickness that would have gone away. The miraculous aspect was undeniable. Her praise of God's grace was completely justified. This sets up what the Lord will do by way of doctrine. He never makes any direct statement about Satan. A demon was the immediate cause, but the reason for the torture of the demon is not explained. This woman is well-known. All in the synagogue knew her; all her neighbors knew about her. The demon is mentioned once; but the focus is upon the woman's malady. The focus will be upon the healing done on the Sabbath.

All of this is just background for the Lord revealing the purpose for this healing. This healing must be directly attributed to God. Jesus accomplished the miracle acting in concert with divine authority. This is Who the Messiah is. This Man is the Glory Israel had been seeking. He is the Glory of Israel. He is the dwelling presence of Israel. He is the Shekinah Glory. Everything that had been prophesied was standing right before them.

They worshipped the Lord, and yet did not realize Who He is.

People sit in churches, which are supposed to be places of worship and learning. And people go there for so many other reasons. Maybe they go for emotional reasons or for business contacts or for social life. It is the same for these synagogues. Many of them never developed a relationship with God. They were so near, yet so far away. Tragic.

Jesus heals and it immediately takes effect. This woman goes immediately from being bent over to be straightened up. Perfect posture. Cannot believe how good it feels to look out over the world. This is a picture for everyone in that synagogue to see. Israel's crippled condition and their need to accept the Lord. This is so that they can accept the glory of God before them.

The woman is physically healed and she begins to glorify God. She glorifies God, the Lord Jesus Christ. Hers is a glorifying that ought to be the response of everyone in the synagogue and of everyone in the nation. Jesus will do the same for the entire nation, if they only accept Him.

Just as this woman was made free from her maladies, so the United States could be freed from her maladies as a result of our rejection of Him.

Churches today have become centers of apostasy, rather than a place to grow in grace. The leader of the synagogue will make a comment on this whole scene. You would think he would say, "Wow, this is incredible! Jesus must be the Messiah. No one else could heal in this way."

Luke 13:14 **But the ruler of the synagogue, indignant because Jesus had healed on the Sabbath, said to the people, "There are six days in which work ought to be done. Come on those days and be healed, and not on the Sabbath day."**

This rabbi will refute the miracle of Jesus by quoting the Sabbath. "There are 6 days during which you can be healed, so come on those days for healings." How dare this man violate the Law in his synagogue. He could only see the letter of the law; he missed the entire point. The whole scene confused him.

However, the synagogue did not meet every day of the week; they met on Saturday. How do you tell the woman, "Come back on another day to be healed. This is the wrong day for it." This is legalism. This is how blind they are. This is how arrogant they are.

Lesson #0785

Luke 13: Life of Christ

1/3/2016 2Sunday

The leader of the synagogue was apoplectic about what happened. "You could have done this on any other day of the week and this would have been okay. But you did this on the Sabbath." The people there had been brainwashed by the Sabbath-day regulations. By doing this miracle, Jesus violated this miracle on this day of rest. Why stir up a hornet's nest, which is what happened. Conventional wisdom would be, *let's all just get along*. How about some bipartisanship, how about *live and let live here*? Why make an issue of theology, which is the unpinning of all liberal approaches. On the surface, this sounds pretty good, logical and peaceful. This is not and cannot be true. How can there be something like bipartisan agreement when to do so would require compromise of principles? This would require compromising one's integrity for expediency. This is wrong, immoral and destructive. Tolerance and bipartisanship should never exceed the integrity. This should never require compromising of Bible doctrine. As believers, we can never compromise Christianity. How about this? *All religions are pathways to God*. Every religion but Biblical Christianity relies upon works for salvation. Jesus taught grace versus legalism.

Luke 13:14 **But the ruler of the synagogue, indignant because Jesus had healed on the Sabbath, said to the people, "There are six days in which work ought to be done. Come on those days and be healed, and not on the Sabbath day."**

Might want to explore the question, why did Jesus so often, do miracles on the Sabbath?

We cannot compromise our doctrine in order to get along with other religions. This is not a call to go to war against other people. We cannot compromise the doctrine. Theology

is a real issue. You cannot afford to chip away a little against truth. If you chip away a little bit, and before long, you are off further and further from the truth. A bit of time and what happens is a chipping away of the truth, and they lose completely grace in the process.

This is what Jesus was doing was setting boundaries between grace and legalism. He was laying a clear line of demarcation. Why didn't Jesus perform this miracle on another day? Everyone would be happy, right? Compromise never pleases everyone. Particularly when you have to compromise your principles. The religious types will still resent you, with whatever compromise you offer up.

Legalism versus grace requires healing on the Sabbath. So Jesus goes directly after the religious types who opposed believing in Him.

Religious Legalism and Jesus' Miracle

1. Religious legalism has so blinded the religious leaders that the work of the Messiah Himself on whatever day was banned. This did not occur only on the Sabbath. They did not want Him doing anything.
2. His divine power threatened their religious authority. True Bible doctrine threatens the religious authority of the kinds of leaders that we find even today; it cuts them to the knees.
3. The Sabbath has taken on such legalistic proportions to the point where even the Messiah Himself was banned from performing a miracle. "You cannot do this on Your day," is what is being said.
4. The Sabbath is dedicated to the grace of God; why is this not a day to work? This is to thank God for His grace. Now the person of the Messiah is the epitome of the grace of God. The miracle is a grace gift to this woman; and at every point, grace is stifled by this religious leader. This is a perfect example of what religion does.
5. The miracle represents God's grace. He was told, "You can't do that. You can't bring grace into this synagogue."
6. Human regulations have become more important than God's grace.
7. Application: silly government regulations have become more important than freedom. Legalism always obscures the grace of God. That is its purpose. Liberal churches cannot touch the grace of God. They would have to re-teach everything. It threatens them. So they do not touch it.

The pharisaical regulations to keep people from going anything on the Sabbath in order to please God. I am going this so that God will approve of me. Please God on human terms is impossible. This is what religion tries to do. Islam tries to perform all of these works acceptable to their god. Or you must worship your ancestors. All those Christian cults that require various works for salvation. The Jews of Jesus' day require strict Sabbath keeping.

The Sabbath Is All about Revealing Grace

1. Ironically, the Sabbath law was meant as a picture of man's inability to work for salvation. It is a picture of grace.

2. In other words, man's inability to provide salvation for himself. Yet, so much of the world believes that they can supply their own salvation.
3. Salvation is the realm of God's grace alone. By grace are you saved through faith. Salvation is not of yourselves; it is a gift of God, not of works, lest any man should boast. We have comparative goodness in our society. "God likes me better than He likes you because I am a better person." God is pleased with His grace. He is not pleased with our works.

Believers are easily led into this legalistic camp. They see their works as being proof of their salvation. Rather than God's provisions, they do great things for God. People think they are doing things for God that they do not realize that God is providing the opportunity. These religious types were not pleasing to God. They were abhorrent to Him.

Jesus knew the right thing to say.

Luke 13:15 **Then the Lord answered him, "You hypocrites! Does not each of you on the Sabbath untie his ox or his donkey from the manger and lead it away to water it?"**

Don't you water your animals on the Sabbath? Yes, they did this.

Luke 13:16 **And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the Sabbath day?"**

This woman has been bound by Satan for 18 years; should she not be released on the Sabbath? Is she not worth more than your animals? How can you approve watering your animals yet not accept what I have done for this woman?

Their rabbinical laws allowed for such things to be done on the Sabbath. Their animals were valuable; they could not be left without water. So the legalists allowed for this. This was a matter of money; this was a matter of dealing with one's assets. What about this woman? Isn't she valuable? Jesus was dealing here with a human being and not with an animal. This woman who believed in Jesus Christ and was healed became the picture to the crowd of grace versus legalism. The freedom of God versus oppression of man. How can such a thing not be allowed on the Sabbath? This is a blessing. The grace of God is never oppressive. If something is oppressive, then it is not of the grace of God.

In fact, would not releasing this woman from her oppression than on the Sabbath? What better day for it? It is not about the legalism for not working. It is about the work of Jesus Christ for the salvation of this woman. Logistical grace and dying grace and the eternal aspect of grace.

So what can these legalists counter His arguments with? They do not believe Him. They are against Him. They may view their donkeys as more valuable, but they cannot say that. So the pharisees are trapped here in their own hypocrisy. In these few words, Jesus Christ refuted and crushed their legalistic interpretation of the Sabbath law. Jesus tore the mask

of hypocrisy. The people saw this and loved it. People willing to accept Jesus Christ as Savior see grace as a grace breath of fresh air.

Luke 13:17 **As He said these things, all His adversaries were put to shame, and all the people rejoiced at all the glorious things that were done by Him.**

Grace bring freedom. Jesus embarrassed these legalists and the people loved it. They were able to recognize His grace.

Next is the parable of the mustard seed, which we have already studied in Mark 4 Matthew.

We will move on past that. We will move into v. 22ff.

Lesson #0786

Luke 13:22– Life of Christ

1/6/2016 Wed

Bobby read a poem on Christmas and said the wrong person wrote it.

Jesus had healed a woman on the Sabbath who had been bent over for 18 years, making a synagogue head apoplectic. During this time, Jesus is moving through Perea and Luke gives the details here; he writes the travel itinerary.

Luke 13:22 **He went on his way through towns and villages, teaching and journeying toward Jerusalem.**

There are probably many stories here which are not told.

Luke 13:23 **And someone said to him, "Lord, will those who are saved be few?" And he said to them,**

This is a great question. It is apparent that not many are being saved. His disciples are quite disappointed about this. He was being rejected and the opposition of increasing as He moved toward Jerusalem. Jesus' life was now even being threatened.

There is a disconnect between what the Jews believed and what Jesus was said. Salvation to the Jews was simply entering into the kingdom. To them, just the entrance was salvation and this was based upon keeping the Law, doing works, and being Jewish. They figured being sons of Abraham was good enough.

When Messiah's kingdom comes, who will enter the kingdom? The disconnect between the Jews and the message of Christ. Many believed that Jesus is the Messiah.

When they saw this lack of acceptance, they saw the animosity, they wondered, "Who is going to enter into this kingdom, exactly?"

This man apparently understood that there was a difference between what the pharisees were teaching and what Jesus was teaching. This is the type of question which ought to

be on our minds from time to time. There are so many people who think that being good gets them into heaven. Good and good deeds get people into heaven. Could they have ever believed before? They know Jesus' name. It is hard to miss grace if you know anything about Him. Did they just miss it or did they express faith or did they add works to that faith?

Certainly, we all wonder, how many people have expressed faith alone in Christ alone? Where is the line? Did a moment of faith preclude the idea that we need words for salvation? Will there just be a few because of grace and works? Do we belong to such an exclusive small club.

Luke 13:23 **And someone said to him, "Lord, will those who are saved be few?" And he said to them,**

Strive is ἀγωνίζομαι which means *to strive, to struggle*. It sounds like you have to push your way in; fight your way in. This struggle is your thinking. Jesus is telling them, *do not fall into the trap of the thinking of the Jews when it comes to entering into the kingdom*.

The Narrow Door

1. Jesus is saying, few will enter in through the narrow door.
2. This is an image. There is no real door. People are not shoving their way into the kingdom, and there is a door to go through. This precludes a mass entrance. This represents the way into the kingdom. Being narrow means not everyone will get through.
3. This narrow way is the way of salvation. How are you saved? The narrow door.
4. It is not narrow because it is hard for people to squeeze through. We don't have to lose weight to get through it.
5. It is narrow because it represents the only way to get into the Kingdom of God.
6. This narrow gate; this narrow entrance is Jesus Christ Himself.
7. The means of entry is the message of faith in Christ.
8. The answer to this man's question was, few were being saved in that generation. When the Lord Jesus Christ was present.

This was not happening; so this is why He uses this illustration.

What about this line between grace and works. Let's say you are worried about someone. There are those who profess to be Christians. If they only depend upon their works, then they do not fit the Biblical definition of a Christian. A single second of faith alone in Christ alone is enough. Whatever happens after this is wholly something else.

Luke 13:24 **"Strive to enter through the narrow door. For many, I tell you, will seek to enter and will not be able.**

John 14:5 **Thomas said to him, "Lord, we do not know where you are going. How can we know the way?"**

John 14:6–7 Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me. If you had known me, you would have known my Father also. From now on you do know him and have seen him."

This verse is the narrow door. Some people who claim to be Christians will get there sometimes; they will believe at some point. Thomas was doubting when he saw the nail prints in the Lord's hands. Then he got it.

Once the door is closed, there is no more entry. There are many who reject; and there are the few who believe. People so often who miss the narrow gate cannot see past their own goodness. They cannot see past their own righteousness.

Some people do believe and then never understand the Christian life after. Few are advancing. Once the Lord shuts this door, there is no more entrance.

When the salvation door slams, it stays slammed. Like a prison door. A great prison ministry at Berachah Church. They say there is no sound like the slamming shut of the prison doors.

Once the master of the house gets up and shuts the door for good, and you are outside knocking on the door. He answers, "I don't know where you are from."

Luke 13:25 When once the master of the house has risen and shut the door, and you begin to stand outside and to knock at the door, saying, 'Lord, open to us,' then he will answer you, 'I do not know where you come from.'

The Slamming of the Door

1. The man behind the door is the Lord Jesus Christ. It is imagery.
2. At a future time, Jesus will stand up and slam the door shut. When is that time?
3. The shutting of the door in general pictures His return at the 2nd advent.
4. At that time, when the door is shut, the rejecters of Him will seek entry. They will stand outside and pound on the door in desperation. This is both Israel that does not believe or unbelievers who have rejected the Lord.
5. Time is up; kingdom is closed.
6. It will only be populated by those who have already entered through the narrow door. That was the door slammed at His return.
7. There is only the forbidding voice from behind the doors.

Those outside are foreigners to the kingdom. He is denying immigration to the unbelievers; the borders are closed. Believers are an exclusive club with entry guarantee by means of faith alone in Christ alone. This instruction is still critical today. People have to seize the opportunity for salvation now and not later. The hour is later than you think. You have all of your life to enter in through the narrow gate. This is why the gospel for others is so important.

Jesus is not just answering a question, but He is revealing the importance of entering into the narrow gate.

Now we get a glimpse into the last judgment.

Luke 13:26 **Then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets.'**

They claim to know Him, which could even be like pharisees.

Luke 13:27 **But he will say, 'I tell you, I do not know where you come from. Depart from Me, all you workers of evil!'**

The worst 3 words, *Depart from Me*. These are people who had contact with Jesus Christ, but they did not place their faith in Him. These are those who did not enter into through the narrow gate. People speak the Lord's name all the time; He is one of their icons; or they go through various rituals.

Some think that being a member of this or that church gives them salvation. They do not know Him, not really.

It is incumbent upon us to tell others how to enter into the kingdom. At best, some of them called Him Rabbi. Much of the time, they were His adversaries; and Jesus will refuse them admission. At the closing of this door, it is time for them to take responsibility for their actions. They are making excuses outside this door.

The teenager with the influenza excuse and killed 4 people. He did not know right from wrong because he was brought up by permissive, affluent parents. This gave him a privileged attitude. Not willing to take responsibility for what he did. This is a bogus defense.

All unbelievers will be without excuse. The door closes on them. For since the creation of the world, His invisible attributes are clearly seen by that which He has made.

Jesus has power over death; He demonstrated it. **"Depart from Me, all you workers of evil."**

Rejecting Jesus Christ is the definition of a true evil-doer.

Luke 13:28 **In that place there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God but you yourselves cast out.**

This is the place where He has closed the door. Abraham, Isaac and Jacob will be in the kingdom, but you yourselves will be thrown out.

Luke 13:24 "Strive to enter through the narrow door. For many, I tell you, will seek to enter and will not be able.

Going through the door is the narrow door, which is faith in Christ.

Summation So Far

1. Many Jews in Christ's time, beginning with the pharisees, including many who followed them, they denied the simple plan of salvation, of entrance into the kingdom. They could not get it.
2. They could not accept entrance into the kingdom by grace through faith. This is a kingdom initiated by God.
3. In their legalism, they believed that God required several things from them. He required good works; He required good works; He required law-keeping; He required them to be Jews.
4. It is hard for those to whom Jesus presents the narrow door, to get over these preconceptions. These are things they have learned from their youth up. They must strive to change their thinking from legalism to grace.
5. They must accept Him in order to enter into the kingdom through the narrow door.
6. Many will seek to enter and they will not be able. They will strive, but they cannot overcome the legalism in their souls. This is something that people must overcome today. They believe that works are required in order to get there.

It is not hard to enter; you do not have to get on your hands and knees in order to enter. Then the Lord moves on and tells them that there is a time limit during which they can enter. Once the head of the house gets up, and they begin to bang on the door. The head of the house is Christ the King.

Luke 13:26 Then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets.'

Luke 13:27 But he will say, 'I tell you, I do not know where you come from. Depart from Me, all you workers of evil!'

Luke 13:28 In that place there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God but you yourselves cast out.

Jesus is still speaking to Jews and about the Jewish kingdom. However, today, we are in the Church Age, where the administration of the household is different. There will be the Tribulation and those will be horrible years. Those who survive the Tribulation will enter the kingdom. At the same time, the narrow door is closed to unbelievers. They fail to believe in Jesus Christ as Savior. They fail to get past their religiosity. They are on the outside looking in. They desperately are on the outside of the kingdom wanting to get in.

Evil-doers can be very nice people. The Jews could be very nice and they could be quite charitable. It was human good; but they were in to all these good deeds; yet Jesus said,

“Depart from Me, you evil-doers.” They lacked the righteousness of God. They are nothing but evil-doers with sin natures that cannot be curbed. There is no excuse for them for not entering through the narrow gate.

Upon hearing this rejection, there will be a departure that takes them a long ways from where they want to be.

Luke 13:28 **In that place there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God but you yourselves cast out.**

Gnashing of teeth is a great image; just grinding their teeth with frustration and anger and emotion. Now they are repenting; they are responding with all kinds of regret and sorrow at rejecting Jesus Christ. Now they know Who He is.

Bobby wonders about their anger and the gnashing of teeth. At whom are they angry? Probably at the Lord Jesus Christ, because they refuse to take responsibility for their decisions. We live in an age where taking responsibility for one's self is almost unknown. Every decision that you make, you are responsible for. You will have a tendency to blame others for your bad decisions. There is weeping, there is sorrow, and there is gnashing of teeth. No one is unfairly condemned; all condemnations are fair. The Jews of this generation had more chances than anyone else. They were able to see Jesus Christ in the flesh and hear His words in their own ears in the original languages.

Teeth-gnashing and weeping; and these Jews saw themselves as so righteous. They were puffed up so that they expect God will place them there at the first with the patriarchs.

Bobby is going to give us an unpleasant illustration. There you are looking at someone you thought was the worst person on earth. You are an unbeliever; and they are there. Family members and friends of yours are looking at you, and they are not there with you. They are on the wrong side of the wall.

The patriarchs and the prophets have believed in Christ and they have walked through that narrow door.

Bobby often thinks about Abraham, Isaac and Jacob and how they understood the Lord Jesus Christ. What did the Old Testament do? They have a real problem of thinking about Old Testament saints and how they were saved. They knew Jesus Christ, but not His 1st advent name. Some knew *Immanuel*, which means *God with us*. The prophets taught this; it was painfully clear. They knew and believed in the same Savior. They saw the Savior and what it meant for Him to die. How many lambs were slaughtered in the Temple depicting the Lamb of God. It was presented in many prophecies and by many other illustrations in the Old Testament.

The pharisees knew they were Jews and they were righteous; and they figured this is what they needed. But Abraham, instead, believed, and received the righteousness of God. Gen. 15:6 is that narrow door. Rom. 4:3 repeats this.

The Old Testament Salvation

1. Abraham, Isaac and Jacob entered into the narrow gate.
2. They all received the imputed righteousness of the Lord through imputation, just as we are.
3. Even though many of the ancient prophets were long dead, they had received God's righteousness during their lifetimes. This made them acceptable to God forever.
4. They would be resurrected at the end of the Tribulation along with the tribulational saints who survived. They will reside in the kingdom. The outsiders will see them and know who they are. The entire history of Israel will stand there, before the eyes of those on the outside.
5. On the other hand, the religious Jews depended upon their own righteousness for entry. The kingdom will not be populated by self-righteous people.

Have you heard, *you're not sinning unless you hurt someone?* Good nice people will populate hell. What if Hitler expressed faith in Christ one time? The principle still stands. What about the good nice people who you might think will be in heaven will be in hell (Gandhi). Similarly, there will be unexpected others in the kingdom. They may have seemed quite unworthy, but they will be there.

Luke 13:29 **And people will come from east and west, and from north and south, and recline at table in the kingdom of God.**

And know this:

Luke 13:30 **And behold, some are last who will be first, and some are first who will be last."**

These final two verses were real stunners to the religious audience of the Lord. "They are not Israel who are descended from Israel."

It Got Much Worse

1. The religious Jews assumed that only those of Israel would be in the kingdom.
2. Here Jesus informs them that gentiles will be involved. They did not like that.
3. They will not be left out of the kingdom while some Jews will be left out. It is still about the narrow door.
4. The gentiles who were last in the view of the Jews would be considered first in the kingdom. They themselves would be last; and the gentiles would be first.
5. These gentiles would be with the kingdom Messiah.
6. Jesus Christ is the Savior of all mankind; not just for Jews. They see gentiles go through that narrow door; no wonder they gnash their teeth.
7. The kingdom is for all those who enter through the narrow gate. The prophets frequently mentioned as much and Jesus Christ earlier made this fact clear. He taught Gentile inclusion. Gentiles will be there.

They will gnash their teeth for all eternity. At the time that the kingdom is instituted, they will watch gentiles enter into their kingdom. They will still hate the gentiles when the unbelieving Jews are on the outside. They see gentiles as being inferior. The Jews would be outcasts; the price of rejection of Jesus Christ. Those who were afraid because of so much rejection by their audience were encouraged by what Jesus said to them.

Theirs is a faith rest rationale. I will be there, no matter what others choose to do.

The Apostles taught this over and over again a decade or more after this. Peter, Paul and John will teach this in the future.

Lesson #0788

Luke 13:31–33 Life of Christ

1/10/2015 1Sunday

This will be our final time in Luke 13. This has been a series of warnings and judgments of the pharisees and of all the legalists who followed them. In vv. 1–9, Jesus warned the people to repent or to suffer the consequences. Then Jesus healed a woman on the Sabbath, and Jesus was charged with healing on the Sabbath Day. He would use this to expose the pharisees for the hypocrites that they were. They would take care of their own property on the Sabbath.

Salvation is not a matter of good works and not a matter of birth. They refused to enter in the narrow doorway. The pharisees were so angry, they were primed to kill they were ready to get rid of the pain in their rear. They kept their cool. Perfect look at the Cincinnati-Pittsburgh game of what happens when emotions get the best of someone (which lost one or the other the game).

You have to be crazy to hatch a plot against the Lord Jesus Christ. Some decided to give our Lord a travel itinerary. "Go away! For Herod wants to kill You." Nothing that they said about Jesus' welfare was ever genuine. This would have been Herod Antipas, the youngest son of Herod the Great.

This is Antipas the Fox, who would find Jesus innocent, but allow Him to remain in the judicial system. He would capture and imprison John the Baptizer and eventually kill him.

Luke 13:31 At that very hour some Pharisees came and said to him, "Get away from here, for Herod wants to kill you."

Why would the pharisees warn Jesus of this? They just wanted Him to leave Perea and enter into Judæa, which would put Him in the Sanhedrin's area. He would be in the jurisdiction of the Roman governor as well, Pontius Pilate, who was no friend of the Jews or of anyone who threatened Roman power. His life would be just as much in jeopardy in Judæa as He was in Perea.

Jesus read these men like a book, probably from His humanity. He knew what was in their hearts. It was not yet His time to go.

So Jesus tells them to tell the fox what He was doing, which was casting out demons and performing miracles. Now, these Jews did not hang out with Herod Antipas.

Luke 13:32 **And he said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I finish my course.**

However, Jesus is going to Jerusalem; and He knows that He will be crucified there.

He saw the pharisees as co-conspirators with Herod. They have come to Him as if they want to save the Lord, but they actually want Him in Jerusalem to prosecute Him on religious grounds. They want to expose Him as a bogus Messiah, as there had been many false messiah's throughout the history of Israel.

They wanted to discredit the Lord Jesus Christ and all those related to Him. You can expect it. If you are a believer in Jesus Christ, you know that you will face opposition. You are under the same gun as the Lord is under. You can bank on opposition; but we also have all of His resources. We have our own mission in this world.

Herod Antipas had been wily and crafty in his dealings with John the Baptizer. He quietly beheaded John, justifying it on false grounds. He would also like to dispose of Jesus Christ as well. He knew that crowds followed the Lord Jesus Christ. He would want to dispose of the Lord quietly.

The Lord had no fear of Herod or of his plot. The real foxes were the pharisees, who would fight to see Him killed.

God's plan will run its course like it does for all of us.

The Answer of Jesus Christ

1. The Lord answers their scheme by saying He had a mission to perform (and so do we).
2. He had a timetable as set by the Father (as do we).
3. Our Lord followed that timetable throughout His ministry, never departing from God's plan even one inch. He could not be disobedient to God's plan even slightly. We must not depart from God's plan either. It is okay to have ideas; it is okay to want things in life—but all of it is a matter of priorities.
4. Christ would not be deterred by Herod or by the pharisees. We must never be stymied by opposition or by adversity. Don't let adversity get in your way of spiritual growth or of living the plan of God.

It was the Lord's plan to cast our demons and to cure individuals in Porea. His mission was incremental. He continued in the plan of God, one step at a time. We are often impatient; we want to read the last page of our own book. But we cannot. Do not worry about tomorrow and the next day and the next.

We oft times think and act as if our plan is better than God's. This is why we have rebound. We can plan ahead; this is certainly allowed. But, on a day to day basis, God's plan for our lives will be worked out. We are not promised a rose garden; we will face difficulties and problems. Jesus never had a day without opposition. Some people followed Him and some were there wanting Him dead.

God's grace never stops; Jesus Christ never for one instant stopped moving forward in the plan of God. What if you knew when your last day was, would you pull out your bucket list and start doing those. God already has a bucket list for us.

Interestingly enough, our Lord's goal was the same as that of the pharisee's: the cross. The cursing of man is a part of God's plan. There was an appointed time for Jesus to be in Jerusalem. Until that time, no one could touch Him. The same is true for us. As a believer in Jesus Christ, we have a mission, and nothing can touch us until it is God's plan for us to be removed from this life.

God's Plan for the Lord

1. Because the Lord's ministry to Porea must be completed, God guaranteed that nothing would happen to the Lord. Bobby will stand in the pulpit until it is God's plan for him to be removed.
2. The time of Christ's death was already determined by God; not by Herod and not by the pharisees, and not until He accomplished the will of the Father. All of this is true for us as well.
3. God's plan predetermined the time and place of His death. God's plan for R. B. Thieme, Jr. was 5 years past where his quality of life was good.
4. The fact of His death was prophesied in the Old Testament. The Messiah would die; Isa. 53–54 and it would be on a hill called Golgotha, the place of the skull. It makes Bobby cringe for Calvary to be mispronounced Cavalry.
5. Golgotha was outside the walls of Jerusalem. This would be as a sacrifice for the sins of the world. He would die for the sins of Herod and for the pharisees. No one knows exactly where this place is. It is not a place that we need to be; it is in our souls.
6. The pharisees are staring the grace of God in the face, trying to kill the Lord, while professing concern over His welfare. That is hypocrisy.
7. How blind is the Lord's arrogance; and how vicious when arrogance is crossed.

Jesus patiently walked to His destiny and to ours. With irony, Jesus tells them that their concern is unnecessary.

Luke 13:33 **Nevertheless, I must go on my way today and tomorrow and the day following, for it cannot be that a prophet should perish away from Jerusalem.'**

A prophet must die in Jerusalem.

Jesus essentially told them that He was going to go on His time and not on their time. Jesus knew that He would perish in Jerusalem.

Luke 13:33 Nevertheless, I must go on my way today and tomorrow and the day following, for it cannot be that a prophet should perish away from Jerusalem.'

Now Jesus laments Jerusalem. His is a prophet, a king and the Messiah.

This is not sorrow for Himself, but this is for Jerusalem, which city would suffer great pain because she rejected the prophets of God.

Luke 13:34 O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not!

God in His grace had sent His Son. There were 6 trials and they began with the Jews dragging Him before the Sanhedrin and beating Him and finding Him guilty. But they knew that there could be problems if they just stoned Him to death. So, for formality, they place Him before Pontius Pilate, who proclaimed Jesus innocent, and then washed his hands before the people.

Some of the Jews who rejected Jesus Christ killed him. But the Romans are just as culpable as the Jews. It is the world that crucified Him. Jesus would die in the Roman way, which is crucifixion (the Jews would have stoned Him to death).

Jesus speaks of how often He wanted to gather His people under His wings, and yet, they would have none of it. He longed to embrace and to protect them. His ministry was an offer of them the Kingdom of God. They would have none of it. They are poster children for negative volition. Jerusalem and Israel are examples of great negative volition.

Look at the history of Christ, of God the Son with Israel. He created the universe. He was with Abraham, the father of the Jewish nation. He spoke to Moses from the burning bush. He was the Dwelling Presence in the Tabernacle. A great lament; a great sadness of His Own people rejecting Him, even though He was willing to do everything for them.

Is it any wonder that the world attacks and persecutes Christians, but gives all other religions a pass. There is no difference than what is happening right here with Jerusalem.

The Jews saw Him perform miracle after miracle and He fulfilled all of the Messianic prophecies. Many of them could recite from memory these passages. This is what is means for someone to say *no* to the gospel of Jesus Christ. They will say, "Let me do it my way; let me stand on my own two feet before God (if He exists)."

Luke 13:35 Behold, your house is forsaken. And I tell you, you will not see me until you say, 'Blessed is he who comes in the name of the Lord!'"

"Listen, your house is left desolate." He tells them.

The Use of Aphiêmi

1. This is what He is saying to the United States of America. This means *to leave, to abandon*; and after "abandon ship" the ship goes down.
2. Just so, the city of Jerusalem will be abandoned. Aphiêmi. All the miracles and all the prophecies which have come true.
3. The Messiah will continue to offer Himself right up to the end. The final rejection is inevitable.
4. The word *desolate* is added as a condition that will come to Jerusalem.
5. God's judgment and man's destruction are on the way. It is inevitable. When God pronounces judgment, it is going to happen. We can only pray that God does not destroy us. There are many countries destroyed in war. They are shells of their former selves; buildings burnt to the ground.
6. Desolate describes a city that is laid waste by God. Ruins and death. Hundreds of thousands of people were immolated in the bombing of Dresden; there was no escape.
7. The final destruction for Jerusalem came in A.D. 70. The Roman legions of Titus would come in and destroy hundreds of thousands of people. Many old landmarks were destroyed as well. This destruction is why we do not know where Golgotha is anymore.
8. There would not be another Jewish messenger. Not until Messiah returns a second time; and until then, Israel is set aside.

Bobby visited Dresden, and it was firebombed in WWII. The center of the city was left as a monument to desolation.

There is now a state of Israel, but this is not the regathering. We do not know the day or the time. The regathering will take place during the Tribulation. There will be no more messengers or prophets. The Age of Israel is suspended. It is their messengers and prophets which brings Israel the information that they need to know.

Luke 13:35 Behold, your house is forsaken. And I tell you, you will not see me until you say, 'Blessed is he who comes in the name of the Lord!'"

This time will not be good for them again until they say, "Blessed is he who comes in the name of the Lord." This is what they said when Jesus rode in on a donkey, and they said these words. Luke 19:37–38. They demanded that these words cease. These words would be repeated at the 2nd advent.

This is our Lord's lament. He is and will be rejected in this era.

Luke 14:1 One Sabbath, when He went to dine at the house of a ruler of the Pharisees, they were watching him carefully.

They did not take their eyes off of Him. They were ready to catch Him doing anything that was wrong. They hoped for a theological blunder. The aim of this dinner invitation was to catch the Lord doing something wrong. This would serve our Lord's purposes to a t.

This incident was for Perea. He could not contact every person and talk to every man there, but what happened would be reported all over.

There were many people there who would report what would happen. This would be a very interesting happening. Who is going to win, would be wondered.

On the periphery of this banquet was a man with *dropsy*. Adema, which is an accumulation of fluid beneath the skin, and it is very painful. He was in great pain, conspicuously so. This man would play a very large part in what would happen.

Luke 14:2 And behold, there was a man before him who had dropsy.

If you are a lawyer and litigator in court, you try to trap people in court. When the Lord asks a loaded question, this was one of them. This would show their hypocrisy in their zealotry for the Law. They had taken the basic Old Testament Law.

Once there is a passed law, people start tearing it apart in many cases changing the intention of the original law. They had written all sorts of regulations to explain what the Law already said. There were exceptions and there were regulations and often these things benefitted the pharisees and the rabbis.

They continually tried to trap the Lord; but then Jesus asks them a simple question of these law experts, and they are unable to answer His question.

Luke 14:3 And Jesus responded to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath, or not?"

The Lord had just healed on the Sabbath, and they attacked him for it. So, now he puts the question before them before He does a healing. Tell me where it says this. Now, there is nothing in the Old Testament about doing or not doing a miracle on the Sabbath. Do they allow this suffering to continue? Do they okay the miracle?

Luke 14:4 But they remained silent. Then He took him and healed him and sent him away.

Luke 14:5 And he said to them, "Which of you, having a son or an ox that has fallen into a well on a Sabbath day, will not immediately pull him out?"

No class; Bobby's out of town.

Lesson #none

Luke 14: Life of Christ

1/14/2016 Thurs

No class; Bobby's out of town

Lesson #0790

Luke 14:1-3 Life of Christ

1/17/2015 1Sunday

The Eucharist January 17, 2016

Between the cross and His return at the rapture stands a ritual table. The Lord introduced and commanded us to participate in remembrance of Him. A very short meal to make to representative analogies. Eating the bread and drinking from the cup. These are the only two activities by which we are to remember the Lord. We do not need a photograph, a visage of some sort, or a cross. We have not come to commemorate His birth, His features, etc. Our memories do not center upon anything but what He did on the cross for us. The Lord Jesus Christ is at the heart of our worship. He is our central focus.

First and foremost, He is the God-man Who died. His body, broken for us, is represented by the bread; and the juice represents His blood, which represents His death for our sins. We must look back upon what He has done with profound awe. The rituals and symbols in the Old Testament looked forward to the coming of the Messiah. The Lord's Table looks back at the work of our Lord.

This ritual commemorates our unbreakable association with the Lord Jesus Christ. **Is not the cup of blessing by which we bless a sharing in the blood of Christ...and a sharing in the body of Christ...we who are many are one body, for we all partake of the one bread.** United with Christ in His two deaths and His burial, we share in His victory on the cross, retroactively, of course. When we as believers in Christ, the sin nature is crucified with Him, retroactively. Rom. 6 **Knowing this that our old self was crucified with Him, that our body of sin might be done away with.** This places the believer for the first time to break free from the power of the sin nature. We are free to break away from a life of sin. The very fact that we can approach the Lord gives testimony to that which we have in union with Christ.

Our ritual commemorates a separation from sin and from the evil of Satan's cosmic system. That is the system that is all around us. Through death, the death of the cross, that He might render him powerless who has the power of death. We experience that separation when we possess and think with divine viewpoint.

Satan's realm is always in direct opposition to the thinking of Christ. Human viewpoint is taking part in the table of demons. There is tremendous danger to any believer approaching the Table in human viewpoint, in carnality, apart from the filling of the Holy Spirit. That openly mocks God's grace and the work of His Son. **For this reason, many**

among you are weak or sick, and many among you have died. Out of fellowship and you are taking part in the table of demons. This can culminate in the sin unto death.

Like-mindedness is being on the same page with the Lord Jesus Christ. This requires us to be in fellowship. **For God has not destined us for wrath, but for attaining salvation, so that, whether alive or dead, we are united with Him.** We have a operational spiritual life.

Every moment that we are filled with the Holy Spirit is another moment of fellowship with Him in our souls. This communion lasts throughout our temporal lives; not just in this brief ritual but for all of our lives. In this ritual, we have complete concentration (ideally speaking). This is the most important aspect in our lives. We have an unbroken, face to face relationship with Jesus Christ in heaven. This is the future confidence of every believer reflected in this ritual. We make a statement in this ritual of our eternal condition. Because He lives eternally, we live eternally. We will love and worship Him for eternity.

We both look forward to eternity future as well as look back to the cross. Looking forward is living our lives in the light of eternity.

In our eating and drinking, we are giving a testimony to Him. **As often as we eat the bread and drink this cup, we proclaim the death of the Lord until He comes.** This is a memorial to His death. He died for all; unlimited atonement. This is our unity in Christ.

We noted that the pharisees, the enemies of the Lord, had a prohibition of Jesus healing on the Sabbath, even if this was beneficial. For centuries they had defined these regulations. Anything not covered would be put into a regulation of some sort.

Now, it is significant that these pharisees act as if there was a prohibition of miracles, when there clearly wasn't. This proves the truth of the miracle, because they would not accuse the Lord of doing a work if no one was actually cured.

They called the Lord over for dinner and they watched Him closely and they were plotting against Him, looking for anything that he would say that they could indict Him for.

Luke 14:1 **One Sabbath, when He went to dine at the house of a ruler of the Pharisees, they were watching him carefully.**

Luke 14:2 **And behold, there was a man before Him who had dropsy.**

He disregards their legal question, and asks them a direct question about healing on the Sabbath. Now, why was there no regulation about this? Because no one healed the sick. There was never a reason to have a regulation about this.

Luke 14:3 **And Jesus responded to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath, or not?"**

“You all know the Law. So, can a man heal on the Sabbath?” No reason to have a regulation on this. It had not ever come up before.

Lesson #0791

Luke 14:1–4 Life of Christ

1/17/2016 2Sunday

Healing on the Sabbath had been discussed before. This discussion is unique; and it shows the legalism of the pharisees. It demonstrates God’s grace in comparison. The pharisees do not like healing on the Sabbath.

Luke 14:3 **And Jesus responded to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath, or not?"**

This was a dinner party to which our Lord was invited. The Lord preempts all of their questions. He went right after the lawyers and the pharisees with this leading question. They lost the initiative. You have control of the situation. No one questioned them. The lawyers were not on trial. It was dangerous to put these men on the spot like this. At the heart of our Lord’s question was an interpretation of Sabbath regulations. These lawyers were legal experts on Sabbath regulations. The Lord asked them for a general ruling. “I really need to know, can I heal or not?” This is a very simple question with many implications. Can you ignore a person who is in trouble? Would a pharisee come to the rescue of a man or an ox falling into a well. Would he abstain from acting, based upon Sabbath regulations?

Keeping these regulations was their ticket into the kingdom. They depended upon these regulations rather than upon the Lord Jesus Christ. This kind of legalism continues in our world today.

Does the Old Testament Mosaic Law supercede the regulations or vice versa? Which carries the greater weight?

We face similar constitutional issues today. Do we continue to abide by the original constitution today or should it be reinterpreted to today’s norms and standards? When it is reinterpreted, the rule of law is threatened.

These legal minds were unable to provide a theoretical answer. They were classic religious and political animals. They did not weigh the issue based upon the case and the Bible, but upon what they wanted (not unlike what we see today).

The pharisees allowed for some exceptions on the Sabbath, like watering an animal. There were many exceptions in the regulations of the Law, and these exceptions always benefitted the pharisees. So these exceptions would involve their animals, which was wealth in that era. They had no interest in true law.

Would not rescuing a person in trouble be of great importance than preserving one’s livestock. They would rescue an animal, but they would balk at Jesus healing on the

Sabbath. More importantly, the hypocrisy of the pharisee regulations was exposed. They knew that this question checkmated their position.

Healing on the Sabbath

1. If they defended their traditions and regulations and all the additions made over the years, and confirmed that rescuing animals and men were not forbidden, but that healing men was forbidden, this would be inconsistent.
2. Based upon their own legal precedent, there are no legal grounds upon which to stand. They would have to agree that it was legal to heal on the Sabbath.
3. It would mean that Jesus knew more about the Law than they did. There were many people watching here. They were standing before the Author of the Law.
4. Based upon their own legal interpretations, they could not forbid a cure for this man with dropsy.
5. If they did, they would lose credibility and authority as legal experts. That could not happen. Their entire existence depended upon their legal expertise. This would destroy them.
6. The people observing all of this would turn to the Lord Jesus Christ because He properly interpreted the Law and He made more sense than they did. There was a clear comparison that the people could make here.
7. The lawyers knew their own regulations. They knew that those regulations allowed for mercy to be shown on the Sabbath, toward men and animals on the Sabbath, without any violation of the Sabbath taking place. But they did not want to affirm any legal opinion from Jesus Christ, so they kept silent. They refused to show themselves to be wrong. That is the depth of their rejection of Him. It is not any different today when someone rejects the Lord Jesus Christ. Human salvation always trumps works. These pharisees were keeping and making regulations in order to please God.

God does not love for unrighteousness. He does not love us because we are good. He love us because we possess the righteous of Jesus Christ at salvation. He sees only the Lord's righteousness; and not the works of man.

Luke 14:4 **But they remained silent. Then He took him and healed him and sent him away.**

Speechless lawyers. Then the Lord heals the man with dropsy and sends him away. Another round to the Lord Jesus Christ.

When the pharisees could not answer a simple question of Law, it is clear that they were bested by the Lord. They were speechless lawyers. They were too arrogant to admit that they are wrong. Being wrong is the worst nightmare of these arrogant lawyers. They cannot afford to be wrong. It ruins their image, to the people and amongst themselves.

The Arrogant and the Inadequate

1. The arrogant person has an excessive preoccupation with himself. He thinks only of himself and his image to others. He only cares about how others perceives him.
2. They have an inflated self-admiration. They are their own admiration society.
3. The inadequate person has an excessive desire to be admired by others. If this is your whole reason for existence, you are inadequate.
4. To be wrong in thinking or in actions, would be tantamount to losing the respect of others; and even to lose self respect. That is unthinkable, for the arrogant and for the inadequate. They cannot lose respect from anyone. That is personal destruction.
5. The arrogant person must see himself as superior. One thing that Bob told Bobby, "There is always someone tougher; and there is always someone who is better." Arrogant people cannot think like this.
6. The arrogant person is hyper competitive. Nothing wrong with being competitive. They are win at all costs. Winning is the only thing to them. This might be true in football, but not true for life. We might run into more problems than imaginable in the spiritual life. The arrogant person is hyper competitive. He will stab anyone in the back to win. That is pure arrogance. There in inadequacy in that as well.
7. The arrogant also has an exaggerated estimate of his own abilities and attainments. If not, then he would see himself as inadequate. This is how he or she survives in this world. Our survival is simple; it is our spiritual life. It is our application of Bible doctrine. It is the perfect survival for a world that wants to tear us to pieces.

Every time the Lord ran into these people, He pulled them off their pedestal, and this challenged their self-image. He bested them in every argument and showed them that they were incompetent and arrogant; and they responded with anger and implacability. That is a major weakness of any person who lacks humility. There is a phony bravado for any person like this. There is never enough approbation in life for the inadequate person. They can never get enough. If you have friends that are like this, they have to reenforce their own egos.

You may want to pray that your friend or marriage partner gets doctrine and learns the way. A verbal battle with the arrogant and the inadequate is always a losing battle. If you win, they must admit that they are wrong, and they are unable to do that.

There is never any peace in the soul of the arrogant or the inadequate. I think Bobby is teaching this as being the same person? When people are arrogant and inadequate, they become hypersensitive. They are threatened by any challenge.

Need a test. Have someone say, "I think you're wrong about this," and see how you respond. The only antidote for this is humility from Bible doctrine.

Their mutual admiration society had to come to a halt when the Lord reproved them. They would be rejected and the Lord would be accepted. That is legalism, arrogance, and inadequacy. This is designed for us to evaluate ourselves.

There is a lot of narrative in Luke 14; many things that He did, much traveling, etc. Just the narrative itself is in fact a window into our own spiritual lives.

This chapter is a concentrated look at arrogance, inadequacy and the trouble with legalism. This is very applicable today; so that we can read legalism and understand how it works today. We see all manner and categories of people that we have to deal with.

Vv. 1–6 Jesus takes up the subject of healing on the Sabbath. The pharisees were quite legalistic about this. No greater legalism than that which the pharisee promoted in their era. The pharisees and the lawyers were incredibly arrogant concerning their own abilities, their mental acuity, and in their understanding of legal matters.

At the same time, these people were so inadequate when it came to discussing the law and the spiritual life with the Lord. He always crushed them. This angered these people to the point of forming killer conspiracies against the Lord Jesus Christ. These conspiracies were based upon mutual antagonism. There are giant egos involved with these pharisees. When their egos were crushed by the wisdom of Jesus Christ, they were able to unify in this area opposition to the Lord Jesus Christ.

What makes the greatest leaders, it is not bluster, but often it is the soft humility. The Lord Jesus Christ was always humble. But humility does not mean that you roll over like a whipped dog and take it.

Jesus found favor among so many people. Some of them began to reject pharisaical teaching. Some of these became attracted to the grace of God as taught by the Lord; some of them believed in His Messiahship; and that made most of the pharisees quite upset.

The pharisees developed many great conspiracies to go after the Lord Jesus Christ. They may have had smiles on their faces, they may have invited Him places, but it was always about a way to destroy Him. They were legalistic and implacable.

So he asks them about healing on the Sabbath.

Luke 14:3 **And Jesus responded to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath, or not?"**

We have seen politicians skirt a simple *yes or no* question on many occasions; and this is what Jesus was doing. He offered the pharisees a simple, easy question. They refused to respond. They were inadequate here. These are an inadequate bunch who were experts in the Law.

They have to answer, *You are right* or *You are wrong*, indicating that they cared little for suffering. They would not admit to the latter, even though that was their feeling. If they

answered, they would be subject to ridicule or a loss of respect; and they would lose their authority that they had developed.

The sick man there likely believed Jesus to be the Savior; and he went to Him as a helpless, hopeless case. No one could help him; only the Lord. He is the only One Who could heal mankind.

So Jesus healed the man and sent him away.

Luke 14:4 **But they remained silent. Then He took him and healed him and sent him away.**

So Jesus sends this man away. Now, Jesus explains His actions to all who are there. This is a great fear of the pharisees and lawyers, because His words would show them to be inadequate.

Luke 14:5 **And he said to them, "Which of you, having a son or an ox that has fallen into a well on a Sabbath day, will not immediately pull him out?"**

Rescue and care for a son and for a domestic animal. "How will you act when your own personal interests are at risk?" Everyone knows that they would rescue their son or ox, even on the Sabbath. And these are legitimate things. Yet they would condemn the Lord for healing this man with dropsy.

They would use the Law for their own personal benefit; and they would bend the Law for their own selves.

People in Washington set up rules and regulations, but they don't follow them. They do not even pretend to follow them.

This is the second time that the Lord slaps them around.

Luke 14:6 **And they could not reply to these things.**

Then Jesus cites a parable, which is a lesson in humility.

Luke 14:7 **Now He told a parable to those who were invited, when he noticed how they chose the places of honor, saying to them,**

Luke 14:8 **"When you are invited by someone to a wedding feast, do not sit down in a place of honor, lest someone more distinguished than you be invited by him,**

Luke 14:9 **and he who invited you both will come and say to you, 'Give your place to this person,' and then you will begin with shame to take the lowest place.**

Luke 14:10 **But when you are invited, go and sit in the lowest place, so that when your host comes he may say to you, 'Friend, move up higher.' Then you will be honored in the presence of all who sit at table with you.**

Jesus now cites the principle, which He does not always do. If you are arrogant, you will be humbled and vice versa.

Luke 14:11 **For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."**

Bobby thought of this like musical chairs; and when the music stops, you grab a chair. The closer you are to the host, the more honored you were.

When someone shoots in a basketball game, everyone readies themselves for the rebound. When you watch a game, don't watch the ball; watch everyone else. These people were exercising their dishonor, like fighting for the best place at the table. The arrogant will get exposed. Ultimately, they will be exposed. Their arrogance will come out.

This parable is all about the host choosing the most prominent people to sit in the most prominent positions. In a wedding party, it is interesting who tries to get close to the bride and the groom.

There were invitees, some close, and some far away; and those far away would be observing all that was going on. They were moving the place cards around in order to get the best place. This suggests a person's own inadequacy.

Like those on a plane, who sneak into 1st class, and then they might be sent back to the back row, that does not even recline. However, sometimes you might have a normal ticket and you are given a 1st class seat.

Demanding the Best Spot

1. The person who demands preeminence (or who always demands his way).
2. But the one whom the host honors, he is the one truly honored. He sits in the back of the plane until called to the front. The host makes the call; to give a place of notoriety to whomever he chooses.
3. Another practical side to this. Don't show up at someone's house uninvited; the uninvited guest. It is rude and arrogant. You should always consider your actions with other people before you take them. Do not intrude on the privacy of others. Do not ever assume. You have the welcome mat.

The Wedding Feast and the Kingdom

1. Jesus often used the wedding feast to represent the Kingdom which He will establish on earth.
2. The arrogant pharisees were fighting for their place in the kingdom. That is what they were doing.

3. They were competing amongst themselves.
4. Upon these works and many others, the pharisees and the lawyers believed that these works would give them a prominent place in the kingdom.
5. The King will make the final determination of where everyone will sit.
6. Jesus will not seat anyone based upon their prominence on earth or based upon what they think their own prominence ought to be.
7. Christ is the King, so He is the host. He determines status in the kingdom; all based upon the criterion of humility. James 4:6 God is opposed to the arrogant but He gives grace to the humble. This is a real stunner to the pharisees. They understand exactly what Jesus is saying. These pharisees expect great rewards and notoriety in the Kingdom of God. They think they will take their seats next to the Messiah.

Loud self-promotion of those who want to show their own prominence. They are always promoting themselves. It is not every the Christian life.

True Success in the Plan of God

1. Humility is the attitude for success and promotion in the plan of God.
2. God promotes those who have developed the humility of grace orientation from spiritual growth. Grace orientation is the development of humility. This only comes from growing in grace and knowledge. This is developing humility. That is the attitude for the spiritual life.
3. Those who are humble are the ones who are exalted by God; the ones who do not exalt themselves.
4. You are not exalted until God exalts you; you are not blessed or honored or promoted until God blesses, honors or promotes you. It all depends upon the plan of God. All we do is utilize the grace of God and continue to grow. **Humble yourselves under the might hand of God, that He may exalt you at His time.**
5. A position of prominence depends strictly on humility and not on arrogance.

When they attempt to seat themselves in a place of prominence in the kingdom, they will be moved out. These are wedding crashers. They do not belong there and they will be escorted out the door. They might get a prominent position in hell. It will be filled with arrogant, self righteous do-gooders who reject the Lord Jesus Christ.

Lesson #0793

Luke 14: Life of Christ

1/21/2016 Thurs

The Lord is invited to a dinner party by the pharisees in Perea. There was a reason for this dinner party; to spend time with the Lord. But the pharisees wanted to trip Him up and destroy Him. Jesus has already spoken to the guests, He has healed this man, and He has presented the parable of the guests.

Doesn't someone have to do a lot of work for a dinner party?

Luke 14:12 He said also to the man who had invited him, "When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return and you be repaid.

If you invite guests, well, they will turn around and invite you to a dinner party, and thereby, you are repaid. What is wrong with being invited to a party in return? Isn't that a hard-and-fast rule of social life? However, that is not true in this illustration. There is a greater repayment than just social life. Each party impresses the other. Endless rounds of mutual entertainment and one-up-man-ship.

Now, this pharisee invited Jesus to denigrate Him. The pharisees hate the Lord Jesus Christ. So, this is a very odd way to treat a guest.

This pharisee is trying to impress other people to get something from them. All of this is just manipulation. This is not what a dinner party is supposed to be. This is downright malicious. You do not invite people because you want something from them.

The pharisee's motivation should have been much different, even though the Lord was not in his actual social circle. They should have had some actual interest in the Lord and there could have been an excellent interchange of conversation. This is the chance of a lifetime.

However, the pharisee invited Jesus there to dispute with Him religion. There are friends, relatives, rich neighbors, and other pharisees. These people are the usual acceptable crowd.

"Look how much I have done for you," and they want something from you as a return favor. The godfather attitude. The exact opposite of grace orientation. Do not ever use this line against your own children. The children learn, "People owe me, and I will call in that favor." So don't hold a dinner party in order to extract something from someone else.

A business lunch and dinner are different animals. We are not locked into the same principle in other areas. So, you do not have a social gathering in order to gain something; but in a business meeting, it is normal that you are there for mutual benefit in order to make a deal or to make something happen.

What about true graciousness? What about those who cannot give you something back? What about giving to those who cannot help you?

Dinner Parties, Charity and Hospitality

1. When Jesus commends hospitality, it becomes a legitimate and necessary part of Christian service. There is motivation and the filling of the Holy Spirit; and when you extend hospitality, and this is Christian service. Hospitality and gracious living are spiritual functions.
2. True charity and hospitality are the manifestation of grace orientation in the soul of the believer. The Lord is commending this. This is one great purpose of hospitality and charity. You cannot have ulterior motives here.

3. Hospitality and charity is not about currying favor. It is not about elevating one's status or for any other sort of reason.
4. Prov. 23:6–7 **Do not eat the bread of a man who is stingy; do not desire his delicacies, for he is like one who is inwardly calculating. "Eat and drink!" he says to you, but his heart is not with you.** If someone is trying to get something out of you, you can decline the invitation. His heart is not with you means that he is two-faced. He tells you one thing, but he is thinking something else entirely.
5. Help is extended to those in need. That is charity and hospitality. Sometimes, the person who providing, he might hate the person in need. He is doing it for show.
6. Charity begins with how a person thinks, not with what he does. What he does can be a cover for a user. Users are the lowest of the low. They do not like you; they just want to use you.
7. When a believer has no mental attitude of grace orientation, and no doctrinal orientation, there is no charity and no hospitality in his soul. Even the believer who thinks without grace and doctrinal orientation has no graciousness in his soul.
8. How a person thinks is what motivates him. If you think with integrity and doctrine, that is what motivates you. If you think like the pharisee, who is a user, that is your motivation. The person who is self-serving does not have a charitable motivation, despite what he says. There is a lot of charity in this world which is not charity at all.
9. Under all these conditions, charity is not a Christian service by a believer.
10. Here is the logic behind this. Unbelievers can feed the poor and they often do. The good part is alleviating hunger.
11. Without the correct mental attitude of grace orientation and the critical, all-important filling of the Holy Spirit, charity is like giving money to Christian work. All churches, all missionaries, etc. all need support. The money goes to them, but if there is no grace orientation and no filling of the Holy Spirit, what is given grudgingly and of necessity has no value. No unbeliever can produce divine good. It all depends upon the motivation. You cannot be properly motivated apart from the Holy Spirit. He is the critical underlining.
12. True hospitality and charity provide a demonstration of what the Lord provides for us in grace. The host initiates grace hospitality. That always depends upon the host and not on the guest. The Lord is our Host throughout our lives. We depend solely upon Him, earning nothing from Him. He provides undeserved blessing from Him. Living grace, dying grace, and eternity in heaven. Christian charity presents this picture of grace and it is not for only relatives, close associations or those who can repay you.

Christian Charity

1. Christian charity will never solve all the problems of the poor and the down-trodden.
2. Christian charity is not a war on poverty.
3. A certain amount of poverty is a natural circumstance in this fallen world. We will always have the poor with us. Matt. 26:11 But He commended charity for the poor.

4. Christian charity does help people in need and it does help to temporarily alleviate the suffering of the poor. That is not the overriding purpose of charity. It is an intermediate purpose.
5. The real purpose, whatever you do by way of charity, represents Christianity to others. Christianity is a relationship between God and man through the Lord Jesus Christ. Whatever you do, represents Christianity to others.
6. It is a witness to the grace of God. It is provided for the undeserving. It is given to those who cannot return your favor.
7. This is the picture of the benefits of grace. God does for us and we cannot pay Him back. We are undeserving.
8. When hospitality and charity is extended with no ulterior motive, it demonstrates what God has done for all mankind in grace and love. Hospitality in heaven.

Who are those that Jesus says should be invited? Those who cannot pay you back, either by favor or by a return invite.

Luke 14:13–14 **But when you give a feast, invite the poor, the crippled, the lame, the blind, and you will be blessed, because they cannot repay you. For you will be repaid at the resurrection of the just."**

This is the exact opposite of the thinking of the pharisees. They expected something back. Phony charity is a vehicle for self-promotion. Christian charity is never accomplished grudgingly or with the wrong motivation (or of necessity). Christian charity does not seek personal gain. Human charity and Christian charity may appear to be the same, but the motivation for these things is quite different.

This is why government socialism is not charity. It never falls into the category of true charity. It takes care of people who need it. Government welfare always seeks gain for itself. They want a payback. And it is not voluntary. It is legislated. It is taken from the productive and given to the unproductive.

God is not Robin Hood. Christian charity comes from the individual believer and is passed along to those in need. Socialism is the ultimate in welfare and benefits from the government. The purpose is not purely for the welfare of those who receive it. The payback is power. We give you money, but we give you power and control in return. The recipients lose incentive in life and become wards of the state. Puppets and pawns in the game of power politics. You get welfare, they get more power.

They nationalize everything; they control everything, all in the name of social and financial equality. It creates a new arrogant elite class. It impoverishes society as a whole. When socialism is tried, it does not meet its goals. It is a flawed system of governance. The socialists think that we have never tried it.

The European system of socialism is falling apart. And it is not charity. Capitalism provides the greatest amount of prosperity for the greatest number of people. The greatest incentive. It allows people to enjoy the fruits of their own labor.

Lesson #0794

Luke 14: Life of Christ

1/24/2015 1Sunday

Jesus is in a parable mood. Great teachers often teach in ways that help others to understand and remember these things. It is the mark of a good teacher who can communicate in more ways than just giving a recitation of the facts. Jesus taught eternal doctrine; and He taught the most important subjects every taught.

Jesus speaks to evil, legalistic, pharisaical, legalistic thinking. Jesus was invited to dinner and for entertainment as well. They had hoped to engage him in conversation and show Him to be wrong about the Law.

The principle is found in v. 11, where He interprets His parable.

Luke 14:11 **For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."**

He turns to His host, and instructs him in entertaining. If they repay one another, then there is no graciousness involved; there is no love; this is a business exchange. The guests were the same and on the A-list. He had to have just the right people on his guest list. This man invited specific people so that he could use them.

This dinner party furthered the ambitions and the schemes of this pharisee. There was no hospitality. This one was all a facade. There was no graciousness at all. No charity to those who were in need. Ironically, the pharisees took great pride in their charity work; but no one was invited out of charity or out of grace. They had very self-serving motives here, which is typical of legalism and religion.

Jesus called for hospitality as a spiritual service, as something meaningful. Hospitality ought to be out of grace, not a means of social advance.

Luke 14:12 **He said also to the man who had invited him, "When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return and you be repaid.**

Have a different guest list.

Luke 14:13 **But when you give a feast, invite the poor, the crippled, the lame, the blind,**

Do this not to get something out of it. Despite the outward appearances of charity, there is no charity or grace in the souls of the pharisees holding this party.

We are not obligated to accept every invitation, especially when it is someone like the pharisees. There will be no relaxation at this event, as they are out to get the Lord Jesus Christ.

Do not eat the bread of a selfish man; or desire his delicacies. From Prov. 23, I believe. For as he thinks in his heart, so he is. No matter what the facade is, how a person thinks defines him. He says, "Eat and drink" but his heart is not with you. He has no motives of grace; this party is all about him.

The principle of Christian charity. A political dinner or rally is all about getting some money or some support. On a personal level, this is like what the pharisees are doing here.

You must not have any confusion about charity. Charity is not a war on poverty. The war on poverty will fail. Poverty in the world is a natural thing. Charity should represent Christianity to others. It should be extended to those who can give you nothing in return. This is a picture of the benefits of grace. God's grace is undeserved favor. It is extended to those who cannot do anything for themselves, because that is what the gospel is to the unbeliever. When there are no ulterior motives, this demonstrates what God has done for all mankind in grace and love.

Luke 14:14 and you will be blessed, because they cannot repay you. For you will be repaid at the resurrection of the just."

The recipients of God's grace cannot do anything for anyone, least of all, for God. All of the benefits goes in one direction, from God to the recipient. When you extend charity, you should do this without thinking that you are going to get anything in return. No expectations should be placed on repayment.

The believer will be repaid, but at the resurrection of the righteous. That will be the time of rewards from God. We are acceptable to God because of the imputed righteousness of Jesus Christ, which we do not deserve. After the resurrection of the church, every believer will stand before the LORD at the Bema Seat and be evaluated. Many of us have never thought much about this. Death is way out there; the resurrection is way out there; and the reward and evaluation time

What will be evaluated is the good that we have done, human good and divine good. The same will be true of Old Testament saints, and they will be rewarded on the same basis, properly motivated receives recompense from God.

We should extend grace to those who can give us nothing in return, just as God has done to us. What great picture of God's grace than this sort of hospitality.

Now a guest responds to what Jesus is saying. He believes that he will receive blessing in eternity based upon his works and his race. This guy stepped right into a buzz saw, with what he said to the Lord. It does not take much to be a fool. When you say, "Praise the Lord," this may not mean anything at all to God. This man does not have a clue.

Luke 14:15 **When one of those who reclined at table with Him heard these things, he said to Him, "Blessed is everyone who will eat bread in the kingdom of God!"**

Lesson #0795

Luke 14: Life of Christ

1/24/2016 2Sunday

Jesus points out to the pharisee that he is not really being charitable with this meal, but he has invited people who will return the favor. True charity would be to invite those who could not help you out.

"I'm in, blessed be everyone who is eating bread in the Kingdom of God." Some think that this is a good statement, but he is referring to the great feast of the Messiah in the future. When Jesus initiates the kingdom in the future; and he sees himself as one of the everyone there who will be blessed. Me and all my buddies are going to be there. There is no grace in this man's soul; he did not get it.

Luke 14:15 **When one of those who reclined at table with Him heard these things, he said to Him, "Blessed is everyone who will eat bread in the kingdom of God!"**

These people believed that they were in the Kingdom of God due to their racial status. They were automatically related to the God of the Scriptures. But how can they reject the King and still be in the kingdom? How will God fill this great banquet? This is a promised feast, and how can it be great if there are many pharisees who are not there.

So Jesus taught another parable. This is the parable of the great supper, or the great feast and this runs through v. 24. Our Lord will address what constitutes the gospel and what does it take to get into this banquet. How much gospel do you have to believe? How large is this mustard seed of faith? Rejection versus acceptance; and this is the heart of the parable.

Bobby will have to go through this parable verse by verse in order to understand it.

In this parable, there is a man of great wealth, a man who is going to hold a great banquet, and this is something that these pharisees understood. He invited people that he knew and liked. But no one outside of this man's class and stature was invited.

So there is this man who has a great banquet and many are invited. This is parallel to God holding the great banquet and inviting all of us on earth.

There is a lot that needs to be done; there must be a choosing of the food and the wine, and the list must be developed to get these people.

Luke 14:16 **But He said to him, "A man once gave a great banquet and invited many.**

So he sends out his servant to those who already accepted the invitation.

Luke 14:17 **And at the time for the banquet he sent his servant to say to those who had been invited, 'Come, for everything is now ready.'**

However, these guests all begin to make excuses. Right before the banquet, all the invited guests say, "Please accept my excuse, I must decline."

So there have been a lot of expenses and a lot of food is ready, and everyone said, "Sorry, we cannot make it."

Luke 14:18 **But they all alike began to make excuses. The first said to him, 'I have bought a field, and I must go out and see it. Please have me excused.'**

This excuse does not preclude one from attending.

Luke 14:19 **And another said, 'I have bought five yoke of oxen, and I go to examine them. Please have me excused.'**

The oxen would be there tomorrow.

Luke 14:20 **And another said, 'I have married a wife, and therefore I cannot come.'**

This is the best excuse, but he could have brought his wife along to the banquet.

These are pretty lame excuses. Putting on a party like this would make you mad.

The master cannot believe it. The servant tells him what has happened. The master becomes angry, and tells the slave to go out and get the poor, the blind and the lame. This is the same group as mentioned in v. 13. Invite these types instead of your buddies.

This is a picture of justice and grace. He sends out people to fill the justice hall.

Luke 14:21 **So the servant came and reported these things to his master. Then the master of the house became angry and said to his servant, 'Go out quickly to the streets and lanes of the city, and bring in the poor and crippled and blind and lame.'**

So the servant goes out and he gets these to come. All of these types were found and invited and brought in.

This is exactly what the Lord did during His ministry. He offers the gospel to all who would come to Him. He offered the banquet of salvation to the lame, the blind, the poor and the crippled.

Where can we go to give the gospel? People go out to many types of people; and there are the genuinely destitute. This is a parallel between the parable and to those that Jesus went to and offered the gospel to.

The servant found many to accept the invitation; but there was still room. There were a lot of chairs still to fill in the banquet hall.

Luke 14:22 **And the servant said, 'Sir, what you commanded has been done, and still there is room.'**

The slave is sent out once more, and he is sent to every stranger to bring them to the banquet. All a person needed was positive volition to accept the invitation. The invite is faith alone in Christ alone.

Luke 14:23 **And the master said to the servant, 'Go out to the highways and hedges and compel people to come in, that my house may be filled.'**

This is a universal invitation. No one is left out of the banquet. What about those who have not heard the gospel? What about the people of the dim past. God knows who would express positive volition upon hearing the gospel. No requirement to present the gospel to those who have no interest in it.

This one servant cannot cover every foot of ground and he cannot reach every single person. But the idea is, those who want to hear will hear.

The Banquet Invitation and its Parallel

1. The gospel has been rejected by some; but it is offered to these many others with great intensity.
2. They are compelled to come, which is *avakaζω*. It means *to compel, to force, to make; to invite urgently, to invite with great encouragement*. It is free.
3. This is a very compelling invitation.
4. It ought to be very hard to resist this wonderful invitation.
5. We need to present the gospel urgently and accurately.

In our terms, it is the invitation to eternal life; and to Jews of that era, this is an invitation to the Kingdom of God. This is how the gospel of Jesus Christ is presented, to everyone who will hear. Not one person should be excluded.

If you do not give the gospel, you are not fulfilling the mandate of the Lord Jesus Christ. You have no right to be embarrassed to speak the gospel. Maybe you don't want others to know, but that is no excuse. That is not your worry. This is life that you are presenting to others. This is their eternal future, and you have no idea what will happen when you speak to them about the Lord. Sometimes, people you would never think suddenly latch on to the gospel. One word from you and someone might get it. Do not ever be ashamed of the gospel; this is what has saved us. Offer it to all who will listen. When you speak the gospel from the highways and the hedges and the bridges, some will reject it. They do not have time for it. They reject it; they have excuses. They will not attend the kingdom.

There is so much here about the gospel of Jesus Christ here in this parable. This clearly delineates what the gospel is and what is required of man.

All of these people here heard the Lord speak, and some accepted what He was saying. The legalists however had souls of flint. A criminal recently executed in Huntsville. One of our guys visited this man and spoke to him about the gospel. The killer's response was, "My mother was Catholic and I went to church a few times." So he was asked, "Do you know the Lord Jesus Christ? Do you know about salvation?" And the man said, "I don't want to hear all of that stuff." He knows the date he will die and face God, and he turns against it.

Luke 14:24 **For I tell you, none of those men who were invited shall taste my banquet."**

Bobby knows that he has everyone's attention. When you speak the gospel of Jesus Christ to someone, they will either say, "Tell me more" or "I don't want to hear that stuff." They will respond or react; and Jesus saw both at that table. He continued to make this invitation up to the point of the cross and even extended this invitation to the two thieves on either side of Him. It is all about accepting the invitation.

Lesson #0796

Luke 14: Life of Christ

1/27/2016 Wed

Jesus had taught a parable that went right over his head; and this guy says something that is dumb.

Luke 14:15 **When one of those who reclined at table with Him heard these things, he said to Him, "Blessed is everyone who will eat bread in the kingdom of God!"**

Jesus explains why he is confused in another parable.

Luke 14:16 **But He said to him, "A man once gave a great banquet and invited many.**

A servant is sent out to those who were invited. So, the meal is ready and there is no one there.

Luke 14:17 **And at the time for the banquet he sent his servant to say to those who had been invited, 'Come, for everything is now ready.'**

Then many of them begin to make excuses.

Luke 14:18 **But they all alike began to make excuses. The first said to him, 'I have bought a field, and I must go out and see it. Please have me excused.'**

A number of excuses are given. I bought some land and I need to look at it. Please excuse me.

Luke 14:19 **And another said, 'I have bought five yoke of oxen, and I go to examine them. Please have me excused.'**

I bought some oxen. "What bull!"

Luke 14:20 **And another said, 'I have married a wife, and therefore I cannot come.'**

I married a wife and cannot come. "She is not allowing you to come? She runs the show already?"

Luke 14:21 **So the servant came and reported these things to his master. Then the master of the house became angry and said to his servant, 'Go out quickly to the streets and lanes of the city, and bring in the poor and crippled and blind and lame.'**

The host did not want this meal to be wasted. He has made an elaborate wonderful meal.

This group the host asks, this goes back to v. 13. Jesus told his host that he ought to have invited these.

Luke 14:22 **And the servant said, 'Sir, what you commanded has been done, and still there is room.'**

There is still room, so the host sends the servant out to say, "Come one, come all."

Luke 14:23 **And the master said to the servant, 'Go out to the highways and hedges and compel people to come in, that my house may be filled.'**

The slave is to travel even further out, outside of the city. Compel these people to come in, that my house might be filled. Everyone is given an urgent invitation.

"There are no strings attached to eating at my house. Just come and eat." It was a totally gracious proposition.

This is a marvelous presentation by the Lord Jesus Christ in this parable. It is a clear delineation of what constitutes the gospel of grace. The host has made preparation, which is the cross.

Laying out the Parable

1. The Master is Jesus Christ. He does the inviting.
2. He is the One to extend the gracious invitations for which He made all the preparation; His work.
3. The banquet is the future feast. Isa. 25:6 they should have understood that this is for all the peoples. Isaiah 25 is the great resurrection passage of Israel. Some would refuse this banquet. Great meal prepared; yet some said, "I don't want it." These people are overly concerned with earthly things.

4. Those who decline the banquet are the negative pharisees who represent negative Israel. Israel is rejecting their Messiah.
5. The Jews were the initial ones invited. They are the ones the Master invited first. And they were declining this invite.
6. Israel had the opportunity to accept the grace of God and to accept the great feast of the kingdom when it was prepared. The Lord offered the kingdom in the first advent and it was being refused.
7. Their refusal was the refusal of their Messiah. The Lord uses the imagery of the banquet to remind the Jews of the future coming feast. The Jews were fully aware that there would be a kingdom and that God would invite them and that a great banquet would be prepared. Yet they made excuses for not attending.

“Sorry, Messiah, we cannot accept your invitation because we have personal things going on.” They do not need grace. Things are just fine, in their own opinion.

Rejecting the Lord

1. They do not believe that Christ is the Messiah; today it is, “We do not believe that Jesus is the Savior; we do not believe that He is God.” He is just one prophet among many. Mohammed and Joseph Smith are prophets as well.
2. They refuse to accept Him as the God-man and the Savior.
3. They are doing good works that supercede the grace invitation. That is religion, which gets in their way. Religion thinks that it can earn their way into heaven. “I’m a good person and God will accept me. I don’t hurt anybody.” God is perfect, and He does not accept mistakes, any sin, or any wrongdoing.
4. They are too busy with their own lives to accept His grace. Wrong priorities. All the reasons to reject Jesus Christ are in this parable in this analogy. They heard, but did not follow out the invite all the way. “I’m a Christian; I go to church.” That is not grace and that is not the invitation of Jesus Christ. The excuses and the reasons are still with us. This is no different from the pharisees who refuse the grace of God.

Jesus Christ invites all humanity to His house for dinner. It is so easy to accept and so difficult to reject. So many people do that. So many prefer the impossible way, which is their own way. How many have sat by the Christmas tree and someone offers you a present and you say, “I don’t want it.” But that is what the person who rejects Jesus Christ did on your behalf. It is an expensive gift, not to you, but to Jesus Christ.

Two Sets of Invitees

1. These Jews have rejected Jesus Christ over and over again during His ministry. The invitation rejection was not surprising. It happens so many times.
2. The real shock of the parable is that this negative response appears to have been almost universal. Which of the original invitees said, “I’m on my way. Keep the dinner warm.” None of the original invitees attended the banquet. After all of the history of Israel, after all of the promises, etc.

3. Because of the rejection, the Master's invitation is widened to include many more. Everyone in town, everyone on the highway, everyone in the world. This invite is to everyone.
4. These new invitees who had no other invitations they did not have a Messiah promised to them. They had no invitation (the Word of God). They understood God's grace.
5. The blind, the lame and the crippled could not go to see the farms or oxen, or Mary; but they were positive towards the gospel.
- 6.
7. The new invitees are those with positive volition. They will attend the banquet in the kingdom. Those who were invited said no, so all the others were called up to respond, and they did and they will enjoy the great banquet.
8. The gospel is a great invitation to broken down barriers. Peace, grace and a thousand other blessings. It is all free; there is no charge.
9. Today, many men make flimsy excuses; they put everything else in the world first. These things are placed as barriers to grace. Self-delusion and arrogance are rampant. People have a difficult time seeing grace. They see everything in their own way.
10. Those who reject the gospel of Jesus Christ are they themselves rejected. They will not be in the kingdom. We will return with the Lord and we will be sitting in the banquet hall. Jew, Gentile, male or female.

Funerals are another great way to pitch the gospel.

Luke 14:24 **For I tell you, none of those men who were invited shall taste my banquet."**

This is a great parable to use for witnessing.

Jesus leaves the dinner party and goes to a new location and a new topic. Where did these crowds come from exactly? Bobby considers this because these are not just stories; this really happened.

Luke 14:25 **Now great crowds accompanied Him, and He turned and said to them,**

Now Jesus gives them a tall order. The focus is on being a disciple of Christ. The emphasis is not upon hating others.

Luke 14:26 **"If anyone comes to Me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple.**

We Are Disciples. What Is a Disciple?

1. This is the Greek noun μαθητης, which means a *learner*, a *pupil*, a *person in a classroom*. He is learning growing and being tested.

2. A disciple of Christ listens and learns from Christ and absorbs His thinking, which is called metabolizing doctrine.
3. There prerequisite, a person must first have believed in Jesus Christ. A disciple must first be saved.
4. A believer learns his doctrine in order to advance to Christian maturity. You learn his doctrine in order to pass testing. You learn to grow and apply in testing.
5. That's the way a believer follows Christ; how he becomes Christ-centered and is a disciple.
6. Becoming a disciple is a process a process by which a believers advances by growing in grace and knowledge and applies doctrine to his life. Bobby uses the words *advance in Christian maturity*; but it means the same as *being a disciple of Jesus Christ*. This is what we are.
7. This is the process of the life of the believer. This is growing and this is also testing. When we pass, we are also encouraged.

Jesus is not speaking of hatred. We can still go home and like our wives, mothers and brothers and sisters. We are still the Lord's disciples.

Lesson #0797

Luke 14: Life of Christ

1/28/2016 Thurs

The study tonite is not for the faint of heart. This goes right to the heart of who we are.

Vv. 1–24 was the big dinner party, with a Sabbath day question, a Sabbath day healing, and then two parables.

Jesus is once again on the move in Porea.

Luke 14:25–26 **Now great crowds accompanied Him, and He turned and said to them, "If anyone comes to Me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple.**

When Jesus turned and spoke to them, it was a time of instruction. They were learners; they were disciples. This was spiritual advance. They could grown in knowledge and thinking of the Lord Jesus Christ.

Discipleship is not Bobby's favorite word because of how it is misused today.

These disciples needed to know, what is the cost of being a disciple of the Lord's. The disciples with the Lord anticipated the great blessings of the kingdom. They expected these blessings if they believed in Christ. At some point, it would come to fruition. There would be a kingdom. The problem is, *who would be in the kingdom?* The original 12 were sailing along, expecting this.

However, the nation as a whole had rejected Him and the religious leaders hounded Him and they despised Him. So the kingdom blessings could not occur in the first advent; they

would be postponed until the 2nd advent. The disciples, because of this postponement, were put into a slightly different position. However, they had a time of learning and enjoyment.

Now they are going to find out that they will be living in great danger. They were not yet aware of this. The early church would endure much hatred, persecution and martyrdom. So the Lord needed to define what it meant to be a disciple in the future during the time that He was gone. They would have to represent them and they needed to understand this and realize what the cost would be. They got a taste of this when the Lord was arrested (and they all deserted Him at this time).

They understood that there would be a great cost to discipleship; even their own lives. Their life must become less important than being a disciple; and they were not at that point. When the Lord was resurrected, then many of the disciples increased their nerve.

Jesus Teaches His Disciples to Count the Cost

Everything our Lord said during His ministry is also directed to us. Do not think, "I haven't signed on for this."

1. The Lord must now define the extent of the resolve needed to be a disciple because of the coming difficulties. It was time to clue them in.
2. This would require tremendous dedication to Him. This was not something that would be easy.
3. They needed to understand the kind of dedication that it would take to be His followers under these circumstances. The dedication needed could only be found by learning Bible doctrine.
4. Confidence in Jesus Christ in a maturing believer is the key to dedication to Him. As you grow, you become more confident in the Person of Jesus Christ. We can be more confident in every aspect of our life.
5. So what Christ was now commending would require spiritual maturity and doctrinal application. This is the aim of discipleship. The learner grows to spiritual maturity.
6. The disciple must come to love the Lord Jesus Christ more than any other person in life, including family and life itself. We are coming to the meaning of v. 26.
7. Christ must be the absolute center of life for the believer.

Jesus is speaking to males here, but it applies to females as well. We associate the greatest love in life with the categories of people listed here: mother, father, wife, children, brothers and sisters. There can also be great animosity between family members.

Hatred of Family Members

1. In the time that this was written, the Jewish family was a cohesive unit of unequivocal loyalty, despite their personal quarrels. The family loyalty remains. So for Jesus to commend hate would seem to comment estrangement from family members. This goes against the grain of the Jewish culture.
2. Hate of family was the very opposite of Jewish law and social custom.

3. Jewish social custom would define hate in the simple terms of neglect of family. If you neglected your family, then you hated your family.
4. More importantly, family hatred is the opposite of the divine institutions.
5. Hatred of family is prohibited by the Mosaic Law and by social customs. Hatred, in the way that our Lord is using it, is not the way that we ought to understand it.

Bobby wants us to make certain we know what is here. *Hate* is a very brutal word when it is used of people. It is the very opposite of love, which we are mandated as believers to have.

Love and Hate for Family Members

1. Love and hate are both in view here. Love is how most people think of other family members. This is a stark contrast. Jesus knows exactly what He is doing here.
2. This hate actually boils down to a choice of loyalties.
3. Top priority is either to God or it is the greatest of human relationships.

Μισέω does mean *to hate, to detest, to abhor*. This is a requirement to be a disciple of Christ. The Old Testament Law said to honor your father and mother; it was a part of the Ten Commandments. In making this statement about hate, Jesus Christ could not be contradicting the Law or His Own words elsewhere. He is incapable of contradiction. Why would we hate our own lives when He is teaching the greatest of all lives.

Love and Hate as Mandated by God

1. We often see love and hate as an expression of an emotion, of intense like or dislike. A great affinity or strong aversion. In God's vernacular, these words can express will or policy.
2. In this case, hating family expresses His will over His disciples. There ought to be absolute priority to Himself.
3. They do not literally express an emotion of hatred toward their own families. That is not what the Lord means here.
4. The stress here is on the priority of God's will and plan for discipleship. Hating someone else is relegating them to second place after God.
5. The priority is submission to the authority of God's will in order to be a disciple.
6. We must learn His will and execute His will; that is His policy and His priority. Learning His will is learning His mind.
7. The will and the plan of one's family and that closer relationship must always be superceded by the will of God for a believer's spiritual life. So this is all about a contrast.
8. Jesus uses hatred toward family or towards one's own life to put an emphasis upon the true priority of discipleship. Being His disciple even over family relationships. This is not so tough if we understand the entire scope.
9. The will and policy for God's disciples is absolute loyalty, love and obedience to Him first and foremost. Everything else in life is hated, in the sense of being in second

place. This does not mean that family life and plans are ignored. Obedience to God comes before obedience to family. This does not mean that love for your family is diminished. This is not what the Lord is saying.

The wife and a husband is probably the closest thing to true love between two people. They should have the closest of relationships. They make plans for their future and the direction of their lives together. God's will and His plan for them is the first consideration. We may not know God's plan for us corporately as a couple, but it is still a matter of priority. That is the key to what is being taught here. First consideration is God's will and plan. God always makes provision and a destiny for these relationships. Marriage is a divine institution. God's plan includes couples and their lives together. That is Christian marriage.

When you put the priority on doctrine and growing together spiritually, the relationship can only be the best that human relationships can be. Hate is a contrast of loyalties. The cost of discipleship is absolute loyalty and love and obedience to the Lord.

Malachi is quoted in Rom 9:13 **As it is written, "Jacob I loved, but Esau I hated."** God's love is rational; it is not emotional. God's love is not sentimental; His love always functions in a dispassionate manner. His hate is His policy of dispassionate. This is His policy. This is not emotion.

What Was God Doing Here?

1. When it says that God loved Jacob, that means that Jacob believed in God.
2. This engendered God's favorable policy and plan for him. This is God's personal love.
3. Jacob had accepted the will and plan of God and he made it his priority.
4. God had a very beneficial policy for Jacob. It is love.
5. That policy would be the divine plan for Jacob's life, which is what Jacob placed as a priority.

Esau and Hatred

1. When God said He hated Esau, this meant that Esau did not believe.
2. Esau placed himself above God; arrogance. God makes war on the arrogant.
3. Esau refused to submit to the policy and plan of God and was therefore excluded.
4. So Esau in the story of Jacob and Esau was set aside as the firstborn and his birthright was withdrawn. His priority was himself; not God.
5. This was God's policy; His hate, as it were.
6. To love and to hate expresses God's will, perspective and policy; not how He feels about these two.

Some Final Points

1. After salvation what.

2. The believer must be under the authority of Christ and His Word with no greater authorities or commitments.
3. Discipleship is about a decisive and absolute commitment to the plan of God. This is even above family and one's own life. They might be getting an idea as to what they have gotten themselves into.
4. That is what it means to hate one's family.
5. This does not mean that the believer foments mental attitude sins against his family or neglects them or disowns them, in order to be a disciple of the Lord.

You may recall that the disciples, when they met the Lord, dropped their nets and followed the Lord. He became the priority. They are finding out that this road might be a very bumpy one. It means to understand His Word and to accept it.

Summary Points

1. Jesus is not giving anyone a green light to hate family members.
2. We must come to love Him by submitting to His authority and His Word. We always give Him the priority. Some will have a problem with you attending Bible class.
3. That is the point of this first criteria for discipleship. This is an explicit, decisive commitment to the Lord Jesus Christ first and foremost.

Luke 14:25–26 **Now great crowds accompanied Him, and He turned and said to them, "If anyone comes to Me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple.**

Lesson #0798

Luke 14:25– Life of Christ

1/31/2015 1Sunday

Long standing and long-neglected tradition, when someone returns from a place where Bible doctrine has made a great impact, there is often a testimony given.

Jim inducted into the Golf Hall of Fame. A long-time taper. Berachah Church and the teaching changed his life and his family's life. He grew up in Kansas and he went to a very liberal protestant church. A lot of good works and ritual. He rejected that; and rejected it even more in his teen years. He rejected God as a scorekeeper. "If I commit murder, can I still get into heaven?" "If you sincerely repent." "How much is that?"

Babe Reninsky (?) kept asking him to Bible class. He gave him a box eventually with a tape from Bob. He accepted it and never listened; and he moved always with this tape. Playing in a golf tournament in Houston. He moved there. In charge of their golf division. "You are in Houston to attend Berachah Church." His wife grew up in a very ritualistic and liberal church. They decided one night that maybe they made a decision based on inadequate information. They wanted to go to a place where God's thinking was taught.

He was golfing and another Berachah person was in that group.

He looked for a PGA official to drop out and to get his wife. Marty got a cart and drove him out to his car. And Marty was much different. And he asked, "Is he a believer." referring to his father-in-law. So Jim said he wanted to hear why. They met for dinner in Austin. And he told Jim about Berachah Church. Talked about the Colonel and he asked, "Is that guy still alive?" Toughest man he could imagine, but he knew that he would hear the unvarnished truth. If God can create the universe, then He is powerful enough to get His Word down the way that He wants it. Only a perfect God could come up with a perfect plan for salvation. He got all of the Colonel's books and got all the basics and stopped working for a few weeks and he took no calls.

He found that when he returned to teaching, doors opened; and he went elsewhere and doors closed. He wrote "The Plain Truth for Golfers."

He has been a teacher of many great names in golf.

In the final year of the public ministry of the Lord Jesus Christ. The people who followed Him became restless. Bobby has seen that; and has seen others become restless. They may think, *doctrine does not work in my life*. Bad to worse is God trying to get your attention.

Many followed Him, but they expected great blessings from Him. They were waiting on the Kingdom that Jesus was promising. But they became disappointed that the Kingdom did not seem any closer than before. They were all in the process of growing in the knowledge of the Lord Jesus Christ; but they had their questions. It was time for the Lord to present some new material to them and He guided them into their future. He needed to prepare them for what would happen when He left. He needed to disciple them. The Kingdom would be postponed; and what would they do in the interim? This is what He would teach them. *It would not be smooth sailing*. This opposition that they observed against the Lord would not be directed at them.

Luke 14:25–26 **Now great crowds accompanied Him, and He turned and said to them, "If anyone comes to Me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple.**

He stuns them with the idea of effective discipleship. "If anyone comes to Me and does not hate his own mother and father..."

Hate is not an emotional abhorrence that once person feels for another. Jesus is not telling them to harbor mental attitude sin against their own family. We are told to honor our father and mother, which lets out hating them. It also says that we are mandated to have love for all of our neighbors. Jesus is not contradicting Scripture or His Own words. What is He saying?

Hating and Priorities

1. Hating family represents a policy, not an emotion.

2. The policy requires every disciple to correct
3. He uses family because of the closeness of the relationship.
4. The disciples just give first priority to the plan, policy and the will of God.
5. The will and policy of God is absolute loyalty, love toward God and obedience to Him first and foremost.
6. The plan and will of any other human being is secondary. The priority is learning doctrine. That is the priority of that period of time.
7. To be a disciple of Christ, the believer must accept the plan and policy of Christ above everything else.
8. We must hate the ascendancy of all other things and people. Our plans and family plans takes second place.
9. Discipleship is a decisive and absolute obligation to the plan of God. Above family and even above one's own life. The functioning disciple must submit to Christ by understanding His Word.

Advancing to spiritual maturity is a transfer of loyalty to His Word in all things. As you grow to spiritual maturity, your loyalty is transferred to Him. Strictly, in the figurative sense, you hate your family, but you do not hate them with a mental attitude sin.

In case you get the wrong idea or see a loophole, you are not being told here to have mental attitude sins against family members. Family members have priority in your life; but not top priority.

When husband and wife grow spiritually together, when they make the Lord Jesus Christ and Bible doctrine the center of their lives and they come to have personal love for Him, all their heart, soul and mind, then capacity for love is elevated above anything that is humanly achievable. When your priority is in the right place, everything else in life is enhanced. That still does not mean that there won't be problems. Bible doctrine enhances your personal relationships.

Luke 14:27 **Whoever does not bear his own cross and come after Me cannot be My disciple.**

A second priority is given here. Cross-carrying was not an unfamiliarity to the Jews at that time. It struck terror in the souls of the Jews at that time. It was brutal. That was the point of it. When capital punishment was brutal until the Supreme Court ruled against that. It was brutal then for a deterrent effect. The person executed then often were forced to carry their cross to the crucifixion spot. They were spit upon and reviled and sworn at. How many times have the Jews seen this? It happened in every town. Some had their friends crucified often due to their revolts against Rome.

Jesus foreshadowed His Own walk.

The Lord uses this very graphic illustration. The focus was on what happened on the cross. The cross became a symbol for the death and suffering of Jesus.

“Why are there no crosses in Berachah Church?” The cross is in our soul. Bible doctrine that comes from Scripture is the cross. The crosspiece, no matter what material, is just where He was crucified, for our sins. We must never forget that on that cross, paying for our sins, was the most difficult six hours of the Lord Jesus Christ. The symbol of the cross also represented the most difficult periods for our Lord. Therefore, the comparative price of discipleship would be high.

Stephen, an early disciple, was stoned to death. It happened over and over again. All the disciples were executed save John.

The image of Him carrying His cross was a picture of a complete rejection of the Lord by the Jews. His Own people rejected Him.

Those who are Muslim who convert to Christianity are often ostracized and sometimes murdered. Former Jews are ostracized by their own family members.

The Christian life is the greatest life a person can know on this earth.

Luke 14:27 **Whoever does not bear his own cross and come after Me cannot be My disciple.**

Lesson #0799

Luke 14: Life of Christ

1/31/2016 2Sunday

Luke 14:27 **Whoever does not bear his own cross and come after Me cannot be My disciple.**

Jesus has just said these things to a rather large crowd. They were restless; the kingdom had not materialized; the blessings were not happening. There was no throwing off of the Roman rule.

Jesus gave them a short parable to explain what He has been teaching.

Luke 14:28 **For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it?**

Luke 14:29 **Otherwise, when he has laid a foundation and is not able to finish, all who see it begin to mock him,**

Luke 14:30 **saying, 'This man began to build and was not able to finish.'**

People had begun to peel off from the Lord's ministry. They were giving excuses, so the Lord begins to explain what their future holds. He is teaching the correct priorities in life.

“You need to be prepared for what is to come.”

Do not start such a major project without thinking about the future and anticipating what is going to come. Emotion will not build a tower. If the builder runs out of money, all the enthusiasm in the world will not move things forward. There was an abandoned 6 story

construction off Westheimer near Midlane, and it was only a foundation and a steel interior. It has to be torn down for another building which was capitalized. This was a monument to a faulty calculation. That is what this parable represents.

Discipleship is building in the spiritual life. It is calculating the cost of that building. Family is not a priority next to Christ. That cost must be taken into consideration. Also the cost of carrying one's own cross, which is a great risk to Christians in that era. This cost is true today in some areas.

We do not see much of a high cost today apart from ridicule and ostracism on occasion. There is a lot of verbal persecution at most. But the cost of discipleship can increase dramatically. We appear to be headed in that direction. This is a passage to wake us up, the cost that we might think we would never pay. This is a gut-check. How much have you advanced in the realm of discipleship? It is certainly a possibility. What is your priority and how do you stand regarding all the uncertainty. What will the next election bring; we do not know.

In many ways we see the fabric of our society unraveling; and legislation appears to be working against Christianity. They do not mind our doctrine, as long as we keep it in the church on Sundays. In the Roman empire, people were imprisoned for their faith.

Jesus says, consider the cost; what are you willing to face? What are you willing to pay? Are you willing to risk everything? This is a wake-up call to the disciples who are with the Lord, as this and that one peels off.

We are not to have a lifestyle of fear. Paul wrote that to Timothy, who was timid. None of us should be fearful. We are given a plethora of blessings and assets to live in the devil's world. We also get personal protection as well.

If you have it all right, you will start and you will finish. The disciple who serves and honors the Lord by producing divine good even in the midst of adversity. We are given the faith rest drill for a relaxed mental attitude. The life of the believer in the Lord Jesus Christ is the greatest life for anyone. Bobby often wonders how can unbelievers get through this life and all its difficulties. Many rely only on money and material things and children and friends and so forth. How quickly they discover that it is not really happiness. We have the resources for the great life.

By believing in the Lord Jesus Christ, we lay the foundation for the tower; and the 39 irrevocable assets. The one revokable is the filling of the Holy Spirit. All of this is our foundation. We start out with this from the get-go. That is the foundation; but no tower has been constructed. Doctrine is the capital for construction.

A disciple has to write on his soul spiritual information. That is a part of the calculation and the cost determiner. The finished structure is application of Bible doctrine and service to the Lord.

The edification complex structure; and this is what the Lord is talking about. Bobby goes over some of the floors of the edification complex structure. That is what we are studying. The observation deck is sharing the happiness of God; and you understand all that is going on. You glorify Him.

There Are No Emotional Bricks in the Building of the Tower

1. An emotional life cannot be the Christian way of life. No tower is built upon emotion. Emotionalism as the criterion for life is an incomplete building. When you are emoting, you are not looking at the cost of anything.
2. Building the Christian life is related to building the mentality of the soul. This is the thought process, which includes the filling of the Holy Spirit. Emotion will never carry a believer through difficulties.
3. Emotional moments of praise and worship do not last; they do not move the ball forward. Various movements who push emotion as their worship, as their connection to God; and this is a misapplication of Bible doctrine and a confusion of the Person of Jesus Christ.
4. Emotion is not to be discarded as evil or useless. We do not divorce ourselves from our emotions. Jesus was not unemotional. "Jesus wept" is a display of emotion. Emotions appreciate what God has provided and relating it to your spiritual life. Emotionalism means you get all worked up because you hear the name Jesus in a certain tone and inflection, and it takes you nowhere.
5. Emotion is not a part of the construction of the spiritual life. It is not to be a consideration of the construction of the tower. What do you have and how do you use it? You need to know what it takes to build the building. The higher you go, the more complex it all gets.
6. Emotion will appreciate the construction, its beauty as it goes up; the advancing Christian life. People who construct some structure, as it goes up, you appreciate the beauty of it. You see the rooms and you begin to appreciate things. Feeling your way through the Christian life ends up with an abandoned Christian life. If your emotion plummets, then so does your focus on and dedication to the Lord Jesus Christ. This is not stability. Many Christians have become shipwrecked because there is nothing but emotion in their souls.
7. You are not living the spiritual life because you feel spiritual. So many connect the spiritual life with feeling good. Leading by emotion is a letdown. Emotionalism is a let down. It manufactures more problems. How many people get married on a wave of emotion. They say, "What have I done?"
8. Emotionalism causes people to act on impulse. They are not thinking or calculating; they are not constructing; they are just reacting. Impulse is just reactive behavior. Self-centered and not God-centered.
9. In the plan of God, emotions are not adequate guides for decisions and approach in the plan of God. Such a person is not counting the cost of the Christian life.

Then we have failure and/or ridicule.

Luke 14:28–30 For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who see it begin to mock him, saying, 'This man began to build and was not able to finish.'

Empizô, which means *to mock someone, to mock an endeavor*. They look at you and say, "You are a terrible Christian and you are not living up to it. What a waste of time and effort."

A person who does not advance is like an unfinished building, with no promise of a completion date. An emotional derelict. Such a person makes no sense at all to those on the outside looking in. They laugh at emotional Christianity. It falls so short of the expected results. This describes much of Christianity today. Today, it is anything but doctrine. The construction material is being ridiculed. Christianity today is long on emotion and this is an unfinished tower. So many incomplete Christian towers all over the landscape. Skeleton Christians; there is no meat on their bone. There is nothing there.

Bobby loves William's Tower, which Bob called the foot of Berachah. Berachah, in one sense, is the larger building, because of what goes on here. The Williams Building is one of the most beautiful structures and it is visible from all over the city of Houston. And Bobby sees it and knows that is where Berachah Church is.

Our tower can be seen from wherever we go. We are constructed from the inside out. The effective discipleship. Just as that building is pleasing to look at, the tower that we build is pleasing to the Lord. And if you are on top of the tower, you can see Houston all over for miles.

Another parable for next time; an analogy for war.

Lesson #0800 2Kings 14:1–14 Luke 14:27–32 Life of Christ 2/3/2016 Wed

Discipleship is an important doctrine in the 1st advent. This term is not found outside of the 4 gospels and the book of Acts. The term drops out of the Bible after that point. Yet, this term is used heavily by Christians today. This term gets distorted today, often related to emotionalism. Even though the term is not found in the epistles, the concept certainly is. We need to know what it means to be a disciple and be involved in discipleship.

Rom. 12:1 I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.

Paul urges them, which is short of a mandate. Our bodies should be a living sacrifice to God.

Rom. 12:2 Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

This is what discipleship is; the renewing of our minds. Paul defines this term found throughout the gospels and acts.

Discipleship

These two verses are the guts of what we are.

1. The basis of discipleship is learning about God.
2. The result of renovating is spiritual advance and divine good.
3. No longer is the believer the prisoner of human viewpoint. He is no longer conformed to the thinking of this world.
4. Through the grace apparatus for perception, the disciples developed a renovated mind. That is divine viewpoint in the soul. That is the way that it is done.
5. To demonstrate the will of God in our life. God's will and plan that He has for us, we demonstrate this, as our spiritual service. The action of discipleship; so that we are no longer conformed to this world. We have to think with divine viewpoint.
6. Therefore, you as a believer glorify God in this life.

Paul's description is the underlying premise for the gospel of Luke that we have been studying. The cost of discipleship. We are told what it means to be a disciple and what that cost is.

We know what it means; we know how to get there. What does it take to get there? **"If anyone comes to me and does not hate his own mother and father and brothers and sisters and even his own life, he cannot be My disciple."** This is not about the emotion of hatred; this is about priorities.

The second criterion is Luke 14:27

Luke 14:27 **Whoever does not bear his own cross and come after Me cannot be My disciple.**

When our Lord went to the cross, that was obedience. Being a disciple also involves obedience. There are similar difficulties; bearing a cross; rejection, persecution and even martyrdom. Drive home the need for careful consideration.

The first example is building a tower, which is the renovation of our thinking. The cost is high, which is illustrated by hating family and carrying a cross. The point of the Christian life is often overcoming those difficulties, using those resources that the Lord has given us. The angels rejoice when these sorts of victories are won.

The second parable in approaching the difficulties of discipleship.

Luke 14:31 **Or what king, going out to encounter another king in war, will not sit down first and deliberate whether he is able with ten thousand to meet him who comes against him with twenty thousand?**

You consider what you have and what you expect to do.

Luke 14:32 **And if not, while the other is yet a great way off, he sends a delegation and asks for terms of peace.**

Think or consider; as this is life and death here. So you need to consider your options. You may want to sue for peace in order to preserve life.

Bobby has a great interest in the history of Germany; and many things led up to that war, which went back as far as a century before. Germany was not unified until the 19th century. Prince Albert married Queen Victoria, he was a German? All those who came from then, were descended from a German prince. They changed their name to Windsor to get rid of their German name.

Once Germany was unified, there was a man named Helmut von Moltke the elder. He was the great Prussian military strategist. Prussia was by far the most powerful; the state of Frederick the Great. For their size and population, they were the greatest military power of Europe.

Erica Mueller is from that area.

Van Moltke's professional career was based on a motto, which is quite similar to this passage. In 1857, we have the position of chief of the Prussian general staff for 34 years. He had an impact all the way to WWI and WWII. The concept of staff came from him. As soon as he took over the Great Prussian general staff, he made monumental revolutionary changes in the methods of the Prussian army. He made it greater. Wars of movement and maneuver. Up till then, the armies faced each other and blasted away. He also changed their armaments, means of communication, training, and the mobilization of civilians into a mass army, which transformed the whole concept of war and its practice.

He planned a strategy that defeated the French in 1871 that led to WWI. They annexed a part of France; and the French held a grudge and they wanted their land back. Von Moltke was so good, they wiped out the French in a short period of time. Motto: First way then venture. David Crockett had a similar motto: be sure you're right and then go ahead.

Consider all possibilities and probabilities before going into war. Once considering this, you can move forward in war or not. Bobby thinks Von Moltke was a believer. And this is the policy of any war.

How stupid to blunder into war without taking stock of his manpower, weaponry, preparation, etc. before proceeding forward. This makes perfect sense. Unfortunate, many have not, like Adolf Hitler and the staff under him also miscalculated.

This man blundered into northern Israel. He begins having defeated the Edomites.

2Kings 14:1–3 In the second year of Joash the son of Joahaz, king of Israel, Amaziah the son of Joash, king of Judah, began to reign. He was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem. His mother's name was Jehoaddin of Jerusalem. And he did what was right in the eyes of the LORD, yet not like David his father. He did in all things as Joash his father had done.

2Kings 14:4 But the high places were not removed; the people still sacrificed and made offerings on the high places.

2Kings 14:5 And as soon as the royal power was firmly in his hand, he struck down his servants who had struck down the king his father.

2Kings 14:6 But he did not put to death the children of the murderers, according to what is written in the Book of the Law of Moses, where the LORD commanded, "Fathers shall not be put to death because of their children, nor shall children be put to death because of their fathers. But each one shall die for his own sin."

2Kings 14:7 He struck down ten thousand Edomites in the Valley of Salt and took Sela by storm, and called it Joktheel, which is its name to this day.

2Kings 14:8 Then Amaziah sent messengers to Jehoash the son of Jehoahaz, son of Jehu, king of Israel, saying, "Come, let us look one another in the face."

2Kings 14:9 And Jehoash king of Israel sent word to Amaziah king of Judah, "A thistle on Lebanon sent to a cedar on Lebanon, saying, 'Give your daughter to my son for a wife,' and a wild beast of Lebanon passed by and trampled down the thistle.

Jehoash read the arrogance in Amaziah, and he gives him a way out. When you get into a big argument and you want to end it, give the other person a way out. It is called saving face. Then you can sue for peace.

2Kings 14:10 You have indeed struck down Edom, and your heart has lifted you up. Be content with your glory, and stay at home, for why should you provoke trouble so that you fall, you and Judah with you?"

What are you thinking? This is stupid for us to go to war. Jehoash gave him a way out. He offered up terms of peace.

2Kings 14:11 But Amaziah would not listen. So Jehoash king of Israel went up, and he and Amaziah king of Judah faced one another in battle at Beth-shemesh, which belongs to Judah.

Arrogance keeps a person from thinking through all the options. You must stop and consider the options and you must do this objectively. You have to hear and consider the options.

He butters him up. You defeated Edom, but now you have become arrogant. Enjoy your glory; so why not stay at home.

Jehoash gave him the reasonable options, but this flipped the switch to Amaziah's arrogance. He went into full reaction mode. He should have known that he could not defeat Israel but he would not listen. If you do not listen, you are not thinking or considering.

If you are talking, then you are not listening and you are not hearing. "What do you think I am doing up here? Do you think I am up here talking for my health? There's trouble back in the tv room, and that is coming to a halt." Amaziah is not listening.

2Kings 14:12 **And Judah was defeated by Israel, and every man fled to his home.**

The southern kingdom was defeated by Israel. The southern army broke up and ran, and everyone went home.

2Kings 14:13 **And Jehoash king of Israel captured Amaziah king of Judah, the son of Jehoash, son of Ahaziah, at Beth-shemesh, and came to Jerusalem and broke down the wall of Jerusalem for four hundred cubits, from the Ephraim Gate to the Corner Gate.**

Jehoash tears down the wall and he takes their gold and silver.

2Kings 14:14 **And he seized all the gold and silver, and all the vessels that were found in the house of the LORD and in the treasuries of the king's house, also hostages, and he returned to Samaria.**

This was the cost to Amaziah. From that time on, Judah hated the Samaritans. But the problem was Amaziah. The cost was great. We must consider. You must consider your actions and what your results will be.

Being a Disciple

1. To be a disciple, you need knowledge, wisdom from Bible doctrine, and good decision making. We are analogous to the king who must decide which battle to fight. Bobby has seen people get into such trouble because they pick the wrong battles in life.
2. Not listening to doctrine means ineffectiveness, which means defeat

Counting the Cost

1. Becoming the disciple of Christ is no minor, short-term, minor course of action. People believe in Jesus Christ and then they go haywire, going off on emotional tangents. They lose momentum. The Christian life is a distant memory.
2. Becoming a disciples is not some emotional reflex. It is not an emotional or momentary dedication that is forgotten under pressure. One little dedication does

not cut it, like *promise keepers*. These momentary dedications mean nothing. There is no consideration.

3. Discipleship is a far-reaching, life-changing decision. It is moment by moment decisions and thinking and it is the consistent operation of the Christian life. If you want to be a victorious king, you must think. There cannot be lag time.
4. It is the daily decision to renovate the mind with Bible doctrine. It is to use spiritual resources provided by God for the rest of your life. It is to serve the Lord and not yourself.

Too many Christians go into battle naked. Amazon women were a myth; Spartans were not (both fought naked). We fight that war in full armor in the Angelic Conflict. Good decisions are required for success. These parables are not about the building. Do we consistently look at the objectives of the spiritual life, or are we oblivious to them? Do we think about these things. We have got to know this; we need to make daily decisions to take us in the correct direction. We must keep our eyes on the objective. Count the cost of discipleship; do not go into the Christian life blind.

We do not come into Berachah Church for academic reasons only; this is not an academic exercise. This is the classroom for the spiritual life. In the classroom, we have tests; and we are going to have to pass tests, which require us to make good decisions.

Doctrine is not the end-all; it is the consistent fuel that drives our engine. Berachah Church is our gas station.

We hope to hear, "Well done, My good and faithful servant." We are fueling up in Berachah, but we do not do this emotionally. We consider all of the costs. We do not walk blindly into the wall thinking, *God will get me through this wall*. And when you smack into the wall, you say, *what happened? Where's God? Why isn't he with me?*

Lesson #0801

Luke 14:33 Life of Christ

2/4/2016 Thurs

Bobby enjoys European history from about 1870 forward. Kings can make a bad decision to go to war because they do not consider the cost.

4 illustrations of discipleship; carrying one's cross, hating one's family, building a tower and counting the cost before war. There is another illustration about money.

The Lord invited the Jews there at the banquet to His kingdom. All who desire to be there in His kingdom. But many were shocked that Jesus spoke of gentiles coming into the kingdom.

The Lord is not looking for freeloaders after salvation. He is looking for disciples who are grace orientated. He was disciples who know what is in front of them and are prepared for that. He is not seeking those who fail to consider the cost of discipleship. He does not want the deadbeats who cannot carry out the demands for discipleship. Growing in grace and

knowledge. One ready to fight a war to the finish; and being able to discern which battle to fight and which one to make peace.

Sometimes picking your battles requires impersonal love on your part. You would love to go to war with someone, but you count the cost and decide not to. Despite all the other things, there are great victories in the spiritual life. It is not an emotional game, which so much of Christianity is. It is not a part-time activity. It is a continuous dedication to the plan of God. A series of good decisions in life. You must get combat ready to fight the battles placed in front of you. When you find yourself overwhelmed with adversities, you continue to grow; and you come to the point where you can handle and win those battles. Sometimes, you need more doctrine and more maturity before being able to fight this or that battle.

What follows is a cost that some people do not want to bear. The roadblocks. Every believer must face living the Christian life with objective calculation from doctrine. Final victory is guaranteed to the one who persists in learning and applying God's Word. There will be a lot of deserters along the way. They make rash and foolish decisions. What the Lord needs is a few dedicated builders and warriors. There is a decisiveness in pursuing the plan of God. You cannot be mushy. You must be hardened to the cost of victory yet dedicated to it. Your priority is to build the defenses of the Christian life. Metabolize Bible doctrine, become grace and doctrinally oriented, apply the doctrine to the little things and to the big things (the charge of the mosquito and the charge of the elephant). Using the faith rest drill in application in the little things.

When you are unable to do some things, then you leave it in the hands of the Lord. We run into brick walls; there are adversities and problems. When you cannot do it yourself, leave it in the hands of the Lord. For those who persevere, the rewards, the temporal rewards, there is nothing else like it.

You may think, *is all this really true? Is it all what it proposes to be? Are we really in the hands of the Lord? Is what we are learning worth anything?* What nails it down is when you realize the Lord working in your life. The more you grow and apply, and when things work out, it is truly amazing. This boosts your confidence. Passing these tests boosts your confidence. Further, there are eternal rewards.

There is a 3rd cost in v. 33.

Luke 14:33 **So therefore, any one of you who does not renounce all that he has cannot be My disciple.**

You must give away all of your possessions to the needy, then you can be His disciple. Many a hypocritical liberal has quoted this verse in his tax and spend schemes. This has nothing to do with this verse. In the Middle ages, many monks took vows of poverty based upon this verse. Give up all attachments and all personal ownership. They did all kinds of things to please God, to be a true disciple. Many a church has used this verse as a motivation for sacrificial giving. Give until it hurts. Give until you are bled dry.

Remember what giving is in the Christian life. It is always based upon attitude; on the attitude of grace orientation. You can give everything away; and this means absolutely nothing when it comes to the means of discipleship.

The key is your attitude toward possessions. How do you see them in relationship to the Christian way of life.

Explaining Luke 14:33

1. What does this verse not mean. It does not mean that the disciple must give up all possessions. You can retain your possessions and be a disciple; a functioning an effective disciple.
2. Material possession and money are not evil nor are they prohibited to the disciple. Wealth does not mean that you cannot be a good disciple. What does it mean to give up all one's possession?
3. The key word is the verb αποτασσω, and it means *to give up, to take leave of, to renounce*.
4. However, to take leave of, to say farewell, to renounce, does not mean to liquidate.
5. In this case, taking leave of, saying farewell or renouncing material things refers to an attitude of soul.
6. The believer must retain the right perspective concerning material things. You must be able to say farewell. Material things are not necessities for the Christian life. They are not wrong, but your attitude might be.
7. Philip. 4:12–13 *I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need. I can do all things through him who strengthens me.* Paul's emphasis is that he might have a great abundance of material things; or he might be without; and he is okay either way.
8. The focus of Paul's life is the Lord; not what he has or does not have. He is willing to live under any and all conditions. With a mindset on the objective of the Christian life. This is Paul's application of Luke 14:33.
9. People, even believers, are terribly afraid of losing what they have. They are so afraid that they lose the impetus of the spiritual life with a life of worry. Retaining wealth can be more difficult than attaining it in the first place.
10. Material things can be a great distraction. They mask what is really important in life.
11. Whether you have things or not is never the issue. The issue is your attitude toward things that matter. Are material things the driving force in your life? If they are, then you are a spiritual failure. It does not matter how many Bible classes you attend. What are your priorities? How do you learn doctrine? Even if you have a lot of money, you still end up spending it. Where are your priorities?

Money is not power in comparison to the power of the Holy Spirit. To many, money is God and that is seen as the greatest thing.

The pharisees were most concerned of the money that they were making at the Temple, like selling animals at the Temple entrance.

Your Attitude Toward Material Things

1. It is quite natural to think of possessions as property that belong only to us. I earned a lot and no one is going to take it from me. Life is over for those who lose large amounts of money.
2. That is so the wrong attitude for the believer in Jesus Christ. This does not mean that you don't think about making money.
3. It is always about viewpoint and emphasis. All of these things work when your priorities are straight.
4. You have to come to the point of understanding; the material things of life are not really ours. We do not own anything.
5. We do not own anything in this world. It is the devil's world. Those things are not worth having in comparison to the spiritual riches provided in Christ.
6. What Christ demands is giving up the attitude of materialism, rather than out right disposal of personal property or money; becoming a socialist rather than being a capitalist. Do the best you can making a living; just remember your priorities.
7. Your attitude then, like Paul, should be, *live with what you have and do not lust for that which you do not have.*
8. Just understand something; you really own nothing in this world. All that you have is temporary.
9. Your existence in this world depends on logistical grace, not on our ability or inability to make or have money or material things. Even if you have money, that is still a part of your logistical grace. You may have the golden touch, great. If you can't make a dollar, no matter what you do, what is the priority? Money provides for a temporal existence. It is a great convenience. But the priority is our spiritual life more than an excess of money.
10. God provides what is necessary for us to survive and to thrive and to serve; sometimes more and sometimes less.
11. What you have is, little or a lot, is not the priority. Therefore, it should not be the concern of your life. We are given temporary provisions under logistical grace. But these can be forfeited tomorrow under service to the Lord, or they might be increased dramatically. God provides wealth, in many cases, in service to the Lord.

The Priorities of V. 33

1. The meaning of v. 33 is all about priorities.
2. Possessions on this earth must never supercede priorities in this life for the believer, for the disciple.
3. The cost of discipleship is priority to the Lord.
4. So do not become attached to material things; it is one of the great distractions and traps that believers fall into. Jesus is not saying we have to give up all our money.

5. That which is ours in heaven is permanent, beyond whatever this world has to offer. The spiritual life lasts forever and how we live it is based upon being rewarded in heaven forever. So empty your head of materialism and fill it with Bible doctrine.

Lesson #0802

Luke 14: Life of Christ

2/7/2015 1Sunday

It is vogue to be very sensitive and to take offense at anything.

We will complete Luke 14. The Lord is calling for disciples; those who will stick to His plan regardless of their circumstances and what will happen to them. This is parallel to Rom 12:1–2. This is divesting oneself of human viewpoint.

The effective disciples understands what the will of God is and how to renovate their lives. It is impossible to be a spiritually mature believer without knowing Bible doctrine.

Jesus reveals in this passage the cost of effective discipleship in very graphic terms. They include hating family, carrying a cross, giving up all possessions. These are all metaphors for giving priority to God in embracing discipleship. Hating family means that you put discipleship in front of family; this does not mean that you work up animosity toward those in your family (even though this passage may have been a bright spot in the Bible for some of you). Family is not above the will of God. The challenges to discipleship will always be great, but they are not impossible for the believer.

The disciple must give up material things; that is, human possessions. We cannot be good disciples unless we are poverty stricken? This does not mean that the believer must divest himself of all money or personal property. This describes an attitude; it is what is in your soul; giving up the attitude of materialism.

God provides for some people as a result of dedication to Him. But the key is priority and attitude.

Jesus is not limiting this call to just the 12 disciples; but He is calling all of the disciples of the Church Age to be His effective disciples. He is calling all of us to discipleship. This demands right priorities in our thinking. The key is the willingness to give up all or many things. We need the right perspective; the attitude demanded of every believer. The mature believer is not distracted by having prosperity.

The disciples need to pay close attention to these lessons. This is very difficult for people to understand and to take in and to follow. The disciples will have to live priorities; and they will eventually have to give up their lives in martyrdom.

Let goods and kindred go, this mortal life also,... Martin Luther must have been thinking about Luke 14 when he wrote this. We owe a lot to Martin Luther in leading us out of the Dark Ages.

Now the Lord's conclusion, closing out Luke 14. This comes out of Matt. 5:13.

Matt. 5:13 "You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people's feet.

In a good restaurant, you will not see the salt.

Luke 14:34 "Salt is good, but if salt has lost its taste, how shall its saltiness be restored?"

V. 35 has some different material from the Matthew passage.

Salt in those days was a seasoning for food. By all rights, some of us should be dead from what we used to do (eating salt tablets after working out).

Luke 14:35 "It is of no use either for the soil or for the manure pile. It is thrown away. He who has ears to hear, let him hear."

Salt was used then in order to preserve things, like meat. Salt also represents judgment in the Bible.

The Believer and Salt

1. Disciples who are successful in advancing in the spiritual life are salt in a corrupt world.
2. We give to the world something it did not otherwise have.
3. We give the world a savor, a clear testimony of the gospel.
4. The disciple is a necessary preservative of the client nation. We should know about our own country; but more importantly, we should be advancing believers. Salt is a preservative in adversity.
5. On the judgment side, when salt becomes tasteless, it no longer preserves food. Tasteless salt is of no use to us. The failed disciples is not fit for the dirt or for the manure pile. a failed disciple wastes his Time on the dirt in this world.

All believers have eternal security. That is what Luke 15 is all about. This believer will have his rewards in heaven forfeited.

Don't get your priorities mixed up; listen to what I say. When the Lord says, *listen and learn*, that is the priority. This is what Bobby is a stickler for not talking.

Discipleship is about renovating the mind; it is about setting priorities. Not family, not money, not human life itself should stand in the way of our spiritual future. We are not to lose our savor as salt.

If we ever feel like we are off track, we return to this study to figure out how to get back on track.

The positive view is in the next chapter.

This follows Luke 14.

A new set of people are mentioned here; tax collectors and sinners. The tax collectors were some of the most hated of all the Jews. They were of the lower eschalon of society. The pharisees despised these people.

One question that we must ask ourselves, who do these outcasts of society represent? Parables always represent something else. Who is being described?

Are they a group of followers who represent those who were spiritual outcasts, regarding the pharisees.

Bobby calls this the eternal security chapter. There are the outcasts; the sinners. They come near to metabolize the doctrine that Jesus was teaching. They cared nothing for their past; only with their future with the Lord.

They are the picture of grace.

Jesus is spending time with these hated groups. These are the most significant of the outcasts. They are seen as outcasts by nearly everyone. Jesus will make clear illustrations, using these groups.

The truly lost (the pharisees) and the repentance sinners are being compared here. The changing of the mind of these repentant sinners.

Jesus has dinner with the sinners and the tax collectors; and this concerns the pharisees and others. The pharisees brought the Lord in for dinner, but that was in order to attack Him. Jesus represents the attitude of God the Father toward the lost.

Christians often exclude other Christians who do not measure up to their standards. They cannot see themselves objectively; but they see others quite judgementally.

Introducing Luke 15

1. These parables are not explanations of the redemption of sinners. This statement goes out on a limb. This disagrees with most commentators.
2. The outcasts are not sinners being redeemed from the slave market of sin; but this is what the pharisees need.
3. The lost sinners, the tax collectors, the prostitutes, do not represent the unsaved. These were not in association with the Lord, but now they are. That is key. Now they are close to Him. Seemingly they were outcasts, they were always a part of the Kingdom of God. Eternal security is one of the great concepts of Christian doctrine. You are already disciples, you have heard about the costs in the previous chapter; but now let's back up a step and make certain that you understand that you will

remain a believer. Eternal security is one of the most disputed doctrines in Christianity today. People want to link their salvation to how good they are in time. The Jews rejected Him; but the outcasts have embraced Him

“If you have ears, listen,” is the last thing that Jesus said.

Luke 15:1 Now the tax collectors and sinners were all drawing near to hear him.

αγγιζω = *to draw near*. Ingressive aorist is talking about an action in progress at that very moment. These people are truly followers. These are outcasts to the Legalists, but not to Jesus Christ. They are His.

But the pharisees grumble. He receives sinners and He eats with them. He is a phony; look at the people that He associates with.

They were not separated from Christ; they were simply far away from Him. The pharisees were and are separated from the Lord.

Perhaps the cost of discipleship was too much for these types. They wanted the blessings of the kingdom; they wanted what is promised them. They do not want persecution and death. That was not what they bargained for.

This new group may be used to this in their personal lives. We are not to go out to find trouble for Jesus; but trouble will find the growing believer. It is a part of the Angelic Conflict. It is a part of the world that we live in. It is important for our spiritual growth. It accelerates our spiritual growth. Our growth is accelerated. The more we utilize our doctrine under pressure, the more we grow and move ahead.

There is the testing or the discipline which are a part of the growing and the spiritual advance. Adversity and opposition are the costs of discipleship. However, some will not make discipleship the priority of their lives. That is easy for anyone. Some do not want to persevere in Bible doctrine. The empty seats around us belong to those who do not want to persevere.

Don't think if you depart from discipleship, that you will be left alone in this life. Don't think that nothing will happen. As a believer in Jesus Christ, we will face adversity in this life or we face discipline. It is going to hurt either way; and the Lord always takes up the slack. This is nothing but training and testing; it all evens out. When your priorities are right, then everything else falls into place.

R. B. Thieme, Jr. ministries recently put out *The Pursuit of Happiness*. The greatness of the spiritual life. It does not matter if we are prosperous or in adversity.

Some pursue emotional experiences as new Christians. Some won't tell them that they are going to run into trouble. They seek excitement or mega church or community activities or some kind of a program; or some maverick cult.

A believer that Bobby knew. They went to different high schools; and he believed because of Young Life. Then his gf ditched him; and he was upset and said, "Christians are all hypocrites." He did not understand that Christians can be failures and live completely apart from the Christian way of life. Such a one can end up living a miserable life.

You can either stand for something or you can stand for nothing. The cost of discipleship as revealed by Christ; so they hide or they leave or they choose the realm of the unbeliever. They perhaps think that they should not face discomfort or they cannot set aside their human pursuits in life.

Or they see other Christians and say, "I don't want to be like them." Or they do not want the cost of discipleship in their lives.

The people to whom Jesus is speaking were spiritual outcasts before; but they are now considering the cost of discipleship and they are following Him, even though they are the low life of society.

Bobby is introducing us to ourselves.

Luke 15:2 **And the Pharisees and the scribes grumbled, saying, "This man receives sinners and eats with them."**

Lesson #0804

Luke 15: Life of Christ

2/10/2016 Wed

This is the eternal security chapter. It addresses the sinners, the tax collectors, those who were outcasts, but who are now associated with the Lord Jesus Christ. They are listening to His teaching. They are no longer outcasts. Those in Luke 15 are called lost, whom the Lord seeks. So we have to understand what it means for them to be lost. They are not unbelievers. Bobby got a better idea after getting into the context of this chapter.

Luke 15:1 **Now the tax collectors and sinners were all drawing near to hear him.**

Tax collectors were outcasts. Matthew was a tax collector. Many of them had come to the Lord. There were a number of sinners, and these are people who were obviously reprobates. They committed obvious sins. These are like the prostitutes and those who were a part of that group.

Luke 15:2 **And the Pharisees and the scribes grumbled, saying, "This man receives sinners and eats with them."**

"He has fellowship with these lowlifes." They had formerly been far away from Him previously. They had become believers, but they were, previously, far from the Lord. Eggizô, which means *to approach, to draw near with a purpose*. They were there to hear what Jesus had to say. These guys had ears. Progressive present; action in progress. A continuing action. This was not a one-shot deal. All the tax collectors and the sinners. They were continually coming near to Him. Their lives were characterized by separation.

They were public outcasts. They were hated and persecuted by the religious Jews and those who associated with the religious types. Associating with Christ meant even more persecution. The sinners and tax collectors did not care much about this, as they had been outcasts for awhile. They understood the costs of discipleship, to some degree. They might as well pay that price. They were not self-centered; and they were not self righteous. They were not living lives of hardship for the greatest of reasons. They were the epitome of what disciples were. They lived for the cause of Jesus Christ. Now that they had drawn near. They are very receptive to the message of doctrine. The grace oriented life that Jesus taught was very attractive to these who saw through the veneer of self-righteousness and self-importance.

Who has the hardest time understanding grace and accepting it? Those who have no need of anyone else. Those who recognize that they need grace latch onto it. That will be the point of Luke 15. Jesus is seeking those who latch on to grace. Jesus was attracting those who were seeking and finding Him. They were at Bible class every time that the Lord stood up to speak.

Theologians often break this down into 3 separate parables. However, these are not separate parables. Luke calls them *this parable*; one parable with 3 parts. The lost sheep (1–7); the lost silver coin (8–10), and the lost son or the prodigal son (11–32). These are 3 separate panels of one big picture.

Luke 15:3 **So he told them this parable:**

These parables are interconnected. Bobby thought of a group of paintings which he saw in London; reconstructed, and there was a famous panel of paintings in this house. The Rake's Progress. Hogarth is the artists. This is about someone who spends a lot of time partying. He drags himself from one debauch to another. He wastes his life on high living. Wine women and song. Each one of these panels follows from his habits to eventual debtor's prison, where you may be bought out or you might be left their to rot. Each panel was interconnected; and each showed a progress to the final pathetic outcome. Not sure if he was a believer; but what happened here indicates that he is a prodigal son. What we are studying here are 3 panels and one subject.

The Lord sets forth a supreme fact. God seeks and finds the outcasts and He brings them to Him.

Before we get into the separate study of them, we will examine them collectively. They are a grouping of parables. There is a repetition of the same doctrine in all 3 parables. This is a critical doctrine. 3x repetition.

The Prominent Theme of All Them:

1. Something of value to an owner is lost.
2. After a search, it is found by the owner.

3. There is great joy at the recovery of that which was lost to the owner.
4. The basic premise is, that which was lost already belonged to the owner. You cannot lose what you do not have. The owner is not seeking for something that he does not own.
5. What was lost was already the property or family of the one seeking them. The father and the prodigal son did not seek...
6. The finders in the parables, the woman, shepherd and the father, were owners of the coin, the sheep and the son. All 3 lost things, things which belonged to them.

Application of These Principles

1. These owners in all 3 parables represent the Lord Jesus Christ. The shepherd, the woman and the father.
2. Christ already owns the property that was lost; He is the parent of the lost son.
3. In this case, He is not seeking something that did not already belong to Him.
4. In these parables, the Lord is not seeking unbelievers. They are lost, but lost in a different way. Unbelievers do not belong to Christ. They are not family members as the prodigal was. This is a parable about those he owns and those who are lost.
5. Unbelievers, like the pharisees, are truly lost and they cannot be found. They will not come near to Christ because they have already reject Him by their legalism.
6. Salvation of the lost unbeliever is not the context of these 3 parables.
7. This is different than the approach of many other commentators.

These are parables about things which the Lord already owns; but somehow, they got lost, misplaced or wandered off. So these are carnal or reversionistic believers. There is also a progressive movement. None of these 3 parables can be omitted, without something being lost.

Hogart panels; each shows something about that man. He is looking bad, looking really bad, looking in prison. Take out some pictures and that is exactly ho

These parables are a parabolic masterpiece. The sheep, the coin and the son. At the time that this was written, it was serious to lose a sheep. You were losing some of your property. It was worse to lose actual money at any time. And catastrophic to lose a son, a family member. Each item is lost for a different reason. This is because believers are separated from God for various reasons.

The sheep strays off. Few animals are so easily distracted and misled as sheep. This sheep drifts off aimlessly away from the flock. This sheep probably had a vague idea that it was without companionship with the others; and there were no... Confused, clueless, and he was lost. He is the unthinking believer who just wanders away from the Lord.

Next is the coin, and a woman loses the coin. A coin is not a living thing like a sheep. No real consciousness of being lost. The coin feels no discomfort or anxiety at being lost. The woman cared that coin was lost. The coins just roll on for whomever finds them first.

Believers in a church where nothing is being taught. They leave with the concept of nothing being taught. They are bored. Does nothing for them. They fall in with whomever or whatever alls into their path. The person who the coin represents may be manipulated by whomever possesses them. Out of the hand of the rightful owner and into the hand of thieves or whatever.

Then we come to the prodigal son, who willfully, consciously is lost. He makes a choice. A declaration of independence. He wanted to go and find himself. He is the rake. He did not want to be bound to all his father required. He ran into everything that was troubling.

All were lost for different reasons and were still lost from their owner. The first two are actively sought by the owner. The 3rd is the father being patient; he does not seek his son. He let his son go he wrong...

Commonalities

1. These parables might be the parables of the 4 verbs: lose, seek, find and rejoice. That is the sequence.
2. That is the sequence of the owner who seeks and finds his lost property.
3. This is the attitude of the Lord Jesus Christ, even to His straying property or family.
4. After all had been spoken by Christ, these parables became a mirror for the religious leaders. They could see themselves as non seekers. They could not seem themselves as outcasts. They should have been... There is a security with being in the fold, in the pocket, in the house of the father.

This can have an affect on the unbeliever who would like this kind of security. The final parable has a partially unhappy ending. The brother, the good boy, does not take part in the celebration of his brother's return. He stayed and shouldered the responsibility.

The father is gracious; and he treats the son in grace. As if he did not blow off all this money. What a brilliant and penetrating picture of...the perseverance of the Lord. He never gives up.

Now we will take them apart. They will all reveal security.

Lesson #0805

Luke 15: Life of Christ

2/11/2016 Thurs

This is the eternal security chapter; and the 3 parables are a like a panel painting; and all taken together are required and they give a composite picture of what we are to know.

The parable of the shepherd, the parable of the silver coin, and the parable of the prodigal.

First parable:

Luke 15:4 "What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the open country, and go after the one that is lost, until he finds it?"

A good shepherd would retrieve even one sheep, if they wander. Good shepherds do exactly what is described here—he will go after this one sheep. This is the duty of the shepherd. The emphasis is not upon the herd; the emphasis is upon the 1 lost sheep, and the extent to which the shepherd will go to recover his property. The sheep belongs to the shepherd. Even as a straying sheep, he still belongs to this shepherd. We are owned by the Lord Jesus Christ. He owns us even if we wander off. This parable reveals the logic of seeking the lost. Every single sheep has value. We are all sheep; and all that is being said about sheep is applied directly to us. Shouldn't they all be guarded? Whether in the right place or not. Logic says yes, they are all a part of the same flock. The shepherd takes the time to seek these sheep.

The tax collectors, sinners and pharisees are all hearing this. There will be a contrast between these groups. The pharisees despised the tax collectors and sinners. They have no room for anyone outside of their circle. They are not interested in that lost sheep. One wanders off, becomes a tax collector or a sinner, that is fine by them. Bye, bye.

Jesus always seeks the outcasts which are His.

The Straying Sheep

1. This is how great the concern of Jesus Christ is over the straying of just one of His Own sheep. We are His sheep and we can and do wander off. Some have gone out further than others. Some have gone way out.
2. He continues to search as v. 4b until He finds this missing sheep. There is no let up in this search.
3. He is concerned for the sheep's safety and welfare in the dangerous world around them. It is the devil's world.
4. He does whatever it takes to retrieve and to restore any sheep that strays. He does whatever it takes; this is for the sheep's benefit.
5. Being outside of the spiritual life for a sheep is not our normal status.
6. Sheep are not independent animals; they are very dependent. Nor are we independent. We must have that dependence upon the Lord.
7. Being close to the shepherd is the most favorable condition for any sheep. Being lost is not a favorable condition. The optimum status for any believer is fellowship with the shepherd.
8. The shepherd's persistence is a display of God's unfailing personal love toward all. His love never fails; it never ceases, it never wains. It is always directed toward those who are His Own.
9. The good shepherd is not satisfied with a favorable percentage of sheep. 99% is good enough for me; I am happy with that. The shepherd looks for that lost sheep.
10. His never-changing personal love extends to all who are His sheep. The sheep furthest away is the one sheep that the shepherd pursues the hardest.
11. His love does not stray. This is reversionism. God's love continues for even the reversionist.

12. This is a great representation of God's grace towards those of his sheep who stray, who leave the fold, who exit the spiritual life. Where does the Lord want us? He wants us in His fold.
13. This is a promise or security. We are members of His flock.

Can a sheep be so lost that he can never be recovered? This is a great controversy today.

Can Believers Stray and Be Lost Forever, and Never Found?

1. According to the pharisees, this is true of the outcasts; the tax collectors and sinners. But they are now associated with Christ.
2. Obviously, this is not the way that God approaches strays. He does not approach strays like legalists do.
3. God never gives up
4. Every believer is still His property; whether stray or His property. He is still seeking.
5. He cannot let any believer go. He holds us in His hand and He can never let go.
6. He wants His property to be restored to fellowship; and this is why He seeks. Even not restored to fellowship, they are still His sheep.

A sheep may have many masters, but it only has one owner.

More Points

1. Once a sheep, always a sheep.
2. The grace of God never gives up on someone who is a believer in Jesus Christ.
3. No one becomes too lost to be found; or has strayed too far to be returned to the fold of the Good Shepherd.

Some may use this analogy to say, "This sheep does not belong to the owner" or the owner gives up ownership if the sheep never returns. Some understanding eternal security will think that all sheep will just head off wandering about. The fold for the sheep is the best place to be; it is the only place to be. As a believer where we really want to be is the spiritual life. This is the only place for us to be. There is misery and problems everywhere else. There are sheep rustlers out there.

God goes to great lengths to recover the straying believer.

When the sheep is found, this is what happens. The shepherd lays the sheep on his shoulders and he rejoices. This is a very poignant image.

Bobby now suggests the western art, next door to a restaurant; and inevitably, there is a picture of a cowboy on a horse with a calf over the saddle. It depicts the rescue and care of the cowboy, even under the worse of conditions. He has been searching for that calf for a very long time. The sheep over the shoulder is the customary way of bringing the sheep back. There is great tenderness and joy. There is no anger in time and effort spent in

finding this lost sheep. Parents finding the stray; they are overjoyed to find you, even if they spank you later.

Impersonal love is represented by the gift of His Son. We were unbelievers in that realm. When a believer, He extends personal love toward us. We are His family and His love never ceases. The Unfailing Love of God; that means security. That is how children view parents. It is security.

Even the stray believer has the righteousness of God. We are still justified even in reversionism. He is justified to the Lord. God continues to search for those who possess His perfect righteousness. He can do this without compromising His love. He always goes after the sheep out of fellowship. We are justified and He loves us. We need to recognize that we need to find our way back. From straying and all the way back and how to get there. The recovery of the sheep. We keep moving with the rest of the sheep. This is what we are doing right now. We keep moving by the intake of Bible doctrine.

Always think of His concern as personal love. However, recovery may involve discipline. Many a stray believer hurts so much, they come back and find a way not to hurt.

Luke 15:5 **And when he has found it, he lays it on his shoulders, rejoicing.**

The sinners and tax collectors are like the straying sheep. They were formerly outcasts, and now they are in front of the Lord Jesus Christ and now they are drawing near. The sinners and the tax collectors were rejected by the legalists, but God's grace is still there for them.

Straying people, I seek them; and the pharisees do not do this. They will not accept the outcasts. They reject them. This sheep rejects the shepherd; the unbeliever.

When a sheep is recovered, the shepherd's attitude is one of great joy. The straying believer is living in the fold. This is the natural state of the believer. The Lord is delighted that His search has paid off and there is recovery. He loves us and when we come back, He is delighted.

Who could be as happy as the shepherd to get this one sheep back?

Lesson #0806

Luke 15: Life of Christ

2/14/2015 1Sunday

The Eucharist February 14, 2016

These instructions were given before His trials. 1John 4:8 God is our ultimate valentine; **God is love.** The surpassing riches of His grace upon us for all eternity. **God, being rich in mercy or grace, because of the great love with which He loved us, made us alive in Christ. By grace, you have been saved.**

Central to our salvation is the divine attribute of love. John 3:16 Rom. 5:8 **While we were yet sinners, Christ died for us.** The Lord satisfied the just wrath of God by taking upon Himself our sins. He removed the penalty of sin for all mankind (expiation). God is eternal; He always existed and His love as an attribute has always existed. His love does not have a starting point. Love always existed toward us. It never changes or alters toward us. Our love must be generated and developed over time. Human love does not blossom by first learning the worst about a person. We do not find out on the first date, "Tell me what your worst qualities are." God knew us perfectly, even before we were created; and He still loved us. Given a choice, we would sin and rebel against Him. And, sure enough, Adam, made that choice against God. 1Cor. 15:52 **In Adam, all die.** We are our own worst enemies. Adam's disobedience did not affect God's love one bit.

A problem arises. God cannot love the sins of man or the sin nature which dominates us. He would provide atonement for those sins. Sin would no longer be a barrier. We as people might disappoint or fail; but divine love has never been disappointed, frustrated or diminished by what He knows or by what we do. His love does not increase even knowing about our relative righteousness. It is not affected by what we do or fail to do. Not affected by our imperfect activities.

God's love is dependable in all circumstances; and His love always functions in a rational and not irrational manner, with absolute integrity. His love is so much greater than human, romantic love. God's love brings the most deep and satisfying relationship to us that anyone can experience. Nothing in our experience to equal the love of God.

God could have left us in the condemnation that we deserve; and yet He did something about our condition, out of His love. Love could not act alone to save us. God's love cannot on its own be extended to sinful mankind. God cannot love sin; God cannot associate with any of us who sin. No matter how much God loves His creatures, sin cannot be in His Presence.

His love cannot simply overlook the sin problem. Love is not the total answer. God cannot simply dismiss man's sin or absolve man of his sins. God would not be God if He accepted man's sins. Love alone cannot reconcile man to God.

Divine righteousness, justice and love, dictate all of God's actions toward mankind; and especially His atonement on our behalf. How do these attributes work together to save mankind? Righteous demands that all the sins of human history be condemned. So everyone descended from Adam would be condemned. His faultless justice requires that sins be paid for.

Jesus was judged for us. His attitude of love placed Jesus in our midst. What other reason could there be for God the Father to place all the sins of man upon Jesus and judge them? All of this was done out of His love for us.

The sins imputed to the Lord Jesus Christ were not His sins. He wanted no part of these sins. They are as abhorrent to the Lord as they are to God the Father. What kind of love was this, that perfect God could direct a special kind of love. A love focused on the Lord Jesus Christ. God loves the sinner because of what God has done. God's love does not depend upon the merit of the object, which is us, but upon the grace and merit of the subject.

We begin life as His enemy. **While we were enemies, we were reconciled to God by the death of His Son.** Grace is the overwhelming demonstration of God's love for us. This is the salvation that He has provided for us. God's grace in action. God graciously forgave us of all our pre-salvation sins. We have been reconciled to Him because Christ became sin for us. So we are justified in His sight. He no longer sees our sins as a barrier; He sees the righteous of Jesus Christ in us. He counts only His righteousness in us.

God is our benefactor; our friend; and because of this, and because of His provision, we can think like He does. God is no longer our enemy. He is no longer the judge of our sins. That judgment has been dealt with. There is no longer an impenetrable barrier between God and us.

The love of God is worth remembering on Valentine's Day.

We are in the first parable. This chapter deals with sinners, prostitutes, and tax collectors, the dregs of society in Palestine. These parables must be taken together; 3 parts and one parable.

The legalistic pharisees in v. 2 absolutely hated these groups. God's grace seeks the lost and associates with them. These outcasts do not represent unbelievers, but believers. Derelicts or outcasts are believers who have strayed. Sheep who have strayed. They are completely out of fellowship. But now they have drawn near to the Lord. They have removed the outcast status and they are now in association with Him. Accepted by Christ but the pharisees could not be accepted, as they rejected the Lord.

These parables might be the parables of the 4 verbs: lose, seek, find and rejoice.

The first parable to include these 4 verbs; and this teaches the absolute security that is in Him. We are absolutely secure, no matter where we are in life. What shepherd does not go after the lost sheep? Jesus never gives up seeking us or seeking our return.

Lesson #0807

Luke 15: Life of Christ

2/14/2016 2Sunday

Annual congregational meeting next week.

Luke 15:3 **So he told them this parable:**

Luke 15:4 "What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the open country, and go after the one that is lost, until he finds it?"

Unbelievers are independent of the shepherd. Jesus wants each one who is lost back under His care. He continues to go back after the one that is lost until He finds it. God can find the sheep and will not give up until He finds the sheep. Those who express faith alone in Christ alone, the Lord will find and recover.

This is not to encourage us to meander off.

The shepherd does not allow us to wander and then whatever happens, happens. Once a member of His flock, always a member of His flock. Once we are given salvation, the Lord cannot take it back. Nor will He fail to seek those who are His. Heb. 12:6 fits in here.

Many people have hurt so much as to get them to return to Berachah Church. In Berachah, we have the wherewithal to withstand anything, inside the fold. The attitude of the shepherd is found in v. 5.

Luke 15:5 **And when he has found it, he lays it on his shoulders, rejoicing.**

This would be a scared sheep, a hungry sheep, and the Lord does not kick him back to the flock, but picks it up and brings it back. This is the natural state of the believer, being in fellowship and growing in grace. That is the caring of the Lord. The Lord is delighted that His journey has paid off and He has recovered the sheep.

The neighbors and friends rejoice as well. Just one sheep that is lost, and even the neighbors and friends celebrate.

Luke 15:6 **And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep that was lost.'**

Who are all these people in the parable?

Every sheep is valuable in an agrarian economy.

These are of course the ones who are closest to the shepherd and they are aware of the search and they greatly desire that this sheep be found. The scribes and pharisees should have rejoiced, but they did not. The outcasts of Israel being brought back into the fold ought to be important to them. The pharisees hate these outcasts and the Lord loves them. The pharisees should rejoice with the Lord; they should be the ones seeking. But they were not. The legalists do not rejoice over the reform rake.

The Rake's Progress a panel of pictures in the Soame House in England.

The pharisees and scribes complained about the association of the tax collectors and sinners. The complaint that they even ate with them.

If we are out of fellowship, then we are among the lost sheep. But such a one is never irretrievable to God. The legalist rejects these who they do not approve of. These legalists are the unbelievers.

This parable is a contrast between the grace of God toward His sheep and the legalists who reject His sheep.

These wandering sheep might be blamed for committing sins that the pharisees would never do. These outcasts will be a part of the kingdom. Those who reject Jesus Christ will never be there.

Man's view is never the same as God's view. We need to get this to understand just how secure that we are. The world is quite insecure. A whole group of people are scared to death over the death of one Supreme Court Justice. How many of us thought, *this is interesting to see how the Lord takes care of this*. We have security. The rest of the world has no security.

Who are the friends and neighbors of the shepherd? This is answered in v. 7:

Luke 15:7 **Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.**

The joy is in heaven. They rejoice when a lost sheep changes his mind. The Lord is opposed to the crowd. The sinners and tax collectors are out of fellowship believers; and they are availing themselves of God's grace in recovery, which results in great rejoicing.

We are back in action, moving ahead in the spiritual life. This is recovery. In contrast, the pharisees would not even see grace. They were acceptable to themselves. In their view, they did not need to change their minds about anything. They were fine. They failed to recognize the unrighteousness in themselves.

The self righteous in churches today will criticize anyone and everyone in the church, but themselves. They see no reason to evaluate themselves. They put all the responsibility on everyone else. Self righteous believers are just like that. They may not recover from their self-righteousness. They are still believers who have that option.

When do you use rebound? When you commit a sin that you recognize. The self righteous have a real problem seeing this. These self righteous see the sinners as lost forever. But exactly the opposite is true. They are sheep who have strayed in another direction. Their legalistic trend sends them off in the wrong direction.

In this parable, the Lord is contrasting legalism with antinomianism. The pharisees had palpable scorn for these other sinners. They could not fellowship as long as they remained in their self-righteousness.

The contrast was so marked. The legalists totally missed the point of this parable. The Lord was presenting exactly the opposite truth of what was being taught by the pharisees.

Closing Points

1. Because of the return of one stray sheep, one reversionist, there is universal joy in heaven. Joy in the ranks of angels. Rebound and the angels rejoice.
2. The angelic conflict is in full display here when it comes to grace versus legalism.
3. The elect angels rejoice at the salvation of one person. They also rejoice at the recovery of the straying believer.
4. So rebound is also a victory in the Angelic Conflict. It is the believer who turns away from being out of fellowship and returns to fellowship and the spiritual life that opposes this world.
5. Heaven is more excited about one profligate changing his mind and shouldering the costs of discipleship. Luke 14 is all about the cost of discipleship. No rejoicing when legalists celebrate their own piety. "Boy, are we righteous." They are all ready to hang the title of sinners on others; yet cannot look at themselves objectively.

Better to be a recovered sinner and tax collector than a pharisee filled with self-righteousness. There is no security in self-righteousness. The Lord will take a reformed wandering believer over a self righteous legalist any day of the week. He would glad bestow His grace on that one repentant believer.

A woman is the center of attention in the next parable. The woman will represent the Lord Jesus Christ in that parable.

Lesson #0808

Luke 15:8 Life of Christ

2/17/2016 Wed

No Bible class next week; Orlando.

Three parables; but one essential meaning.

The Scripture uses women many times. Women were not necessarily thought of as equal; but they played a very important part in His ministry.

Luke 15:8 "Or what woman, having ten silver coins, if she loses one coin, does not light a lamp and sweep the house and seek diligently until she finds it?"

This was a poor peasant woman who lived in a house; or more properly, a hovel. She probably had a reed covered dirt floor and no windows. And she has a silver coin missing. This was worth about 18 cents in today's value, because they are so small; but it was a tenth of what she owned. It was quite important to her. She could not afford to lose this one coin. Misplacing it or dropping it was devastating to this woman.

When we start to lose the paper, we begin to worry about where it has gone. She lost a tenth of her net worth; and this occurs at night and she has no windows. No flashlight; and

a lamp does not provide much illumination. In the mind of this woman, it was very necessary. She searched every corner of the house. Looked under whatever piece of furniture that she had. She left no stone unturned. You cannot understand where it went. It has to be nearby and yet she cannot find it. Sometimes these things end up in strange places.

So she searches until she finds it. She is relieved and very elated. Like the shepherd, she never gave up looking.

Luke 15:9 **And when she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin that I had lost.'**

She calls together her friends and neighbors to rejoice over finding these coins.

Luke 15:10 **Just so, I tell you, there is joy before the angels of God over one sinner who repents."**

This is what the rejoicing is all about. There is joy among the angels of God over one reversionist who changes his mind.

Similar Parables

1. The woman owned the coin that she lost; it was hers and she wanted it back; desperately. The shepherd wanted his sheep back.
2. Like the stray sheep, the coin was found after a long and arduous search. Same category of parable; different objects.
3. Once these things are found, there is rejoicing. It really amounts to the same thing. Angels or people rejoicing
4. There is a great similarity with the prodigal who will return in the next parable. The only difference is, the father will not seek his prodigal son.

The Meaning of These Parables.

1. The woman represents the Lord.
2. The coin is the believer in Christ.
3. Even though lost, the believer is of immense value to the Lord. The pharisees, it would have been nothing by way of value.
4. There is great joy at the recovery of even such a small coin of seemingly little value
5. So it is in heaven when one believer returns to the Lord. Just one. When we rebound, the angels rejoice. This is the importance of rebound.
6. even one believer returned to the owner, returned to fellowship with the Lord, is a great even in heaven. The angels rejoice when we name our sins.
7. When a believer returns from carnality or reversionism; there is an Angelic Conflict implication. .

This is another application of the love of God.

A Contrast

1. A contrast from the believer who recovers from sin and reversionism; changing the mind about the spiritual life. He returns to spiritual advance.
2. Compare this to the self righteous legalist, the pharisees who are listening to this parable.
 - a. The legalist believes that he is in the fold of the whatever; that he is not lost.
 - b. He does not recognize his own absence from the plan of God. That is the horrible part of being a legalist. You don't see that your unrighteousness keeps you out of fellowship.
 - c. Much harder for the legalist to recognize his moral degeneracy. He sees himself or herself as moral and upstanding; but is out of fellowship all of the time.
 - d. Even though the Lord continues to search, they refuse to return to Him. However, they are still His sheep who have not been sold; they are still His coin that has not been spent.

The Interpretation

1. The loss, the search and the recovery. He are not as unbelievers; we are lost as carnal or reversionist.
2. Jesus seeks all who are His, regardless of their worth to others.
3. God never lets go and He never stops searching for the reversionist. He does this by circumstances, by discipline, which is a wake up call. The Lord is seeking for his return.
4. Even if the Lord's property remains lost, the search continues until the time that the believer departs from this life.

Now, we have come to the 3rd parable, the parable of the prodigal son. We have studied a great many parables; and tired of them or not, this is how He taught.

Introduction

1. What is God's attitude toward a believer out of fellowship; who has strayed?
2. It is the same grace attitude as found in the previous parables.
3. This story touches the nerve of actual human circumstances. This is about human beings.
4. This parable is a piece of human history. It is a fact of human behavior.
5. This introduces the volition of the lost. We are certainly not talking about the volition of the coin; so that makes the parable more complex.
6. The parable is about a boy (actually grown up physically) who has messed up his life by his own choice. Believers do this. Testimonies is to what a mess we have made of our own lives.
7. The boy turned his life into a mess, but recovery is only as far away as a confession of wrongdoing to his father. That is the key.

8. This is every believer at one time or another. Every man or every woman.
9. This puts forward the means to return to fellowship; the fellowship of the house of the father. The father in the parable; and of God the Father.

Luke 15:11 **And he said, "There was a man who had two sons.**

We begin the parable.

Luke 15:12 **And the younger of them said to his father, 'Father, give me the share of property that is coming to me.' And he divided his property between them.**

Both sons are involved; so both sons will have something to teach us. This is a family parable; a father and two sons. God and His family. Right up front, the younger son expresses the desire to believe; an act of will contrary to his father. It is a demand. *To give* is the aorist active imperative of διδωμι. "Dad, give me my share; I want what is coming to me, and right now. I cannot wait until you die. You might live a long time." He rejects the father's plan and his authority.

This boy had his own plan; and his father was not included in this plan. He craved freedom from his father's house. The father's house was confinement to him. There was just too much too long. He was a teenager longing for independence, for which he was not prepared.

He had no gratitude for a father who had raised him and provided for his future. He knew that he had something coming. Apparently, he had been seduced by a world beyond his home; and this was a life that beckoned him that was different from how he had been brought up. This might be us; this boy is in rebellion. He is in the opposite direction of what his father intended for him. Why should he follow his father's path. "He is too old to understand me. He does not get me; he does not get my generation." This is not new; it is true in every generation. He knows the pitfalls and the results. He knows that his son does not get the limits of his freedom. His son is rejecting the responsibility that comes with freedom. This boy is in direct violation of Hebrew law just by asking for his inheritance using this aorist active imperative.

This is a rejection of one's authority; apart from his own authority. This has been the attitude of the younger generation for the last 50 years, and each one has gotten less responsible and has desired more freedom. We are reveling in an anti-authority attitude.

Degeneracy has become what is right and correct to each new generation; particularly now.

Some Application

1. What a delusion that man can destroy establishment truth; morality or the divine institutions by simply denying them. In other words, these are just old things that can be cast aside.
2. That is the primeval lie. Exchanging the truth for a lie.

3. God's truth is never outdated. It does not restrict freedom; it enhances freedom. A man can demonstrate his freedom by jumping from a 20 story building; but the truth of the law of gravity will not be destroyed; but the man will be.
4. Physical freedom has limits. Mental freedom is always within limits.
5. A proposition cannot be true and untrue at the same time. That is what people want today. I have my truth and you have your truth.
6. Not all pathways lead to success in life. This boy had a chance to look at his father and his father was very successful; he could provide his children with cash. But this kid wants to plot his own path to success.
7. Not all decisions are correct; based upon what is right for me.
8. Relativism is a contradiction to truth. Truth is whatever I make it to be, which contradicts truth.
9. Likewise, moral freedom is always within limits.
10. The truth is, sin is sin. It cannot be denied as an outdated convention. Today, sin is passe. There is no such thing as sin; "It's all good." It is not. There are only different paths; but they are not equal nor are they all successful. The primeval lie. Our culture is not great because we have embraced all cultures. Our culture is based upon divine establishment principles and Christian doctrine. Someone said that our nation was founded on inclusiveness; all cultures being equal. No it was not.
11. Multiculturalism and freedom without limits is a denial of truth and untruth.

The prodigal son sought liberty without consequence. He wanted to be a libertine. He wanted in his own mind based upon his desires. Truth is what I desire truth to be. Truth is what I want it to be; it is what I want to do.

The father knew better, but he allowed his son to make these choices. He had to let the son follow through on his own bad decisions. The boy makes some bad decisions; but the father makes no attempt to hold onto him. Physical adult, but mental, moral and spiritual children. This son had already departed from his father's house in his thinking. His body would follow.

The father knew that he must allow the son's plan to play out. This son was not about to be dissuaded. He had rejected the father-son talk. He had to learn the hard way about freedom and about his life. That would be a most difficult time for his own father.

Lesson #0809

Luke 15:11–14 Life of Christ

2/18/2016 Thurs

Luke 15:11 **And he said, "There was a man who had two sons.**

The parable begins with a son's demand. He's probably a teenager. And he is demanding from his father his portion; expecting everyone to jump when he speaks. This is an arbitrary act of will, which is contrary to the wishes of his father.

His father's house had become a place of restriction. He prayed for freedom. He wanted to spread his wings; he wanted freedom. He wanted freedom without restraint; and that is

being a libertine. He does not understand the necessary limits of freedom; something that few teenagers understand.

Freedom and Responsibility

1. This son rejects the responsibility that comes with freedom. Freedom is not free without responsibility. We have a generation who want freedom with no responsibility. A woman walking her dog, and she let the dog loose to do his business on the front porch. "But I want my dog to be free." Why not having a bag to pick up your dog's freedom. Such a one infringes on the freedom of others.
2. This leads to bad decisions.
3. This boy's bad decisions multiply unrestrained. The decisions that he makes continue to narrow his options. He comes to a point where there are no options.
4. Morality is a human safeguard for freedom. Unfortunately, the degeneracy in our country has taken freedom beyond responsibility, and has dragged our country down.

After age 12, spankings no longer do any good. But you can still talk to them. Here, it is obvious that the boy has departed from the father in his mind. The father knew that it was time to let the boy go his own way. He would have to reach his own conclusions about freedom, responsibility and making his own way. He needs to make some good decisions, but it won't be without first making some really bad decisions.

Some people must learn the hard way. As difficult as it must have been for the father, he divided his wealth between the two sons. This father had tremendous integrity. He was completely just. If one son gets his inheritance, then the other son must receive it as well.

He shows no favoritism, just like God the Father. God's love does not change toward any of his children.

Understand this father and how he responds to his son. When this father gave his sons their inheritance, this was 2/3 of his wealth. He was willing to do this for his sons. Freedom and responsibility in balance.

This boy represents the worst of human viewpoint. Carnality. He will be in moral degeneracy.

When you look at this, it is a picture of the sovereign plan of God and the free will of man coinciding. The believer must accept the plan of God, which includes living the spiritual life. The only alternative is for the believer to go his own way, to stay outside the plan of God. To reject the plan of God. There is always a volitional way of recovery. There will be a recovery of right-thinking and right-living. He wants us to be in His plan; but many times, we decide not to be.

Who Are These Characters in this Parable?

1. The father represents God the Father. All of this represents how God treats us. He allows us our free will.

2. The two sons are members of God's household; they are believers. Bobby has read some commentaries who think the son is not a believer. But he is the father's son; he is a member of the household.
3. These are two believers with two different trends of the sin nature. Bobby's drawing of the sin nature. Trend toward legalism; trend toward antinomianism, lasciviousness; and the prodigal son is off the charts on this latter trend. There are cross-overs; who are on one side and then move to the other.
4. The older boy is the legalist; the young one was the antinomian.
5. Both represent believers who are out of fellowship, failing to live the spiritual life.
6. The key to this parable is the relationship between father and son. That is the key.
7. When the parable concludes, the same relationship still exists as when the parable began. That is eternal security relationship. No matter what two sons do, they are still members of the family.
8. Both remain sons in their human family, regardless of their thinking or their relationships. The prodigal son renounced his family. He went as far away as he could, but this never changed his status as son.
9. They both remain in God's family, despite their different trends; despite their different types of carnality.
10. One recovers in fellowship with the father; in synch with his plan.
11. The other remains in reversionism. That is the legalist. So we see which one returns. The partier returns; not the self righteous legalist. The latter has a tough time seeing himself objectively.

Luke 15:12 **And the younger of them said to his father, 'Father, give me the share of property that is coming to me.' And he divided his property between them.**

The father divides the money between them and they both have equal opportunity. Every time there is a verse, there is a parallel to our spiritual life. So, what will they do with this capital? We all have equal amounts of this. No one gets shorted. We all have equal resources in life. God made us that way. The capital is the means by which we live the Christian life. This capital can be squandered.

V. 13 describes the squandering of the young son's money.

Luke 15:13 **Not many days later, the younger son gathered all he had and took a journey into a far country, and there he squandered his property in reckless living.**

He spends all his money as a result of loose living. He did not wait. He did not think about investing the money. He got all the cash and then spent it. He wanted to take the money running. This is indicative of how bad decisions are made. Quickly, reactively. No thought is given to the consequences of that decision. With doctrine in the soul, the believer can determine what sort of way to go.

Amaziah went to war, but he did not have the manpower to win; and Jerusalem was pillaged and beat down. He did not count the cost; he made bad decisions. These decisions were made without thinking about the consequences. That is freedom without responsibility.

First, he gets away from his father's house. He wanted to feel no regret or guilt. He wanted to live his own life in his own way. That is how he made the decision. He lives the life of the unbeliever, fully indulging the trends of the sin nature. By his own bad decisions. Prodigal son equals reversionism. You can fall apart overnight. You can forget doctrine and move into the human viewpoint lifestyle. Any semblance to the plan of God is gone. In the rush of self-gratification, there is no sense of responsibility. There is no right or wrong when it comes to self-indulgence. It is just me and what I want. Bad decisions.

He represents the believer who is way out of fellowship. What did he do? He squandered his newly acquired wealth with loose living. *Asotos* is an adverb that means *loosely, debauchery, heavy party*. If Bobby misses your sin, then you are thinking from the legalistic side of your sin nature.

Let's not camp on this boy's lasciviousness. The emphasis is not upon the type of sin. Easy to say he was into drunkenness, drinking, carousing, chasing skirt. But that is not the focus of this parable. The emphasis is not on the type of sin but the result of the sin. Both boys will have a result.

No matter which way you go, you will fit one or the other trend described in this parable. We fit the pattern of the prodigal son or the other son.

The self righteous types do a really good job of keeping their sins all hidden, giving the impression of being very moral and pious people. They are arrogant, bitter, envious, implacable, they are filled with worry, fear. Legalism and self-righteousness are their sins of choice.

Without question, every believers sins to a lesser or greater degree. 1John 1:8 **If we say we have no sin, we deceive ourselves, and the truth is not in us.** This is a believer who is eternally saved; but no Christian achieves perfection in this life. Unfortunately, the idea of perfection can be a source of self-righteousness. Easy to understand the drunken lech; but not quite as easy to spot the self righteous person. If we think we have no sin, the truth is not in us. Westlayan doctrine of some kind allows for the believer to come to a point of not committing any sins. They allow a person to not count sins that he does not know are sins. But this is false. 1John 1:10 **If we say we have not sinned, we make him a liar, and his word is not in us.** When we make such a claim, the truth is not in us. Self-righteousness can be precluded and humility can be regained by the use of 1John 1:9. This is how we handle the sins that we commit. This is not a license to sin, but a license to not be a prodigal son.

The purpose of rebound is to live in fellowship with God. The prodigal begins making continuously bad decisions. He exercises the trend of his lascivious sin nature to the max. Self-righteousness was not his problem.

Luke 15:14 **And when he had spent everything, a severe famine arose in that country, and he began to be in need.**

He experiences a total loss of wealth; he spends it all. Then there is a famine. The economy collapses in this distant country.

Lesson #0810

Luke 15:11–16 Life of Christ

2/21/2015 1Sunday

Annual business meeting during second half.

We are studying the prodigal son; and it is a parable; but this has happened many times in the past. We can easily identify with this story. We get out of fellowship; maybe not to the extent of the prodigal son. We certainly become removed from fellowship with God. Sin in our life and we can handle that.

Many say that the prodigal son is an unbeliever, through representation. Otherwise, he would not live in the manner herein found.

There is a difference between repentance about Jesus Christ and changing one's mind about living the Christian life. The prodigal son was one of those who changes his mind about living the Christian life. The younger son represents the destructive potential of the Christian life, but not the destruction of being a Christian. No one is immune to the trends of the sin nature.

The sin nature diagram. Area of strength and area of weakness and the lust pattern. The story of the prodigal is someone who has removed himself from the plan of God. Some people remain out of fellowship for a long time; even for a lifetime. Some find it hard to believe that Christians can stay out of fellowship for a lifetime.

Freedom and responsibility go together. The prodigal used his freedom to make completely bad decisions. The sovereignty of God is His plan and this plan coexists with the free will of man. We have a choice. The prodigal son has that choice in both directions.

The prodigal son also discovers that the security that he has in his father's house. This is tantamount to living the Christian life and having eternal security. Even when we are out of fellowship and out of the plan of God. We have eternal security for all this time. One moment of faith alone in Christ alone and we remain saved.

A parable is a representative analogy. The 3 main characters represent 2 believers and God the Father. All 3 of them are introduced in vv. 11–12:

Luke 15:11–12 **And he said, "There was a man who had two sons. And the younger of them said to his father, 'Father, give me the share of property that is coming to me.' And he divided his property between them.**

The father made the correct decision; he knew his son and knew that he could only learn the hard way. So he is given his inheritance.

Luke 15:13 **Not many days later, the younger son gathered all he had and took a journey into a far country, and there he squandered his property in reckless living.**

The son turns all of his inheritance into cash and then he gets far away from his father's house. He wanted no regrets, no guilt and no interference. He wanted to live his own way, apart from the influence of his father. He looks to fully indulge the trends of his sin nature. He moves as far away from the Lord as is possible. He causes his own misery and his own bankruptcy of soul.

He lives loosely; he parties without limits. Nothing that he did not try; nothing that he did not do. What he did resulted in the loss of inheritance. All circumstances are for his benefit, even the bad circumstances.

He has no right to say, "Why did God let this happen to me?" He made the decisions. No matter what he tried, none of it worked out. He lost all of his wealth.

Luke 15:14 **And when he had spent everything, a severe famine arose in that country, and he began to be in need.**

On top of all his bad decisions, a famine came upon the land. The famine represented the circumstances which would get this son's attention. Heb. 12:6 is always in effect. That is for the believer who is out of fellowship. This is for the believer's benefit.

God would not leave this boy alone to his own devices in order to destroy him. This young man was into vice and God is working to bring him to the realization of truth. He lives a lie and he needs to know some truth.

Luke 15:15 **So he went and hired himself out to one of the citizens of that country, who sent him into his fields to feed pigs.**

This son's new job was to feed pigs. This young man was arrogant and he wanted to have all restraints removed from him. What did he get? He lost his freedom and he got slavery; he was restrained in a pigpen; and this was great humiliation.

While feeding the swine, he has time to think about his life, to consider all of his decisions; and he knows that he does not want to spend the rest of his life in this pigpen.

There is nothing beyond the spiritual life apart from bondage. We can have other pursuits in life; but it is all about priorities. The reversionist is at odds with who he really is in the plan of God. He is spiritually poverty-stricken. This young man is self-centered. The grace of God in His plan provides true freedom.

Many people don't want to go to church because they think that everything is restraint. The greatest freedom; the difference between human viewpoint and divine viewpoint.

The plan of God is entirely grace. It is the greatest freedom that every believer can enjoy; it breeds humility and options. Bad decisions lead to bad and few options. Living according to the Christian life means more and more options.

There is restraint in the Christian life, but freedom requires restraint. Bobby's illustration of the dog who wanted to do his business on the porch. The prodigal here was very stubborn. He needed more prompting to pull it all together. This boy needs to reach the point of no hope, where he can look to no one else other than his father.

Luke 15:16 **And he was longing to be fed with the pods that the pigs ate, and no one gave him anything.**

He would be happy to eat the food of the pigs; but he was given no food. The swine at the genitive plural of κερσίου, which is the fruit of the carob tree; it is a bean pod. It was used as fodder for swine. It was not an appetizing and nutritious meal. What a picture of a believer without doctrine in the soul.

Επιθυμew means *to desire, to long for*. This means that his options were quite narrowed. All he had before him were bean pods; the food of the pigs.

To make matters worse, there was food right in front of him; on the hoof. The Mosaic Law forbid the eating of swine; and they were not his to eat. These pigs needed to be fed first. To say the least, this was not what he was used to. Living among hogs was a picture of a lack of options in life.

His many bad choices have led him to a point of very few options. His hunger continues unabated. No one is giving anything to him. The livestock foreman has no pity on him. Only the slop that he fed the hogs was available to him. He had sunk so low that the pigs were more important to the boss than this boy was.

This harsh world is in stark contrast to the provision of God. There is nothing compared to the dirt and misery. There is only one way out of this wretched place. He remains a member of his father's family. Where he lived was security, food and care. His father still love him. Returning to his father is the only option left to him; and this is so true of the Christian way of life.

You may think there is only one place of logistical grace. The only place where he is treated in grace and love, despite his stupidity. No matter what. **Cast your cares upon Him for He cares for you.**

The Believer out of Fellowship with Only One Option Remaining

1. When a believer gets out of fellowship, he sinks lower and lower.
2. He sinks lower in motivation and behavior patterns.

3. Such a person locks into various motivations.
4. When a believer gets out of fellowship and stays out of fellowship, he puts distance between himself and God.
5. Out of fellowship for a long time means that he acts like an unbeliever. Believers can be very dishonest.
6. This can occur in all areas of the Christian life and in divine establishment. Christians can become very confused about divine establishment.
7. At this point, with all human options exhausted, there is only one place to go for the believer; home to the father.

Lesson #none

Luke 15: Life of Christ

2/21/2016 2Sunday

No class; annual business meeting for the church.

A quorum is 149 people? Seems small.

Last year's minutes reading waved.

New member of the board of deacons. Mark Tucker. Believed in Jesus Christ in grace school. Did a tour of duty in Vietnam. Eventually to Japan; and around this time heard Bob Thieme's tapes. Went to a variety of tapers' groups. Voting to approve him.

Facilities built along a gravel road 50 years ago. New generator for both facilities. Renovated restrooms and water fountains.

David Stewart will give a missionary report. Most of us are familiar with Rick Hughes speaking to young people in high schools, junior highs and sports group. Gary Horton, humor on the front end and truth on the back end. A small seminary in the Ukraine established by the Meyers. Mueller a part of translations for many different languages. Word pictures and they set down the first written language for some areas. They keep in touch from Houston by computer now.

Upper Amazon groups have no word for *thank you*. Youth camp or summer camp started, but not sure where. Someone in the Philippines; church, school, somewhere there. The Kates are reaching Muslim areas. Most Muslims have never heard the gospel or their name held up at the throne of grace.

Max Klein in Korea; a new liaison. A backup in Thailand. Tim. Nelson Rio continues his father's work in the Philippines. They translate books into their languages. Molinar in Africa. Bert in Mexico. Rick Henderson involved in the prison ministries. Someone else as well.

Chafer seminary emphasizes teaching from the original languages. All handouts must be first approved; most are denied, since they carry some kind of agenda. OGWM.org is a place with info. Heidi someone a healthcare worker on a mercy ship. Best time to give the gospel is when people are listening.

Luke 15:13 **Not many days later, the younger son gathered all he had and took a journey into a far country, and there he squandered his property in reckless living.**

The sin nature is in rebellion against God. We have the temptation to make bad decisions. There is also the area of strength, which is human good. There is no eternal life to these human good things.

There are lust patterns in the soul; and they are polar opposites. Trend toward legalism in the pharisees; and trend toward lasciviousness, which is herein described.

The prodigal son has removed himself from his father's home. The antinomian friend. His sinful lusts dominate his life. He is in total rebellion. We call this reversionism in the Christian life. Any believer can be prodigal. The legalist often thinks, "No way I could do that; so there is that possibility of every believer being a prodigal. The result of being the prodigal. Any prodigal can return to the father. Any prodigal can come back.

Luke 15:14 **And when he had spent everything, a severe famine arose in that country, and he began to be in need.**

The man we are studying has his life go from bad to worse. Not only did he have no money, but the economy where he was tanked. He had no hopes of improvement.

We have a tendency today to call victims those who have spent their lives making bad decisions. They got there through disease or because they have been mistreated. But the decisions that we make determine the life that we lead.

The downward spiral of his economic life reflects his many bad decisions. Your life is totally affected by bad decisions and your options in life are narrowed.

Luke 15:15 **So he went and hired himself out to one of the citizens of that country, who sent him into his fields to feed pigs.**

He hires himself out to the citizens of his country. He is sent out to feed pigs; to feed swine. He could not even get a job at McDonald's.

Luke 15:16 **And he was longing to be fed with the pods that the pigs ate, and no one gave him anything.**

He had exhausted all options except to return home, which is the road open to all of us. All of those things that we might call bad, evil, difficult; which occur in the life of the person out of fellowship; these things are for his benefit. God does not leave us alone. He has time to think in the pigpen. He considers his situation. He painfully analyzes his situation.

The first step to recovery is recognizing what has gotten him into this situation. For the believer in carnality, a choice must be made. There is always a choice. We never run out of choices, even though these choices may narrow. For this person, he can stay where he

is or return home. A simple choice. Same is true of any believer out of fellowship. He can stay where he is out of fellowship; or he can return to God.

When in reversionism, we are starving spiritually. The longer we remain there, the hungrier we become until we die. The believer may die in reversionism, but he made one good decision in his life, and that is to believe in Jesus Christ.

The one good decision the believer out of fellowship has is first to rebound; and then to take in Bible doctrine. For this son, his only way back out of carnality is to return to his father.

Luke 15:17 "But when he came to himself, he said, 'How many of my father's hired servants have more than enough bread, but I perish here with hunger!'"

He comes to a very objective observation. I am starving and my father's hired servants are eating better than I do. There was so much more to enjoy in his life. He realizes that maybe his father was right and he has been wrong.

It is so hard for a person to admit that he was wrong. Difficult for a spouse to say, "Honey, I was wrong." Sometimes you can say you're sorry even when it is not your fault.

A little bit of doctrine and objectivity causes him to realize just how much better he had it at home. He realized that his bad decisions led him to where he was right then. He was thinking contrary to the Word of God. When you know that your thinking is off, you are halfway home.

He realizes that even his father's servants are better off than he is. He needs to be back in fellowship, living the life that he was meant to live. He was not meant to live this life of dissipation.

Luke 15:18 I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you."

He begins talking to himself. "I will return to my father. I will say to him, 'I have sinned against heaven and in your sight.'" this is the beginning point for him. This is a confession of sin.

Rebound of the Prodigal Son

1. This is a picture of the rebound technique.
2. This verse is an illustration of 1John 1:9.
3. There is an unparalleled security in this simple confession. He has rejected his home and his father and has pursued his own way; and he comes back just with a confession. That is great security.

He is in a obviously terrible circumstance. Most of us have not faced this kind of life, eating only slop. What is the real motive for the confession. This is a major contention about

rebound and recovery. Does motive matter? Is the son's confession just some self-centered speech to make his mistakes go away? The question of confession; of what does it consist? What do you have to do to get back into the father's good graces. He needs to extricate himself from the excrement.

Is he just going to get a few dollars to get back on his feet to get on his way again? This is the question for the next service.

Lesson #0812

Luke 15:18 Life of Christ

2/28/2016 2Sunday

Review if what we have studied. His plan is listed below in v. 18.

Luke 15:18 I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you.

Rebound is something that really sets people off. There is something missing; don't you have a feel a certain way? Don't you have to feel guilty? Is that all there is to it? This boy just has to go home and say, "I was wrong," despite all the squandering of his money. For most people, there is an attitude that must go with it.

When someone names their sins, they are forgiven. If they feel like they must do this or that; they are forgiven. Some think that an emotion is necessary for forgiveness.

Hunger and deprivation drove this boy to making his confession. It drove him home. It required great motivation to get out of the pigpen. No question, he came to his senses and this is based upon his situation. Education the hard way is still education. Unfortunately, hardheads do not learn any other way. Much easier to learn the easy way. Much easier that standing back 10 paces and running headfirst into a wall.

Whatever his motive, the result is the same. He will be restored to his father; and this relationship is restored by the father. It is grace in action.

Rebound and Motivation

1. Whatever the son's motive is, in his confession, the result is the same. Critical point.
2. Therefore, the motive for confession is not the issue. Hundreds of theologians would disagree here. They would worry, "It is too easy." With the prodigal son, his motivation is not involved.
3. There is no pure motive in the human race. The sin nature precludes have a pure motive. We are a self-centered race. We think of ourselves; we don't like bad circumstances.
4. Our rebound may not have the purest of motives. Maybe we just want it to stop. We are still out of fellowship prior to rebounding.

We may have a hard time forgiving others. They may apologize to us, and we don't like them and do not want to accept this. But grace demands that we forgive and forget. If we harbor mental attitude sin, then we are the ones with problem.

The simple naming of sins removes the sins. The believer may not renounce what he did; he may not feel bad about it; and he may not be genuine in his repentance. But God accepts his rebound statement. God does not say, "Come back, only when you feel bad for what you did." Or, "You can come back, but you must pay back all the inheritance that you wasted away." None of this is grace. "You do not deserve my forgiveness." But the father says none of this. Who among us deserves restoration to fellowship with the Lord? None of us. There is no deserved forgiveness.

The Father Restores Fellowship Without Condition

1. The father's response is to accept the son's confession without strings or conditions. The father restores the son to fellowship in grace. He accepts the son's confession without adding anything to it.
2. The mindset of the son does not enter into the father's forgiveness. Parents need to remember this as well.
3. What the son promises to do is not the reason for restoration.

The son has a speech to offer his father; he has a confession speech. This shows that the son is thinking in terms of works-penance. He believed that he needed to earn his father's mercy. He's got to hate me for this.

The son adds a little emotion to his confession. He offers up some rehabilitation approaches. Let me act as a hired servant. But the father does not say, "Okay, you can be a hired servant on probation." His emotion and his promises could be quite genuine.

Bobby dealt with someone on an employment thing. And he had to make a decision on whether or not, he should be employed. The words came up, "I will never do that again;" but it happen hundreds of times that he did do it over and over again. Do you forgive that person? Yes, every time. Forgiveness and penance are two different things. What the boy says may be genuine or not; but it does not matter. That is not required for the son to return and to be restored. Forgiving and forgetting clears the decks. You torture yourself when it comes to mental attitude sins.

Certainly, this son did not deserve his father's forgiveness. He understood that his father might not be willing to offer forgiveness. Bob could not get rid of Bobby; he was still his son. That is the way it is.

The son has a desire to be there. Regardless of his motive, he is there and he recognizes that he is wrong. This is an admission of the sin; and an implied asking of forgiveness. Everything else after this is superfluous. There may be tears, hugs, emotions. And there may not be.

Bobby understands this grace in action, because his father lived grace. Rebound is one of the most basic aspects of grace. Bob showed Bobby that grace over and over again.

The Son Returns; Rebound

1. It is the mere return of the son to the father that engenders the father's consideration.
2. It is the father's thoughtful response to the son's appearance that is the motive for true forgiveness; not the son's emotional actions or penitent attitude. The son before he is able to speak his planned speech, his father runs to meet him.
3. Those emotions may or may not be present; but the father's gracious decision to forgive is based upon his son's return, not upon his attitude. The boy himself must work on his own attitude. Attitudes do not change because of tears but because thinking has been renovated.
4. The son's guilt; his lack of worthiness, his emotions, are not the issue in his father's response. Lest we go far in our analogies, discipline is sometimes called for when a father deals with his son. That may be necessary for the good of the child.
5. Forgiveness is given by the father by his own decision based upon the return of his son; not upon the son's penance or attitude. It is based upon love for his son.
6. The father moves past the sin. He never brings it up again. He does not pound the son over the sins he committed. You must forget the sin; you must wipe the slate clean. All the father sees is his son's return.
7. That is true forgiveness, based upon the father's gracious response.
8. No believer needs to feel a certain way in order to be forgiven by God the Father. All the believer needs to do is to show up; he must rebound. The feelings of the sinner are not germane at all.
9. There is no penance required in Scripture. There is not a specific position that he must be in. Personal fervor or repentance are not related at all to forgiveness. Promises for the future will not fix the problem or make it any better.

What is grace? It is defined in many quarters as doing something. Doing something in order to have grace bestowed upon you. A simple confession to God the Father is all that is required.

Our pure motives or lack thereof are no criteria for anything that we get by way of forgiveness or grace that we receive.

Lesson #0813

Luke 15:17–21 Life of Christ

3/2/2016 Wed

Vv. 17–19 takes us through the entire doctrine of rebound. It is an illustration of the entire process.

The Analogy of the Prodigal Son and Rebound

1. In the illustration of the prodigal son, he has departed his rightful home and his correct association with his father and has gone to a different country. This is analogous to being out of fellowship.

2. In that distant country, his carnality escalates
3. The prodigal gets himself into an impossible situations. Bad decisions and narrowed options.
4. The life that the prodigal son was meant to live can only begin when he returns to his proper place in the family; in a right relationship with his father.

The light goes on, and he realizes his situation.

Luke 15:17 "But when he came to himself, he said, 'How many of my father's hired servants have more than enough bread, but I perish here with hunger!'

He has an objective view of himself and his situation. This is his first objective analysis of his personal circumstance. He is swimming in heartache, misery. This leads him to a conclusion. He will make the following decision.

Luke 15:18 I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you.

The Thought Process of the Prodigal Son

1. This is what is in the mind of the prodigal. It is all he can do to get restored.
2. So he makes a simple statement of rebound. The principle of getting back to the starting point. He was in dad's house. He needs to get back to the starting point; and there is only one way back. This is getting back to the starting point before he left the confines of his home.
3. He makes a confession in his mind, directed toward his father. This is exactly what we do. For us, these 3 verses place rebound in the context of his sin and a simple confession. He does not deserve to be restored to fellowship. He admits that he is wrong and he returns to his father. His confession is all that is necessary.

He just goes a step too far. He shows us what is not necessary for fellowship. There are no additions. He offers some penance. He confesses then this:

Luke 15:19 I am no longer worthy to be called your son. Treat me as one of your hired servants."

The Son Adds to Rebound

1. This is more than confession or acknowledgment of sin.
2. This is a first-hand look at the prodigal's erroneous thinking concerning how to return to his father. Now he has something else going.
3. The prodigal plans a nice speech of repentance. This is his plan. What do I say to dad when I get back.
4. This indicates that he plans to do something to foster his father's good graces. He thinks that this will facilitate forgiveness from his father. He thinks that dad will like this.

5. He also decides to add some emotion to his confession. He is going to show that he is really sorry. He will show a pure heart of repentance. "Is your heart really in your repentance?"
6. What he feels or promises to do is not a part of the criteria for forgiveness.
7. The father accepts the son when he shows up, and for no other reason.
8. The prodigal is accepted before he is able to blurt out his speech of emotion and repentance. His return is his admission; the other stuff is unnecessary.
9. The prodigal is misguided in adding subjective emotion and self-punishment to his confession. "I want to be one of your hired men."

This has a great application for us.

What Is Not Required for Forgiveness?

1. Your emotion.
2. You may feel remorse, humiliation, regret, a desire to do better; but none of these things induce God's forgiveness. So many in Christianity are confused about these points. They cannot believe that there is not more involved.
3. God does not make His determination based upon how guilt-ridden or on how truly repentant you are.
4. If you want to change your ways, that is fine. You probably should.
5. A desire to do better has benefits for moving on after being restored to fellowship. This may indicate a desire to live the plan of the Father and to stay in fellowship. Once the prodigal son goes back home, he wonders, "Why did I ever leave this?"
6. Bottom line, God does not require a repentant heart or a rehab course. How would you know just how much groveling you would have to do in order to gain forgiveness? Have you sufficiently completed enough penance in order to please God? Under those kinds of circumstances, could you ever be certain of God's forgiveness. You would be fearful of not being in fellowship. Will God ultimately accept me for the sinner that I am? There is no security in this fear.

There have been basic attacks against rebound from some who have been in Berachah Church. The prodigal son is the perfect example. Once he returns home, his life and association with his father can resume.

Now, this prodigal has a plan which he can use to sway his father, so that his father might be more inclined to feel pity and compassion. He wants to cease being a son in order to achieve forgiveness.

Sonship for the Prodigal

1. Even if the father made him a servant of his estate, that would not make him a servant or a slave. Even if his father told him to work in the stables.
2. The prodigal son is his actual son.

3. He was not worthy; but sonship does not depend upon worthiness. Sonship depends upon birth.
4. In the case of believers, his rebirth, regeneration, that makes us a member of the family of God by birth. We are born into God's spiritual family.
5. Once born into a human family or God's family, there is no way to change that fact. God cannot change that fact. Even in the illustration, the father could say, "You are not my son," but he still would be his son.
6. Sonship cannot be nullified. God cannot disclaim the born again believer. There are many ways to describe eternal security; we are family.

This guy wants to earn his place as a son again. He wanted to feel better and earn his sonship. There was no need. He was family. His return re-associated him with the family. If there was ever a representation of the family of God, this is it.

Does the father give him some crap jobs in order to pay for what he has done. "He needs to pay back for all that wasted inheritance." His father had no intention of making his son a hired hand.

If the son said anything, the father ignored it. We recognize our sins and then we name them. God accepts our confession of sin without any preconditions. Every sin has been forgiven. No penance, no probation is necessary. Once a son, always a son. That cannot ever change.

The father constantly watched for the return of his prodigal son. It did not matter what he had been doing. What we say or think or do does not add one iota of forgiveness. God forgives us when we name our sins, every single time.

Luke 15:20 **And he arose and came to his father. But while he was still a long way off, his father saw him and felt compassion, and ran and embraced him and kissed him.**

The Prodigal's Father Illustrates God the Father

1. The father sees him far away, and this illustrates divine omniscience. He knows our sins, our mistakes, He knows it all.
2. The father's compassion is analogous to the Father's love for us.
3. In the prodigal's absence, the fact that the father's love has not changed illustrates divine immutability.
4. In eternity past, the omniscience of God always knew about our sins, even before we commit them. He knew this back in eternity past.
5. In eternity past, His love provided a solution for our sin problem.
6. God's personal love for all His children insures His repeated and continued compassion toward us. So He provided the rebound technique to deal with sins.
7. God forgives us at the moment we rebound. Jesus Christ was judged for the sins that we commit. Forgiveness of post-salvation sins do not compromised God's righteousness.

8. The omnipotence of God guarantees that He has the power to provide forgiveness. When we confess our sins, it is just as though the Father runs to us, and puts His arm around us, and kisses us.

How does He express His love? He does not make us grovel. He does not makes us say 50 hail Mary's. He restores us to fellowship and He blesses us inside His plan. We belong to Him and He always wants us near Him.

This father wanted his son back and he wanted him back in the house for fellowship.

God's omniscience knows if we will step out of line in 5 min., 5 hours or 5 days. The father knew that the prodigal son would waste all that money. Sometimes, you have to learn the hard way.

Confess your sin and move on and get back with the spiritual life. The unlimited extent of God's grace.

Psalm 51:4 is a parallel to this; David confesses his sin. "Against You, and You only, have I sinned."

Luke 15:21 And the son said to him, 'Father, I have sinned against heaven and before you. I am no longer worthy to be called your son.'

Lesson #0814

Luke 15:21 Life of Christ

3/3/2016 Thurs

Interesting time to live; and see the Angelic Conflict in action.

Luke 15:21 And the son said to him, 'Father, I have sinned against heaven and before you. I am no longer worthy to be called your son.'

Everything we have seen is related to rebound; and we will get the most out of this by thinking of the father as being God the Father.

The prodigal son makes a full confession of his sin to his father. He continues, "I am no longer worthy to be called your son." This is not necessary for the rebound technique.

What Is the Father Thinking

1. The father did not need to hear what his son did.
2. He did not need a demonstration by the son of throwing himself on his father's mercy by saying he was no longer worthy of being his son.
3. He was a son, worthy or not.
4. The prodigal did not need to make a promise of penance.
5. He was merely throwing a self-imposed punishment into the mix, which has no bearing on his father's forgiveness. You want to make yourself feel better after doing

some heinous thing? You expect some more grace if you do penance. Human viewpoint thinking.

6. The boy had accomplished the criterion for the father's acceptance and restoration. All he had to do was return; he just had to show up. He admitted his wrongdoing. Showing up was indication of repentance.
7. Showing up acknowledged his sins to the father. That is how gracious the father is. He just wants his son to return.

The father sets up a celebration for his son's return. Representation of renewed fellowship; they will all have a meal together.

Luke 15:22 **But the father said to his servants, 'Bring quickly the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.**

Luke 15:23 **And bring the fattened calf and kill it, and let us eat and celebrate.**

The Father's Response to the Son

1. In v. 22a, the father interrupted the son, ignoring his emotional response.
2. The fact that the father did not even consider the suggestions of the son, his repentant attitude, etc., shows how God forgives us.
3. God forgives based upon sinners returning. That return is defined as 1John 1:9. This is coming back from a distant country.
4. No promise of penance or any other admission of unworthiness is necessary. Dropping down to your knees and indicating great penance is just not necessary.
5. That is all that is required for God to immediately welcome a believer back into fellowship. It is just a blink of the eye.

The father is not requiring probation; repayment, a sentence of quarantine until the sin is defeated. Are you remorseful? Are you sorrowful? Are you still liable to sin.

There is the father's love and graciousness, followed by celebration. The father had always loved him. The father was waiting to extend his love and grace.

The son had not grown up prior to leaving. But now it is time for him to move on from his reversionism.

The father describes his son in 4 very expressive ways. The son deserved nothing of what he received from the father. Let's see what the father does for the son in his gracious acceptance.

He Brings out the Best Robe and Puts it on Him.

1. The best robe put on meant that the son's previous activities were not held against him.

2. How do we know this? His mistakes were now covered. The robe covered his rags.
3. This is just like the results of rebound for a carnal believer, whose acknowledged sins are covered. We do not have to feel guilty, as the Lord does not even see them.
4. Even if the son broke down in tears over this beautiful gesture of God the Father, the robe had already been put on. He is covered.
5. The robe represents the outward manifestation of restoration to fellowship as a family member, the son being a family member.
6. The son exchanged his rags for a family garment. This is his father's robe; he only had rags to wear.
7. The rags reflected his reversionism; the garment was his restoration to whole.
8. The old sins were behind him; the new association with the father was ahead of him. The prodigal could now move on in his life.
9. That is exactly what believers do. They rebound and move on in the Christian life.

There is a second set of points in the donning of the robe.

The Royal Robe

1. The prodigal's father does not make a servant out of his son. There's the stable, pick up a pitch fork.
2. He put on a robe of rank that no non-family member would be given. The father would not put a robe like this on one of the servants.
3. That signifies that the distance traveled by the prodigal away from his family did not remove him as a family member. That was always the case and it never would change. A picture of eternal security.
4. Carnality or reversionism does not remove a person from the family of God.
5. This is the picture of eternal security despite the reversionism of any believer.
6. The father's mark of favor is given when the son donned the robe. It is a mark of favor and grace. The son's return makes all his previous privileges available to him, as if he never had left. His reversionism is gone, past and forgotten. It is as if this son had never left.
7. These privileges represent divine operating assets for the restored believer in the plan of God.

He also put a signet ring on his son's hand.

The Signet Ring

1. The signet ring is the mark of the family. The ring would be put in hot wax and then stamped or affixed to something.
2. This is a form of identification.
3. With this ring on his finger, he prodigal is identified with his father.
4. He could now draw upon all of his father's wealth. He had the means to do so. No stolen identify here. This is full access to the father's analogy.

Now an analogy.

The Blank Check That Comes with Rebound

1. When we rebound, it is like having a blank check.
2. This is access to the father's unlimited wealth.
3. We can now move back into the invaluable, spiritual life.

Now a 3rd manifestation of grace. He puts sandals on his son's feet.

The Son Is Given a Pair of New Sandals

1. The son had long since worn out his old sandals. Bare feet in the ancient world was the sign of a slave.
2. His feet were bare and filthy.
3. His feet are now clean and with sandals; cleansed from all unrighteousness.
4. The bare feet are shod with new sandals. With the new sandals in place, the son walks with his father.

Now application:

Application of the New Sandals

1. Walking is living the Christian life.
2. When rebounding, we get new sandals on our carnal feet.
3. Then we are able to walk by means of the Spirit.
4. The filling of the Spirit and new sandals is the Christian life.
5. The shoes represent Christian service.
6. The restored believer has the renewed privilege to walk with the Lord in fellowship.

The father brings in the fatted calf to eat.

The Feast with the Fatted Calf

1. The feast with a fattened calf is a great bbq with everyone invited; household, neighbors, the whole bunch. A super bowl party.
2. Obviously, there is renewed fellowship in the celebration. This is with those from who he had been estranged.
3. The same joy that was present in the previous two parables; when the sheep and coin were found, the shepherd and the woman rejoiced; and neighbors and friends rejoiced with them; and so did heaven.
4. The impact of the returning believer to fellowship is an occasion for great celebration with other believers and with the angels. Every time we rebound, the Lord is rejoicing, killing the fattened calf, and rejoicing.

5. Eating refers to something more in the analogy. This is fellowship in the Word of God. That is what we are doing this evening. We feed upon divine truth. We metabolize doctrine.
6. When a believer is back in fellowship, it is possible to feed on the Word again and grow in grace in the Christian life. That is a cause for celebration.

Then we have a statement of the celebratory attitude of the father. "My son was dead and now he is alive again; lost, and now found." Death is not a cessation of life; death is separation. He did not see his son or hear from him. It is not stopping the breathing, etc. Spiritual death happens at birth; and can only be overcome with a new birth. This death is a believer separated from fellowship as described.

Then to come to life again, means the believer is back in fellowship again. A renewed relationship; the separation is over.

Lost is the Greek verb απολυμη, which means *to be ruined, to be destroyed*; the connotation is the son, the believer is out of the sphere of the Christian life. So, by analogy, the Christian life is in ruins. The believer was unable to live the Christian life. It was lost to him, as he was out of fellowship.

Aorist passive indicative of υρισκω which means *to find, to find oneself*. Culminative aorist. This is the attainment of the end of the process of finding oneself. The boy went through the process of being lost and now he has found himself. He has lived through the vagaries of reversionism. He has contemplated the high cost of reversionism in that situation.

The ring, sandals, feast. This brings an inner peace, joy and stability. All the blessings which come to the believer.

Luke 15:24 **For this my son was dead, and is alive again; he was lost, and is found.' And they began to celebrate.**

The prodigal is now home and restored. We understand his return. The parable now will turn away from the prodigal to the brother who stayed home. That brother has a sin nature which is in the opposite direction. There is the trend: lasciviousness versus legalist. The second son is just as lost as the first son. His legalistic trend comes out and we see the other side of the sin nature.

Lesson #0815

Luke 15:25–30 Life of Christ

3/6/2015 1Sunday

We have seen the prodigal son restored to his home. After all of his loose living; and he has recognized that home and fellowship with his father is where he needs to be. This young man has discovered this and has returned.

Now, we will examine the older brother, who remained at home. However, he did not really stay at home. He has a sin nature trend which is just as virulent as his brother. There is this

trend of lasciviousness versus the trend of antinomianism. The brothers have two different trends. His brother's sin nature tends toward legalism.

Sometimes a reformed rake can change his trend. The legalist is self righteous. The legalist often looks longingly to the lascivious side.

When the older brother makes himself known, the other side of the sin nature is revealed.

Bobby reads the remaining text in this parable with brief explanation.

Luke 15:25–27 "Now his older son was in the field, and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what these things meant. And he said to him, 'Your brother has come, and your father has killed the fattened calf, because he has received him back safe and sound.'

This is his father's house and his father's wishes ought to be respected, but he does not. He has mental attitude sins rather than overt, lascivious sins. This is how believers act out of fellowship when they lean toward legalism.

The younger brother is back in fellowship. But the older brother is no longer in fellowship. The father knows the only way to restore the older son to fellowship is to show grace. He does not go out and grab his eldest son and drag him into the house.

Judging is exactly the opposite of grace orientation. Legalism is a very unhappy way to live; grace orientation is the best way to live. You have no axes to grind.

When you extend grace toward someone who does not deserve it...

The father is concerned for his older son. *Pleading* is the imperfect active indicative of παρακαλεω, which means *to appeal, to urge, to exhort*. The father is making a strong case for the elder son to come to the party. This is not an emotional appeal. This is not designed to shame the elder to come or to force him to come. Forget the resentments and anger. The imperfect tense is tendential; which emphasizes that the desired end was happening. The desired affect has not been attained. He vigorously petitioned his elder son, but without the desired result. The father urges him, "Forget your brother's sins; they are all in the past. Enjoy this great celebration."

Luke 15:28–30 But he was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Look, these many years I have served you, and I never disobeyed your command, yet you never gave me a young goat, that I might celebrate with my friends. But when this son of yours came, who has devoured your property with prostitutes, you killed the fattened calf for him!'

When the prodigal asked for his portion, the father gave each man his portion. The prodigal returns with a much better mental attitude. He returned safe and sound home.

The older brother becomes angry over this situation. He had a long-standing anger; and when he hears about this, he explodes with rage and he refuses to go into the house and fellowship with his father and brother. He is disassociated with them entirely. He did not appreciate the grace shown by his father toward his brother. He did not appreciate the grace at all. He was sulking; he was brooding. He was acting like a big baby.

Our salvation is the epitome of grace.

The 3 parables all merge right here. The father desires them to all enjoy fellowship with one another. He wants to restore both of his sons; and to have both sons restored to one another.

Some accept restoration and some will not. How sad to not understand grace at all; how easy it is to be restored to fellowship. Walk back into the house. The older son wants to do it the hard way, or not at all.

It should be personal love or impersonal love, as the situation dictates. The older brother has a problem with his younger brother; and with impersonal love, he could return to the house and enjoy one another.

The younger brother returned in rags and starving to the father accepted him; but the older brother would not. Legalism turns us against other people.

Showing Grace and Grace Orientation

1. Attending the celebration would have been an expression of personal love or of impersonal love. That is obviously the way that the father was. It could have been the exercise of impersonal love. You're home, dad wants you home, so we will pick it up from here.
2. This is a picture of grace and grace orientation.
3. That attitude illustrates an attitude of spiritual maturity. No better picture of how a spiritually mature believer can act under those conditions. You need to begin to grow. You too can show grace orientation.
4. This should be the attitude of the members of the body of Christ toward one another. **Just as the Lord forgave you, so also should you.** How many people have you never forgiven? You bear a grudge against them to this day. If anger and hatred reside with you still today, you are caught up in petty legalism. We need to temper our anger with grace orientation.

Lesson #0816

Luke 15:28–30 Life of Christ

3/6/2016 2Sunday

We are looking at two types of sin natures. The lascivious one who is moving ahead in his life; and the elder brother is the legalist and he has succumbed to his sin nature. He considers the prodigal as his project. It is not going to be pretty.

Bobby was watching all of the congregants. As we sit and listen, don't think about someone else's sin nature. This is designed for our soul alone. It is a great tendency among us to apply this doctrine to someone else.

Luke 15:28–30 **But he was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Look, these many years I have served you, and I never disobeyed your command, yet you never gave me a young goat, that I might celebrate with my friends. But when this son of yours came, who has devoured your property with prostitutes, you killed the fattened calf for him!'**

He wants to go outside. What is the difference between the prodigal going to a distant country and this legalist wanting to go out with his friends? The elder will not even acknowledge his relationship with the prodigal. This is the epitome of legalism. Then he gets very personal and reveals his own personal animosity. **"You killed the fattened calf for him."**

The prodigal is restored. And the elder brother cannot fellowship with either his brother or father. What a picture this is of anti-grace legalism. You must recognize the trends in yourself. This is a picture of the pharisees and the Jews who have rejected Jesus Christ. This is why Jesus is teaching this to his disciples. Pharisees are listening as well. Some of the greatest legalism on earth resides in Washington D.C.; but they can be among the most lascivious at the same time.

One or the other of these brothers represents us and our sin nature. The elder son is mercenary. He is jealous and he has great animus toward his own father. He is filled with mental attitude sins toward his own father. This trend of lasciviousness and antinomianism are equally bad. The facade of righteousness in the legalist. The facade is peeled away.

You can recognize self-righteousness because you can never be wrong. That tweaks your own self-righteousness.

The elder brother speaks in the imperative mood in v. 29, beginning with the imperative particle *ἰδοὺ*, which is saying, "I know what is right around here." In spite of his different trend, his attitude is parallel. "Give me what I want."

How many of you before this class agreed with the elder brother, that he had been mistreated, or neglected? Grace is always on displace by the father. The elder son deserves the anger of his father directed toward him. The elder brother charges, "Listen to me, dad, he devoured your savings with prostitutes and you killed the fatted calf for him. What about me?"

The Rejection of Grace by the Elder Brother

1. It is now evident that the elder brother has rejected the grace extended toward the prodigal son.
2. He took offense of grace being given to someone that he disapproved of.

3. Another quality of this elder brother is hypersensitivity. He is concerned about his younger brother getting too much.
4. The elder brother did not understand that grace was equally his. God distributes grace to all.
5. No believer should get his eyes on what others receive from God. "They are not worthy of that; why do they get it?" Focus on God's plan for you; not for someone else. We need to live God's plan for our own life. If you are worried that God is smiling on Charley Brown more than you, then you are just making yourself miserable.
6. To envy others is defeat in the Christian life; and misery of soul. The most miserable people that you will ever meet are those who are envious, jealous. The elder brother believe grace should be related to personal worthiness. But that is not grace. That is the legalistic, self righteous trend in action. Grace is always extended to the unworthy. Grace is given to us because we are unworthy. There is no other way that we could live in heaven apart from the Word of God.

Grace is always demonstrated toward the unworthy. That is what God's grace is and what it does. All the elder son has to do is walked into the house and enjoy the celebration and celebrate grace along with his brother. He simply need not resent the grace given by the father. "You don't give me anything;" he's got is all.

The legalist only mentions one thing: prostitutes, probably rolling his eyes in total disgust. How could he know that his brother threw away his inheritance just on prostitutes? He has not even spoken to his brother. He knows that his brother came back broke, in rags and starving. Leave it to the legalist to pick out fornication as the big sin.

The inclination of the legalist is to judge the trend of the person with the opposite trend. This brother was, in effect, anti-rebound. He wanted to see some penance in the younger brother. He wanted to put a stop to his father's grace attitude and actions.

We began by noting the sins of the antinomian; and now we are focusing on the sins of the elder brother. The prodigal has seen the weakness of his position.

Jesus is making this point with the pharisees throughout his ministry. Example, the pharisees catch a prostitute in the act, but the man is not there. They want this woman stoned to death. That is the Law. The Law had to be carried out. It was so legalistic that execution of the Law became weakness.

"He who is without sin among you, let him be the first to throw the stone." The legalist can never seem to objectively evaluate himself. He sees himself only in a good light.

"I've never neglected a command of yours; look what I have done for you." That is complete and thorough legalism. If you are self righteous, you will always compare yourself to others and you will always find yourself in a superior position.

He might as well be saying, "You do not love me like you do my brother." But this is not true. The older brother is blind to the truth. Blind arrogance is in control of the older brother.

Blind Arrogance; the Payoff

1. Blind arrogance is irrational; it does not involve thought; it is a simple reaction.
2. It sees worthiness only in self; not in others.
3. The blindly arrogant person is full of self-importance; convinced that he is better than everyone else.
4. He is hypersensitive concerning that perception and that sensitive area cannot be challenged without a terrible reaction, as was the case with the older brother.
5. Consequently, blind arrogance is the superimposition of one's bogus standards over others.
6. Blind arrogance is personality arrogance that seeks to dominate others.
7. In blind arrogance, there is not self evaluation; only judging.

Luke 15:31–32 **And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to celebrate and be glad, for this your brother was dead, and is alive; he was lost, and is found.'**"

Lesson #none

Luke 15: Life of Christ

3/9/2016 Wed

Rained out. Bobby was under the weather.

Lesson #0817

Luke 15:25–32 Life of Christ

3/10/2016 Thurs

The immediate restoration to fellowship. Some do not believe that it ought to be that easy. You should not be able to really sin and then name it and you're a-okay. This is what some people believe. For some groups, you must truly repent to get back in. You need spiritual rehabilitation. God requires more emotional regret, real sorrow, more penance. Only then can the carnal believer be restored. This is particularly the case when adultery is the problem. Might be a boatload of steps to restore fellowship in some congregations when this happens.

However this notion is false, and that falsity is clarified by this parable. This wayward son was involved in all kinds of bad things, and yet, his return to his father ended all of the problems. He is back in fellowship with his father and family.

The other son hears about the celebration, and he became angry and was not willing to go in. All the neighbors know what the errant son has done and he is a disgrace.

Luke 15:25–28 **"Now his older son was in the field, and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what these things meant. And he said to him, 'Your brother has come, and your father has killed the**

fattened calf, because he has received him back safe and sound.' But he was angry and refused to go in. His father came out and entreated him,...

The father tries to get the other son to join in the festivities. This celebration is all about the grace of the father toward the son who was gone.

Luke 15:29 but he answered his father, 'Look, these many years I have served you, and I never disobeyed your command, yet you never gave me a young goat, that I might celebrate with my friends.

Luke 15:30 But when this son of yours came, who has devoured your property with prostitutes, you killed the fattened calf for him!

You have done something for your other son that he does not deserve. This legalist son is self-absorbed and he is blind to the truth; and this is blind arrogance. The elder son is removed from reality. He is removed from the reality of his father's grace and love.

Note that the father is overjoyed at the return of the prodigal son; but the other son is not so thrilled. He rejects out of hand grace restoration; he rejects grace. The father has a right to treat his children as he sees best; particularly under his own roof.

"As long as you are under my roof, then you will do as I say." After the prodigal left, the elder son was not treated differently or poorly. Based upon the grace displayed toward the prodigal, it is certain that the elder son has enjoyed grace. When you want to see legalism in action, this passage is all about that.

Our eyes are opened here to the parsimony of the elder son. This boy is blindly arrogant and he is stingy and he uses economic matters as a mean to an end. This is another manifestation of his lack of grace orientation. There was a big party and he killed the fattened calf; and this was a lot of money. Money for the food and the wine; and the neighbors were called over; and the elder son does not believe his younger brother to be deserving. "Spent it on me; not on him!" He is tight with everyone but himself. Nothing brings out confusion about grace more than money. Imposing tight-fisted tyranny on others is a lack of grace. Bobby is concerned not just about maintaining the grace policy of the funds that they receive; that is a grace policy. There is another side to this. How these funds are distributed. As long as the Lord supplies, then Bobby will not condone parsimony. They are good stewards that is received; but there is no reason to be ungenerous at that point.

Bob always demonstrated how not to be parsimonious to others. Bob was a big tipper. This was an extension of grace. They have been in a restaurant with a bad waiter. "You don't deserve it, but I will give it to you anyway."

Mother and a child walking across their parking lot. He gave the child \$100 bill and said, "Remember to take care of your mother as I have taken care of you." Bob also treated the employees of Berachah Church and always tried to take care of them as well. The people

who distributed Bible doctrine; and he wanted them to understand God's grace. Grace was extended to them in the form of increased salaries whenever possible. Many start out making very little money, but they do not care, because of the importance of the ministry.

The legalist brother was the parsimonious one. He did not want to be generous with it.

People are stunned when they find out that Berachah Church never asks for money. A church that does not charge for their literature. That is teaching grace. So Berachah attempts to be generous to those working in foreign mission fields and for Berachah Church.

The brother should have gone in to enjoy fellowship with the father and the prodigal son. "Let's put that boy to work; make him pay back all that he wasted." The elder brother becomes a legalistic judge of the prodigal and of the father. And he is now a distanced son, without rebound. There will be repercussions. No difference. Just a different trend.

Both sons remained sons of the father.

Many a person has been driven away from Bible doctrine by legalism. They see no impersonal love; there is no tolerance, patience. Just judging, maligning, gossiping. Who wants to live under that tyranny? Attitude and activity of a grace oriented believer.

Legalism and Divine Discipline

1. When you began to judge and malign others, you get yourself out of fellowship and you affect others as well. You are taking them out of fellowship. They react to that kind of stuff. It takes a very mature believer not to react to this kind of legalism.
2. When you react, you become miserable; when you judge and malign, you become miserable. This is a constantly agitated soul.
3. On top of this, you become the recipient of divine discipline.
4. One of the most wonderful qualities in the Christian way of life is the ability to mind your own business; to not worry about whether another believer is stepping out of line or getting away with something. The elder son: "He's getting away with something. I don't like that." You do not have to step in and fix anyone. You might offer a doctrinal perspective, but you cannot fix other people.
5. God will take care of that other person when they are out of line. God's justice is always on; His justice is perfect and it is absolutely fair. Whatever discipline we face is absolutely fair and we should not worry about His discipline that he dishes out to others. So we can operate with a relaxed mental attitude. The problem for many people in this area is impatience. They want to see divine discipline applied right now. Such legalists try to impose a vengeful plan. Do not self righteous standards against others. Do not help God with some help in disciplining a person you believe to be out of line. Take care of your own house; your own attitude and your own actions. And rebound whatever mental attitude sins which have crept into your thinking.

Refocus your thinking. Your reaction is anger, hatred and other mental attitude sins. Refocus your thinking about from a reaction to focus on Bible doctrine and the Lord. Rebound and refocus. Live with a relaxed mental attitude. Apply Bible doctrine rather than react to people. The other son should have responded with, what's for dinner? Is there any beer in there?

1. The father represents God the Father.
- 2.
3. He cannot accept anything but his own worthiness. This other brother was a very moral guy. "I would never spend money on prostitutes." He was impressed with himself. He is the expert. He is always right. No one could tell me anything. That is intolerance.

Whatever the younger brother's sins were, they had been forgiven. He rebounded and is back in fellowship. The elder brother is now out of fellowship and in a far country. He has refused to return to fellowship with the father or with the brother.

He Is like the Believer Who....

1. Both sons were always sons of their father.
2. He has everything that the father has.
3. Out of fellowship with God the Father, not taking advantage of his position as a child of God; a believer squanders his own opportunity. He fails to utilize that which is his.
4. The principle is, we are never to penalize a believer for sins he has committed; even when the sin is directed toward us. That is where the real test comes.

The father now extends grace to the other son. Your place in the home is solid. This is what God the Father desires for us.

Luke 15:31–32 **And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to celebrate and be glad, for this your brother was dead, and is alive; he was lost, and is found.'**"

Lesson #0818

Luke 15:28–30 Life of Christ

3/13/2015 1Sunday

The Eucharist

The is the only ritual for Church Age believers. We must recall the doctrine that we know to focus upon the LORD. We must remember Who Christ is and what He has done on our behalf. The formation of an insurmountable barrier between us and God; and this separates us from God from birth. This brings fear, anguish and misery, even if the man does not understand why.

Hiding was Adam's first response to having sinned. He heard the sound of God, "I heard Your sound when I was in the garden, so I hid myself, for I was naked. His one sin of disobedience separated him from God. He became a man of spiritual death, cowering before God. He could not hide from God. He lost the only thing that truly mattered in this world. His eyes were suddenly open to the place where he was. He could see himself as he had become. Stripped bare of all goodness; feeling fear for the first time and guilt for the first time. He understood his own inadequacy. Without God, he was hopeless and helpless. He was fully cognizant that he no longer possessed divine favor. He experienced the full consequences of what he had done.

God revealed to him the full extent that he had separated himself from God. This separation became their nemesis. They were now opposed to God in the very nature that they had acquired; the very nature of sin.

As a consequence, Adam and the woman were removed from the garden. God could not associate with sin. A seraphim with a flaming sword stood at station before the tree of life.

Years later, Adam's body went into the grave; his body returning to the dust from which he was created. Death began the very moment that he sinned. Rom. 6:23a **The wages of sin is death.**

Because of Adam's disobedience, all men are born spiritually dead. Couldn't God simply overlook our sin because He loves us? God cannot accept sin nor can He have fellowship with us because we are sinners. God's righteousness makes this impossible. God cannot compromise His righteousness. His justice and His love working in tandem provide our solution. A price must be paid to satisfy God's perfect righteousness. We do not have the capital to present to him, to buy our freedom, to remove the shackles of sin that Adam placed upon us. Jesus Christ paid the price for our freedom from sin and death. The Lord Jesus Christ is the only One Who could buy us out from the slave market of sin. He was judged for our sins, that we might avoid this judgment. The sacrifice of Jesus Christ is the only way out for us from this death dilemma. No longer can Adam's sin or any personal sin continue to keep us separate from God.

During His time on earth, the LORD never committed a single sin, any crime, nor did He violate any law or did He make a mistake. At one of His trials, before Pontius Pilate, no fault was found in Him. Herod could find no charge with which to indict Him. Those who saw Him could not recall a single time that He sinned.

The sanhedrin accused Him of blasphemy and lying and demanded His execution. This moment had been prophesied in Isa. 53.

It was not these machinations of these evil men that brought him to the cross. God the Father made Him, God the Son, sin on our behalf. He Who knew no sin became sin on our behalf. He is called the 2nd Adam, Who did not fall, who is not spiritually dead. There is no

one else like Him. On the cross, this sinless man died. He deserved none of this. And He credit out, "My God, My God, why have You forsaken Me?"

This is the reason why Jesus came to this earth, was to die for our sins. He was separated, just as we are separated from God at birth. God the Father no longer sees us as enemies because of God the Son. This was the means of freeing us from the judgment that we deserve.

On that day, a perfect spotless lamb would be brought to the High Priest of Israel, and he then took a bowl of blood from that lamb, and sprinkled it on the mercy seat above the Ark of God. The mercy seat covered in blood depicted the One Who knew no sin to become sin on our behalf. God looks to the mercy seat and sees the blood of His Son. He could see the blood in the Holy of Holies.

This is the same way the Son of God takes upon us the sins of the world. Jesus is a real substitution; not a ritual. The ritual of Israel depicts the reality of the cross.

If the blood of goats and bulls and the ashes of the heifer sanctify for the cleansing of the flesh, how much more will the blood of Christ, Who through the Eternal Spirit, cleanse us unto salvation and good works. We can now rest under the tree of eternal life. That is courtesy of the Lord Jesus Christ for us. We are here to pay homage to the death of the Lord on our behalf.

The second half of the prodigal son parable is about the 2nd brother, the legalist, who cannot abide by the lascivious sins of his brother. He is self-centered, and legalistic.

Luke 15:28–29 **But he was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Look, these many years I have served you, and I never disobeyed your command, yet you never gave me a young goat, that I might celebrate with my friends.**

This brother was out of fellowship even before the return of the prodigal son. He was attempting to manipulate his father to get what he wants. He is not with the will of his father; and he reveals what he truly thinks about restoration to fellowship with his family. We as believers must be living the spiritual life with fellowship with God the Father, advancing spiritually as the body of Christ.

Luke 15:30 **But when this son of yours came, who has devoured your property with prostitutes, you killed the fattened calf for him!**

He overlooks his own sins of anger, jealousy, vindictiveness, resentment. He resented the use of his father's resources for his brother. This big party irritated him; and this fatted calf was a full-on bbq. His brother does not deserve this.

Fellowship with friends supercedes fellowship with the father? What a confusion of priorities. The elder son has much more to teach us. He is a mirror of our own souls.

Almost the last time in this chapter.

The older brother is not happy that the prodigal son has a feast thrown for him. “After all I have done, you have never thrown a party for me like this. Look what you are doing for him—you are throwing a bbq for him and sparing no expense.”

The father continues to extend grace to his older son that he might understand it and orient to it. The older son needs to understand the permanence of their family position. The younger son remains a part of the family. The father did not try to convince the older son that he was wrong in his assumptions. Instead, he uses a very personal acknowledgment. They are both sons with the same high regard and status.

Luke 15:31–32 **And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to celebrate and be glad, for this your brother was dead, and is alive; he was lost, and is found.'**

His objection that the father has never killed the fatted calf for him, that he does not get the point. His father urged him to come in and enjoy the party. He misses the point.

Luke 15:30 **But when this son of yours came, who has devoured your property with prostitutes, you killed the fattened calf for him!**

Bob called Bobby son very few times, but at the right time. He knew when Bobby needed his wisdom, advice and attention. He would sit Bobby down and say, “Son,…” This was a term that could not be applied to anyone else. These are words only for him. This meant that Bobby had a special position; a special relationship. An unbreakable connection.

Reassurance, position and love. **“What is mine is yours.”** This is the unbreakable bond; and this is the expressed view to both sons. He now has all the father’s wealth; he is the eldest son, the one who inherited the entire estate or the double-portion. Nothing is being withheld and the older son should have known all of this. It is all out there for him. What is a short-lived party for this complete assurance of care, love and relationship.

“You’re right, dad. I should have known this; I’m an idiot.” That should have been his response. All believers are born into a family; the family of God. **To all those who have received Him, to those He has given the right to be called sons of God.** We have legitimate entitlement to this position through faith in Christ.

The prodigal son is no longer a family; so they are going to move ahead. A perfect picture of rebound and keep moving. But the elder is not joining in.

The Family Status and Shared Wealth

1. As sons of God, in union with Christ (believers have everything that Christ is and all that He possesses); we are sons and we have everything. His spiritual life; all of His resources; they belong to us.
2. This is our inheritance in Christ as family members. We all have a family inheritance. This is much better than the inheritance of our billionaire parents. It is eternal.
3. We share His destiny; His spiritual wealth; His eternal life. All of this comes with union with Christ.
4. Nothing can remove that status or those gifts.

The father cannot say, "You lost out; you will never touch your inheritance."

The older son must now decide whether or not to use the assets which his father has given him. Will he remain angry or not? He would not acknowledge being out of fellowship. He would not show up at the party. God gave us all those resources. Everything that He has is ours. What does it require? Being in fellowship. Just as the Father exhorted the elder son to partake in the life of the family, God says, 'Take hold of the grace resources which I have provided for you as My spiritual family. Grab them.' That is grace and doctrinal orientation. Rebound is the ticket to those resources.

The inheritance of the prodigal did not depend upon him rebounding. But rebound restored him to the use of these assets in his temporal life. When the prodigal son returned, he got use of these resources.

Clearly, the elder brother can have whatever he desires from the father; it is his and it is always his. He cannot lose that. He could have gone to his father at anytime for a loan or for access to his inheritance. We do not know if he returned to his father's fellowship. Even if he never understood, he was still a member of that family. There was an extended invitation to return to the family and rejoin them and enjoy their fellowship.

Look in the mirror. "Are you using the resources of the spiritual life?" It is all ours. Same way with believers. We must utilize God's grace procedures. We must move secure with our position as a son or daughter. We must not squander these resources as the prodigal did when he was in reversionism. Nor should we miss the opportunity to enjoy the resources because we are filled with mental attitude sins, as it is with the older son.

Luke 15:32 It was fitting to celebrate and be glad, for this your brother was dead, and is alive; he was lost, and is found."

This is repeated from v. 24. It casts no aspersions upon the older brother. But he got hypersensitive anyway. He assumed that his father was disrespecting him. He assumed that the younger brother would get everything, and he did not deserve any of it. He perceived a slight. He is so far out of fellowship. He is in a far worse position than the prodigal son. He just does not understand the plan of God for his own life.

If we are filled with resentment, then God does not bless us. We are out of fellowship; even if we are better behaved than the people around us. Where is God when I need Him?

What a lousy mindset the elder brother has. No objectivity. He sees himself as righteous; his perception of himself is incorrect. He perceives himself in the unclear mirror. Arrogance is the most difficult thing to overcome in the Christian life; or in any life. Under that condition, no one can execute the plan of God for his or her life.

This is the most compelling parable in the Bible for the security that we have in the love and grace of God. All that is necessary to live the intended life for the son is to rebound and to keep moving forward, forgetting those things that are behind, taking no offense of the slights of mankind.

When someone does you wrong, how much energy do you waste stewing over that problem?

The final principle of this parable. Every time that we sin, we are out of fellowship. The big and the small sins, no matter what they are. Every time we confess that sin, we return back to the plan of God and to all the operating assets. Rebound, sin, rebound, sin; and for some people, that describes their Christian life. But as you grow, there is less time spent in sin. If you do not rebound, then your life is useless; and the trends of your sin nature are in control. The longer you are out of fellowship, the more your sin nature takes a hold of you.

Elder or younger; man or woman. Whatever your race or inclination, once you are in the family, you cannot get out.

Lesson #none	Luke 15: Life of Christ	3/16/2016 Wed
Rick Hughes for next 4 services		
Lesson #none	Luke 15: Life of Christ	3/17/2016 Thurs
Rick Hughes.		
Lesson #none	Luke 15: Life of Christ	3/20/2015 1Sunday
Rick Hughes		
Lesson #none	Luke 15: Life of Christ	3/20/2016 2Sunday
Rick Hughes		
Lesson #0819	Luke 15: Life of Christ	3/23/2016 Wed

We are at the end of the parable of the Prodigal Son. No parable and no portion of Scripture greater on rebound than this. What doctrine have we learned from this parable? All believers are divided into two categories. Spiritual or carnal; sinful or in fellowship. Sin is categorized as carnality, but never as a loss of salvation; never a loss of relationship.

Rom. 8:38–39. Our sins can follow the path of lawlessness or obvious carnality. Or, like the older brother, we can become self-righteous or legalistic. And it is possible for one type to cross over to the other side. Carnality is present in either case. The carnality of legalism is not quite as obvious to the observer. It can be covered up; but it is just as wrong as the lawlessness of the prodigal. This is because mental attitude sins are involved.

Self righteous people like other self righteous type; and it is the same for antinomian types. God no more approves of the elder brother's self righteous legalism than of the prodigal's antinomianism. All sin severs temporal fellowship. Each son broke fellowship with his father.

The two brothers are the parabolic illustrations of sin, and the need to restore fellowship with the father. The elder brother, the legalist, did not restore his fellowship with his father.

Rebound was not a way for the degenerate son to wheedle more money out of his father so return and raise more hell. He returned to the fellowship of his father and to his father's plan. The elder brother, mired in self righteous, saw no need to restore fellowship with either person. He saw himself as right and righteous. He has no motivation to restore fellowship. He had no humility. Those who are self righteous often do not see the need to rebound. At any time, both the prodigal or the elder son had the option to return to fellowship. They only needed to walk through the open door provided by their father. The prodigal was immediately accepted; and the father begged the elder son to join them. The door is opened by rebound.

No matter how far you get out in the hinderland, it is always open to you. The father never stops loving the believer despite wrong doing. God makes the decision to discipline those who choose not to rebound. 1John1:9, the principle of rebound, the prodigal being the illustration; but these are not the only expressions of rebound.

People Might Ask, Where Else Is Rebound Found in the Bible?

1. Judge yourself. 1Cor. 11:31 Evaluating yourself.
2. Rom. 6:13 Present yourself alive in temporal death; that is returning to fellowship.
3. Heb. 12:1 **lay aside every encumbrance**, which is sin. Another metaphor for rebound.
4. Heb. 12:9 **Be in subjection to God the Father.**
5. Heb. 12:12 **Straighten the hands; make straight paths.**
6. Arise from the dead; which Eph. 5:14 is rising up from temporal death.
7. Lay aside the old self. Eph. 4:23
8. Jer. 3:13 **Acknowledge your iniquity.** This is equivalent to 1John1:9 Psalm 32:5 38 51:3–4 this is too important a concept to be found in only one place.

It is never too late to rebound in the Christian life. Deut. 33:27a **the eternal God is your refuge and underneath are the everlasting arms.** He is always ready with open arms for our return.

There are two securities for believers. There is security in the rebound technique. The plan of God is at our fingertips at any moment. No matter how many times you have failed. Some people wake up and realize that they have been out in the woods and they no longer want to be there.

There Is Eternal Security for Every Believer

So many believers worry if they might lose their salvation; or how good they must be to keep God's favor.

1. Every child of God has an unbreakable family relationship and status in Christ. When you are in a family, you cannot get out of it, no matter how hard you try. John 1:12 Gal. 3:36
2. The believer is held in God's hands. He never lets us go. Psalm 37:4 John 10:28
3. Even if we become prodigal sons, God remains a faithful, immutable father; He is always faithful. 2Tim. 2:12-13
4. Every believer has an inheritance. Both sons had an inheritance. This inheritance cannot be rescinded. Eph. 1:11 1Peter 1:4-5 God is immutable; He does not change
5. Every believer is a member of the body of Christ. We are members of his body. He can never say to us, "I don't need you." He cannot say, "I do not need by ear."
6. The Holy Spirit at the moment of our rebirth into the family of God, seals us for eternity. 2Cor. 1:22 Eph. 4:30 2Tim. 2:19
7. The underlying fact of eternal security is this: God has decided to keep us and we are His for eternity. Jude 24

Now, we will move on to Luke 16 and two more parables. We do not know if there were more flourishes added. Bobby can picture Him going into more detail.

These next parables deal with money. For the self-centered, greedy; they will lie, cheat, steal and even kill for it. Some will gain it legitimately, and misuse it. This is the way of the world. Jesus will teach us the principles of wealth.

The first parable is ironic, because it is about a fraud. That fraud seems to be commended by the Lord Jesus Christ Himself. He does not blast the fraud, which may be shocking. He seems to okay the practice of a shyster. Ethics seems to take a back seat. This has confused many people. This is not a paradox if you understand that Jesus would not approve of fraud or sin of any kind. If He cannot do that, there must be another

Jesus Recognized the Carnal View of Riches Held by the Pharisees.

1. The pharisees believed the accumulation of wealth demonstration righteousness. This indicates that God was blessing you. God was blessing you for being a great person. If you were poor, God was not smiling on you.

2. They thought that those in poverty were being punished.
3. Therefore, the pharisees could see themselves as righteous, for they had accumulated wealth (even though this was often through nefarious ways).

The pharisees used the Temple to accumulate wealth; and early on in His ministry, Jesus threw the disciples out of the Temple. Jesus will make a point to His disciples. He first says, "You pharisees think that making money is a blessing? Well here is a cheat, and he is making money."

Good steward means shrewdness. It means good sense in handling money. How wonderful when God uses someone who is fraudulent, but someone who is very, very good at it.

The first parable is primarily spoken to the disciples; and the second is primarily for the pharisees. Both sets of people are listening to both stories.

The parable of the crafty steward. Vv. 1–8a. We might identify with this story. We may have been bilked in the same way. A wealthy man calls his money manager to account for his activities. What are you doing with my money? He got an inkling that something was amiss. He is comparable to a modern-day financial planner. Ideally, that person is supposed to know what they are doing. He is a trustee who invests the finances of the master's estate to turn a profit. There are no checks like we have. People can be bilked during any time period.

The cagy activity is a part of the first parable.

Luke 16:1 He also said to the disciples, "There was a rich man who had a manager, and charges were brought to him that this man was wasting his possessions.

So he decides to check out the situation.

Luke 16:2 And he called him and said to him, 'What is this that I hear about you? Turn in the account of your management, for you can no longer be manager.'

There is a correct perception of the misuse of his money. He is making risky high investments; but the possibility of high returns; and also the possibility of a bust. The manager does not tell the investor about the risk. "Don't worry about it; I will get you better than a 10% return." If he makes the big killing, he can acquire money over and above what the investor expects. He can pay off the investor and keep a nice portion for himself.

They are both getting really good returns. The manager is overcharging for his services as well. Ironically, the modern-day pirate tries to pull this scheme and it backfires.

The manager in our parable must make up for the missing funds of the rich man which he has lost or stolen. He pays back the rich man while defrauding him at the same time.

You have to wonder, if the rich man is paying close attention; but probably not if he is in this position. The rich man did not have all of the facts. He had to call his money manager out; and he was going to fire him before. The money manager knew that he has gotten caught and the rich man does not recognize the extent of this. The investor wants to be seen as incompetent rather than a crook.

"I have to figure out how to account for this money in such a way to retain my job.

Lesson #0820

Luke 15: Life of Christ

3/24/2016 Thurs

This is the parable of the crafty steward. It is easy to get involved in the story; but we need to bear in mind who is teaching this parable and what the parable actually means. The disciples and the pharisees are both there listening. The pharisees are a foil for this parable. They are a background to this parable.

Luke 16:1 He also said to the disciples, "There was a rich man who had a manager, and charges were brought to him that this man was wasting his possessions.

His money manager is squandering his money.

Luke 16:2 And he called him and said to him, 'What is this that I hear about you? Turn in the account of your management, for you can no longer be manager.'

"What is going on here? Give me an accounting of your management of my money." It was not unusual for money managers to be hired by the wealthy. Very similar to a person today who buys and sells commodities. We do know that he is dishonest and that he has lost money for the rich man while lining his own pockets. It has been reported to the rich man that something is wrong.

"Give me a complete audit." So the money manager is in trouble. The only thing in his favor is, he will do the auditing. But, at the very least, he will be relieved of his responsibilities. So, the money manager needs to figure out how to deal with this problem. How he deals with the problem is the key to the parable. Jesus will commend his shrewdness to the disciples. The thievery and dishonesty are both incidental to the parable?

So now we have the despair of the manager.

Luke 16:3 And the manager said to himself, 'What shall I do, since my master is taking the management away from me? I am not strong enough to dig, and I am ashamed to beg.

He thinks about his own future. I am too old to dig and too young to beg. He was a high roller and he was embarrassed to be a high roller. This is the motivation for what comes next. He has to figure a way to secure a better future. He decides to use the same unscrupulous ways to get him out of trouble that actually got him into this mess in the first place.

Pay attention to the ingenuity in all of this, and not to the theft.

He comes up with a solution.

Luke 16:4 I have decided what to do, so that when I am removed from management, people may receive me into their houses.'

The manager figures out what to do. He decides to make some new friends to take him in when he loses his job. He needs new people who trust him; to welcome him into their homes. He needs to find some new suckers to bilk.

He calls in the loans in order to make up the loss.

Luke 16:5 So, summoning his master's debtors one by one, he said to the first, 'How much do you owe my master?'

He requires less of the debtors and they get a great discount. They do not recognize that fraud is involved. He will ingratiate himself to his master's debtors. They will see him as a real good guy who will make money for them.

He decides to cook the books. He can see a way out of this.

Luke 16:6 He said, 'A hundred measures of oil.' He said to him, 'Take your bill, and sit down quickly and write fifty.'

Don't think about it. Just pay me back 50 measures.

Luke 16:7 Then he said to another, 'And how much do you owe?' He said, 'A hundred measures of wheat.' He said to him, 'Take your bill, and write eighty.'

Just write me a check for 80. They both get discounts. They have just made money. It was a really good deal for the debtors.

These debtors really like this guy. The rich man does not really know just how much he is owed. So the rich man will get some money back; but he does not realize how much it is. The manager provides himself with a future. He escapes the evidence of the real fraud while engaging in another.

The pharisees believe that the accumulation of wealth is blessing from God; and that poverty was a demonstration of unrighteousness. That was their theological viewpoint. And the pharisees did evil stuff and got paid for it and believed that this was a result of blessing.

The money manager gets away with the scheme and the Lord praises him for his shrewdness.

Luke 16:8 **The master commended the dishonest manager for his shrewdness. For the sons of this world are more shrewd in dealing with their own generation than the sons of light.**

Even though the man is unrighteous, the master praises him for his shrewdness. He thought that the manager did well by him.

Jesus goes in an entirely different direction. His theme in this parable is shrewdness in handling money. The key word is shrewd. If the pharisees had thought that Jesus was dishonest, then they would have jumped all over Him for dishonesty.

The Lord will go into a length explanation so that they understand what He is teaching.

The Money Manager's Shrewdness

1. Jesus comments the manager's canny and shrewdness. Jesus is equivalent to the master.
2. How he used his managerial position and wit to win friends for himself.
3. These friends would provide for him when he loses his managerial position.
4. His conclusion: **For the sons of this world are more shrewd in dealing with their own generation than the sons of light.**

Sons of this Age

1. Sons of this age are those who follow this world and think with human viewpoint.
2. Sons of light are believers who are spiritually enlightened. They had the advantage of divine viewpoint.
3. But, those sons of this age, the unbelievers, the money manager, is more enlightened than the sons of light. Disciples, you cannot manage your way out of a paper bag. Believers should use divine perspective when dealing with this world and understand how to operate in this world.

Even with the worst crooks, there can be some shrewdness. Ever heard, "If he had only focused his mind on a legitimate occupation, he could have been a millionaire."

1. The managers sharp thinking is commendable.
2. He thought through his actions; he considered all options. He did not wait for God. He was not like the Christian who says, "I will just sit on this park bench and wait for God to take care of me." Many Christians stop thinking in a crisis.
3. The money manager made the best of a bad situation. As a believer, we ought to be the best at doing whatever.
4. The money manager used his time wisely, if not dishonestly, to prepare for the moment when he would no longer depend upon the master.
5. He is commendable because he has foresight. He looks ahead. The disciples must consider for the future

The money manager thought like those of his age. Believers were not thinking with the perspective of what to do. This is particularly true when it comes to money.

Some people are so heavenly minded that they are no earthly good. They get defeated by the world. This is an indictment of a person's naivete.

These believers are unable to think in terms of divine viewpoint. They cannot make good application.

Many denominations today have become socialistic. They do not see the benefits of capitalism as being a good.

A Few More Points

1. There is an evil in money.
2. There is good when money is used wisely. This money manager covered up the past and provided the future for himself. Making money is the priority rather than wisely using money wisely.
3. A believer cannot have two masters; only one. Money is very useable.
4. Believers can over think circumstances and situations. You do not have to become poverty stricken in order to fulfill the Word of God.
5. Money must not become your master. It is not an end in itself.
6. Used properly and with thoughtfulness, it is the means of service.

You must be smart about using your resources. Do not be stupid about it. You cannot just give everything away and still have a ministry. Do not call service to the Lord poverty. Christians who have no money today sometimes think that they are doing the right thing.

The Application

1. The disciples needed to learn a lesson from the successful of this world.
2. It does not matter if those from whom you learn are unbelievers who are greedy. That is not the point. You are not to learn greed; you are to learn savvy.
3. Such people can learn savvy. Use it; do not abuse it. Do not use it like the rest of the world uses it.
4. That is the meaning of being a good steward of money. The disciples might not understand about money.
5. God has provided those who can handle wealth wisely for his purposes.
6. Money is a great tool in the hands of a believer with foresight and ingenuity. It furthers the plan of God. You cannot overlook the genius in handling this money. Believers need to be wise about handling this money. The smart person in this world does that and so does the smart believer.

There is no talking about the thinking of the world that is successful in handling money.

Lesson #0821

John 2 1Cor. 15 The Resurrection 3/27/2015 1Sunday

Easter 2016:

A confessional box in a church is not Biblical. We spend a few moments at the beginning of any class confessing our sins. The bonus is, we are filled with God the Holy Spirit.

Shortly after the beginning of the ministry of the Lord Jesus Christ, after He was baptized by John the Baptizer. He entered into the Temple of Solomon, the center of worship. What happened next is John 2:13–17:

John 2:13 **The Passover of the Jews was at hand, and Jesus went up to Jerusalem.**

John 2:14 **In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers sitting there.**

John 2:15 **And making a whip of cords, he drove them all out of the temple, with the sheep and oxen. And he poured out the coins of the money-changers and overturned their tables.**

John 2:16 **And he told those who sold the pigeons, "Take these things away; do not make my Father's house a house of trade."**

John 2:17 **His disciples remembered that it was written, "Zeal for your house will consume me."**

He spoke of this being His Father's House, making Himself out to be the Messiah.

John 2:18 **So the Jews said to him, "What sign do you show us for doing these things?"**

John 2:19 **Jesus answered them, "Destroy this temple, and in three days I will raise it up."**

This confused them. He just cleansed the Temple; why destroy it?

John 2:20 **The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?"**

They think that He is a fool; a complete fraud. And saying weird things.

John 2:21 **But he was speaking about the temple of his body.**

Jesus was actually speaking of raising up His body. He came into this world completely human, in every respect like you and I. Housed in this body is undiminished Deity. This made Him the Unique Person in Human History.

If Jesus uttered these words and is not the Messiah, His whole case falls apart. How could He call the Temple His Father's house?

The pharisees, "How can this man intrude on our business enterprises?" Who is Jesus Christ? Still a question today. Almost everyone has an opinion on Him, even if they are completely ignorant. They think devotion or hatred, but rarely is there any neutrality.

No other person has ever been delivered from the grave to never return to it. He is the resurrection and the life.

This is the record of the divine inspiration of God the Holy Spirit. Raised from the dead; Jesus Christ our Lord. This is the key to His true identify and true significance.

John 2:22 **When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.**

This verse is written from the perspective of after He had rose from the dead. The disciples completely understood Who He was.

Calling the Temple *My Father's house* had never been said before. To the religious leaders, this was blasphemy. He did not care that this bothered them. He was addressing others at that time; especially the disciples. He said the Temple would be destroyed; and in 3 days, He would raise it up. That was a claim of Deity.

They first understood this to be the material structure where they were standing. But the disciples later understood this.

1Cor. 3:16 6:19 this metaphor was used later on by the disciples.

This is only the first statement of John 2. The veracity of His entire message was based upon this. If this was not true, then everything else that He said meant nothing.

It is no great claim that His physical body would be destroyed; but that it would be raised up again, that was the amazing thing.

Matt. 16:21 **From that time, Jesus began to show His disciples that He must go to Jerusalem and suffer many things and be killed and be raised up on the third day.**

Matt. 17:22–23 **Jesus said to them, "The Son of Man is going to be delivered into the hands of man and they will kill Him and it will be raised on the third day."**

Jesus called His Own shots at the Temple. Resurrection means that everything about Him is true. Everything that He did and said was true; and it stood upon the resurrection. It is the truth of these words which changed the disciples from the frightened rabbits who deserted and denied Him; to men willing to die for Him.

Our Bible becomes our objective knowledge of Him. We can make God by our own thinking; but the Bible is the revelation of God. If He was not raised up, then we would have no reason to believe in Him.

An angel stood guard at His empty tomb. The angel made an announcement. What the angel did not do was very important. He did not point to the empty tomb as evidence. He simply said, **"He is risen."** That was all that was needed.

We believe that He is risen. We believe by faith in His Word of Truth. Because of that truth, we will never again know death upon our resurrection.

1Cor. 15:51 Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed,

1Cor. 15:52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.

Is their proof that His death was efficacious for our sins? Is our salvation assured through His sacrifice? Is our eternal future secured by His sacrifice?

Only one priest could enter the Holy of Holies one time a year; anyone else to enter would die. Everyone stood outside of the entrance. No one outside the entrance could enter. Just one man, appointed, could offer up the blood. The people waited for Him to emerge. Would his sacrifice be accepted by God, on their behalf. Every eye watched the door for his return. This was a critical moment for all their rituals; they had many.

Jesus Christ is called our Great High Priest in Hebrews.

At the empty tomb, the Lord appeared to Mary and she recognized Him. The Lord said to her, "Stop clinging to Me." This means that He had a physical body. He was not ethereal. She clung to Him. "Let Me go, for I have not yet ascended to the Father. Go to My brothers and tell them, 'I have ascended to your God and My God.'"

He would ascend to the Father, because He had been accepted. He is now seated at the right hand of the Father. We can depend upon this. The future is always a source of great concern for people. We think about the future in a number of ways. Where will I be next year? What happens after I die? What security do I have for the days to come?

Every promise hangs upon the resurrection. These promises are all empty unless He has been raised.

Acts 17:31 Because He has fixed a day in which He will judge the world in righteousness through a Man He has appointed; furnishing proof by raising Him from the dead."

Man has always speculated about death and about immortality. Death is the greatest fear of all mankind; no greater fear than the end of life. But does life end? Is there any way out of this dilemma? It is the all-time disturbing and repeated question; which is answered in the risen Savior. But now has been revealed by the appearing of our Lord and Savior but has brought light through the gospel. Jesus has challenged death and He has won. We celebrate his resurrection and our salvation. The resurrection is not some worn-out dogma that has past; that is no longer believable in a time of science. Our salvation is truth and our eternal future is secure. Can we ever tire of our Lord's resurrection? Resurrection is in our soul, every day, our assurance of our eternal future.

Jesus Christ holds the key to our immortality. Even some who call themselves Christians deny this doctrine. If we leave our Savior buried in that tomb, we too are lost. Christianity

becomes nothing more than a religious hoax. If Christ has not been raised, our preaching is in vain. We have confidence in our eternal future. He lives so we live.

Lesson #0822

Luke 15: Life of Christ

3/27/2016 2Sunday

Astronomers explore deeper and deeper into the space; oceanographers explore the deepest areas of the ocean; botanists spend a lifetime studying the fauna of our planet. Every scientist explores deeper and deeper into God's creation, whether they believe in Him or not.

Evolutionists continue in their discipline. God's search for knowledge never ceases in any generation. Who among us can say, "I know all the secrets and all the facts surrounding the universe, mankind, etc." Who can say, "I have no further need to research, to study"? It is no difference when it comes to the study of the Lord Jesus Christ. The Apostle Paul thought exactly this way. He expressed His continued longing. His desire was to know the Savior intimately; to participate in His life and death and His resurrection.

It is astounding that this communicator desired to be better acquainted with Christ, including his resurrection. **I delivered to you; I preached to you, that Christ died according to the scriptures, and that He was buried and raised on the 3rd day; and that He appeared to Cephas and to the 12, and later to nearly 500 brothers at one time.** Paul would give meaning to the resurrection of Christ. He wrote in vv. 10–11 **that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death, in order that I may attain to the resurrection from the dead.** Paul wanted to know Him and to partner with Him. **I count all things to be loss in view of the surpassing value of knowing Jesus Christ my Lord, for Whom I have suffered the loss of all things.** Paul is not worried about the loss in his life; he recognizes that life is suffering. Paul is living the spiritual life that our Lord lived; he participates. **And count them but rubbish that I might gain Christ.** The Apostle Paul never ceased His pursuit to know more and more about the Savior, his life and death. It is all part of his intimate relationship.

Can we reach a point where no further knowledge is necessary, if Paul desires a growth in his own knowledge? Spiritual knowledge or growth never ceases in our lifetime. No greater example can be found than the subject of resurrection.

Philip. 3:10 **that I long to know Him.** Paul was anxious to know about Christ; not to have a few facts here or there about Him. Paul had a desire to know the Lord.

A relational distinction. We had many facts about the president of the United States. Sometimes these are through hearsay, sometimes off the internet, sometimes from the news. Speculation of what he is thinking and what his policies are. Some have even met him and have spoken with him. But not many people know him personally, how he interacts with people on an individual basis. They do not have a direct relationship with the president. Likewise, there are many people who know something about the Lord Jesus Christ; some things true or false, and they know some things which have been written. They He performed miracles, that He was persecuted. They know all of these facts intellectually.

Unless they accept these facts by faith; they cannot know Him or how He thinks, in a personal way.

We come to know one another through personal interaction. There are all kinds of rumors, gossip, misunderstandings, and this is also true of the Lord Jesus Christ. People have opinions about the Lord, both pro and con. They know and they will give their opinion. Sometimes, this is a good way to begin a conversation about Him. It is fascinating to know their answers. They know superficial facts or they know what others have said about Him. They know nothing about His Words. Yet, they often have an opinion. But they do not have a personal relationship. They do not know that they can initiate a personal relationship with Him by any means. So many people think their relationship is based upon who they are. God cannot have an intimate, personal, eternal relationship with any of us. We are born separated. We are unable to reach God; we cannot find Him with both hands in the dark. We are all flawed in a state of total depravity. Our nature is not compatible with God's standards. His perfect justice must condemn us. Without a hope of reconciliation with God. His love motivated Him to save us. We cannot meet His righteous standards. John 3:16 God so loved the world that He gave His Own uniquely-born Son.

As perfect man and God in One Person, He is the only one qualified to make such a sacrifice on our behalf. He is the greater Mediator attorney that anyone has ever had. We can pay nothing to get out of the slave market of sin; we have not the capital. Man screams for peace; but there will always be war between men. Because of Christ, we are acceptable to God and are personally acceptable to Him. His bearing of our sins on His Own body. We are the ones who should die. To appropriate this salvation work, we should believe in the Lord Jesus Christ and we are saved (Acts 16:31). He must express faith alone in the Lord Jesus Christ alone. Then the believer gains a family relationship with God. As family, we know our parent. We begin to understand God the Father. We begin to understand the thinking of the Lord Jesus Christ. We have the mind of Christ. We have an eternal family relationship. Guaranteed. Yet, once we become a member of His family, building and growing that family relationship is necessary.

In families, when we are under 5, we are entirely dependent upon our family. As we grow up, we become less dependent; but our relationship gets better, because we understand how much our parents love us. We might be in rebellion. Then we become an adult and we begin to appreciate everything that our family has done to sacrifice to make us successful in life. We understand and have a much more intimate relationship because we understand.

Building and growing the relationship with the Lord Jesus Christ is growing in knowledge of Him. "I am the resurrection and the life; he who believes in Me will live, even if he dies." Death is not the end but the beginning. So what is to fear? So Paul writes, I long to know Him and the power of His resurrection and the fellowship of His suffering, being conformed to His death. Power and resurrection are dynamic words, and Paul combines these words. They have a momentum of their own. The only objective reference is the Bible, the inspired Word of God. We learn from the Bible that there is a power that raises us from the death.

O death, where is your victory; O death, where is your sting? But thanks be to God. And blessed by the God our Father, by the Lord Jesus Christ, Who has caused us to be born again, through the resurrection of Jesus Christ from the dead.

The celebration of Easter represents our assurance. The more Bobby knows, the more he finds himself in pure empathy with the Apostle Paul. The real reason for studying the Lord Jesus Christ as our Savior and the Living God. Paul wants to know the power that takes us beyond physical life and physical death. He was not obsessed with death. Paul himself had caused death. He was a murderer of Christians before he became one. He was imprisoned in Rome and was beheaded.

He wrote to the Corinthians, **For indeed in this house, we groan, longing to be clothed with our dwelling from heaven.** Paul was groaning for his eternal body. The unbelieving world knows nothing of this. What is this power of resurrection? It is the power of God for resurrection, for life; there is no one else who has this power over death. So by the power of God, every believer will have the same experience; the resurrection body. **A body just like His.** The same power that raised Him from the dead is the same power upon which He depended in his life. We have access to the same power, and that, Paul wants to know about and he wants us to know about it. **“You shall receive power when the Holy Spirit comes upon you.”** and 10 days later, it happened.

Jesus Christ gave them the same power by which He lived, died and was resurrected. This is the identical power that he utilized. Paul wants us to know about this same power. The power that resurrected Him is the same power that will resurrect us.

We are indeed blessed in the age in which we live. We are blessed to live in this age. This power is given to us. It was given to a very select group of people in the Old Testament. Moses longed to see our day. He knew that something greater was coming.

Lesson #0823

Luke 16:8–13 Life of Christ

3/30/2016 Wed

Missionary Armondo Garcia is in town. He'll be here after Bible class Thursday night. Has a ministry in Costa Rica and Nicaragua.

The parable of the crafty steward in vv. 1–9. It is a lesson from the unbelieving financial world. It is a story of a wealthy man that his money manager is misusing his funds (vv. 1–2) and the money manager knows that, if he cannot account for the money, he will be fired (at the very least). And he is too proud to beg and too old to dig ditches.

Therefore, he uses his very fertile mind to come up with a scheme to preclude these problems. Vv. 4–5a. We focus on two of the debtors of his master, but there may have been more. The idea is for him to have a fallback position from his current job. He wants to make certain that he has a place to fall.

He charges the debtors of his master a discounted amount, to get something for his master. He summoned each of the master's debtors.

Take your bill and write me a check for half the amount and we will call it even. And to a second, he says, write me a check for 80%, and we will call it even.

So the master sees all this and he thought that all of his money was lost. The master praises the unrighteous manager for acting shrewdly. He believed that the money manager did well to get some of this money back. Something is better. On the other side of the plan, the debtors came out ahead and they liked the money manager. These became his new friends.

Then comes a surprising revelation from Jesus Christ concerning this parable. He also praises this ingenuity. He makes an application to the disciples concerning the shrewdness of the money manager.

Believers need to take a lesson from the money managers shrewdness regarding the money that God gives to them.

Luke 16:8 **The master commended the dishonest manager for his shrewdness. For the sons of this world are more shrewd in dealing with their own generation than the sons of light.**

Application Set 1

1. The smart person in this world works, saves and insures himself for many circumstances until the time of his death. He plans for his reasonable future.
2. The Lord does not find fault with that. Nothing wrong with wealth.
3. Dull, clueless believers should learn to handle money with farsightedness and creativity. Jesus is not recommending being crooked.
4. It is not anti-Christian to accumulate wealth; but a lot of people think that it is. It is an issue as to how you think about wealth.
5. Jesus Christ will place limits on the principle of accumulating wealth; so that the accumulation of wealth will not be misunderstood. Many believers do abuse wealth. Look at the televangelists and how many have been arrested.

Set 2

1. Take a lesson from the world in matters of astuteness.
2. Use the wealth you have gained wisely. The grace of God is behind all of it. Don't think of yourself as being brilliant when it comes to the wealth that you have built up. The grace of God is always there. Christ will place limits on the principle of accumulating wealth.
3. There will be stipulations about accumulation. Wealth should not be gained just for personal reasons. There have been many times when the distortions about money and Christianity is that you cannot use it for personal things. Vows of poverty in the Middle Ages and this is goofy. Do not feel guilty about what you have. Not just personal accumulation or personal glory.
4. A believer is never to become a servant of money. Wealth should never be the master.

We get more application in v. 9. This is to the disciples. It sounds really weird at first. "Make friends by using means of unrighteous wealth;" it sounds as if you are going to bribe them.

Make friends so that they will receive you into their homes in the future. The disciples were to use the wealth of unrighteousness. He uses money to make friends wisely for himself. This does not mean to use the wealth of the world for your own priorities. This does mean to use the same shrewdness and ability.

The word in the Scripture is μαμωνας.

Mammon

1. We do not know the etymology of this word.
2. This has always been a symbol of wealth.
3. In Scripture, it definitely refers to riches that are the master. And even riches that are worshiped, in contrast to the money that is for God. It refers to riches that are contrasted with that due to God.
4. In this context, the mammon of unrighteousness does not refer to immoral or ill-begotten wealth.
5. It simply refers to the wealth of this world with no value judgment placed upon it. Usually, there is a value-judgement. The wealth of this world versus that due to God.
6. Money and wealth in itself not evil.
7. So much of the world idolizes mammon as a God. It is their God. We call it chasing the almighty dollar. It is a pretty common thing. Some will do anything to gain wealth. That is not shrewd and that is criminal. Some even think that it provides happiness. But if you are not happy without money; you will not be happy with it. It does not matter what your circumstances are for happiness. The circumstances in your soul is where happiness originates. Many believers are happy in the worst of circumstances. This is contentment.
8. As a god, mammon is deceptive. It is a cruel master. It never brings the desired result if you expect it to be the end-all. It never brings the end result for which it is sought so desperately.
9. It fails everyone at death. You cannot take it with you.

Next Set

1. Idolizing wealth is not for the believer. It was for the money manager.
2. Wealth can be used by the believer, but it should never be your master. It should never be your driving force. When you chase the almighty dollar, you are not grace oriented. This does not mean that you cannot work to become wealthy; but that should not be your focus. God gave us a brain; and we can make money with our brain and with our hard work.
3. Mammon should be harnessed as an effective tool to fulfill God's purposes, for one's own life and for the furthering of the disseminating of the gospel and Bible doctrine.

4. Wealth can be used of the furtherance of the gospel and of Bible doctrine.
5. This is the principle of wealth in the life of the believer, to be used wisely and to make friends.

What does it mean to make friends. Christ urges His disciples to make friends. This got him accepted into the homes of those he helped. He went from the rich man to this newly acquired friends. Jesus is speaking of landing in eternal dwellings. There is a connection between making friends and being received into eternal dwellings. What is this connection? The money manager made friends with the debtors. Jesus is not saying that we should buy friends like a shrewd politician spreading the pork around. The believer makes every effort to makes friends and to help others, to spread Bible doctrine and the gospel, spreading the wealth of Jesus Christ. This is spreading around heavenly wealth. Bringing a person to Christ is to make an eternal friend.

Application

1. The wealth of this world will fail. That is an absolute given fact. Hard and fast rule.
2. The wealth of this world will be swept away of no further use once a person departs this life.
3. But in making friends through the gospel and Bible doctrine, the heavenly wealth, conferring eternal riches to them.
4. For the believer who makes friends, there will remain an eternal wealth. Something that we can take with us. This is a little heavenly real estate.
5. Those friends that you have made utilize the wealth of the gospel in this life will greet and forever thank you in the next life. We have a friend for eternity.
6. Summation: there will be an eternal bond of friendship. You have ought friends using the wealth of unrighteousness. You can use wealth to further the gospel, to support the dissemination of the gospel; and this is buying friends eternally. And from those who grow spiritually from the doctrine that is disseminated. But we are not being called to spend all of our wealth on the church.

Just as this money manager could use ingenuity and foresight to provide for himself in the future; and we use our wealth in this life to further the gospel of Jesus Christ and Bible doctrine in this world.

Luke 16:9 **And I tell you, make friends for yourselves by means of unrighteous wealth, so that when it fails they may receive you into the eternal dwellings.**

Then we move on. Faithfulness in the little things is faithfulness in the big things. If you are unfaithful, who will be faithful to you?

Luke 16:10 **"One who is faithful in a very little is also faithful in much, and one who is dishonest in a very little is also dishonest in much.**

The person who embezzles small amounts of money, will eventually, if given the chance, embezzle large amounts of money. Dishonesty early on in a relationship translates to lies and unfaithfulness translates to much worse behavior in the future.

In the early part of a relationship, and they notice some dishonesty and unfaithfulness and they are blind to it; and it becomes the most important part of the future relationship.

Application from the Parable

1. If you have wealth in this world and you are unfaithful in using it, then...
2. You cannot be entrusted with the use of money period, for good things, like using it in the service to the Lord.
3. True riches refers to the riches that are being used in the service of the Lord.
4. Earthly wealth is given as a trust from God. And a manifestation of His grace, which we must faithfully use in our lifetime. That is our charge.
5. Therefore, the use of wealth by a believer as service should always reflect God's grace. It cannot be used parsimoniously. It is used to further the gospel as grace oriented. So much of this world uses money as a bribe. They use their money on others to get from them. The believer gives for the purpose of the dissemination of the gospel. That is spiritual wealth. Believers should always be grace oriented, so that they can be astute in the use of wealth.
6. That use of wealth is a test of grace orientation. How is a believer uses money is a test.
7. So the use of wealth is an application of grace. It does not matter...
8. Such a use of money brings satisfaction for the believer in this temporal life. This is called being a good steward of the Lord's money.
9. This is because this puts away wealth in eternity. Wealth in this life lasts as long as you live; but wealth used for divine good lasts eternally.
10. This wealth in eternity is built on the production of divine good in this life. This always includes the correct motive of grace orientation under the filling of the Holy Spirit.
11. No reward in heaven will be given for a misuse of one's trust from the Lord on earth.

Luke 16:11 **If then you have not been faithful in the unrighteous wealth, who will entrust to you the true riches?**

If you are not faithful with that which belong's to another.

Luke 16:12 **And if you have not been faithful in that which is another's, who will give you that which is your own?**

Final Points

1. If the believer does not use earthly wealth provided by God's plan, then...
2. The eternal reward in heaven will be forever lost. That reward remains in the hall of records as a monument to spiritual failure.

3. Convert earthly cash into heavenly currency. If you do not have the money in this regard, do not worry about it.

A final application of the parable is made in this verse.

Luke 16:13 No servant can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money."

Lesson #0824

Luke 16:13 Life of Christ

3/31/2016 Thurs

The reason for the parable was how to handle money shrewdly; to be good stewards. Money can be a blessing to those who use it for the furtherance of the gospel and Bible doctrine.

The disciples are still listening, but Jesus is speaking to the pharisees about money.

Luke 16:13 No servant can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money."

The pharisees placed money in front of everything else. They saw money as the ticked for everything. They heard what the Lord said and they were mocking Him. This is what they did throughout His ministry. They will continue this until He is on the cross.

What Jesus taught went against all the pharisees believed in. They were the epitome of legalism. They believed that God would bless the wealthy. It was blessing from God. Wealth indicated that they were receiving special favor from God. Because of their wealth, they believed that God looked upon them with special favor.

The pharisees were wealthy; they possessed power; and they were filled with themselves because of their wealth. As righteous as they were, how could the Kingdom be denied to them. However, they rejected the King; so there would be no Kingdom for them.

They cannot see grace; they cannot see the truth. What they said about money and blessing was certainly true about true in some ways. Abraham had a lot of gold, silver and cattle. There is no question that Abraham was blessed by God. The pharisees made application from that. They also considered Job, who was also very wealthy. He had everything that would be seen as blessing. In the end, Job passed the testing that God gave him and was blessed with double what he had lost. He was oriented to God's plan. He did not understand all that happened to him.

In God's plan, there is no question as to the legitimacy of wealth. So wealth can be a gift from God, representing a blessing on individuals. Israel was a very prosperous nation. Today, many Jews are very prosperous people.

The priority of the pharisees was money; and they chased after it. And they thought that they were being blessed by it. What does come to them is judgment.

Wealth can be quite deceptive and misunderstood by those who make it into the greatest good. Instead of money being a blessing by God for His purposes,... They lusted for wealth and they called it a blessing from God. They believed that their great righteousness was the key. But God does not bless self-righteousness.

They have neglected the fact that many righteous people in the Old Testament lacked wealth. Many unrighteous people had wealth, do many evil things to acquire it. In the pharisees scheme of things, anything that they did meant that God was pleased with their endeavor.

The pharisees probably exhibited the principle that the love of money was the root of all evil. It is clear that their wealth will ill-gotten and it was apart from grace orientation.

Luke 16:14 **The Pharisees, who were lovers of money, heard all these things, and they ridiculed him.**

What Jesus would say would separate the pharisees from their faulty philosophy. "That which is highly esteemed by men is abominable to God.

It is a major driving force today to make money. Often, people think in terms which are quite different from the way that God thinks. Very different from the pharisees thinking that wealth is equivalent to God's blessing. Therefore, the pharisees were unacceptable to God.

The pharisees used their money for nothing else but approbation. God is disgusted with that kind of maneuvering with wealth.

Luke 16:15 **And he said to them, "You are those who justify yourselves before men, but God knows your hearts. For what is exalted among men is an abomination in the sight of God.**

What Jesus says is something that we wish we could say to a lot of people. "What you like is detestable to God." Their anti-grace attitude was abhorrent to God.

What made the pharisees believe that they were so acceptable to God? What caused the blessing of wealth come to them? Was it their scrupulous observance of the Law? Was it the adherence to the many regulations written related to the Law.

If you want to ignore an existing law; you simply write a regulation. That regulation might violate law. The pharisees did this for their own benefit.

Their supposed adherence to the Law was an abomination to God. After John, the gospel and the kingdom were proclaimed. Everyone is forcing their way into it (the Kingdom).

The Pharisees, the Law and the Prophets, and the Gospel.

1. The pharisees had disregarded the basic teaching of the Law and the Prophets.
2. These guys disregarded it; especially regarding the coming Messiah and His kingdom.

3. Moses and the prophets all anticipated Messiah's arrival. Jesus arrived and John announced Him.
4. It was the Messiah, Jesus Christ, who would provide righteousness for those who would enter into the kingdom.
5. This is called justification by faith. You simply accept it. You are blessed by faith in Christ. Abraham was justified, not in the eyes of man, but in the eyes of God. We read that Abraham was justified because he believed God.
6. The pharisees were supplying their own righteousness in order gain the kingdom. This
7. The pharisees ignored the Law and the Prophets. They ignored the Lord Who stood in front of them.
8. John said, "Behold the King" and he called upon the people to repent; to change their minds.

Jesus was the total fulfillment of the Law and the Prophets; and yet the pharisees rejected Him.

It is not as if the pharisees were ignorant. They had studied the Law and they heard what Jesus was teaching.

The pharisees proclaimed that Jesus did not keep the Law; when He really just did not keep their regulations. His message did not meet their perverted human standards.

The religious leaders proclaimed that the people were the kingdom. They are children of Abraham and therefore, the kingdom belonged to them.

The pharisees refused the kingdom at every turn.

Luke 16:16 "The Law and the Prophets were until John; since then the good news of the kingdom of God is preached, and everyone forces his way into it.

They were all forcing their way into the kingdom by their own works-righteousness.

Luke 16:17 But it is easier for heaven and earth to pass away than for one dot of the Law to become void.

It is easier for the entire heaven and earth to pass away than for one dot of the Law to disappear. The pharisees added to the words with their own thoughts and their own motives. This is what religious types do.

There are so many religious leaders today who do the exact same thing. Many of them do not believe that the Bible is the Word of God. Some even add pieces themselves; and they lift passages out of context to support their own beliefs.

Only the Lord Jesus Christ lacked a sin nature; so He could fulfill the Law. What the Law said about the Messiah and real righteousness was absolutely correct.

The Point

1. The legalistic law keeping of the pharisees did not provide them a way into the kingdom. They lacked the righteousness of God.
2. The righteousness of God as portray
3. **The heaven and the earth will pass away; but the Word of God will stand forever.** All your regulations are nothing. Heaven and earth could pass away; but the Law remains constant.
4. The Law is a look at perfect righteousness. One purpose of the Law is to show us how far short we fall from God.
5. No person with a sin nature could ever meet the standards of the Law. The disciples were learning about the pharisees and their view of money.

The Lord will punctuate this point. He will use another illustration of phoney law-keeping and covetousness. He will use the subject of divorce in marriage. And the pharisees perverted this greatly.

Luke 16:18 **"Everyone who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery.**

So what is the Lord talking about here? Is He negating all the legitimate reasons for divorce? The answer lies in the context of what Jesus is doing here.

Missionary Armondo Garcia. Attended Berachah for 30 years. He left Berachah to go to Central America and he took categorized doctrine to them. 17 years able to communicate the Word of God. Difficult because his other half has had trouble with her vehicle. They have been able to communicate by video conferencing.

He has used YouTube. He is teaching some nights on YouTube? God has provided a small congregation so the Word of God can be recorded from the original languages; so that it can be taken throughout. They teach theology and Greek to a number of pastors.

It is fun to see the divine decrees in action. It is the natives who are to teach their own people. Theology is made up of the doctrines of Thieme; only 520 doctrines. He needs to translate and communicate.

We look at life from the point of view of heaven.

Self-publications. About to complete the Angelic Conflict. Working with Rick Henderson and his crew in Tapes and Pubs. There is no marketing. He heard that from Bob's pulpit. You just study and teach and the Lord will provide the hearers.

Communicating 5 hours a week. There are no grades. The men who are truly interested will listen. One is translating the book of John. The language is now theirs. No degrees. A very smooth way to learn the language.

The most powerful thing that exists is the Word of God. We all have the opportunity to participate. Plan is perfect; the timing is perfect. What will happen with his wife is God's planning. Might be 10 more years or 8 months.

He likes to go on the street and grabs people. "Can I tell you something?" And he evangelizes. He will go to the parks and do the same thing. We are here to be a testimony to the power. When we live it and communicate it; then life has a purpose.

Men are responding to his teaching. They take it to their congregations.

Lesson #0825 Luke 16:18 Deut. 24:1–4 Life of Christ 4/3/2015 1Sunday

The subject is divorce and adultery. Reasons for divorce can include adultery. Some reasons for divorce can be frivolous, like, "I don't want to be married anymore" or cruel like, "I am going to trade you in for a better model." Those are self-centered or self-indulgent.

We don't consider such things as adulterous; but the Lord teaches that it is. Adultery is a normal, legitimate reason for divorce. But the Lord in this passage makes things a little different. The Lord teaches that divorce equals adultery.

Luke 16:18 "Everyone who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery."

Divorce is equivalent to adultery. Divorce and remarriage equals adultery. "Go chew on that one for awhile." Divorce is a common thing in our country, which includes many believers. This is the sort of thing that most people do not like to hear.

A husband who divorces his wife and marries another, that is adultery; and the husband who marries a divorced woman is committing adultery.

What the Lord has left out in this verse is that adultery is a legitimate reason for divorce and it is written that way in the Mosaic Law. 1Cor. 7 covers the divorce and remarriage issues.

What Jesus is teaching here does not negate other portions of Scripture. Bear in mind that Jesus is speaking to the pharisees. Both groups are listening, but the previous parable was directed toward the believers; and this one toward the pharisees.

Jesus is not looking to rewrite the Law of Moses here. It is our Lord Who dictated the Law to Moses. He is immutable God He cannot contradict himself. It was not the purpose of the Lord to emphasize adultery and divorce as among the greatest sins. However, in some congregations and some seminaries. You solve the marriage/divorce problems with

rebound. Once that has been taken care of, it is over. Do not carry around a guilt complex because of it.

Adultery could be punished with the death penalty, indicating what God thinks of it. Divorce and remarriage was one of the perversions of the Law by the pharisees.

Deut. 24:1–2 "When a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts it in her hand and sends her out of his house, and she departs out of his house, and if she goes and becomes another man's wife...

We might immediately start assigning our concept of indecency here. The pharisees picked up on the word *indecency*. The pharisees distorted the Law of Moses. They used this to go after any wife that displeased them.

Bobby was stationed in Ft. Wachuka, Arizona; military intelligence. He was in school there; a senior captain and intelligence was his secondary interest. Two Muslims there; and Bobby liked them, and they were from Somalia; and they prepared a meal for him. You have to eat with your hands. They began to talk. "You need to come visit us in Somalia sometime." There is an advantage in Somalia, you can marry many wives."

The pharisees allowed for divorce for any indecency. The legitimate reason for divorce in the Bible were very limited. Regulations can expand or change a law. Deut. 24:1 required a limited meaning of *indecency*.

This is the basic context. To make their regulations on divorce to appear to be more legitimate. The pharisees defined *indecency* as *she found no favor in his eyes*. And the pharisees allowed for divorce here if there was no favor in the eyes of the man. This gave them the chance to divorce a woman for nearly any reason.

In the United States, same-sex marriage has been an addition.

In divorces, the children pay the price for the breakup.

The pharisees looked to find a way to distort the Mosaic Law in order to divorce the women they no longer wanted. Jesus was looking at men who used any pretext to divorce a woman. The pharisees widely interpreted this verse to their own advantage.

When this was originally written, they understood the parameters of the word *indecency*. We may not know all the meanings today; and this was used to distort that word.

Final Points

1. The pharisees wrote many dubious interpretations based upon the word *indecency*.
2. It was expanded to mean much more than adultery.

3. They also changed the definition of adultery. That is hard to changed. Is it very strange.
4. In that era, a man could divorce a woman for many reasons; so many chances to take advantage here.
5. The pharisees did not limit indecency to the tent
6. Any indecency of a wife became an excuse for a husband to take up with another woman.
7. This is the true definition of adultery. This is why the Lord is teaching that divorce is adultery. This would be a death sentence for them.
8. Another way to get around this.
9. How did they do this? They exempted the husband from adultery. If he found indecency in his wife for any reason, he could send her away and take up with another woman. This is certainly the abuse of women.
10. Therefore, Jesus was taking these people to taske of
- 11.

Deut. 24:3–4 ...and the latter man hates her and writes her a certificate of divorce and puts it in her hand and sends her out of his house, or if the latter man dies, who took her to be his wife, then her former husband, who sent her away, may not take her again to be his wife, after she has been defiled, for that is an abomination before the LORD. And you shall not bring sin upon the land that the LORD your God is giving you for an inheritance.

Lesson #0826 Deut. 24:1–4 Luke 16:14, 15, 18 Life of Christ 4/3/2016 2Sun.

Everyone has an opinion about divorce and it is connected to adultery.

Instead of discussing an issue, people use sarcasm and put down people for various reasons and in various ways. This way, they can avoid the issues. They can make a person seem like an idiot. The pharisees were no different.

So the pharisees mocked the Lord. He stared them down and then said:

Luke 16:14 **The Pharisees, who were lovers of money, heard all these things, and they ridiculed him.**

Luke 16:15 **And he said to them, "You are those who justify yourselves before men, but God knows your hearts. For what is exalted among men is an abomination in the sight of God.**

This shut them up immediately. Jesus has moved from their mockery to crushing them at their regulatory game.

Luke 16:18 **"Everyone who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery.**

There are repercussions to the destruction of marriage. It destroys families and harms children.

The pharisaical regulations had become absolutely ridiculous, and allowed them to get rid of a spouse that they no longer liked. They managed to do this by redefining *indecent*. They used this for their own wants and desires.

We have a similarity to today with the Constitution. It reflects divine establishment. The reinterpreting of the constitution today. Reinterpreting the original meaning to fit relative societal standards today. No longer seen as strict, unchangeable principles. The Constitution limits the government and encourages individual freedom. Reinterpretation does exactly the opposite.

The religious pharisees were the most self-centered of all people. What they did was truly tragic for the women who were being divorced. This is not what the Mosaic Law intended for women. If a woman was sent out of the house, she often had no options in life. Slavery, servitude, even prostitution might be their few options. But this was not considered by the pharisees. This is the epitome of tyranny of individuals. The pharisees made it tyrannical. Regulations are used today to favor those making the regulations (or those they like); for their mutual benefit; and they legalistically enforced those regulations.

The Mosaic Law protected women. This was one of the few documents in the ancient world that actually protected women from the whims of an angry, lusty or self-centered husband.

Deut. 24:1–2 "When a man takes a wife and marries her, if then she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce and puts it in her hand and sends her out of his house, and she departs out of his house, and if she goes and becomes another man's wife...

The husband only had to give the woman a divorce decree. A certificate of divorce. It was a legal document designed for protection of the woman under the law. While this was being done, there was a cooling off period. Ideally speaking, reconciliation might occur.

God considers marriage critical for the human race. Divorce is tough on the children. Adultery is difficult; but there are other reasons not to divorce. If divorce occurs, the woman is protected; and she has a legal right to remarry.

Deut. 24:3–4 ...and the latter man hates her and writes her a certificate of divorce and puts it in her hand and sends her out of his house, or if the latter man dies, who took her to be his wife, then her former husband, who sent her away, may not take her again to be his wife, after she has been defiled, for that is an abomination before the LORD. And you shall not bring sin upon the land that the LORD your God is giving you for an inheritance.

Jesus is speaking to the perverters of the Law. This did allow the woman to remarry with this certificate of divorce. This was an important aspect of the protection of the woman in Israel. However, none of that was occurring; they were absolute hypocrites. Those right there

listening to Jesus speak knew exactly what was happening and exactly what He was saying. These religious hypocrites cited the Law as their guide, and yet, they perverted it. They just redefined the law and decided, "I'm keeping it." And this goes on all the time today.

Jesus and the Pharisees

1. Jesus Christ understood the motives and the perversions of the pharisees in the time in which this was written. Jesus knew that Israel as a nation would be judged severely for many of these things.
2. Jesus Christ wrote the Law; it was His Law. He perfectly understood it and its intent. The pharisees and scribes were brilliant legal minds, but they used their brilliance to serve themselves.
3. So Jesus says, "Divorce is adultery." This refutes the actions of the pharisees.
4. If a man marries a divorced women, under these conditions, he is also committing adultery. Why do you think they wanted to write all of these regulations? They wanted other women. What Jesus said did not negate legitimate divorce.
5. Jesus was addressing the pharisees blatant disregard for their regulations on divorce and their misuse of the Law of Moses. "This is what you are doing; you are committing adultery by following your own regulations." No one fools God.
6. Our Lord was also reaffirming to the pharisees and everyone else listening there, the inviability of marriage.

Bobby is not saying, "You cannot divorce for any reason." We all have doctrine so that we can decide what to do. Our choices must be made based upon the doctrine in our souls. Doctrine is God's standards. Our standards do not meet divine standards.

The Pharisees and Divorce

1. The pharisees were purported to be righteous, the most righteous of all; and Jesus is showing them up for just how wrong they are.
2. The pharisees acknowledged the obvious. Adultery was wrong. The Mosaic Law says that it is wrong. This made them righteous in their own eyes.
3. Divorce not included under adultery?
4. If they wanted another man's wife, they would play the indecency card. They would divorce their present wife and marry a new woman. They have not committed adultery, in their own minds. They are utterly corrupt.
5. Divorce for these people was always placed outside the definition of adultery. It was never called adultery for them.
6. Divorce had become a legal and legitimate practice for almost any reason.
7. Christ points out when He said these words in Luke 16:18. As a result, they were not living according to the Mosaic Law as they claim. This is such a blatant corruption of the Mosaic Law. They were hypocritical about the Law and about wealth. They had no connection with God's Word and His Law.

is the superiority of God's grace. This grace stands out as the dominant note. The actual possession of the Bible is a matter of grace on the part of God. God has recorded it. **For the grace of God has appeared, bringing salvation to all men.** Sometimes sin is spoken of as the most terrible of all facts. Rom. 5:20 **the Law came in so that the transgressions would increase** (it revealed our hopelessness to meet God's standards) **but, where sin increased, grace abounded all the more.**

We can thank God that we need not live under the dominion of sin as long as Queen Grace reigns. The Christian life is totally dependent upon grace. **My power is perfected in weakness.** The real battle begins when we accept this grace by faith alone in Christ alone. It is by the grace of God that we are victorious in the spiritual life. **By the grace of God, I am what I am. His grace toward me did not prove vain, but I labored more than all; yet not I, but the grace of God within me.**

Queen Grace; there is none comparable to her, and yet, men assassinate her daily. If it is by grace, then it is dependable and as reliable as God Himself. Bobby would not risk his salvation on the best minute that he has lived.

So many are trying to keep the Mosaic Law, struggling to observe the divine rules given to Moses on Mount Sinai. Others try to live by the golden rule. They are conscientious in their desire to gain God's favor by meeting all of His requirements. The Law represents all that God demands; but no one, apart from Jesus Christ, has lived up to all the stringent standards of the Law. The Law demands perfection and perfection is required at every moment.

Rom. 4:5 **But to the one who does not work but believes in Christ, his faith is credited as righteousness.** Salvation by works is abhorrent to God. Man cannot work for salvation. That is an intense form of treason to Queen Grace. Titus 3:5 **He saved us not based upon the deeds which we have done in righteousness, but by His Own mercy...**

What a better illustration than a pharisee who went to the Temple. **"I thank you that I am not like these others...I fast twice a week."**

Every blessing of God is on the basis of faith. Our faith, made efficacious by the Holy Spirit.

A great preacher of the past, William Haddon Spurgeon talked about a Catholic who made a great journey, who was beheaded. He picked up his head and returned home to be buried. Spurgeon points out that his problem was that first step. **Far more abundantly than we could ask or think.**

In spite of all the assassination attempts, Queen Grace will not be de-throned.

We have arrived at the 2nd parable in Luke 16. The second parable is called *the Rich Man and Lazarus*. The first was the crafty steward. Wealth is not really the issue of these

parables. Both of these parables complement one another. The pharisees thought that wealth was righteousness and blessing from God. But being rich cannot be equated with divine blessing. Pharisees did not always get their wealth through legitimate means.

We are aware of beggars, as we see them on street corners all the time. The wealthy man was a lover of money, just like the pharisees. Their theology of wealth was entirely a farce. Jesus addresses the pharisees and their philosophy. They regarded Jesus as ridiculous by declaring that you cannot serve God and mammon. This was their philosophy. They served God by serving mammon.

This is a very well known parable, even outside Christian circles. This lesson is so misunderstood and misapplied.

This parable is unique inasmuch as, in the second half, it gives us an illustration of the afterlife. No where else in the Bible is heaven described like this; the same for hell.

Lesson #0828 Rom. 6:6–7 Luke 16:19–21 Life of Christ 4/10/2016 2Sun.

Bobby is teaching four books in one study.

These parables are unique in Scripture. Two are the most unique and the most well-known in all Scripture. The rich man and Lazarus will go down in our thinking as a great doctrinal content narrative.

People love stories; and the people then understood perfectly the background to these stories. We have some trouble being so removed from that time period. The interpretation has been so incorrect. Those who think that the Bible is just a nice moral book; and they will use this parable and misapply it. They will find some meaning that is humanistic and socialistic. This is the classic rich man/poor man conflict; and this appears to come down on the side of the poor. Uplift the downtrodden and down with the evil rich.

Jesus did not arrive on this earth to initiate a war on poverty; or to sell socialism. Our Lord came to this world to removed spiritual poverty; to remove spiritual death by His death on the cross.

As a man, Jesus was not a rich man; and He was surrounded by poverty. It is the nature of man that is the core of poverty. It is the cause that Jesus came to deal with. It is not a symptom.

A great deal of medicine deals with symptoms only. Jesus, on the other hand, could deal with the fundamental problems, and cure them. He frees us from the sin nature as the ruler of our lives.

Rom 6:5 For if we have been united with Him in a death like his, we shall certainly be united with Him in a resurrection like His.

Rom. 6:6 **We know that our old self was crucified with Him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.**

Our nature was crucified with Christ. It died with Him. There is a whole doctrine behind all of this. The baptism of water identifies us with Jesus Christ on the cross. The reason for this is that our human body of sin might be done away with.

As an unbeliever, our nature is in control. But as a believer, we have an entirely different perspective.

Rom. 6:7 **For one who has died has been set free from sin.**

We are free from the rule of the sin nature. We now have another option. We can break the power of the sin nature's control over our lives.

Freedom from the Sin Nature as Believers in Jesus Christ

1. Jesus Christ has manumitted believers from the tyranny of the sin nature over our lives. We can still fall back into it by not confessing our sins.
2. Positionally, the believer is free; experientially, that is not always the case.
3. So, through the power of the filling of the Holy Spirit and spiritual growth, we as believers are able to progressively lessen the experiential control of the sin nature.

If the wrong person wins the masters, Bobby might get out of fellowship.

Doctrinal facts are irrelevant to those with a social agenda. Such people want to sell socialism. This parable is often used often as support for socialism. They cite this parable to prove that even Jesus saw the rich as evil and oppressive. Such use distorted divine viewpoint in order to support their human viewpoint thinking.

Who does not want to see the defeat of poverty? But the socialist approach never fulfills his own promises. Man cannot eradicate poverty.

The old nature is crucified with Christ. The unbeliever cannot do anything. Socialism does not take into account the sin nature.

A perfect example today is the anti-Wall Street movement. The objection is, *they are greedy*; and, there is some greed in capitalism. But they leave out the fact of the indwelling sin nature. Greed is not limited to any economic strata. Socialism has not curbed that problem at any time. Greed for other people's money. No economic system can or will change the sin nature of man. The only solution is Rom. 6:6–7. Socialism often heightens the function of the sin nature.

Our bloated welfare system is an example. There is a certain amount of welfare that is necessary; but what we have today breeds indolence, stagnation, lack of personal initiative. Only motivated to get a larger screen tv.

No political system can defeat the sin nature.

The sin nature is like a whack-a-mole; you stuff part of it into the box, and it spring out somewhere else.

Capitalism provides the greatest opportunity for prosperity for the greatest amount of economic advance.

The current pope said something that made perfect sense, which surprised Bobby. "A certain amount of poverty is a part of this world." Jesus said the same thing. **The poor you will always have with you.**

Socialism as an economic system breeds great poverty in any people. This has been proven over and over again. A reduction of personal circumstances for all except the top tier in the government (or among their friends).

Dependence on the government crushes initiative.

Government welfare is not grace. Welfare is not charity either. That is by individuals and groups.

Jesus is speaking this parable. It is not His purpose to wipe out all poverty on this earth.

There are two scenes of contrast on this parable. Vv. 19–22 is the earthly state; vv. 23– is the heavenly state. The afterlife. The parable gives us a picture of the status of those who have died. The dead are not asleep; the death are not just in limbo.

This picture should not be mythologize because it is a parable. Many want to take this afterlife and treat it like a myth. Some want to get away from the torment found here. An afterlife like this is too much for anyone to contemplate.

By way of literature, a fictional story does not minimize true life aspects of the story. If this is a story, it is still about real things. What the Lord is telling us is real. Was this particular story real? It does not matter. It is representative of the truth. Jesus Christ opens the curtain of the afterlife. Such a doctrine is taught elsewhere; but only here is it described in detail.

We can see the fearful outcome of the rejection of Jesus Christ. The pharisees were very much rejecting Jesus Christ. We do not want the worst enemy to end up like the rich man.

Luke 16:19 **"There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day.**

Now the contrast.

Luke 16:20 **And at his gate was laid a poor man named Lazarus, covered with sores,**

he has to be carried there; unable to get there himself.

Luke 16:21 **who desired to be fed with what fell from the rich man's table. Moreover, even the dogs came and licked his sores.**

He could hear the great feast occurring in this time. Even the dogs came and licked his sores. The rich man enjoyed all the splendor and the luxuries and all the things money could buy.

The rich man is never described as being some sort of a monster. He was not completely uncharitable. He allowed Lazarus to beg at his gate.

God had no place in this man's life. It was not how he treated others. That is never an issue. The unbelieving pharisee is described by the rich man in this parable. They loved their money as did these rulers. They rejected the Messiah and they served mammon.

Now the poor man, and an involved description of him. This tells us very much about poverty and what this man's life is like. Great stark contrast.

Then the circumstances will be reversed.

Lesson #0829

Luke 16:19–23 Life of Christ

4/13/2016 Wed

Bobby gets a lot of letters. Most of the scathing letters are theological and not personal. Found one recently that is encouraging. Very interesting person that he has never met.

Over the course of the past 46 years, I have been fairly consistent; and very consistent in the past 5 years. Listens on his/her iPhone on the train to work. A healthcare industry worker. Had no interest in starting his own business; but after many doors being closed, and walked away from a very good salary and bonus, etc. From the outset of starting this company, he has applied the doctrine that he knows. No one knows this, but they are very appreciative of the way his company is run. Principles are embraced. Adversity is inevitable; stress is optional. Make good decisions from a positional strength. Right things done in a wrong way are wrong. Humility is embraced as a core value. He had no idea that he would do this. He realizes that this is where the Lord wants him.

We never know where we will end up; but the intake of doctrine will get us there. Consistency of doctrine always brings results.

The main feature of this parable is a brief glimpse of life after death. It is a grim picture of an unimaginable eternity. But this is also a motivating description. Not to scare, not to make us feel horrible; but to motivate the pharisees, who listened to Jesus, to accept Him as the Messiah and Savior. This was their final disposition after death. They needed to understand that was coming. Their necessity depended upon them believing in the Messiah.

Jesus launches into the story of the two men, the rich and the poor. Their life circumstances were diametrically opposed; and in death, their final circumstances were diametrically opposed.

Luke 16:19–21 "There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate was laid a poor man named Lazarus, covered with sores, who desired to be fed with what fell from the rich man's table. Moreover, even the dogs came and licked his sores.

Why did the rich man need God? He had everything he could imagine. Today, people will do anything to have life. Today, it is get money any way that you can. If you have wealth, you have a great life, is the way some people think.

The rich man is very much like the pharisees, who are consumed by their own wealth, interests and power. They ignore the kingdom which has come to them in the Person of the Lord Jesus Christ. In short, the pharisees neglected the spiritual life of Israel. They were religious, but not spiritual. They depended solely upon themselves and their own righteousness for their acceptance.

This is a motivational parable. Jesus is warning them of the consequences of their thinking. If they are listening at all, they will understand. That is the lesson of the parable for all to hear. That is the lesson that resonates.

Christ gave this man the name *Lazarus*. There were thousands of beggars in the street. Lazarus was to symbolize a person who had no help but God. His name means *God has helped*. Grace is the factor involved in the life of Lazarus. It was only God's help that kept him alive.

For his survival, someone carried him daily to the gates of the rich man's mansion; and he spent his there before the gate. His only companions were half-fed, street scavenger dogs; mongrels. They were sickly and mean. Lazarus longed to have his stomach filled with the leftovers from the rich man's table. He had to compete with the dogs for food.

These dogs provided relief by licking his sores. These things kept him alive. God has a plan for every one of us; and it does not matter what our circumstances are.

So often today, people find wonderment in poverty and despise wealth; but the merit lies in what is in the soul; not in the body. Lazarus had that ability of soul.

As a believer who was dependent upon God, he came to know and took comfort in his future. He found his confidence in looking at his future. It was offset by having everything coming to him in eternity. The rich man had tremendous assets, but he believed in nothing but himself and his own resources. He has no need of divine resources.

Grace was the standard of the poor man; and this was much more than the rich man had.

Luke 16:22 The poor man died and was carried by the angels to Abraham's side. The rich man also died and was buried,

So they both die. It appears that they died at about the same time. In death, they still present a contrast to one another. The poor were carried out to the valley of Gehenna, and they were tossed on a fire and burned. Always a fire burning in Gehenna. It is a perfect description. It was a nasty place; probably a horrible smell.

The poor would be excluded from where God and Abraham were, the rich felt; because being poor meant that God did not bless them. There was no room to associate with Abraham if you were poor. Abraham was rich; so the wealthy felt that the poor were left out. This is what they believed. They live on the merit system. I am wealthy, I earned it; God has blessed me.

So, they saw no reason that the poor would associate with Abraham. But, what a surprise to this rich man.

Abraham's Bosom

1. Abraham's bosom is sometimes called paradise.
2. Paradise is where Old Testament believers reside after death.
3. Paradise was one of the compartments of Hades/Sheol.
4. Hades or Sheol usually means the underworld. It is the place where one goes down beneath the earth. At least, that is how it is presented.
5. Hades was the general description of the abode of the dead.
6. However, Hades as the abode of the dead, includes both believers and unbelievers. Every Old Testament believer resides there.

The First of 4 Compartments

1. The top compartment is paradise. Also called Abraham's bosom.
2. Paradise is derived from a Persian word meaning, *garden of the king*. We can surmise that this is a desirable place to reside and this is reserved for those of the highest status.
3. When Christ said to one of the criminals who was crucified next to Him, He said, "Today, you will be with Me in paradise." Obviously, if Jesus is going there, then it is a wonderful place. A thief, criminal, would be going with Him.
4. Paradise is where all Old Testament believers go in death. That is where Abraham resided. Adam through the time of Christ's resurrection.
5. Calling it Abraham's bosom, the Jews understood that they would be united with the father of the Jewish race. They knew that God favored Abraham.
6. Paradise is a temporary residence. Temporary for Christ until He was resurrected.
7. When the resurrected Christ ascended to heaven, He brought with Him the souls of all Old Testament believers who had died up to the time of the resurrection and ascension. Paradise was cleaned out.

8. He transferred them from the compartment of paradise to the abode of God. Eph. 4:8–10

The Second Compartment

1. Torments. Luke 16
2. Torments is also a temporary residence; and it is very different from paradise. This is basic background.
3. Torments is a temporary fire for the souls of Old Testament unbelievers. Between these two compartments is a great chasm fixed.
4. Once consigned to either place, there was no moving from one to the other. This precludes the idea of purgatory. There is no temporary punishment for sin.
5. The believer never visits a place of judgment, then you never leave. That is the first grim part of this.
6. Old Testament unbelievers still reside in torments today
7. The term Hades today refers only to that aspect of fire and punishment.
8. At the future time, Hades will be emptied. 3 compartments in Hades. Torments for unbelievers.
9. There is a final hell. Tophet, is this final hell. Also called Gehenna.
10. The Lake of Fire will supercede the term torments as the place of final judgment.
11. The Lake of Fire will not be occupied until the 2nd resurrection. All unbelievers who have died will be resurrected.
12. The one exception will be the Beast and the False Prophet. The dictators of the Revived Roman Empire and they will be the forerunners. They go to the Lake of Fire before the last judgment.
13. All unbelievers will be raised after the Millennium.

There is a great gulf fixed also between heaven and hell.

Rev. 20:1–15 we have now covered paradise and torments. There are two other compartments.

Luke 16:23 and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side.

Lesson #0830

Luke 16:22–23 Life of Christ

4/14/2016 Thurs

Pretty much anyone who has ever lived has thought about death; and this is the greatest fear of mankind. Along with this comes the thought, what happens after death? All kinds of different approaches and theories given; but in only one place, is the afterlife known. God knows what happens to us after death and He tells us.

The deal is, we learn what happens to believers and unbelievers. Many places in scripture, it talks about eternal life. We hear that we need only believe in the Lord Jesus Christ and we are saved and we have then eternal life.

We have eternal life and we ought to be motivated to speak to those who do not have eternal life.

Luke 16:22 **The poor man died and was carried by the angels to Abraham's side. The rich man also died and was buried,...**

The poor man was a believer; and the rich man was not. The believing man ends up in Abraham's bosom. This was the compartment for Lazarus. Called *Hades* in the Greek. Called *Sheol* in the Hebrew. This is simply the underworld; where one goes beneath the earth (Gen. 42:48). This is the abode of the dead; and there is a place where they go. This includes all of the dead; believers as well as unbelievers. We tend to think of Hades as being *hell*, but context determines how to understand it. Until the death, resurrection and ascension of Jesus Christ, Hades held both believers and unbelievers.

Abraham's bosom is a Jewish name. This does not mean that only Jews reside here. Anyone who believed in the God of Israel resided in Abraham's bosom. Ruth was a gentile who believed in the God of Israel; Xerxes in Esther believed in her God and they will both be in Abraham's bosom.

After the resurrection and ascension, Jesus took the believers with Him. So there are 3 remaining compartments in Hades.

We have this pathetically destitute Lazarus and he has passed into Abraham's bosom, escorted by angels there. He is out of all that. Lazarus is in this upper compartment, also called *Paradise* (παραδισιος). Luke 23:43, Jesus had a 3-day layover in paradise between death and ascension. This was obviously the place to be.

There are 3 other compartments in Hades. There is a great chasm fixed between Paradise and the other 3. There is no movement between the other two. All Old Testament believers reside there.

Torments in the Greek is βασανος Luke 16:23–25 and this compartment is still in operation. All unbelievers, both then and now, reside in that compartment. At the Great White Throne, they will be taken out of there and judged. From this point to the end of history, every unbeliever is residing in torments. At the end of the Tribulation, all of them are resurrected out of there and they stand before the Lord Jesus Christ for the Great White Throne judgment. They will all be found guilty and they will be thrown into the Lake of Fire, forever, along with the devil and his angels. Torments is not hell; they are two separate areas of punishment. One is temporary; and the other is permanent.

There has been a great reversal of fortune. The rich man is now in torments and Lazarus is in paradise. Lazarus had nothing on this earth; and how he has it all.

Two other compartments of Hades.

3rd Compartment Is Called Τάρταρος

1. Tartaros is a prison; it is a dungeon, where the fallen angels, the demons involved in the Satanic conspiracy of Gen. 6 now reside.
2. Tartaros is mentioned in 2Peter 2:4 as a compartment for these fallen angels. **For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment;...** The verb τάρταρω is used here. He casts them into hell in gloomy darkness with a future reservation of judgment.
3. Aorist active participle of τάρταρω here; it means *to be imprisoned in Tartaros*.
4. Then we have the phrase *when they sinned*; a temporal participle refers to a time in history, but not the prehistoric time of the Angelic Conflict, when Satan and a third of all the angels fell and were judged. Hell was prepared for the devil and His angels.
5. *When they sinned*, refers to those angels who mated with the daughters of men. They produced the nephaliim, half human and half demon. This was to pollute the human race.

Jude 6 and 2Peter 2:4 both give us a description.

Tartaros

1. We are given a description; a terrible place of imprisonment.
2. Further described in both passages by the Greek noun ζοφας which means *darkness*. That is one of the descriptions.
3. Darkness is an absence of light. It can also mean *gloom*. It means more than just being in the dark.
4. From this word ζοφας it is clear that darkness is a physical property of Tartaros; and it is also a psychological one as well.
5. It is a place of depressing gloominess; and of constant darkness. People are afraid of the dark. Some want lights on in the house when they sleep. These fallen angels spend thousands of years in this darkness.
6. We think of fire as true agony; darkness is also a type of agony where vision is entirely obscured. There is not adjusting to this place.
7. This is a place of complete banishment and segregation from everything that they have known before. They were in heaven; they fell to the earth, and had relations with the women; and now they are in utter darkness. Hanoi Hilton was a prison camp; torture and isolation; almost too much to imagine. Torments is this multiplied a million times.

Tartaros Description

1. These angels are in eternal bonds.
2. This is the Greek noun δεσμος. This is a band or a bond.

3. In this context, the word does not indicate that they are tied up with ropes or with chains.
4. They are restrained.
5. These angels are in custody. They are detained and restrained in a dark dungeon. These angels are in complete darkness and isolation; they have no idea what is going on in the earth. Truly an awful form of punishment.

They have a small hope because they know that the Angelic Conflict is ongoing. They are hoping that Satan will free them from this dungeon. They have no idea about the cross, but Jesus will reveal this to them. During His 3 days and 3 nights in the grave, Jesus went to Tartaros. "Satan has lost and I have won." They realize that their doom is certain. When they are removed from Tartaros, they are not going to a better place.

This is total defeat to these fallen angels and they still gnash their teeth, residing in darkness. God announced their judgement; God granted their appeal; and once human history has run its course, all fallen angels and all unbelievers will end up in the Lake of Fire.

Paradise and all believers there went to heaven; Jesus took them there. There is a great gulf fixed and there is no movement between torments and paradise. But there is Tartaros, where the angels are incarcerated.

3 groups will be gathered together at the Great White Throne and thrown into the Lake of Fire afterwards

The 4th Compartment Is Called the Abyss

1. Luke 8:31 this is also called the bottomless pit Rev. 9:1–2
2. This is another horrific jail for certain rebellious angels. Another compartment for fallen angels. This have been incarcerated since Gen. 6.
3. Proof of this place is when Jesus spoke to the demons in Luke 8:31; they ask for Jesus not to place them into the abyss.
4. There is another group of fallen angels no longer operating today who live in the abyss. They are a demon army.
5. During the Tribulation, they will be released from the pit to assist Satan in the Tribulation. There will be tremendous horror during the Tribulation; they will be a part of the punishment to unbelievers.
6. They are called grasshoppers or locusts in Rev. 9:3
7. They were the scourge of an agricultural economy. A cloud of locusts descended on the crops and wiped them out completely. This is a symbolic picture of utter destruction.
8. These destructive locusts represent this brutal and devastating fallen angel army released from the Abyss.
9. These demons would torment all who do not have the seal of God on their foreheads. You must have that seal in order to be safe. They can torment but they cannot kill.
10. However, the Abyss will be used one more time in history for temporary detention.

11. Following the Tribulation and the 2nd advent of Jesus Christ, Satan and all of his demons will be bound there for 1000 years in the Abyss. There will be no Satan or demons in the Millennium.

Let's get the whole picture of Hades. The 3 lower compartments. Paradise was where Lazarus lived. When our Lord dies, is resurrected and then ascends, He will take all those from paradise to that place.

Then there is a great chasm fixed and there is no movement between the two places. Below the chasm is torments, Tartaros and the Abyss. This is the whole picture of the afterlife. Hades; all the compartments are basically holding pens. Now the unbelievers and demons are in these places.

Paradise is not synonymous with heaven itself.

All the believing dead will be resurrected and find themselves face to face with Jesus Christ. All believers will return at the 2nd advent of Christ.

Once the Great White Throne is over, there will be a new heavens and a new earth; and it will be great.

Luke 16:23 ...and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side.

Lesson #0831

Luke 16:22–25 Life of Christ

4/17/2015 1Sunday

A great contrast between the rich man and Lazarus and where they end up. This is a story, but it is a story that is true-to-life. The events and circumstances are reality. This is not mythology. The disposition of the rich man after death is all too real.

In temporal life, the rich man, had everything in life: wealth, pleasure, prestige, self-indulgence. But God had no part in his life. Why did he need God? He already had everything. He rejected God for salvation, and he had less than nothing after death.

He was not condemned for being rich; people today think that evil and rich go together. It is not because he was a bad man. He just focused on the things of this world. People who seem to have everything do not seem to understand their need for grace.

Lazarus had less than nothing in life. We do not know if this is a real person or not. This is not Lazarus that Jesus raised from the dead. The name means, *God has helped*. His life and afterlife depended solely on the grace of God. Everything that we are reading is a contrast between these two. Lazarus had a fantastic eternal future because of the grace of God. He was transferred to a paradise, a place of no more sorrow, no more tears, no more pain, no more poverty. The rich man's end would be abysmal.

Luke 16:22 The poor man died and was carried by the angels to Abraham's side. The rich man also died and was buried,...

Both men die and they are taken to Hades; Lazarus to paradise and the rich man to torments. There are two other compartments of Hades (Sheol). This is a temporary residence after death for believers and unbelievers both. Believers go to Abraham's bosom and the unbelievers go to torments. 3 out of 4 compartments are all about isolation and separation and incarceration. From Adam to Moses to Elijah are in Abraham's bosom. Also, believers who were not Jews are there as well.

Jesus spent 3 days in paradise. "Today, you will be with Me in paradise." He went there to make a proclamation to the fallen angels there. Then Jesus took all those in paradise to heaven. They will remain there. That is the believing side of Hades.

Then there are the 3 compartments; and there is the great gulf or great chasm between these places. Torments is where all unbelievers reside. People from the Church Age and from the Age of Israel all live in torments today. It is a retention facility; a holding pen, if you will.

At the end of the Millennium, there will be a last judgement, following the resurrection of the dead. They will stand before the Lord Jesus Christ. They will face the final judgment, which is the Lake of Fire.

In another compartment are those demons from Gen. 6. The Abyss is more obscure, but there is a demon army kept there. That is a brief look where people are and where they will end up.

This parable especially describes the first two compartments. Some that you know may be in torments or may be on their way to torments. This should be motivation to hold no grudge and to be willing to give the gospel to anyone willing to hear it. It may be that your testimony may be the only thing that stands between them and torments.

There is some confusion about paradise and Abraham's bosom; and some people think that this is purgatory. There is no such place as purgatory. That is a place of pain and suffering for believers where their sins must be burned away before they can go to heaven.

Believers go directly to heaven today, without any stopping at purgatory. This should be a relief that you do not have to spend a million years having your sins burned away.

Luke 16:22 The poor man died and was carried by the angels to Abraham's side. The rich man also died and was buried,...

This was probably a wonderful funeral with hundreds in attendance and with a great monument constructed in his honor.

The rich man was entirely alone in torments. The rich man is Jewish, but he is not residing with Abraham in Abraham's bosom. This parable negates the pharisaical theology that being Jewish is enough to get a person into heaven.

Who is Jesus speaking to? The pharisees. For all his wealth and lineage, the rich man resides in torments. He is awaiting consignment to the eternal Lake of Fire. Hades is not the Lake of Fire. The final judgement places them into the Lake of Fire. It is grim and terrible. What a reversal of circumstances for a man who had everything on earth that he wanted; and the beggar who had nothing.

If a person is burned up with nothing remaining, then it would be logical that he would therefore have to disappear from history.

Bobby cannot say what is different between the compartment of torments and the eventually Lake of Fire? What is the difference? Why don't men simply go to hell at the beginning?

The Lake of Fire is the eventual residence of unbelievers. There appears to be a consciousness of sorts for those in torments.

Luke 16:23 ...and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side.

The man in Hades can see as far as paradise and he can see Abraham and Lazarus. According to the Lord Jesus Christ, this place of torments is real and it exists. This compartment is a place of pain, heat, judgment, separation, and those in the compartment are fully aware of their circumstances and pain and they fully are able to feel the pain and to see paradise. This is not just a party in another place.

Some might think that a loving God could not put people into hell. That is Satan's argument as well. This is the whole story of the beginning of the Angelic Conflict. The Bible makes it clear in many other places that unbelievers will join. God's love is presented to mankind so that we might never face living in such a place for all eternity.

This place of torments is real and it is forever, along with the Lake of Fire. Jesus confirms and describes this punishment. Bobby warned us that it would be grim today. You know that person you hate? That you cannot stand? I hope you have a different perspective on such a one.

Torments and the Unbeliever

1. This look at torments gives us an inkling of God's esteem for His Son and what His Son did for us on the cross.
2. Rejection of His Son is the cause for eternal condemnation.
3. So the unbeliever falls into the same category as Satan himself, who rejected God in God's very own throne room. The nicest unbeliever in the world is in the same category as Satan and will spend eternity with him.

4. Rejecting Jesus Christ in this life is not different from what Satan did. If you have every had an emotional tear in church, this should be it.

Luke 16:24 And he called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame.'

All the rich man can do is scream out. He knows that this is impossible. He can see the great chasm fixed. Agony and flames. That is the reality of every unbeliever.

Lesson #0832

Luke 16:24–31 Life of Christ

4/17/2016 2Sunday

Jesus provided everything that we need. That is why we are here.

The rich man asks for Lazarus to bring him a small amount of water. He knew he could not leave torments. The interesting part of this is, this is a man who gave Lazarus some crumbs, and he asks for just a little bit of water for his tongue.

Luke 16:24 And he called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame.'

The reality of torments is agony.

Jesus is speaking to religious Jews who think that their Jewishness gives them eternity with God. The rich man was in torments and this is where the pharisees were headed. They thought that their wealth indicated that God was blessing them, indicating that they had a relationship that they could depend upon.

Look at the rich man now. He was a Jew; and he forever lost the opportunity for God's kingdom. There is a message for all who reject Jesus Christ. Since the pharisees reject Jesus Christ, then they ought to be able to recognize themselves in the rich man. The rich man rejected Jesus Christ; so he was rejected. A justified Jew, like Abraham, and an unjustified Jew. Abraham had believed God and it was imputed to him as righteousness. It is the same for the human race; you either accept Jesus Christ or you reject Him. There is a great dividing line and there is no crossing this line. There is no such thing as absolute death where there is nothing but blackness. All people will end up in one place or the other.

The pharisees could see their own future here; but they simply got mad and offended by the Lord Jesus Christ. How foolish it is to be offended when an eternal future is at stake. There is no place for offense. Offense mean that your ego is greater than your humility. Jesus is teaching them that this is what will happen to them if they do not believe in Him.

So this man is screaming for just a moment of respite; for just a little coolness. It is not like living in Houston on a summer day and waiting for the slightest breeze at night.

There is Lazarus being comforted after all that he had endured, and he was very comfortable. It was a far cry from his life of misery. Wealth on this earth has nothing to do

with eternal blessing. *You can't take it with you.* You are too miserable in torments to even think about what you have owned.

Some of the grimmest words ever spoken in Scripture.

Luke 16:25 **But Abraham said, 'Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish.**

"Child" means that this rich man is a son of Abraham. Abraham recites to him the difference. You had everything in life and Lazarus had nothing.

Luke 16:26 **And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.'**

There is this great chasm between us. There is no crossing over from one place to the other. The answer to the rich man's scream; "No way, no how." It is almost a cruel answer for Abraham to speak so pointedly and emphatically. This man did not need to be reminded of his agony. "You will never be relieved of your pain," is what Abraham is saying to him.

There is a good reason for Abraham's very precise response. These are the words of Jesus Christ Himself. This places emphasis on the consequences of putting one's faith on works, wealth or upon one's lineage. This is the living Word of God being spoken in the parable.

He will face torments forever, with no relief of any kind. This is the result of their decisions.

What do unbelievers do? They blow this stuff off. They call it a figment. Some pastors teach that there is no hell; and they allegorize everything that they cannot explain.

You would think that they might believe, just in case. Why not cover all your bases? These people have insurance policies. Why not take out the ultimate in insurance?

If what Bobby believes is true, then the gospel is for the benefit of those he speaks to.

On earth, the pharisees think they need no help. They are in the same predicament as the rich man in torments and they are headed for the same place.

Abraham's refuses the man's request for the most tiny taste of water. Why not a bucket of water? Why not a cold shower? That is how terrible it is. There is no relief whatsoever.

If you are wandering in a desert with great thirst, what would you not give for a little drink?

Interesting, the rich man can see into paradise; but he says nothing about seeing anyone with him in torments.

This Tells Us Something about Torments, Paradise, Heaven and Hell

1. In torments or hell, there is an acute consciousness. People there are very aware of their circumstances.
2. As with the rich man, behavioral, temperamental and thought processes continue. You are not blank or asleep.
3. Feelings, seeing, knowing, reasoning and remembering are all present with you in heaven or in hell.
4. Those faculties will be an asset to us in heaven. We will feel, see, know, hear, reason and remember. What a detriment in the horror of hell.

After the rich man receives the bad news of no waters, Abraham provides a bit of grim geographical news. The rich man has already had the opportunity to partake of the Living Water, but he chose not to. Jesus Christ is the Living Water and drinking of the Living Water is faith in Christ. He rejected it then, and it is no longer available to him. There is no cross-over and there is no relief. Those who are unbelievers, you will not have a cocktail party with them. We will never see them again. That is the meaning of a great chasm fixed. Once you reside in either place, there are no reversals; there is no one last chance for the dead. What happens to us in eternity depends upon what we do in this life. This is a grim picture of the repercussions of rejecting Jesus Christ in life. The rich man is stuck in torments.

So the rich man makes another request.

Luke 16:27 **And he said, 'Then I beg you, father, to send him to my father's house--...**

“Send someone to my brothers to keep them out of torments.” He is at least noble at this point. This is how immobile and how irreversible these circumstances are. Anyone in that place wants no one else to experience it. Not even in jest, never say, “Go to hell.”

Luke 16:28 **...for I have five brothers--so that he may warn them, lest they also come into this place of torment.'**

He asks that his brothers be warned about coming to torments. “Warn everyone about this place! Demand and secure their place in Abraham’s bosom.”

“If my brothers get a warning from the grave, by sending Lazarus to them, they will believe.” This actually seems logical. Let’s say that people from the grave come back and tell you. Yet, the answer for this man is grim. The pharisees are hearing this truth through the parable. The pharisees who are listening are being warned, as if they are the 5 brothers. These words continue to warn us.

Luke 16:29 **But Abraham said, 'They have Moses and the Prophets; let them hear them.'**

The brothers have Moses and the prophets. “Let them hear them.” Lazarus is not going anywhere. He is not going to bring water into torments; he is not returning to earth to warn everyone of the hell to come. “Your brothers need to listen to that which has already been

If there is a God, it would make sense that He would leave us knowledge/information about Him. We do not invent our own God; He has provided us with objective knowledge, which is the Word of God. As believers, we need to know what God has left for us to guide us. The Bible is the revelation of eternity; what happens after death. A hellfire and brimstone sermon is coming up. There is information found here which is found nowhere else in the Bible.

We are in Luke 16, the parable of the rich man and Lazarus, which parable has been used in a myriad of ways. It is easy to translate, understand and explain.

The rich man has everything that there is to have in life, apart from the Lord Jesus Christ. He had nothing after death. He had a few years of wonderful prosperity; he rejected the Messiah and the pharisees match up with him; and to them is this parable addressed.

The long-term future for the rich man is the Lake of Fire.

Lazarus was the opposite. He had nothing in life. He was a poor beggar begging at the gates of the rich man. His greatest comfort was dogs that licked his sores. Lazarus was spiritually rich, despite the years of poverty that he endured. Clearly, God's grace does not always include monetary blessing. Even the pharisees thought that if they had material blessings, that they were being blessed by God.

The circumstance of every human being after death: paradise (aka Abraham's bosom); and the rich man went to torments. There will be a brief release of Satan and his demons at the end of the Millennium, and they will rebel against God and perfect environment.

The exchange between Lazarus and the rich man. The rich man is not in torments for being rich; and Lazarus is not in paradise because he was poor. It is a wonderful thing to end up in paradise; and it is easy to end up there.

Confirmation by the rich man of his conscious loss. He begs for a favor from Abraham, who he could see off in a distance. He calls to him, "Father Abraham, have mercy on me." He asks for a drop of water on the finger of Lazarus; and he was in agony.

This blows the lid off the theology of the pharisees, as this rich man was successful and rich in life; he was a Jew (he called Abraham *father*); and yet, he is living in torments.

Interestingly enough, he does not beg to be removed from that place, but he asks for just a drop of water for just a moment of relief.

Then the grimmest words spoken to any person:

Luke 16:25 **But Abraham said, 'Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish.**

This speaks of a reversal of circumstances, but this in no way means that one circumstance led to the other.

Luke 16:26 **And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.'**

Lazarus is unable to come to you; and there is not even a moment of respite.

Hell is never taught as an allegory. It does not stand in for something that does not exist but illustrates. This is a parable. This is not just made up to scare you into sitting in some church. No reason to sit in a church unless you have an actual interest in the Lord Who has saved you.

The consequences of rejecting the Lord are eternal horror. There is no holding pen, like purgatory. This is a state of acute consciousness, not one of oblivion. There is feeling, seeing, remembering, thinking, reasoning for those in torments.

Luke 16:27 **And he said, 'Then I beg you, father, to send him to my father's house--**

He makes another request. "Send Lazarus to my father's house so that my 5 brothers will not come to this place of torment."

Luke 16:28 **for I have five brothers--so that he may warn them, lest they also come into this place of torment.'**

If Lazarus cannot come to me here, send him to my brothers. Please tell them what to do.

This man is immobile. His circumstances cannot be reversed.

Luke 16:29 **But Abraham said, 'They have Moses and the Prophets; let them hear them.'**

Abraham's response is not being cruel or cynical. God has made provision for his brothers. They are given a chance. These message bearers are much greater than Lazarus. Moses and the prophets will not leave paradise, yet their legacy remains behind in the form of the Old Testament. The rich man's brothers have the greatest witness that there is.

Luke 16:30 **And he said, 'No, father Abraham, but if someone goes to them from the dead, they will repent.'**

The rich man disputes what Abraham says. "If someone goes to them from the dead, they will change their minds." He is telling Abraham that he is wrong; but Abraham and Lazarus are in paradise.

Future active indicative of μετανοεω, which means *to change the mind*. An imperative future request? That represents a future certainty. As long as the conditions of the rich man are

met. Do you see what underlies this man's request? He has so much arrogance saying, "Do it my way in order to save my brothers." If only God would send testimony in this way, my brothers will be saved. He is simply wrong. He is blaming God for his circumstances in torments; he thinks that he has a handle on this, and his arrogance continues even in hell.

You would think that he would be remorseful, repentant, for the decisions that he has made. He has a soul filled with arrogance and anger and it is directed toward God. People so often blame God and not themselves for the decisions that they make. Arrogance does not cease even under the worse of circumstances. Think of this as an everlasting attitude of rejection of God's provision. They will continue doing this in hell. They will continue to blame others and blame God for their situation.

Lesson #0834

Luke 16: Life of Christ

4/24/2016 2Sunday

The Parable of the Rich Man and Lazarus. We are looking at the juxtaposition of torments and paradise. We can infer many things from the parable.

Churches are places where some people shed tears. But if you have ever gotten emotional in church and shed a tear, this parable is a good reason to do that. The dead do not return to speak to the living to guide them.

So many movies begin with the premise that people or angels come from heaven and guide and direct others; and it is fantasy.

God does intervene in our circumstances from time to time, but He does not use the departed, with only a few exceptions. There is the resurrection of Jesus Christ; and later, in the Tribulation, there will be Moses and Elijah. So many people are confused by this and they think that the dead are among us, guiding us. The unbelieving dead are already assigned to torments and they will remain there until the end of human history. They will all be brought before the judge at the Great White Throne, and then cast into the Lake of Fire.

Unbelievers will not return to tell their family. Believers will not return, other than Moses and Elijah, to testify as to our salvation. The Bible represents all that we need to know about eternity.

Ouija boards and mediums are not avenues to contact the dead. Most mediums are absolute fakes; but some do make real connections to demons. Demons are certain amongst us in the Angelic Conflict. That is what the conflict is all about. No believer should seek the voice of a demon for guidance. We have Moses and the prophets and all that they have written.

The great chasm fixed is particularly grim. There is consciousness, there is reasoning, there is feeling, there is sensory interaction with the environment.

Death is a great beginning for the believer; and a grim beginning for the unbeliever.

We will see our believing relatives and friends again; but we will never see unbelieving friends and relatives again.

Bobby when people miss Bible class miss out on the very best part of life; it is the only way to grow spiritually. There are times when this is difficult or impossible. Bobby will never call us individually and say, "Where the hell are you?" We need to take in the Word of God everyday.

This is very difficult to listen to the information in this parable/narrative.

Why would God not send someone back? Why would He not do that? It seems fair, even if one person would believe. Abraham answers this question for us.

Luke 16:31 He said to him, 'If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead.'

The supernatural is not a catch all. The pharaoh saw all kinds of grand miracles and he did not believe. Israel saw great miracles in the desert wanderings, and, even though they believed, they were still recalcitrant toward the plan of God. King Ahab and Jezebel never responded to the miracles by Elijah. These great miracles did not persuade people.

Even more surprising, even the pharisees witnessed many miracles that they never disputed, and yet they did not believe.

John 11:53 when Jesus caused Lazarus to raise up from the dead, they pharisees still plotted His death. And when Jesus arose from the dead, and was seen by 500, this still left many unconvinced.

We have something in the Church Age which is so great—the convicting power of God the Holy Spirit.

Eschatological things. What happens at the rapture of the church. 1Thess. 4 tells us that the dead will be resurrected. The Lord Himself will descend from heaven; the dead in Christ will be resurrected. There will be no believers left on earth after the resurrection of the church.

After this event, will many people believe? The dead have come out of their graves and the believers have departed via the rapture? Still, many will not believe. Unbelief will be rampant; on earth. Only the power of God will keep things together.

So Jesus says, "It won't do any good to send Lazarus to your brothers. The power of God's Word is available to them." Is that so hard to fathom? The Bible speaks of its own power. The gospel of Jesus Christ is profitable for salvation. The message is the same, regardless of who gets it. God has spoken through Moses and through the prophets. And the pharisees are listening to Jesus speak, and they know the Scriptures, and they have rejected God's Word. They have rejected the Living Word of God Who fully understands the Word

of God, even more than they do; and He proves this time and time again. They know this, they hear this, and yet they reject Him. Jesus stood before them, and they knew the Word of God, and yet they still rejected Him. Jesus performed many miracles, and these pharisees saw these miracles, and yet they rejected Him.

If they choose to believe in Jesus Christ, it will be through Moses and the prophets, not by their actual presence.

God uses a still, small voice; and this small voice is always God's Word. His Word lives and abides forever, and it speaks with greater power than a return from the grave.

Jesus Christ kept the Word of God; this was His Word. He used it; and it was powerful. Even His Own voice did not convince all in His audience. Heb. 1, by His Word, He created the universe. John 1 is a great Christological passage. The gospel, the spoken and written gospel, is the power of God for salvation. It is not Lazarus. That is what Abraham confirms to the rich man and to all of us.

What Do We Learn from Lazarus and the Rich Man?

There were more rich man stories than this.

1. Such stories often had very sad endings; and He stressed the concept of money and materialism as one's focus in life.
2. He spoke of riches and circumstances as not being the key to happiness.
3. The pharisees saw the rich as being blessed by God. Today, we often see the rich as idle, indolent, pleasure-seeking people.
4. The poor are glorified, so the rich are taxed more so that more money might be funneled to the poor. The poor are blessed by humanistic systems. This has never worked. Jesus tells us that the poor will be with us always. Poverty is a natural state in the world, and no matter what we do, there will always be poverty. The War on Poverty has increased poverty, both in conditions and in the soul.
5. Jesus warned against trusting in wealth. It is not a sign of acceptance or blessing. So many of the rich say, "Why do I need Christ?"
6. **What does it profit a man if he gains the world and loses his soul?**
7. When the poor see their poverty must be rectified by the state. Lazarus placed his faith in divine providence, despite the circumstances.
8. **I know how to be abased and how to abound.**

Putting one's dependence on the government for providence is a false hope. It is the same as the rich who place their dependence upon their own wealth.

If you understand that the plan of God is foremost in your life, and not circumstances, then you understand that it is all a part of the plan of God. That overrides even our bad decisions. He works all things together for good for those who love Him.

When we stray, we ignore our circumstances and just get back into His plan. The spiritual life perspective. The circumstances of our life are just a jumping off point for eternity. We worry so much about what will happen today or tomorrow. But worry about eternity.

The Lord makes poor and He makes rich. He brings low and He also exalts. The Lord can elevate the poor and He can bring down the rich.

Abraham had tremendous wealth, but it is the Lord who gave him blessing. Solomon has unimaginable wealth; as did Job, who had terrible impoverishment for a time; and that gloried God. The believer must become ever more focused on the plan of God.

The rich man now has less than nothing because he did not believe in Jesus Christ. Think on this when our problems overwhelm us.

Lesson #0835

Luke 16–17 Life of Christ

4/27/2016 Wed

We have just completed Lazarus. Several visitors were here and said, "I just can't believe that." It is hard to imagine that there is such a thing as torments for anyone.

Closing out the Narrative of the Rich Man and Lazarus

1. If the parables of Luke 15 speak of the grace and compassion of God, then this parable in Luke 16 speaks of the justice of God directed toward the unbeliever. Rom. 1:18. Such a contrast.
2. The full impact of that justice comes through loud and clear, in eternal condemnation and the subject of torments. Good questions in prayer meeting tonite.
3. Abraham made one of the most solemn declarations in Scripture; and torments is not described in much more detail anywhere else.
4. There is, through Abraham, we have the words of the Lord Jesus Christ. The rich man's lament.
5. There is a literal, permanent separation between God and the unbeliever. This is the great chasm fixed; an awful concept. This defines separation.
6. That unalterable separation involves literal and eternal pain; fire in a very undesirable place. Bobby has heard that fire is just an analogy, just an allegory. Parables are true to life; even though it is just a story, it is true to life.
7. There is not crossing over; no second chance after death, to leave that place. Luke 16:26.
8. Likewise, no assurance is ever given in the Bible that torments is just an intermediate stop to universal residence in heave for all humanity. That is the concept of purgatory. The idea that you go there to burn out the venial sins. That is absolutely untrue. There are those who studied under this ministry that believe in universal salvation. Those who do not believe in Christ are hell-bound.
9. The choices that we make on earth determine the life that we lead. Bad choices determine bad circumstances in life and vice versa. The choice that we make for or against Jesus Christ determines our final end.

10. We also learn that the grave contains no miracles. The dead do not return. Lazarus will not leave paradise; and no unbeliever will leave their residence.
11. All crossing between both spheres must be done in this life. That is the only way to stay out of torments.

This is what our Lord stressed in His final warning. There is a finality that attaches itself to death that seals one's destiny. This is a very sobering concept; devastating for those who we love. Bobby thanks God that all of his relatives are in heaven. It is very sad to think about those who have rejected Jesus Christ.

Many theologians do not like to teach this; they do not want to think about it. Let this be a motivation to speak the gospel to those who are unbelieving.

Bobby knew a man who is an unbeliever and he came out of a cult. Bobby looked at him and gave a long invitation just hoping that he heard it. Let this be a motivating imperative to speak to those who do not believe. The Messiah came as the Savior of the World, and He is the only means to save us from condemnation.

Now we move to Luke 17. This is intense training for the disciples.

Introduction to Luke 17

1. You cannot truly forgive without humility.
2. The ability to forgive others is humility. If you were to list the injuries against you by others, we could spend weeks on that.
3. You have to know how to forgive people.
4. Arrogance self-centeredness take offense at slights, at personal injury. Why are there so many personal injury lawyers around.
5. Humility is defined very simply as freedom from pride and arrogance. People give all sorts of definitions of humility; but most are incorrect. Humility is freedom from arrogance.
6. Forgiveness cannot be accomplished unless arrogance is banished from your soul.
7. Don't think that forgiveness is unnecessary. **But be kind to one another, tender hearted, forgiving each other, just as God in Christ has forgiven you.** That is a tall order. How many times have you done that?
8. To forgive others as Christ forgave demands having the attitude always displayed by Jesus Christ. That is the attitude of humility. Think of what our Lord endured; He lived with this every day. He never retaliated. He never was vengeful. When going to the cross, humility was demonstrated beyond our imagination. God demands forgiveness and humility for a very good reason. We cannot move through the Christian life without resolving personal conflicts. Unresolved conflicts continue to inflame emotions. These continue even into the distance future. All we need is a trigger. This consumes you.

All of that other stuff is a sure ticket to a recurring loss with God and to stunt your spiritual growth. If you cannot develop this skill, you will not mature. You will not forge ahead in the Christian life. The virtue of all believers in Jesus Christ is humility, so that we can let bygones be bygones. This is a skill.

To resolve all conflict in the soul, humility and forgiveness is the necessary skill. Success of the spiritual life is dependent upon that skill. It is no way to live to stay at war with those who have done you wrong. A believer cannot afford to get bogged down to ego. Or to hostility toward others.

This is a tall order, even for believers. Believers have all sorts of ways about thinking about this. Often there might be wrong definitions of humility. Some consider humiliation to be the same as humility. These are not the same. Self-effacement is not humility. The Middle Ages was filled with groveling monks who thought they were humble. Humility is being mortified. Humility and grace orientation always go together.

There is another problem in this drive to have humility and forgiveness. People have difficulty controlling their sin natures in the face of . Humility is the first thing to go when the believer gets out of fellowship. Arrogance will not forgive insults. Humility will forgive arrogance of any form. Importance of keeping short accounts. Arrogance must not dominate your soul. Attitude is so closely connected with spiritual growth that they are two sides of the same coin.

The sin nature can be brought under control by the filling of the Holy Spirit and by doctrine resident in your soul. Humility can be maintained; it does not need to be fleeting. Arrogance can progressively forced out of the soul. Passive-aggressive behavior or aggressive response.

How Is this Accomplished?

1. Humility in the spiritual life is the recognition of the authority of the Lord Jesus Christ; not our own authority; and submitting to that authority. Arrogance is so often looking at everyone else and never submitting to any other authority. There is no other authority greater than mine. No one can tell me what to do. Humility is synonymous with accepting the authority of the Lord Jesus Christ.
2. His authority and will must become greater than our own. We cannot ever get rid of our own will; we do have to make decisions in life. His authority must trump ours.
3. Submission to the authority of our Lord is tantamount to consistent perception, metabolizing, and the application of Bible doctrine. It is not hard to accept the authority of the Lord when you are positive toward doctrine. When you perceive it.
4. God has delegated all authority in the Church Age to the Word of God. Bobby has authority insofar as teaching the Word of God. This is a delegated authority in order to present the Word of God. The more we listen and apply, the better it is.
5. We submit to His authority by our daily intake of the Word of God. If you don't keep doctrine in mind in front of your face, it disappears. We are inundated with human viewpoint all of our life. An hour a day or even 10 min. a day, is this enough to offset

the bombardment of human viewpoint. But without this, you will have a hard time of dealing with forgiveness. There is no peace and contentment in the soul if you lack humility.

6. Humility like everything else in the spiritual life is the product of renovated thinking. Rom. 12:1–2 is always the key to the spiritual life. *Renovating your thinking*; that is the key to the spiritual life.
7. With spiritual maturity comes the true attitude of humility and the genuine and consistent ability to forgive and to forget. Forgiving does not work without forgetting.

No matter how resolute you are to be humble, this will not last if you do this under human power. It is not an act of human will or positive human thinking. This does not involve the resources of the spiritual life. Human resolve fails here when it comes to consistent forgiveness.

More Points on Humility

1. Humility is the function of divine viewpoint in the soul. That is related to grace orientation and occupation with Christ. This includes submission to the authority of Jesus Christ.
2. The attitude of soul must already be presence in the soul in order for forgiveness to be consistently operational in life. Otherwise, forgiveness is temporary.
3. True humility is always a way of thinking; it expresses doctrine circulating in the soul.
4. Then the attitude of humility in the soul leads to actions reflecting that doctrinal thinking; the actions of humility.
5. That is when true and final forgiveness becomes possible. True humility must be in the soul in order to truly forgive. Our thinking and actions must conform to His thinking and attitudes and actions. Conflict is when the true person inside of us comes out. When you are in conflict with other people and humility breaks down, you are looking at a facade that cannot be maintained. As a believer, who is growing spiritually and implanting doctrine in the soul, the byproduct is the renovation of thinking. That is a change on the inside. We will leave the slavery of arrogance to the rest of the world and effecting a forgiveness that lasts. How long have you harbored an injury that happened a long time ago. How long have you hated a person for jilting you; or something else. How long have you hated that person who fired you? People today shoot their bosses; that is pure arrogance; arrogance out of control. We have the potential to get rid of all this. When we have this skill our life is so much better.

The byproduct of humility is being able to leave arrogance behind and effect the forgiveness that lasts. All doctrine moves from knowledge to application. Move from γνῶσις to ἐπίγνωσις.

Bobby wants to return to a diagram. Operation Z. There is γνῶσις, you believe it, and it become ἐπίγνωσις and you begin to apply it. Have you ever given serious thought to what this diagram truly represents? Have you gotten into the depth of this diagram as to how it

works in your life? What does the transfer look like in everyday life? That is where we are headed with all of this. This is the real basic application. Bobby might put a whole new light on operation Z diagram.

Lesson #0836

Luke 17 intro Life of Christ

4/28/2016 Thurs

True humility is in the soul; and it is definitive for the Lord Jesus Christ. Forgiveness results from the humility in the soul. You need freedom from the mental attitude sins of pride and arrogance. Forgiveness of others when wronged is simply a result. Your attitude develops as your Christian life progresses. It is not a strain to have the mental attitude of humility. If you lack humility, then forgiveness is superficial.

If you lack humility, then your forgiveness is meaningless and the mental attitude sins come roaring back. Eph. 4:32 **Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.** Our standard is God in Christ forgiving us. A very high standard.

There are some poignant moments in Scripture; and **Jesus said, "Father, forgive them, for they do not know what they are doing."**

Humility is a form of application of doctrine because it is a renovation of thinking. Doctrine moves from knowledge to application. It is moving from γνώσις to ἐπίγνωσις.

You have been disrespected by someone. The function of grace apparatus for perception is illustrated by the Operation Z diagram. All the action takes place in the soul. The whole system; the whole transfer by faith; it hits volition and you accept it/believe it; and it interacts with the rest of the doctrine in the soul and it becomes doctrinal wisdom. One of the results can be humility from doctrine in the stream of consciousness. This is taking a big bite of doctrine, chewing on it, and it becomes a part of your body. No doubt, you think that you understand this backwards and forwards. You should understand how doctrine is moved to a place in your soul.

Bobby wants to take us a little deeper into the practical results of grace apparatus for perception. We know the process, so let's focus on the results and application. When we take in this doctrine, humility is gained and forgiveness is possible.

How many times have I thought of Operation Z; and when Bob explained it, and it was like a light going on. A beautiful illustration. Now Bobby has to think about this. It is his job to bring us the γνώσις so that we can chew on it and assimilate it. Application to living the Christian life.

Are we truly humble? What does this look like? What is the end product? We need to get into depth in this right lobe. We need to be able to recognize; can we forgive as the way that God planned it to be; and be encouraged by the process and the progress. We know that we are gaining humility; and this is not happening overnight. It is an integral part of our life, the way that we think. This is mandated; it comes down to right where we live, every day. All those things which make us angry when dealing with other people. Bobby does not want

us to be under a misapprehension. We do not study Bible doctrine for the sake of mere knowledge. It is not about having some information about our faith and the founder of our faith. But this is not why we study His life and what He has said. Bobby is giving us criteria; we need to look into our own souls and evaluate ourselves.

Bobby knows what he has taught, but then hears about the applications that we make, and it is quite removed from his teaching. At other times, there are applications which indicate great understanding.

Γνώσις does nothing for us in the spiritual life. So we might get a lot of γνώσις and we go nowhere with it. **“Those who have ears, let them hear.”**

Introductory Points to Luke 17

1. Γνώσις doctrine is not suitable for the Christian life.
2. Γνώσις doctrine has no applicational value. You can have doctrine which you cannot apply. Sometimes we scratch our heads in the midst of circumstances
3. Γνώσις is like any academic information that needs to be processed. When you study and assimilate that information, and then you are able to apply this information when you take the test. It must be studied and assimilated and digested. In the case of spiritual knowledge, it must be believed. How we deal with people affects the shape of our spiritual life. The metabolizing process makes this ἐπίγνωσις. Humility derives from ἐπίγνωσις and forgiveness is the application. The attitude to think with humility and the ability to put aside the ego and the injury. When we dredge it up, we have just cut off our spiritual life. Mental attitude sins are so difficult to overcome. You can stop doing certain things that are sins; but it is very tough to stop thinking them. With some doctrine, you are not constantly thinking about what someone else has done to you. Without application, there is no Christian life.
4. That application does not occur without the metabolizing or assimilation of γνώσις to ἐπίγνωσις.

More Introduction

1. We must listen to doctrine on a consistent basis.
2. You cannot skip Bible class and get the foundational γνώσις. Your knowledge is incomplete. If you are not consistent, your γνώσις is incomplete; which means that there is no ἐπίγνωσις.
3. The application and the thinking ends up being incomplete. You are up and you are down. The renovation is deficient. Therefore, you never fully escape arrogance. It is always looming back there. Bobby is not near as bad as his father about repeating. It is already in my brain.
4. You must get the full realm of doctrine. Doctrine, to begin with, is γνώσις. You hear a lot of stuff, and then you hear something that you stumble over. There you have γνώσις on a doctrine; and there you have a hole or a gap. Incomplete ἐπίγνωσις. You must get the full realm of doctrine. The test of which is the ability to forgive as Christ forgave. How well do you control the mental attitude sin of anger. You think

back to high school and how you got bullied and you still remember it and are still mad about it.

5. You must have the full lecture before you have the complete application. If you don't get the γνώσις, you cannot get the ἐπίγνωσις.
6. Humility, the attitude, and forgiveness, the action, are not possible without the full range of γνώσις that becomes humility applied. That doctrine in the forefront of our thinking; that constant transfer keeps all of the human viewpoint garbage turned away. You fill your head with γνώσις and you are advancing, then you are able to counteract the minutes, hours, of constant bombardment of human viewpoint. Every aspect of your life is nothing but constant influx of human viewpoint. It is easy to move into that way of thinking. Inconsistency allows lapses into human viewpoint. That is malfunction of the Christian life and the attitude of humility and the ability to forgive. Academic knowledge is not the basis of your thinking. It is not what helps you to deal with the constant conflict with people. Without γνώσις, you still have no way to resolve conflict. ἐπίγνωσις that circulates in the right lobe of the soul is the product. You need the γνώσις in order to get to the ἐπίγνωσις. That requires consistency. Spiritual growth is a process. Growth comes from a long process.

Bobby taught a different book every night; 9x a week he did this. He was teaching John one night, and he taught Acts one night, and not many people showed up, but they were different people. So some did not show up consistency. The key is consistency. You must develop an attitude and it requires a good attitude and it requires consistency.

You must make time for the Lord in the consistent intake of doctrine. You do not take in doctrine when it is convenient or when you have time, but every day. Get something, even if it is just 10 min. a day. Get some kind of γνώσις. At least you are then giving doctrine a hearing. You cannot grow without that consistency. Doctrine must consistently influence your thinking and your actions.

Arrogance is never flushed out of your soul. We all live in arrogance. We are surrounded by arrogance and arrogance is normal human function. It is not the operational attitude of the Christian life. If it does not get flushed out, then permanent forgiveness is a facade. You can only apply a little doctrine if only doctrine is metabolized in your soul.

Lesson #0837 Eph. 4:32 Luke 17 intro Life of Christ 5/1/2016 1Sunday

This verse is a parallel to what is coming or a good introduction to what is coming.

Eph. 4:32 **Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.**

There is humility and forgiveness in this verse. This is a subject that we cannot do without in our Christian life. The tendency in the Christian life is to focus on someone else rather than upon yourself. We know that person is not fulfilling this verse. If only they would develop this attitude, then they would not be a constant irritant in our life. However, this

verse is directed toward us in our relationship to others. We cannot get our eyes on others and wish that they would change. Forgiveness and the attitude which precedes it is the instruction that the Lord gives to His disciples. The important ability to forgive and then to forget.

We do not think we can forgive as Christ forgave; but we are able to think as Jesus Christ thought. Not with His perfection and infallibility; but we can develop true humility. With us, this is an expression of the soul that has been renovated with Bible doctrine. This attitude of humility is developed from Bible doctrine. This needs to be the basis for interpersonal relationships between all believers.

If those qualities are important, then we must be gracious and forgiving; and we must be able to apply Bible doctrine to personal relationships. By this time, we should understand how doctrine is moved to the correct place in our soul in order to apply it. We get it where it needs to be is by means of grace apparatus for perception; aka operation Z. Spiritual information; and as a believer in Jesus Christ, we know this as spiritual information, and it automatically transfers to the left lobe of the soul, where it is known as γνῶσις, which we may call it academic knowledge. However, we need to understand it, exercise positive volition towards these things, and believe them, and this information enters into our soul, to our right lobes. This wisdom builds attitudes in our souls. Without this attitude in our soul, there is no application of Eph. 4:32 to our souls.

For growth, there must be consistency of hearing, constant intake; and there is the parallel to secular education. There is a process that occurs between hearing a lecture and taking a test. At a lecture, the student gets the basic information. If the student is smart, he studies in order to pass the course. He cements it into his mind for future use, knowing it will be used in the future, which immediately, that is passing a test.

Γνῶσις must be heard, assimilated, digested; inculcated for the application of same into the Christian life. That is what develops the attitude of humility. In order to live that way, we must have an attitude and an application. Everyone of us must pass people testing. And we cannot pass people testing by thinking only about ourselves. You must make time for the Lord for the consistent intake of Bible doctrine. 66 years this has been taught from the pulpit of Berachah Church. Consistency of intake is required; this process must continue all of the time. Without consistency, you do not get the γνῶσις in the first place, so there is nothing to metabolize. As a result, there is no spiritual growth.

Mental attitude sins destroy application and renovation of the mind. You need Bible doctrine to be your first thought every day of your life. Without Bible doctrine circulating in your soul, you cannot obey Eph. 4:32. If you have ever watched a football game and you have seen that the ball takes crazy bounces. A person with human viewpoint is chasing after that football. You cannot fulfill your obligation for forgiveness if you think human viewpoint. When you are out of fellowship, then this humility is completely gone; and your actions reflect this loss.

Bobby often begins teaching by saying, "This is a classroom for doctrine." If this were just a classroom with basic Bible information taught. People blow off lectures in college for all kinds of reasons. At some point, their lack of knowledge will come back to bite them. They do not do what is necessary to be successful. That is not the attitude for learning.

If you are a teacher, the most frustrating thing in the world is a class of students who are not listening. Bobby spends tremendous amounts of time preparing pneumatikos for his congregation.

Some people have excellent auditory skills and listening can get them through a test. But if the information is not inculcated, they will not be able to pass all subsequent tests, because they do not have the basis to understand what is going on.

There are circumstances or people who set us off; but Bible doctrine in the soul precludes this actions.

Doctrine is a perishable skill. If you take in a little doctrine and you are not consistent, then it does not stick. You do not have it being built up in your soul, and human viewpoint will intrude. You will spend much time in crisis mode, continually failing people tests. Bible doctrine becomes your thought process at all times, if you are growing.

Prosperity can be more dangerous than adversity. Adversity forces you to take in the Word of God. In every aspect of your life, you must be able to think doctrine.

Spiritual maturity is our objective. If we are inconsistent, and the thinking and application of Bible doctrine stalls and stagnates. Our life and attitudes will reflect this. We will be stable with a relaxed mental attitude in adversity or in prosperity. If you are growing, then you will be a testimony to others of the power of Bible doctrine in your soul. "What are you supposed to do with the doctrine I am giving you?" Make it your thinking and your attitude and then live it.

So mark well chapter 17; make ἐπίγνωσις your consistent objective. This is how Jesus Christ thinks and we must think the same way. When you can accomplish from your soul and in your actions those things which Ephesians presents to you, then you know that your spiritual life is on track. Your life will be content and happy beyond what you can imagine. Truly, this is the key.

Lesson #0838

Luke 17:1– Life of Christ

5/1/2016 2Sunday

18 hours a day, day in and day out, we get human viewpoint. And you say that Bible doctrine for an hour a day is too much? The Word of God is alive and powerful; and it is enough. But, we had better not let it lapse.

There are a new set of instructions to the disciples and it is all about interaction between ourselves and people. This is a very practical attitude check for the disciples and for us.

Our Lord's enemies will not stop in their attacks against Him and they will continue until they put Him on a cross. Luke 17 is critical; and this chapter presents a warning; this must not happen. They have every reason to despise the pharisees and to lash out against them, even after they crucify the Lord. So they must develop a forgiving mindset. They saw the beatings, the spitting, the crown of thorns driven into his head, and spikes were driven into his hands and feet. The weight of your own body causes you to suffocate over a long period of time. They will view this occur, and they know how awful this punishment is. Yet, they hear, "Father, forgive them for they do not know what they are doing." That is the correct attitude of forgiving and forgetting. Jesus is advocating love towards their worst enemies.

It was necessary for the Lord Jesus Christ to direct the disciples into the right attitude toward all people. They will receive a lot of opposition in the future; the hatred exhibited toward Jesus Christ will also be unleashed upon them. Pagans and religious types both will attack the disciples. All of them will be martyred and the Apostle John will be placed on a desert island to remove him from society, hoping to stop him there.

With all this, Christianity grows as never before. There is no other kind of religion in the world that develops this kind of attitude. The outlook we should have on the world is, "Father, forgive them, for they do not know what they are doing." The politicians think that they know everything and what is best for us.

They will be spreading the gospel, Bible doctrine, and they will be training and enabling new believers all over the Roman world. And they have to do this with the greatest opposition ever. And there is a lot of opposition out there right now, and it is very easy to think that we need to despise your enemy and desire his destruction.

Our Lord, in Effect, Will Inform the Disciples

1. They could hate the pharisees without hating the pharisees.
2. They can and should dislike or despise an evil attitude or evil actions, but without disliking or despising the persons themselves. You hate the action, but you love the person. By hate, it is not the mental attitude sin of hate, but it is an attitude that opposes that which is evil. We must distinguish between the evil that they do and think, from who they are as a person.
3. You oppose the thinking or activities of those who are anti-God, anti-doctrine, anti-divine establishment; but...
4. ...you do not perpetrate mental attitude sins or bring any harm against the persons themselves. That includes verbal sins, character assassination, etc. Mental attitude sins lead to verbal sins.

It is the evil of their thinking and actions that the disciples must oppose, by teaching the opposite. But there must not be vindictiveness, anger, revenge tactics, etc. against those you are opposed to.

Now, this does not mean that you must go out of your way to get close to those whose thinking you oppose, in order to show them that you do not hate them. You do not have to

be best friends towards those who despise you. You must bear no malice in return. That is the thinking of the believer with humility.

The rich man and Lazarus. We do have the obligation to present to the gospel, to whomever will listen, whether an enemy or a good friend. No matter how much the wrong you suffer at their hands. No unbeliever should have to miss the opportunity to hear the gospel because we have unresolved conflict toward them. Our attitude should not be such, that we would refuse to give them the gospel.

You do not have to be intimate with those you have terrible conflict with; or those who think and do evil; but when there is contact, then you must be willing to give them the gospel. You must not indulge in mental attitude sins toward them.

Your mental attitude sins are destructive to you; but not to them. Now, if you turn that into revenge, that may harm them; or you may talk against them; that can affect them, but Eph. 4:32 is to preclude you from doing this to them in life.

Perpetrating personal conflict is never the Christian way of life.

Bobby is going to give us a test now, perhaps a final exam, about humility and forgiveness. Do you hate or despise some politician? If you do hate one or a certain class of them or a certain political party, that is the wrong attitude. You can oppose their political policies and even speak against those policies, but you may not despise the person and foster or harbor mental attitude sins against them. The same goes for personal relationships.

Bobby has almost given up watching the news because the temptation is too much. When you want to know whether doctrine is ἐπίγνωσις in your soul and being applied, there is a way. You are taking this just a little too far; just a little over the top. "After all, the country is being destroyed by bad policies, bad decisions, and even intentionally." But our mental attitude should not be filled with anger or any other set of mental attitude sins.

When you think about where the disciples are, maybe you can understand what Jesus is teaching them here. Can you pass that test? We will have a chance to exercise grace and Bible doctrine.

No matter what happens in November, Bobby is going to still be teaching Bible doctrine. Even though we would hate to see the direction of our nation, that cannot change our correct attitude toward these people that we do not like in politics. Humility and forgiveness is the name of the game in the Christian way of life.

In this chapter, remember the bad guys are the pharisees and they are truly bad people. Our politicians are nothing compared to the pharisees. They reject the Lord of Glory; they are persecuting and hating the followers of Christ. They will crucify our Lord. They will lead the people of Israel down to path to destruction. That is their thinking and theology. Therefore, the Lord must present the concepts of grace, humility and forgiveness.

The mission of the disciples would be disrupted or curbed if they exhibit the wrong attitudes. You can hate the policy and the activity, you cannot hate the person. You can despise evil. We are at war with evil. But we defeat evil with the Bible doctrine in our souls. It may seem hard to forgive and forget your worst enemies and overlook their actions; but this is the test placed before us. And we will as mature believers.

They cannot change unless their thinking is renovated, so we must have the spiritual life to handle them. We must be able to live according to the Word of God. We must not be offended or hypersensitive. We resolve the problem as best we can; without animosity and without rancor. Do not let some animosity toward stupid and evil people retard your spiritual growth. The result is the peace and tranquility of soul. You will amaze yourself; and there will be true conflict resolution in your soul, whether the conflict is over or not.

As believers in Jesus Christ, we have an obligation before the Lord, and it is not to terrorize the rest of the world with your hate, your mental attitude sins, your verbal sins or your overt sins. We are to represent the Lord Jesus Christ. The world does not know what it is doing; and we have to be willing to overlook their person. We should never fail to give such people what it would take to change them.

When you think only of your own injuries and that they would go away and drop off the end of the earth, you are self-centered. Bobby has people that he does not like; he has people who give him problems. He cannot be thinking about these people with anger and mental attitude sins. He must be able to handle confrontation and conflict.

Lesson #0839

Luke 17: Life of Christ

5/4/2016 Wednesday

It does not get much worse. These pharisees and others have rejected the Lord Jesus Christ. They are destroying the immediate hope of the kingdom of Israel. They persecute the followers of the Lord Jesus Christ. So, they are leading Israel down the path of destruction.

The pharisees are the most offensive people in Israel, to Christ, to the disciples and even to those who have some interest in Him.

Jesus begins by warning the disciples. The pharisees are the most offensive; and Jesus warns the disciples that they might offend others. This warning, which is for His disciples and also for us. This is a lesson that they must learn.

As a believer, we have no right to feel injured or to be insulted. It is a waste of our time and energy; and it is a break with fellowship with the Lord.

It is a waste of time and it is displeasing to the Lord. Your eyes are on people and they are not on the plan of God. The plan of God does not give us the option to react to people or to wallow in mental attitude sins. Neither do we have the right to forget impersonal love or to forget grace orientation. That is the antithesis of the attitude of the mature believer in

Christ. Unfortunately, this resentment and dislike is something that we all fall victim to at one time or another.

This election season will be a test for us. We speak against policy and evil; but we do not make personal attacks on people. Politicians make vicious attacks on persons, families and personal failures. This coming season, they will show us exactly what we should not be doing. You do not have the right to hate the person. You don't have to love them; but you need to have impersonal love towards them.

Political campaigns are infamous for failing this test. This is a very important election coming up and it is a mystery at this point. We should be able to evaluate the candidates based upon establishment principles; but we don't look at Christianity. We compare their policies against divine establishment. Bobby will never endorse a candidate from the pulpit and he expects us to be discerning.

As we listen and metabolize the instructions of our Lord; and this is a great passage for this season. We will need this desperately in the days to come. The attitude of humility and forgiveness is actually possible, even in this season.

Introduction

1. Luke 17 is about change animosity to forgiveness and humility. This is what the spiritual life demands.
2. Christ would not be speaking or preferring this attitude if it were not a very necessary aspect of our spiritual lives. It takes a mature believer or an advancing believer to fulfill these instructions. Without doctrine, you will say, "This is not possible; I can't do this."
3. The attitude inherent in humility does not dwell on wrongs suffered. If you do, then you are self-centered. It does not dwell on malicious or recalcitrant people or upon difficult circumstances. We must be Christ-centered and not self-centered.
4. Humility demands a focus on those things described by Philip. 4:8. **Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things.** Focus on these things, as distinguished from others, difficulties, the negatives, the people problems, etc.
5. Instead of dwelling all the other things, turn your thinking to whatever is true. Focus on the doctrines of the Word of God. Focus on or dwell on those things. Do not focus on circumstances and people; focus on what is true, which is Bible doctrine.
6. Focus on that which is honorable, which is divine establishment standards; rather than relative, immoral humanist people and their standards. Do not lose contentment over those who are diametrically opposed to that which is honorable.
7. Dwell on that which is right and just. Focus on that which is equitable or fair. Only the justice of God is fair in this world. Injustice is all around us. It means all sorts of things to all kinds of people; but the justice of God is true. Do not focus on the unfairness of people or on conflict in this life.

8. Focus on whatever is pure. Pure is the motivation and the function of standards of morality, rather than focusing upon immorality. If you have been watching the news, there is a huge conflict in our political system. A law was passed that mandated that if you are born a man, then you must go to them men's room. This is how people think today. There is nothing about denying rights; it is pure immorality. That is pure divine standards.
9. Whatever is lovely. That is not a reference to flowers, mountains and the sunset; this is the function of impersonal love. That is in our soul. Apply impersonal love.
10. Focus on whatever is of good repute; focus on anything that is praiseworthy and virtuous. This is so tough when there is so much despicable in this world. Focus on that which is correct. Keep your thinking on divine establishment. You might even find something praiseworthy in your antagonist.
11. Dwell on these things instead of the conflict or the person so that your soul is at peace and not at war. When you dwell on conflict, then you are constantly at war in your soul. This is what you are capable of with an attitude of humility. This is spiritual maturity territory. You need to put aside evil people or circumstances rather than being caught up in it.

Bobby spent a long time on stumbling blocks. It is inevitable that stumbling blocks come. "Woe to him through whom they come."

Luke 17:1 **And He said to His disciples, "Temptations to sin are sure to come, but woe to the one through whom they come!"**

It would be better that a millstone be hung around his neck and for him to be cast into the sea, than someone who would cause one of these little ones to sin.

Luke 17:2 **It would be better for him if a millstone were hung around his neck and he were cast into the sea than that he should cause one of these little ones to sin.**

The pharisees were very good at presenting legalism to others, which would cause them great confusion and problems. They understand the stumbling blocks and they need to; and they cannot afford the mental attitude sins of those in opposition.

The disciples could also give offense. They already know about the stumbling blocks of the pharisees; but believers can do this as well. We are not to fall into the trap of responding in kind.

The Lord begins by stating the obvious. Stumbling blocks will happen. Offenses are going to happen. Some people love to give offense. We will get offenses thrown in our face, constantly. We need to be prepared for it; and if we know it is coming, so we can be prepared for it.

How uncompassionate, to drown a stumbling block. Send them to the bottom. This statement ought to get their attention. He is not speaking literally. He is saying, "It would be better." It is not a good thing to be a stumbling block.

This "woe" is mainly against the pharisees, who were stumbling blocks to Israel, to the people and to the disciples. However, the disciples could fall into this group as well. Being a stumbling block is ultimate defeat. A stumbling block is not what people do, but what their attitude is. Their actions affect the attitude.

This has application to any disciples who is deluded with false doctrine. We may face stumbling blocks and we may do them.

1Cor. 10:32–33 Give no offense to Jews or to Greeks or to the church of God, just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, that they may be saved. Paul is seeking the profit of the many, so that they might be saved.

Stumbling Blocks and 1corinthians

1. Paul means that the believer must be sensitive to other people's thinking; to those inside or outside the church. Even those who completely oppose us.
2. Do not let our attitude, a bad attitude, cause the unbeliever to stumble over the gospel. Do not cause a believer to stumble in spiritual advance. Some people will reject anything related to Christianity because they know Christians who are hypocrites. This is a stumbling block that causes others to reject the gospel.
3. You cannot forgive without humility. A friend whose gf in college who dumped him and he would have nothing to do with doctrine. He said the girl really handed things badly, seeing another guy at the same time. All Christians are hypocrites; I don't want to be one of those. He was a believer, but he rejected the Bible and doctrinal teaching because of that. You do not focus on the wrong done to you.
4. However, giving no offense does not connote trying to please everyone in every way. Didn't Paul said, "I also please all men in all things"? It is impossible to please everyone. You will never, in your lifetime, be so inoffensive that you will please everyone at every time.
- 5.
6. If you oppose negative volition or theological aberration, that does not fall under this category of stumbling block. What your attitude is right is one thing. You do not have to do this. That is not a stumbling block.
7. You can never compromise the gospel or doctrine simply because others don't like it.
8. Paul means to please all men means you seek a benefit or an advantage for all men. Render service to all men.
- 9.
10. Any believer who presents the gospel is a benefactor, regardless of whether it is accepted or rejected by the unbeliever. There is a large church in town that does not present the gospel because it may offend someone.

11. The presentation of the gospel is not a stumbling block, even though it will not please everyone.
12. Every person who gives divine viewpoint, is not a stumbling block, even if there is someone who disagrees. When you get into a bunch of pastors, confusion will reign.
13. Likewise, any believer who teaches divine viewpoint is not a stumbling block in the church. So the disciples must take care of their own attitudes, so that others are not put off from the gospel by their attitude.

Stumbling blocks are inevitable. Those bad attitudes could turn away anyone from doctrine and the gospel. Humility is important.

The little ones are the immature believers. This can be a problem for church leaders, evangelists, or for any believer. We have to deal with these things on a personal level.

Lesson #0840

Luke 17: Life of Christ

5/5/2016 Thursday

Some were having problems with our subjects. The examples. Road rage in Houston is good when it comes to the application.

Luke 17:1 **And He said to His disciples, "Temptations to sin [= stumbling blocks] are sure to come, but woe to the one through whom they come!"**

The pharisees were total hypocrites and they would do anything to obstruct the ministry of the Messiah.

Introductory Points

1. It is inevitable that the disciples will have to content with stumbling blocks. The pharisees are good examples, but there would be many others. The Holy Spirit comes upon these men, 40 days after.
2. Because of this, Christ is warning the disciples not to become stumbling blocks themselves. This is where we can fall into the trap of becoming a stumbling block.
3. Do not give offense; and we would be the ones called the hypocrite.
4. The disciples are not to respond to hate and to persecution, which they will receive plenty of. The persecution will end with all of them being martyred. Responding with mental attitude sins is one of the easiest responses. Bobby was able to check himself at the last minute when driving last night.
5. The disciples must not react to the pharisees, or to those who resist Christ. The pharisees are the immediate difficulty; or unbelievers. They must not retaliate with mental attitude sins or in any other way.
6. Neither must they react to negative volition; the recalcitrant believers who are slow to catch on to the spiritual life. Or those who fail to metabolize doctrine or operate according to the mind of Christ. There are those who think they know everything about theology and they can hardly wait to tell you all about it. That is inevitable; and that becomes a stumbling block. Many times, people want to challenge with doctrine,

and they are sure they know what it all means. Bobby has spent years studying Bible doctrine and learning the Word of God. It is his vocation, his calling, his gift. So you can see how that could be a stumbling block. "You got it all wrong, Thieme." They read a book. So easy to tell them where to get off. Spiritual knuckleheads. People grow at different rates; and they get it at different intervals.

7. Therefore, the disciples, the apostles, believers who are advancing to maturity must guard against becoming self righteous. "Why are you just sitting there listening to doctrine? It is a dead church." Spiritual life is a long way from being dead. Those of the Pentecostal bent call the church dead. You must guard against self-righteousness, intolerance, anger.
8. If the disciples display mental attitude sins, they will become stumbling blocks. That means that they will negate their mission to the world. They cannot do that. You cannot afford to get involved in all of this. It stops your spiritual growth. Where is the mission that God has for you?

There is a difference between becoming a stumbling block and trying to please everyone. You try not to give offense to the sensitivities of the world. If the gospel of Jesus Christ or the principles of the doctrine is offensive to someone; or living the spiritual life is offensive to them, then too bad. The truth of God's Word inherently offends those who oppose it. The Word of God offends them. It always offends the secular, religious or the politically correct people. They will viciously attack Christianity on a number of different grounds. Out of step or out. If Bible doctrine offends someone, you are not a stumbling block.

Theological liberalism, departing from Bible doctrine; setting aside doctrine, being overtly sensitive to the teaching of doctrine. It steps on too many toes. Berachah Church never tones it down. Someone walked into a memorial service and did not realize where they were; and a booklet was handed out. They handed back the booklet and said, "Oh, *that* person."

Largest church is right down the road, and they don't offend anyone. The pastor of that church had a chance to present the gospel beautifully and he passed it right up. Bible doctrine can divide and separate. It divides much of the world. Those who reject God's Word will be offended. You have the obligation to live the Christian life, regardless of what others think. Doctrine, if metabolized, also has the effect of toughening believers in the face of opposition.

It takes toughness to live the spiritual life. We will be opposed because we are in the Angelic Conflict.

It takes toughness of soul; it takes Bible doctrine; it takes dedication. There is no spiritual growth without Bible doctrine. There is no renovation of thinking without Bible doctrine. Bible doctrine is designed to make us tough. Not thin skinned; not sensitive to every little thing. Humility toughens you up. Easy to retaliate when someone is insulting.

If one becomes a stumbling block, the Lord has something to tell him in the next verse.

Luke 17:2 It would be better for him if a millstone were hung around his neck and he were cast into the sea than that he should cause one of these little ones to sin.

They disciples are to take special care so that they do not trip up these little ones. They become absolute failures. Put a heavy stone around the neck and get thrown into the ocean. This is not a green light for executing stumbling blocks or for suicide. There is a misapprehension of the meaning of *little ones*.

Little Ones

1. Μικρός means *little*. In relation to persons, it refers to stature.
2. This does not refer to age or to height, as in physical height or as in children.
3. Stature references to act...
4. The problem is, they are spiritual babies.
5. The opposite of *little stature* is to advance to the high ground of spiritual maturity. You had better watch out for the immature.
6. So the ones of little stature are unbelievers or spiritual babies who have very little standing in the spiritual life. You might as well throw yourself in the ocean if you cause one of these little ones to stumble.
7. This excludes being offended because of the gospel.

Paul mirrors the words of Christ and he elaborates in chapter 8. The words and mind of God the Holy Spirit from whom Paul writes. If you remember about meat being offered to idols, then you know exactly what is meant here. Even if food causes my brother to stumble, then I will never eat meat again. I think this is 1Cor. 8. The meat offered to idols; there were Jews who would not eat this meat; and Paul said,...

The law of love and the law of expediency.

God specifically covers these topics so that the disciples would be careful not to be out of line. This has been a reason which is used when one believer...

Forgiving is precisely the thing that needs to be.... The application that comes from that humility. The Lord has taught the 12 the importance of unlimited forgiveness...

“Be on your guard.” is what is then said. Be careful of spiritual attack. Do not let it happen. Guard against it. Be vigilant; beware. Maintain their guard so that they do not become a stumbling block. It is so important for them to be wary. That will be their job. They will teach truth. They must counter the falsehood; and they must be careful not to be stumbling blocks to the immature.

Don't drive the immature into the ground with things that they cannot handle. Some of us like a good glass of wine. But there are immature legalistic believers, and they see you drinking a glass of wine, and it would sent them off. Bobby likes a glass of wine.

One professor even taught that wine was a non-alcoholic beverage in the Bible.

The disciples must be of one mind and be very careful about all this. When someone attacks them; personal...

They must demonstrate a forgiving attitude when facing attacks against them.

Believers supporting believers with sound doctrine. Departure from sound doctrine can be a stumbling block.

When Bobby goes to conferences, many of these people are out there by themselves. When they face opposition, there is no support.

This is not a license to mind the business of others; or to mind other people from the pulpit. We lead by the example of the Christian life. Wisdom exhibited to the immature. Support for other believers is living the spiritual life.

Bobby really saw this pattern in his father. There was no one who was more grace oriented than his father. He was a model of grace orientation. For all the rejection he received, he never retaliated and he never complained. The false gossip about him; the things that were said about his theology. And most of it was wrong in what is said. But Bobby saw someone who was truly humble. We may not have seen that because we saw him teach truth, and he did not hedge on that. There was no gracious, humble person. A lot of legalistic parents have caused their children to stumble over Christianity and they are still somewhere else.

Bobby still had to grow himself; but he knew what the results would be; and he knew how to get there.

How many times have you heard a person with negative volition say, "I won't go to church because of all the hypocrites." It is always true; but that still means that there was someone who is arrogant and is a stumbling block. Churches are filled with those kinds of stumbling blocks.

There is gossip, and this can so adversely affect those who are recipients.

What do you mean you approach them to affect reconciliation? Do I have to meet up with these people face to face? We need to understand the principle first.

Luke 17:3 **Pay attention to yourselves! If your brother sins, rebuke him, and if he repents, forgive him,**

Lesson #0841

Luke 17:1-4 Life of Christ

5/8/2016 1Sunday

Eucharist May 8, 2016

In Canaan, Jesus showed His power by changing water into wine. He had attributes that only God could possess.

Performing a miracle is not the complete advantage that we think it would be. He was still rejected and despised by many. The pharisees and sadducees should have been most favorably impressed, as they knew about the Messiah from the Old Testament. Jesus lived the sinless life and performed the great miracles that we read about, but He was not universally accepted. With locked-in negative volition, not even God can change their minds. This is clearly seen by Pharaoh and his rejected of the message of Moses, despite what Moses did. Locked-in negative volition is an arrogance that rejects divine authority and divine claims, even when proof is entirely observable. Faith requires confidence in the veracity of God's promises, which are not visible. Faith is the evidence of the things not seen.

The only requirement of salvation is the expression of faith in the Lord Jesus Christ. Which one of us has seen a miracle of Christ? Nevertheless, our faith is logical and real. In this scenario, the resurrection of Lazarus takes place. Jesus goes to challenge Porea with one final miracle. He will raise Lazarus from the dead. Christ shows dominion over the evidence of physical death. Even this miracle did not convince everyone. Lazarus had been dead for 4 days. There was no doubt of his death. And Jesus stood before his grave and said, "Come forth." Lazarus was wrapped in grave clothes and they had to unwrap him. They could touch him and see him move; and Jesus gave him the freedom to enjoy that life that he just bestowed.

Did everyone believe? Many of the Jews came to Mary and they believed what they saw. But some went away to the pharisees and told them what Jesus had done. These are the spies and the informers. News that Jesus raised a man from the tomb spread across Jerusalem like wildfire. People either believed or did not. There is no straddling the fence. Those hardened against Him reported this miracle to the pharisees. A special meeting of the council of the sanhedrin was called. They were afraid and angry. They were filled with mental attitude sins. Jesus gave solid proof that He was the Son of God. The sanhedrin worried, "If we let Him go on, everyone will believe in Him!"

This is all John 11. Rome would have to crush this new King; and the sanhedrin did not want the followers of Jesus Christ to put Him on the throne. They were fearful that they would lose their own positions of power; their religious authority.

John 11:47–48 **So the chief priests and the Pharisees gathered the Council and said, "What are we to do? For this man performs many signs. If we let him go on like this, everyone will believe in him, and the Romans will come and take away both our place and our nation."**

They rejected God's plan for their own plan. Jesus patiently waits for those who express faith in His plan. This miracle of life will seal the death warrant of the Lord Jesus Christ.

John 11:49–50 **But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all. Nor do you understand that it is better for you that one man should die for the people, not that the whole nation should perish."**

There is great irony in this statement. The religious leaders had no understanding of the Lord's spiritual death. These words meant, that their desire to kill Christ was out in the open. Caiaphas proposes the death of Jesus is the solution to their immediate problems; and God the Father would use this to give life to all mankind.

The truth of Jesus Christ was right before them, and they completely and totally rejected the Lord. Jesus is the *Giver of Life*.

This is a perfect example of God working all things together for good, including all of this negative volition expressed by those in the sanhedrin. The gospel is the testimony of all that He has accomplished in His life. Confidence in things unseen but real.

The work of the Lord is just as effective today as it has ever been. The gospel is the power of God unto salvation, to everyone who believes, to the Jew first, but also to the Greek.

For Communion, we need to be in fellowship, so that we can concentrate on the Lord Jesus Christ, Who has provided for us.

Jesus Christ returns from lecturing the pharisees on the problems of greed to warning the disciples of potential problems for them. They spent all of this time with the Lord. They faced a pitfall. They had to be careful of their position with the Lord and the potential of arrogance; and they had to be careful of being stumbling blocks for others.

For the disciples, the great blessings could make them vulnerable to arrogance. They have great spiritual prosperity. They have had this privilege of being with the Lord in the flesh. There was conspicuous service to the Lord. They were not to become pharisaical. They were not to give nor take offense.

Luke 17:1 **And He said to His disciples, "Temptations to sin are sure to come, but woe to the one through whom they come!"**

Such a transgression would require the disciples to hang a millstone around their own necks and cast themselves into the sea.

Luke 17:2 **It would be better for him if a millstone were hung around his neck and he were cast into the sea than that he should cause one of these little ones to sin.**

Luke 17:3 **Pay attention to yourselves! If your brother sins, rebuke him, and if he repents, forgive him,**

We still have some details to work out here.

Luke 17:4 **and if he sins against you seven times in the day, and turns to you seven times, saying, 'I repent,' you must forgive him."**

Bobby is congratulating the mothers for making it through 18 years of raising a child. Bobby was set on the right road by his mother. She provided a direction that you get from no one else.

Jesus' mother showed up, and Jesus said, "I have more important things to deal with right now" than what she was thinking of.

Our concentration will be upon the Lord Jesus Christ, Who is more important than His mother. We continue with His message.

Bob said that he would never give a Mother's Day message; and Bobby for 5 min. has broken that tradition.

Luke 17:3 **Pay attention to yourselves [= be on your guard]! If your brother sins, rebuke him, and if he repents, forgive him,...**

Bobby receives some smiling comments on this passage. Usually a person is named, asking, *do I really need to forgive this person?* We can always think of someone that we would have trouble forgiving. But the Lord forgave His enemies from the cross—those who spat upon Him and beat Him and put Him on the cross.

You need to be concerned with those people who cause you problems. You need to consider those people that you despise and wish that they were not on this earth; or the lesser people that you simply do not like.

There are those who would speak against the disciples and revile them and, eventually, kill them (all but John).

This disciples have a prominent position with the Lord and they have been seen with Him everywhere. They are next to the Lord Himself. An empty pride could be something that they face.

They must not stumble over the perpetrators, despite their hateful and spiteful thoughts and actions. The disciples will be the early leaders of the church. Their mission is not to dislike people or to put people down or to put people down; their mission is to present the gospel of the Lord Jesus Christ and to present Bible doctrine. Anything else takes others away from the focus on the Lord.

The Lord requires the proper interaction between the injured and the injuring parties. This is to maintain a unity in the church and individual progress to spiritual maturity. There needs to be an end to offense; a reconciliation between conflicted believers. Offenses should not simmer and fester in our souls. There should not be a stumbling block of mental attitude sins.

Some people do not like their mothers. Some have grown up in conflict with their mothers; or with their parents in general. Some have rebelled to the point of causing the greatest problems in themselves; and many times, their actions destroy their own lives. They may think that they are damaging their parents; but they are harming themselves.

Be careful when attempting reconciliation. No need to be a busybody and to make sure that you are correcting them. And do not precipitate confrontation. Confrontation is usually all about you. That is when retaliation occurs. You must refocus. When you are wrong, you do not take discipline upon yourself. Greater problems are caused by that kind of confrontation. Hostility is not the environment of edification.

Sometimes, when there is hostility, sometimes the church has to step in to solve the problem. There is never a problem between just two people. There are many more being dragged into the conflict. When you have a problem, do not let it fester. Do not exhibit passive aggressive behavior. What exactly does it mean, *rebuke him*? What does that mean if it does not mean, chastise him?

Aorist active imperative, *επιτομῶ* does mean *to rebuke, to reprove, to censure*. In this context, it is better translated, *to warn in order to bring an action to an end*. The imperative mood has the force of entreaty. This is an urgent request. Bring the problem to an end. This can mean a face to face talk with all civility. This is done so as not to inflame a conflict. This is to avoid confrontation, particularly that brings others into the fight. Rebuke is a grace oriented exchange on our part. It is sitting down with someone and discussing the situation. This is for you to deal with the circumstance without rancor. You discuss with the other person civilly. You are trying not to exacerbate the problem. This does not mean that the other person will stop.

This is the way that a husband and wife should come to solutions where there is hurt and anger. This should occur without recrimination. This causes more problems. More animosity. The object is reconciliation; not who has the upper hand or who is right and who is wrong.

Ruffled feelings are often assuaged by a grace oriented attitude, which includes often a simple apology. You might be married and you know you are right. Try something; apologize, whether it is your fault or not. It is an attitude that allows you to place problems in the past.

Problems often build up, and that causes them to build up. This tells us how to handle confrontation and what the solution is.

No duels at dawn at Berachah. Sometimes, you let things play out without expressing all of your anger and resentment. The other person may be unreconcilable. Sometimes, you just have to let things play out.

Forgetting or putting something behind you, is an important part of forgiveness. You must be able to do this. You must be able to put aside all of the injuries. This is where impersonal

love and grace orientation must be in your soul. It is human nature to retaliate and to attack and to have hurt feelings. If you nurse mental attitude sins, then you will not be restored to fellowship; and you will be a stumbling block to everyone else. You will complain constantly, you will gossip about them.

Show some good judgement when it comes to handling people. The person with whom you attempt to reconcile, they may be intransigent to any reconciliation that you propose. They may dislike you, no matter what you do.

The pharisees were not sorry for crucifying the Lord (not all of them).

That person can always be a stumbling block to you, and this can end your spiritual life. You have to put personal injury behind you. How you feel about all of this is not the issue.

If the issue is grave, dangerous, harmful; then bring it to an officer in the church. If people become at odds with one another, and there is potential unlawful behavior; then take it to church officials.

You need to forgive, even if they make an apology. The believer has no other choice but to forgive. This is not a *maybe you will*. That is the principle of doctrine to be applied.

If you are to do any of this, some spiritual maturity is a requisite. Without doctrine, you have no way to follow this mandate. You must be able to focus upon doctrine rather than upon the injury.

You may forgive today, but it pops back into your head tomorrow. You must be able to comply with this divine mandate. You need peace and contentment in your own soul. If you harbor that kind of resentment and grudge.

Forgiveness needs to begin with an attitude which lends itself to the follow-on action of letting go. Anyone can say, "I forgive you;" but is it real? Forgiveness does not depend upon the use of that word. It is when it is in your soul.

Sadly, people say, "I forgive you, I apologize;" and yet nothing changes. They treat the one that they forgave.

Sometimes, the offense is kept alive by one or both parties. There is no grace.

Απινημι means *to send away, to let go*. This demands that you dismiss any offense, no matter what it is. How do you do that? It is not an option not to let it go. This is a mandate. No less than advance in the spiritual life is at stake.

Forgiveness is even for murder and mayhem. A mental attitude that sees divine viewpoint rather than human injury. Become a master of refocus. How do you get over this and let it go? How do you forgive them? There is more than just the words, *I forgive you*; it is a refocus of your thinking. You must be able to focus on God's thinking rather than upon

Do not try to punish such a person with passive-aggressive behavior. Arrogance is the greatest drawback to forgetting and moving on in life. "I have been insulted; people have trespassed against me." Arrogance does not forget and forgive insult and personal attacks. That is the secret between forgiveness and contentment in your soul.

Humility is grown; you don't just decide to have it. It must be developed just like muscle must be developed. You train, you listen, you work at it. Contentment does not just happen in your soul. You must be able to deal with people-testing.

Jesus warns them: "**Be on your guard.**" Their own attitude must not become their worst enemy in persecution; they cannot be their own worst enemy.

"Rebuke him," to the one who disturbs you. This requires interaction between the two parties. What does it mean? It sounds like you grab them by the lapels and chew them out.

Rebuke is the aorist active imperative of the Greek verb επιτιμάω. The rebuking does not mean a confrontational exchange. This is a grace oriented exchange initiated by the injured party. This is a first step in solving this problem. Sometimes a nice little chat will solve the problem; but, then again, maybe it won't.

Verb: epitimaô (ἐπιτιμάω) [pronounced *ep-ee-tee-MAH-oh*], which means, 1) to show honour to, to honour; 2) to raise the price of; 3) to adjudge, award, in the sense of merited penalty; 4) to tax with fault, rate, chide, rebuke, reprove, censure severely; 4a) to admonish or charge sharply. Thayer Definition only. Strong's #2008.

Forgiving that person is a command from the Lord Jesus Christ. You cannot hold even the slightest resentment. You have no reason to continue with mental attitude sin against them, especially if the other party is willing to reconcile. You have no choice but to reconcile.

When Jesus forgave, He got no apologies from anyone. *Forgive as Christ forgave* means that we forgive, no matter what; they may meet us halfway and they may not. Jesus forgave those who were crucifying.

Bobby uses *ay* for an eta. It means *to send away, to let go; to dismiss any offense.*

Verb: aphîemi (ἀφίημι) [pronounced *af-EE-ay-mee*], which means, 1) *to send away; 1a) to bid going away or depart; 1a1) of a husband divorcing his wife; 1b) to send forth, yield up, to expire; 1c) to let go, let alone, let be; 1c1) to disregard; 1c2) to leave, not to discuss now, (a topic); 1c2a) of teachers, writers and speakers; 1c3) to omit, neglect; 1d) to let go, give up a debt, forgive, to remit; 1e) to give up, keep no longer; 2) to permit, allow, not to hinder, to give up a thing to a person; 3) to leave, go way from one; 3a) in order to go to another place; 3b) to depart from any one; 3c) to depart from one and leave him to himself so that all mutual claims are abandoned; 3d) to desert wrongfully; 3e) to go away leaving something behind; 3f) to leave one by not taking him as a companion; 3g) to leave on dying, leave behind one; 3h) to leave so that what is left may remain, leave remaining; 3i) abandon, leave destitute.* Thayer Definitions only. Strong's #863.

Once you have forgiven them, do not think about it again. Hold no resentment. Bob may have seemed tough and rough; but took so many hits and flack and he let it go. He was the most content man that Bobby knew. We saw him as a proponent of Bible doctrine. Bobby has seen this work; he knows that it works. You completely let it go; it is not an option.

Quick Points

1. The offense must no longer intrude upon your thoughts. We must develop the attitude where it no longer intrudes upon our thinking. Biggest problem is people who dwell on being harmed or insulted. It continues to smolder. You put a wildfire out, and it continues to burn, and sometimes the roots are burning and they pop up suddenly.
- 2.
3. That is the extent of forgiveness in your soul. You have to forgive all of it.
4. Here is the important one; you must grow a mental attitude that focuses on divine viewpoint rather than upon human injury. That is your line of defense. Human problems are going to be there. We must develop the divine viewpoint to focus away from that problem. One mechanic is the faith rest drill. We know a few promises; but there is more to the solution than just claiming that promise. Then you conjure up a rationale in your thinking. How about the love of God rationale? You refocus away from the problem and onto the solution. With a lot of doctrine in your soul, you can even skip the faith rest drill and go to its application. If someone is unfair or unjust to you, what do you do? What God can do to anyone is much better than what we can devise in our own small minds. Mental attitude sins bring on discipline.

Also, remember that, during this forgiveness, evil is not to be dismissed or to overlook. You can forgive and forget personal injury even when it is done from evil motives. That is a necessary step for forgiving and forgetting. There will be evil, evil attitude and evil actions. Do not surrender your contentment to insult or to injury; do not use the excuse that you cannot forgive evil. We do not condone evil, but we can forgive and forget its personal affects upon us. The same principle holds true, from the charge of the mosquito to the charge of the elephant. No repercussions; no retaliation; no phony facade of forgiveness when there is a batch of mental attitude sins simmering underneath.

Final Points

1. Forgive as Christ has forgiven us.
2. Forgiveness must be a constant offense. It does not begin with an action; it must have an attitude. It requires a consistent Christian life.
3. This is how God describes His forgiveness. Heb. 10:17 **and their sins and their lawless deeds I will remember no more**. There are a lot of sins to forgive; and there are many sins in our lives to forgive as well.
4. Forgiving is never a one-time occurrence.
5. It is on-going. It is a perpetual state of mind.

God has graciously forgiven us because of the work of Jesus Christ. Our sins are already forgiven even before we believe in Him. That barrier is removed. He is faithful and just to forgive us our sins; He let's them go. God forgives and forgets every time that we name a transgression. There is no type of sin or category of sin that God does not forgive and forget. Otherwise, the wrongs never leave us. This is what Jesus Christ demands; it is not an option. Nothing less when our spiritual life is at stake.

Lesson #0844 Luke 17:4 Lev. 17:18–19 Life of Christ 5/15/2016 2Sun

Substitute in this verse the name of your worst nemesis. Someone sins against you, and changes his mind 7 times, then forgive him. We are mandated to forgive those trespass against us, no matter how many times they sin against us.

Can you imagine God, having a limit on how many times He will forgive us?

Luke 17:4 ...and if he sins against you seven times in the day, and turns to you seven times, saying, 'I repent,' you must forgive him."

This verse does not establish a specific number of forgivenesses; this is times without number. Unlimited forgiveness. The principle of forgiving; unlimited forgiveness.

Forgiving People an Unlimited Number of Times

1. This unlimited figure of forgiveness follows the principle of Christ's forgiveness, found in Eph. 4:32 Col. 3:13
2. No matter how many times we are wronged, 7x a day, day after day; we forgive them. We must maintain an attitude of forgiveness.
3. This is not a suggestion; this is a mandate from the Lord Jesus Christ. Jesus is not simply saying that we will feel better to do this. This is our life that I have given you; use it. There are certain people...and this mandate seems impossible in many ways. Many people might think, *there is no way that this is possible*. If that is the case, then you need to reexamine your own spiritual life. This is not just possible; it is a mandate from God. There are people and circumstances that you just love to hate. You love to wallow in vituperation.

The spiritual solution is forgiveness by the application of doctrine. That is the application of ἐπιγνώσις and the soul filled with forgiveness. That is the Christian life. Do not make yourself frustrated and miserable, which does not help anything. Your attitude of frustration and anger and all the rest, what good does it do? It is better to spend some time in prayer. There is a lot of people-testing to come our way, and we may not even know all of them.

Let's go to Lev. 19:17

Lev. 19:17–18 "You shall not hate your brother in your heart, but you shall reason frankly with your neighbor, lest you incur sin because of him. You shall not take vengeance or bear a grudge

against the sons of your own people, but you shall love your neighbor as yourself: I am the LORD.

There are people in this congregation who would love to do evil against some political figures. “You will not take vengeance nor bear any grudge against the sons of your own people.” This is a classic picture of impersonal love. “You will love your neighbor as yourself; I am the LORD.” There is no wiggle room here; there is no maybe here. The disciples must put this concept into action. You do not bear a mind filled with vengeance. You may think that it is just; you may think that it is just and correct. In spiritual terms, you must remember, what you think is just and fair might not be just and fair. Do not let the person interfere with your doctrinal application. If you are distracted from doctrine, you become your own worse enemy. A big part of the national problem by your bad decisions, you will dive into.

You might be taking on a righteous cause, but you might do it in a wrong way; and you can only do a right thing in a right way. This is right individually and for the nation as well. When we fail, we react to the evil and wrongs done to us, even when the only problems are mental attitude sins in your own mind. Fear and loathing become your standard outlook. That can very easily become your own outlook in the next few months. Politicians will bring that out in you. Divine establishment is a wonderful thing, but it is no substitute for Bible doctrine in your soul.

The Extent of Forgiveness and Humility

1. Jesus is explaining the extent of humility in the soul. 7x a day.
2. This is the application of forgiveness, which is common to believers who are growing spiritually.
3. There are believers who are focused not on themselves and upon their personal injury.
4. Not focused on anger and hatred toward the person or persons responsible for the injury.
5. They are not focused on their own personal disappointments. *I am so disappointed with this person; they should have treated me differently.*
6. We should focus on the principles of Bible doctrine in our souls. The Word of God is alive and powerful; and coming from our soul is that way it is.
7. This becomes our divine guidance; doctrine in the face of injustice; ability to deal with the conflicts of life. These approaches work every time. If you have the doctrine in your soul, you can apply this every time. Will you never have a moment of anger or resentment? Bobby is talking about recovery and restoration. The more mature that you are, the more quickly this happens. Control your own soul before another person controls your life.

A forgiving attitude does not mean that you agree, you acquiesce, or hide from the evil this is all around you. Speak the truth when confronted with evil, whether secular or religious evil. You must remove hatred or rancor against those who mean to do you harm. You must remove these mental attitude sins against those who want to harm you.

As a believer in Jesus Christ, we always have that obligation to fulfill that basic object of the Christian way of life.

When a person is evil; when they perpetrate evil and arrogance, they are headed for personal destruction without your help. God does not abide evil, either against society as a whole or against you. If you do not think that there is a lot of evil in this world, you are extrusient (hiding your head in the sand).

Some of the politicians acting against the country; the justice of God never ceases, it never departs. God is imminent in this world. That includes love for us; righteousness and justice. It never stops. God has all of the facts. Would that a courtroom or an attorney have all the facts; but God does and He is impartial. He knows all of the facts and His justice never fails. So, do not get caught up in malice that destroys your contentment. Why should you catch discipline as a result of your wrong reaction? Evil people do have their own problems. Do not think that, even if they are prosperous, that they are doing well. Do not be upset when some people get things that you don't think that they deserve. You do not need to take on a problem like this. They have their own problems. Do not add their problems into your own life. "They do not know Who it is they are persecuting." It is no different for us.

Union with Christ Rationale

1. You are, as a believer, in union with Jesus Christ. We share everything that Jesus is and all that He has. We can think with His mind, Bible doctrine.
2. In union with Christ, those who injure and oppose us are opposing Jesus Christ. We are a son or daughter of God. Anyone who opposes you opposes Jesus Christ and union with Him. The pharisees do not understand that they reject the Savior. What they are doing is the epitome of evil. God means that evil for good. What man means for evil, God means for good. Through the crucifixion, He brought eternal life to all mankind. Similar through what happened to Joseph, God meant this for good. The faith rest rationale. We stand on Rom. 8:28. Applying that principle is the key to forgiving and forgetting injuries against us. We need to have such an attitude even in elections. Even if your candidates fail; even if your representatives are snakes, saying one thing and doing another. We must apply Rom. 8:28. If we are believer, we are not excluded.
3. Other people do not get away with all manner of evil. We remember the rationale and understand that the justice of God is in full operation. The Supreme Court of Heaven is always in session dispensing true justice.
4. God will never let us go, no matter what His justice requires.

Lesson #0845

Luke 17: Life of Christ

5/18/2016 Wednesday

Continuing the doctrine of forgiveness. The application of this doctrine is one of the most important spiritual skills to develop. Great for curbing the mental attitude sins which keep us from living the spiritual life.

Luke 17:3–4 **Pay attention to yourselves [= be on your guard]! If your brother sins, rebuke him, and if he repents, forgive him, and if he sins against you seven times in the day, and turns to you seven times, saying, 'I repent,' you must forgive him."**

Rebuking Someone Who Has Offended You

1. Rebuking infers an interaction between conflicted parties. If you rebuke someone, you are having a conflict with that person.
2. What is this interaction? It is a face to face talk with all civility, taking great care so as not to further inflame the conflict.
3. This is a grace oriented exchange that must be initiated by the injured party for the purpose of bringing the matter to an end.
4. Care must be taken not to exhibit resentment, anger or to argue the merits of your case. You are not trying to win a case.
5. The hope in this meeting, which is not a confrontation, is that the injuring party will repent. They will change their mind; perhaps even apologize. That is the easy way to reconcile.
6. When that happens, both parties can move on with no lingering after effects. You can do this if you have this skill in your soul based upon humility.

And If They Do Not Repent...

1. To repent in this verse is conditional.
2. It is conditional upon the choice of the injuring party. In this case, the injuring party makes the decision.
3. Still the injured party must effect forgiveness. Forgive as Christ forgave.
4. That means that you may have to forgive without repentance on the part of the injuring party. There is a greater principle involved here than "I will forgive only if they repent."
5. That is the overarching principle to apply.
6. Repenting would be nice; but if not, the mature believer still lets it go and he moves on. There are no residual effects in the soul. With these residual effects, you hold onto to your anger or rancor, and that is not the way to live the spiritual life. You must be able to let go of the offense.

The action of forgiveness is a continuing action so that you can let go and move on from the offense. The believer must refocus off the injury and onto something else. You are injured and you focus on the person who did this to you. You must be able to take your eyes off this injury. If you cannot refocus, you must take your eyes off the injury. You focus on the doctrine in your soul. The amount of doctrine in your soul indicates how well you can fulfill this forgiveness aspect. This is the function of our beloved faith rest drill. A promise, an application. Once you get this drill down, it is close-order drill in the military. You do it so many times that this becomes second nature to you. This is the mode of your life. We all get bogged down with something in life. We need a mechanism to remove this from us. We need to focus on doctrine, otherwise the injury becomes perpetual.

There is a tremendous test coming up in our life; a tremendous opportunity to apply this principle. The political scene today gives us a change to apply the faith rest drill and to look toward spiritual solutions. This allows us to maintain a relaxed mental attitude. Some of us are already up in arms; we do not like our choices. We must use the faith rest drill to refocus and to maintain a forgiving attitude. You do not hate the person, but you learn to hate the evil. Individual politicians, bureaucrats and agencies appear to be getting away with everything. They ignore the law, the constitution; and they are tearing down the divine institution and divine establishment. Our secretary of state just mentioned that there will be a point at which there are no more borders. Look at Europe today; they removed all the borders. The things that man wants to do with great repercussions.

Today, regulations are being imposed upon us that are destructive to us and to the economy. And there appears to be no recourse to this. How easy it is to become resentful, to build up an anger against it all. God's justice still abides, no matter where our country goes; and we must apply this fact from our souls. We do not have to take matters into our own hands. We do not have to become the rabid political activist to save the nation. We cannot reverse the evil thinking rampant in this nation. Where there is injustice, there is incorrigible evil. Witness the pharisees. Nothing can change the evil in those who have rejected Jesus Christ. You must have confidence that the Lord is fully capable of protection, deliverance and rescue; and that He will not allow evil to overtake us or the nation, as long as He has plan for our lives. At some point in time, God will destroy the evil. Wait for the justice of God without rancor, without mental attitude sins, without verbal sins.

Bobby gave a message from Ex. 14:13 "Stand still and watch the deliverance of the Lord." always make room for the discipline, for the vengeance of the Lord.

Deut. 32:35 [Vengeance is mine, and recompense, for the time when their foot shall slip; for the day of their calamity is at hand, and their doom comes swiftly.'](#)

In due time, their foot will slip. The day of their calamity is near (which could be days, months or years). It is inevitable. The impending things are hastening upon them. Evil and sins have repercussions.

We might love this to happen tomorrow to those leading our nation today. If it is not tomorrow, this is a promise of God; and God is the perfect judge. His justice is perfect and His timing is perfect. He rights the wrongs with perfect justice. He has us and the national situation in mind. When the evil overtook them, they were scattered all over the world.

The client nation Israel in the Millennium is a believing nation.

Deut. 32:36 [For the LORD will vindicate his people and have compassion on his servants, when he sees that their power is gone and there is none remaining, bond or free.](#)

This all has a flavor of retribution against all those who are destroying the nation. Client nations always undergo discipline and guidance. God's promises are immutable promises.

God's justice is a promise to us. Therefore, we can relax and not call down the thunder from the sky. God's justice will abide in His right time.

We must be prepared to present the gospel, whether to a friend or the worst enemy that we have. All of your political machinations changes no one.

A little question about the person who has injured you. He says, "I repent." Does this mean we forgive him only when a person repents? No. We do not require an apology in order to forgive. We do not require an apology to forgive on multiple instances.

The principle of the forgiveness of wrongs, which reflects how God forgives sins. When we name our sins, there might not be any emotion involved. When we name our sins, we are back in fellowship with God. The one who has done the injury, he must do some soul searching and reach a conclusion about those they have harmed. Such a believer must apply some doctrine to the situation. If you are married, it is hard to admit that you are wrong. There seems to be a continued anger with unforgiven sins between a married couple. This is a perfect passage for marriage. The soul searching means that someone must reach a conclusion. This represents a change of mind toward the other person.

When an apology is made, it is easier for two to reconcile. But, in any case, forgiveness must come from the injured party. Forgiveness is often one-sided. Fellowship is rarely restored without an apology and forgiveness both. A verbal apology is not always necessary. They can apply doctrine by being mature believers.

More Points

1. A wedge must not be driven between members of a church. This happens when there are mental attitude sins between two people. A small fire between two people can erupt in a church. It has happened in Berachah Church.
2. Churches split when 2 parties bring others into the fray. Two of us are at odds, and we gossip and the anger expands and there are two cliques at war.
3. If no reconciliation, do not perpetrate injury by dwelling on it. Move on. Forgetting what is behind. Look forward to living the spiritual life. That is why forgiveness is commended by the Lord. Forward is the attitude of the Christian life.

"I repent" is the proper response for a person who is out of fellowship. Straighten out the attitude with spiritual growth. Act without guilt to the past. Just remember...

The Spiritual Life and Forgiveness

1. The principles of universal forgiveness is not affected by whether or not the person repents of their wrong to you. Your forgiveness does not depend upon that.
2. God forgave all of us and all of our trespasses when Jesus Christ died; unlimited atonement. So we must follow that principle.
3. The principle of forgiveness is likened to the grace of God, to which believers must orient and execute in their spiritual lives.

4. Forgiveness requires the attitude of humility, which is a product of grace orientation.
- 5.
6. That is the only way to have tranquility and peace of soul.
7. Being unforgiving over offenses causes a person to be constantly on edge. That is hypersensitivity. Then you just perceive everyone as being disrespectful.
8. Being unforgiving means that you are open to all kinds of mental attitude sins.
9. There is a weakness in that attitude; a weak spiritual life.
10. The believer's obligation is unlimited grace and forgiveness toward others; not personal satisfaction or vindication or justification when offended or injured.

This Is What Humility Looks like with Forgiveness

1. When the believer develops the attitude of forgiveness, he understands that people have sin natures just like he does.
2. So in no way does humility become self righteous. You must see yourself in the eyes of other people.
3. Where humility resides, self-righteousness is excluded.
4. Where arrogance and self-righteousness are excluded, the attitude of forgiveness is in operation. It will operate.
5. Forgiveness is the very essence of a mature believer's thought process.
6. Mental attitude sins after forgiveness are precluded by humility. Mental attitude sins are the killers.

A little caveat. We are not required by this passage to remain in the company of those believers who repeatedly cause pain to us. We do not need to do this to become a good spiritual Christian. You always forgive; but you do not have to put yourself in the way of continued abuse for the sake of fellowship. This is conducive to resentment. You do not need to embrace mental or verbal cruelty. When in that position, use the doctrine in your soul.

The enthusiastic disciples call out for Jesus to increase their faith. Here is the solution that they recognize for the attacks of the pharisees.

Lesson #none

Luke 17: Life of Christ

5/19/2016 Thursday

No class; rained out.

Lesson #0846

Luke 17:5-6 Life of Christ

5/22/2016 1Sunday

Many see religion as a pointless approach. Many think that, even if there is a God, He is not a good God. No other religion puts the emphasis on the grace of God like Christianity. Because of His love, He has provided us salvation through the grace of God. This represents the love of God, like no one else ever could. He provides us with the resources of a spiritual life. It is almost hard to imagine all that we have in Him.

Our subject has been forgiveness, how we are to forgive others as Christ forgave. Rebound gives us the empowerment to live the Christian life. We can live the life God has for us.

Every chapter in Luke appears to get better. Every line of Scripture has something to tell us that is great. Forgiveness and humility both go together. We are mandated to forgive and to forget. We realize the value of what Christ has mandated for us to do.

They will express in one line, which ought to be our cry as well; this should be what we want every single day. Why are the disciples able to make this 3 word cry? They are beginning to learn and to grow. They are in the presence of the Promised Messiah; they are in the presence of God Himself. They do want to guard and protect themselves from reacting against opposition, against reacting with anger or hatred toward those who oppose the Lord Jesus Christ and the disciples themselves. They want to be able to forgive and to maintain a relaxed mental attitude even in opposition and in persecution. They have seen Jesus face that worst opposition; and they see just how relaxed He is and how He is able to deal with those who hate Him.

Luke 17:5 **The apostles said to the Lord, "Increase our faith!"**

Jesus has just scored a touchdown with them and the disciples speak in the imperative. Προστιθιμι in the aorist active imperative. This is not an imperative of command; this is the imperative of urgent request. They want what the Lord can provide them. Provide this to us now. Provide more instruction so that we can fulfill this attitude of forgiveness throughout all of our lives. Whether they know it or not, they are calling for a mature, grace orientation. They are enthusiastic over the Lord. When we sit down in church, this ought to be our attitude. **"Increase our faith."** This is different from all that they knew.

Jesus challenged the pharisees; and the pharisees never forgave anything.

This urgent request is made to the Lord. It is His teaching that would add to their faith. This is their response to the teaching in vv. 1–4. This is an enthusiastic request to keep the doctrine coming. They want to increase their knowledge and their application of Bible doctrine.

Peter is one of those speaking. And he later writes, **Grow in grace and knowledge of the Lord our Savior.** They want the humility and they want the ability to forgive. This is operation Z. This is knowledge that moves us toward the right attitude and the action that we want. Build that excitement over spiritual growth and its results. That is the attitude that we ought to have entering into Berachah Church.

Luke 17:5 **The apostles said to the Lord, "Increase our faith!"**

This is what is imprinted in our soul. We can write it down in order to remember. But it needs to be in our souls.

The Lord says, "Let Me explain to you just how important this faith is and what it can do."

In human terms, the uprooting and replanting in the sea cannot happen. It is a ridiculous idea. Why would such a thing come out of the Lord's mouth? That is the point that Jesus is making. What is impossible can happen when faith is involved. This is not blind faith or faith in yourself; the faith needs to be directed towards Jesus Christ.

People place their faith in science, philosophy, psychology; in various drugs; in men who are smarter than they are. Only God can accomplish what in human terms is impossible.

Nothing will be impossible for God! Even a mulberry tree growing in the ocean.

Luke 17:6 **And the Lord said, "If you had faith like a grain of mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you.**

The virgin Mary. Having a child is impossible; it cannot happen. Just like the replanting of the Mulberry Tree cannot happen. Even with artificial insemination, both the man and woman are required. With people, this is impossible.

If even a small amount of faith in God is possible; this trumps all the faith that you have in mankind. Faith in what God can do is never wrong. Faith in God is never misplaced. The impossible is always possible for God. If He can create the universe, can He not grow a mulberry tree in the ocean? All it takes is faith like a mustard seed. Faith is confidence in the Lord; it is confidence in things unseen. When you turn circumstances over to the Lord that seem to be impossible to us are not impossible for God.

This small amount of faith is incredibly powerful; and no wonder the disciples want more of it. It can do things that are impossible to us. Great relaxation during pressure and problems. With God, everything is possible. We can have a relaxed mental attitude under any circumstance. So many people in this world could never be relaxed under the worst pressures of life. With a small amount of faith, and an increasing amount of faith, all things are possible.

We can have great appreciation in our souls for what is possible and impossible. The fulfillment of God's plan may seem impossible to us, but never for Him.

"Increase Our Faith."

1. This increase is the faith in which you can grow from metabolizing Bible doctrine resident in your soul. What do the disciples want? Increase in their faith.
2. The more faith that you have, the more that it increases, the greater is the confidence in what you can do. With the increase in confidence, you then know the power is there to fulfill His plan. That essence works for us.
3. The more you have the greater is your humility. Faith requires us to do this God's way.
4. In the application of that faith, there is no limit. Our life has no limits. Have you been in situations that seem hopeless and you are helpless? The things which are impossible for us get resolved by God, Who can work it all out for our best interests.

That is how the Lord works. The application of doctrine can do this under all circumstances. There will not always be resolution in the way that we want it to occur when we want it to happen. Whatever God affects is always the correct resolution. The necessary faith remains the same. With faith, you never give up, or doubt the fulfillment of God's plan.

Jesus has given His disciples the correct outlook. That is what this instruction is all about.

Lesson #0847

Luke 17: Life of Christ

5/22/2016 2Sunday

We have just completed vv. 5–6. Anything is possible with God, even though these things may seem impossible to us.

Luke 17:6 **And the Lord said, "If you had faith like a grain of mustard seed, you could say to this mulberry tree, 'Be uprooted and planted in the sea,' and it would obey you.**

A *mustard seed* is the smallest seed, just about. A small amount of faith makes things possible that are otherwise impossible. This allows us to have great trust in Jesus Christ.

Vv. 7–10 is all about humility. They are not to become arrogant when they exhibit faith and things go right and the impossible happens. They have a tendency to get a little arrogant. In the spiritual life there is the chance that one can become arrogant.

Some believers become upset when there is no recognition of what they have done. They have worked so hard to gain such noticeable results and their intention might be to be recognized. The real success in the spiritual life is the power of God the Holy Spirit. "I am good at what I do, and I want people to recognize me for being good; and they give me kudos for being good."

Strive for excellence in whatever you do. Use the talents, brain and gifts that God gave you; but do not forget who gets the glory. If you receive any glory, accept it with grace and humility. Just like the Roman slaves would speak into the ear of the ruler, "All human glory is fleeting." *Sic gloriatur transit mundum* or something like that.

A job well-done in the life has satisfaction, admiration, some monetary gain. Human success must not increase self-centeredness.

Sometimes, there is a burning desire for recognition; and the spiritual life gets restricted; and God's plan gets bypassed or forgotten. Preoccupation with self results in inordinate ambition and misery. All of your ambition is turned inward, and you are only concerned with what other people think about you. You never achieve a satisfying success unless it is part of God's plan. We need to wait on God; we are not to deviate and to run off on our own pathway to fame and fortune. Waiting on God's plan requires the consistent intake of Bible doctrine. An attitude of humility; an organized life. Organization in life means you set priorities. If you leave your room like a hurricane went through it, you do not have an organized life. What you prioritize is what is important to you. The very same thing in the

spiritual life. You must develop humility and an organized life. You do not permit human ambition or personal lusts or desires to strip out the plan of God.

Why do I need God? I am doing just fine on my own. God's plan has escaped us and our priorities are wrong. We have no organized life; our life is disorganized. Fulfilling bêyth preposition should be our main ambition in life. God's plan may take us in different directions than we expected and different places than we wanted.

We are to strive for excellence, but we are to do everything as unto the Lord.

When all thing things we think we want appear to be impossible. We are to keep our priorities straight. Increase your faith. That is what the disciples want and that is what we want. That is the ticket in the spiritual life.

I want it and I want it now; I am good and I am destined to do this. Just remember the priority. It may not be your destiny. Our destiny was determined for us in eternity past. So be patient in life. Strive for excellence, but don't do it just so others think will of you. Some people want to tear you down; that is how they think.

Some people are no good; and they don't want you to be good, because it shows them up. You don't care what people think. God's plan comes to fruition when...?

If God's plan is not being fulfilled in the life of the believer, then the believer's life follows the pattern of the unbeliever. Under those circumstances, you cannot glorify God. You have opted for human power, human accolades, etc. If your priority is some sort of faith, you will miss out on eternal rewards.

Do not expect a pat on the back for every good service that you perform. God is fully aware of your outstanding achievements. God wants us to rely upon Him and not upon our self-promotion. We may not even like the way that we are promoted, if at all. Let God put us into whatever slot; and He knows what is best for us. So, self-promotion is not helpful. As a believer, we must maintain humility. Humility is the correct attitude for God's plan to come to fruition.

We must get over the idea that we are glorified for who we are or for what we do. We bring glory to God and not to ourselves. There is glory in eternity for us when we actually perform God's plan. That is humility in action. This is the true ability to forgive and to forget.

The rest of the world cannot have what we have; none of them. Many believers do not even have what we know to be true.

The service of the unprofitable servant comes next.

Luke 17:7 "Will any one of you who has a servant plowing or keeping sheep say to him when he has come in from the field, 'Come at once and recline at table'?"

We are dealing with a slave and a master. The servant comes in from the field. Do you tell the slave, “Come on in to have a bite to eat at my table”?

But, instead, you tell the servant, “Put on some decent clothes and then feed me.” Then you can eat and drink.

Luke 17:8 **Will he not rather say to him, 'Prepare supper for me, and dress properly, and serve me while I eat and drink, and afterward you will eat and drink'?**

Then, this is how you speak to your servant.

Luke 17:9 **Does he thank the servant because he did what was commanded?**

This parable seems to compare God to a slave-owner with minimal compassion for His servants. We do not related Him as a slave-driver.

So Many Teachers Skip this Section.

1. They also have problems because this parable seems to be out of context. It does not seem to fit into Luke 17.
2. Some suggest that Luke had a bunch of parables and he stuck them in where they fit; and he had no idea what to do with it, so he just stuck it into the chapter. But nothing is just stuck into the Scripture. How does this relate to humility and forgiveness?
3. The story of the servant who works long, long hours and then must work even more. This seems like such a lack of compassion.

Do not superimpose modern-labor laws on this parable. This is just normal stuff. Do not become upset over normal circumstances as found here. If you focus on labor laws, you will completely miss the point of this parable. This is the doctrine of Christian service in this short parable.

Today, we look at slavery as a horrible set of circumstances. Our country did not start slavery; and if it was bad in our country, it was horrific in other countries. The Lord understood that this was the culture of the time; and that this is the sin nature of man.

Remember the context in which this parable is found. The brief line about faith is the problem that Jesus Christ deals with in this parable. The problem of faith is available to the disciples. Faith relates to the content of faith; that which is believed. Doctrine by which they grow to spiritual maturity. Jesus Christ is the source of Bible doctrine. Jesus provides the faith necessary by His teaching. This is the context. True humility, success in the spiritual life, and the increase of faith in the spiritual life. What does that have to do with a slave who must continue to work and work?

A quick principle. The more the strength of faith grows, the greater the service to the Lord. What is their mission in life? They are to serve the Lord and they will become Apostles, and

there will be no more important gift to begin the Church Age with. They must work, and their service may or may not be known.

Most of the Apostles, we have no idea about what they actually did. *Paul, a slave of Jesus Christ*; where do you think he got that from? This parable has tremendous application to us as a believer. It tells us what we owe to the Lord Jesus Christ.

Lesson #0848

Luke 17:7–10 Life of Christ 5/25/2016 Wednesday

This chapter contains but one parable, which is what we are studying in vv. 7–10. There is tremendous application to our everyday lives. The parable of the unprofitable servant.

This is addressed specifically to the disciples, but it is applicable to anyone who hears it.

Luke 17:7 "Will any one of you who has a servant plowing or keeping sheep say to him when he has come in from the field, 'Come at once and recline at table'?"

You have a servant working out in the field; do you ask him in the eat with you?

Luke 17:8 Will he not rather say to him, 'Prepare supper for me, and dress properly, and serve me while I eat and drink, and afterward you will eat and drink'?"

The servant comes in, and he is to butler the meal, and then he serves the master. Probably 3 sets of clothes.

Luke 17:9 Does he thank the servant because he did what was commanded?

There is no thanks given, because he has simply done what was commanded.

"Increase our faith," requested the disciples; so this is Jesus' answer.

Introductory Points

1. Faith is related to the content of faith. Content and increased faith go together.
2. Faith is what is believed. That is the content. It is the doctrine by which the believer is to grow to spiritual maturity. The disciples have said, "Give us some spiritual maturity."
3. It is Christ Who is the source of this doctrine.
4. Jesus is the one to supply the content of faith that faith.
5. Faith is that which is unseen.
6. Success in the spiritual life is completely dependent on an increase of faith. His disciples have been a part of His ministry for 3 years almost.
7. Spiritual maturity and increased faith and Christian service go hand in hand. God is the source of their doctrine.

There is a danger with the increase of faith. There is such a thing as arrogance of faith. That can give offense to those who are lacking in faith. That is the stumbling block principle early on in this chapter.

Samson was strong in faith; but he became arrogant. David was a great man of faith; but he went off the farm and was almost removed from office. The question is, how do successful servants of the Lord, how do they avoid arrogance and offensiveness and becoming stumbling blocks, particularly in the case of the disciples? How can they render proper service to the Lord when they have so much knowledge?

They could always say, "I was there with the Lord when He taught us." But they need to advance to spiritual maturity.

How could anyone be able to say, as in v. 10, after great success in the spiritual life, and these men would be Apostles, the greatest of the great, and how could they say, "We are unworthy slaves; we have only done what we ought to have done." What is your obligation as a servant of the Lord?

Jesus uses a parable here so that He could involve the disciples so that they do not become arrogant. Their special intimate relationship with the Lord could result in arrogance.

The servant in this case is not arrogant; he does not resent his master. He just does what he is expected to do. Jesus puts them in a scenario, a scenario of a land owner, who represents the Lord Jesus Christ. The master has a slave working for him, in the field, in the house, and in the kitchen and wherever else he is assigned. Full-time; no afternoon or evenings off. This servant represents the disciples.

This does not mean that the disciples never took a day off, never had a moment to his life, never had time for their family. Service to the Lord must be done consistently. We are never not a servant.

This master slave circumstance seems quite brutal to our ears, and to our way of thinking. This was not unusual for the ancient world; it was not unusual for Israel.

This is not about cruelty to the servant; slaves did not punch in and out; they only had jobs. Jesus uses this cultural fact to make His point about serving Him. A slave serves whenever and wherever he is needed.

The good servant is called to double the service; to double up the service when the situation called for it. That was just the expectation of the servant. None of them said, "We need to go on a march against slave-owners."

Bobby read this and it conjured thoughts of the old South and field hands being mistreated. We fought a war to remove slavery and it has since progressed. In our culture, this parable is difficult; and we try to hide anything like this from the past, like flags or statues. This is wrong, because we need to remember history; we need to ponder history; we need to

consider history. When you do not study history, then you repeat all of the mistakes of history. Likewise, there is something here for the disciples to ponder. This particular illustration is great for them to listen to. When this worker is through. He could not sit down; he could not relax. He could not open up a Budweiser and enjoy himself. The servant could not revel in his great accomplishments in the field or in the kitchen.

The no rest left no time for him to dote on his success or on his personal triumphs. There is no time for him to develop arrogance. The old adage for raising teenagers, and keep them busy and keep them tired, and they won't get into trouble.

This is exactly this trouble problem. This is what Jesus did not want them to do; to spend time thinking about their success and their positions in the church. They would be Apostles and they would be great. "Do not rest on your laurels. Do not be self-glorifying when success comes. Always remember, there is more work to be done." This is always true. Out of the field and into the kitchen for us. The disciples are in full-time service. This is regardless of gift or God's plan. It is easy to see Bobby in full-time service. But we are no less in full-time Christian service.

There is no time to waste, patting oneself on the back. "Look at what I have done for You today. What do you think, God? How about some recognition and some reward?" We have simply done our job, which is speaking the truth of the gospel. We owe Him everything, without attaching any self-importance to ourselves.

We Continue as Servants until Our Lives Are Over.

1. As believers, we press on in service until our work is finished.
2. That means, until the plan of God has run its course for our lives.
3. That course, that finish does not occur during our lives; our service does not end during our lifetime. That is like the servant in the parable.
4. There is no retirement from the Christian life. You do not serve the Lord for 50 years and then retire and fish.
5. There is no form of respite in Christian service. You just keep going. You are tired and want a break? In life, we do not get breaks from the Christian life.
6. When one phase of service is ended, there is something else beginning. Count on it; look for it.
7. You do not rest on past laurels. We are always moving ahead. You do not count up your scalps and say, "Yep, I'm done."

Bobby has no plans to retire from Berachah Church. Now, if he has to, life in service goes on, no matter where he is in life. It is just a new phase. He hopes that this current phase never ends. It will go on and it will continue.

Then we may hear from the Lord, in heaven, "Well done, My good and faithful servant." And who cares about what people think about your job as a believer? The divine pat on the back is okay.

So let's not jump the gun on kudos or congratulations. At the end, that is when our reward comes.

Service to the Lord

1. The believer is not hired by the Lord as a day laborer or as a contract worker. He is hired for life.
2. The believer does not serve for approbation, for power, for personal glory
3. The believer is motivated to serve by humility and personal love for the master, as faith increases. As an immature believer, we are not going to catch on to this very well. As we gain humility, that is our motivation.
4. Paul describes himself as a slave, δουλος; Jude, James, John and Peter did as well. They all gladly served the Lord. James 1:1 2Peter 1:1 Rev. 1:1 Rom. 1:1 Jude 1:1
5. Servants of the Lord serve for the satisfaction of glorifying the Lord and fulfilling His plan. The greatest satisfaction in life is knowing that you have served your master well.
6. After completing one assignment, we move onto the next.
7. We do not abstain from or despise rewards in life. That is false humility. Our rewards are not primarily on this earth. If approbation and rewards come to us, that is fine; but think in terms of grace orientation.
8. If you do not receive the rewards that you think you deserve, you cannot become bitter, angry or vindictive. That is arrogance, self-centeredness. This destroys our spiritual life, our happiness and our contentment. The greatest contentment is to serve the Lord. Bobby is very content as he has found his niche at Berachah.
9. Abraham and other heroes of the faith, looked for the city which has foundations, whose architect and builder was God. Heb. 11:10. This city is called the New Jerusalem. This is the creation of God. So Abraham looks to the future for rewards. He is not looking for rewards on this earth. He is waiting for that which is unseen, and yet, so real.
10. If you receive the opposite of rewards in this life for service, that is okay. This is the devil's world and he does not appreciate us. Those who serve him do not appreciate us either. Despite all of his service, Paul ended up on the chopping block. Peter was crucified upside down (by his request). They thanked God for being able to serve Him.
11. Their service ended when their lives ended. Their rewards in eternity for divine good were beyond anything that they or we can imagine.

How do we handle success in our service to the Lord? What is our mindset in our service?

Luke 17:10 **So you also, when you have done all that you were commanded, say, 'We are unworthy servants; we have only done what was our duty.'**

Jesus is speaking to His disciples. "This is what you say: 'We are unworthy servants; we have only done what was our duty.' " There are no medals of honor for us in this life. Everything that we do is a matter of obligation. This is what ought to be done; this is the plan

of God; it is simply our obligation. We are at war; we are warriors in the plan of God. However we fight our battles, it is just in a day's work.

The Lord's Application to the Disciples

1. Even when they have done the job well, Jesus calls them unworthy or good-for-nothing. Think of the most accomplished thing you have ever done and the boss says, "You are unworthy."
2. This title does not mean that they have done a bad job or that they are lazy or incompetent. It does not mean that they should be fired or reprimanded.
3. This is a way of describing the attitude of humility necessary for service. Even with great success, there is no back-slapping; no patting yourself on the back.
4. Do not look for medals in this life. That will come in the next life.
5. In this life, the disciples should not expect special praise for doing what is expected of them. They are to do their duty; they are to do the plan of God.
6. They are unworthy of excessive human praise, simply because they did their obliged duty to the Lord. See how Jesus is presenting humility to these guys? When you get out there and you are having all of these successes, do not expect some great reward in life. "You are just doing the job I have given to you."

Lesson #0849

Luke 17:10 Life of Christ

5/26/2016 Thursday

Over the past 12 years, Bobby has received compliments on the importance of this ministry to our lives. These are noticeable to him; and it happens even more often at those Bible conferences 7x a year. They get face to face teaching at least once a year. Most of these are compliments for the doctrine being taught to them. Bobby just happens to be the one who is teaching. He cannot afford to view himself as some great success story or deserving of great praise. That is not why he serves as our pastor. He does not do this for approbation; motivation is everything. He is obligated to serve in the capacity of the one who serves up doctrine to us. He is just doing what is expected of him by us and by the LORD. He is study-and-teach. We see the effects of doctrine on our lives. Heavenly rewards is what really counts. This is his job in relationship to Luke 17:10.

Luke 17:10 **So you also, when you have done all that you were commanded, say, "We are unworthy servants; we have only done what was our duty."**

You must say this, "We are unworthy slaves; we have only done what we are supposed to do." We have just done what is expected of us. Now, in the human realm, it might be different. We stay late in the office, we work harder, etc. But the spiritual work does not allow for any special praise during our time here on earth. We should not expect to get any praise during our time here. We are unworthy of praise, regardless of its success. It is simply an obligation; a requirement. We are just doing what we are supposed to do. What we accomplish is all about Him. It is God's grace that counts. When we see what we are supposed to do; it is just what we do; it is what is required. Service to God is a privilege. Who are we? We are nothing. We are serving the God of the Universe. We are slaves to God and we are unworthy of any praise, because we are only doing our job. Bobby's legacy

is those that he leaves with doctrine in their soul, ready and willing to serve the Lord. It does not matter what the success rate is, as that is not up to him.

The Requirements of Our Service

1. Service to the Lord must always be done as He expects and as per His commands. His Word describes for us what He expects.
2. We are not independent of His will in the matter of our service. God has a plan for us. He has a plan for our service.
3. All that we may accomplish is to His glory, not our own. We are unworthy of glory before the Lord.
4. We must always do our service, our work as unto the Lord, to the best of our ability, filled with God the Holy Spirit. We must be motivated by doctrine in our souls.
5. The only respite that we get is death and heaven.
6. Paul says it in a beautiful way. 2Tim. 4:6–8 **For I am already being poured out as a drink offering, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing.** Paul had a very difficult life; every hardship that we could imagine; and he was privileged to serve the Lord. Here, at the end, he is still presenting the gospel and Bible doctrine. Paul has kept his eyes on the prize, the prize of the high calling of God. In the future, after his service is over, the crown of righteousness is waiting for him.
7. V. 8a is a description of the reward for which the believer strives; this is what we are looking for, by way of approbation. We look for that after death.
8. The accomplishment of service in this life is expected. God is not saying, “Wow, that is great.” Whatever God’s expectations are, ..
9. When the believer has completed his service, no matter how great and well his service, it is nothing more than his service on earth; it is what every believer is called to do. That is the attitude of humble service as we find in Luke 17:10.

We can be compared to soldiers, in front of us is another hill to take.

This continuous service does not mean that we do not have any time off. We are continually ready; we continually take in doctrine. We develop an attitude of humility and we learn to serve the Lord. When we are ready, we take the opportunities of service placed before us.

That is how the parable dips into the context of humility. We are now finished with the only parable of Luke 17; and now we return to the narrative.

Jesus is traveling this border, I think between Galilee and Samaria. There was danger everywhere that He went. Herod wanted to kill Him; the religious leaders were after Him as well. It is possible that He took this route, knowing that His time was growing short.

For certain, there was a purpose connected to His ministry along this route. He comes upon 10 lepers, whom He healed. Luke is the physician and he is a gentile; therefore, this would

be an incident that interested him and so he recorded it. This is a special interest and the recovery of lepers just did not happen.

The miracle was designed to give witness to the priests and the leaders of Jesus' Messiahship. It was also an incident that presented the gospel as available to all, not just to Jews. The door is open for everyone, even the despised Samaritans.

Luke was a gentile; the Samaritans were half gentile; and Jesus welcomes the Samaritans to His kingdom. True then and true now. The gospel is available to all. No one is in a hopeless situation; we can always turn to Jesus Christ. There are the humanists in this world who think that they can wipe out all prejudice; but they do not understand the sin nature of man. The Lord Jesus Christ provides salvation to all without prejudice. All need to accept the Savior and then we become one body in Christ.

Luke 17:11 **On the way to Jerusalem He was passing along between Samaria and Galilee.**

He enters into a village, and 10 lepers met Him, but they keep their distance from Him.

Luke 17:12 **And as He entered a village, He was met by ten lepers, who stood at a distance**

They ask for mercy from the Lord. As lepers, they were doing what was right. They stood far away from everyone else. Being in the neighborhood made people nervous. From a distance, they yelled to the Lord.

Luke 17:13 **and lifted up their voices, saying, "Jesus, Master, have mercy on us."**

They begged Him for mercy. They knew that He did not heal everyone, but that He could heal everyone. The imperative is one of an urgent request. They are urgently requesting for Him to have pity upon them and their condition.

These lepers were ravaged by this disease. They were the living dead. Bobby has been in a leper colony before. In Molochi in Hawaii. It was founded by a Jesuit priest; and he died of leprosy as well. They were banished to a very remote part of this island. It was hard to look at them. A drug today can arrest the disease. They were often disfigured.

The people that Bobby saw were probably in better shape than those who called out to Jesus. He was their only hope. No man or medicine could deliver these men from a death sentence.

They are recognized Jesus as the One Who could deliver them. He was their last and only hope. He knew that it was in His power to heal them. They knew of the leper in Galilee that Jesus healed. That healing depended upon the leper's faith in the Lord Jesus Christ.

These 10 men begged for pity and Jesus healed them all.

Luke 17:14 When He saw them He said to them, "Go and show yourselves to the priests." And as they went they were cleansed.

It was an Old Testament mandate for a leper to present himself to the priest. The healing of this leper was very different from how Jesus healed lepers on other days. He healed other lepers on the spot. He gave them a command, and they were healed along the way. The priest was to inspect them and verify that they are clean. They were healed before they arrived for inspection.

Why Jesus Heals These Lepers

This is a picture of the deliverance of man, who is unclean, in sin and without hope.

1. It was not the obedience that was the basis for their healing. People misunderstand salvation. They think we must be obedient to be saved.
2. What saved them was the expression of faith in Jesus Christ. Jesus healed them because of their faith.
3. They went to the priests because of their confidence in Jesus Christ. They were confident that they would be healed. That is the point.
4. The faith was, they believed that He could heal. They believed in Whom He was.
5. They accepted His person as omnipotent God and the Messiah before He healed them.
6. Theirs was an expression of faith for healing.
7. They believed that Jesus was their deliverer or their Savior. The Lord showed that was exactly Who He was. They had not yet seen their healing, but they believed that the Lord could do it.
8. All 10 of these men went to the priests as an expression of faith in what they knew that Jesus could and would accomplish. When they got to the priests, they might have said, "We were lepers, Jesus told us to come to you, and now we are healed."
9. This healing was a picture of Old Testament type salvation. It looked forward to the sacrificial work of the Lamb of God. That is always the way of salvation. The only difference is what is revealed about the work of Jesus Christ.
10. They had expressed faith in Him based upon the revelation of the gospel that they understood and accepted. Did they know that Jesus was going to go to the cross? Unlikely. They just knew that this is the God-man sent from God and He is their salvation. It is the same faith that we express.
11. The act of faith alone in Christ alone, which is what these men expressed, was a gateway to the blessing of healing. The blessing is upon faith in the Person of Jesus Christ. They were delivered not just from leprosy but from sin that condemned them. That is what the Lord wanted to show. He did not just wave His hand and heal everyone because that was not His purpose. Jesus was not just a healer; healing was done to reveal.

Every time that the people saw the lamb being slaughtered, and they understood that there was a transfer of their sins to that lamb who was slaughtered. They only knew basic information. What is known about salvation was limited in the Old Testament. We have

more knowledge about this today; but they had enough revelation in the Old Testament to make their faith in Him efficacious for salvation.

There was a method in what Jesus did.

Salvation Through Jesus Christ, the Great Physician

1. 9 lepers went to the priests.
2. Just as they had been delivered from leprosy, cleansed of this disease, they were also delivered from the pollution of sin by their faith in Christ. This was a visual of what happens on the inside.
3. They were justified, just as Abraham had been justified by his faith.
4. They demonstrated to the priests the truth of who Christ was.

One of the leper returns, and there is a tremendous lesson for us.

Lesson #0850

Luke 17:11–16 Life of Christ

5/29/2016 1Sunday

Nations pursue other lands want more land; or those of one faith look to subjugate those who worship another God. There is greed, hubris and lust as well. History unfortunately proves that many members of the human race are attracted to and thrive upon the calamity of war. Addicted to battle; such individuals go to war, many others find their motivations in nobler realms. Some may not be able to articulate. There is patriotism, a desire to perfect one's family, faith, way of life, to check an evil, or a sense of duty to a greater good; to uphold one's honor, to preserve a sacred oath. History teaches us that both sets of motivations will remain a part of our human nature, both the profane and the divine.

What we celebrate on Memorial Day is truly sacred; those who gave their lives for a sublime cause, which may remind us of the Lord who sacrificed Himself for us.

Medal of Honor Recipient Calvin Titus: Who can call such a one anything but noble. Calvin P. Titus, medal of honor, from 116 years ago. He was a musician by trade. Only one from West Point received this medal of honor while enrolled at the school. He was a self-taught musician for the violin and the coronet. He was a believer in Jesus Christ. The sinking of the battleship U.S.S. Maine, he joined the 1st Vermont volunteers and he was discharged due to illness (malaria). He reenlists. He ships out to Manila as a musician and a pastor's assistant. Then shipped to China at the height of the Boxer Rebellion. 1900 took heavy fire from Chinese Imperial troops from the 30' wall. Titus stepped forward to clear the wall of the enemy. He climbed the wall via the bricks of the wall. He was the first to scale the wall. The next year, he entered the military academy on a presidential thing. TR pinned the medal of honor on him, saying, "Don't let this give you a big head."

A young cadet approach him and said, "Mister, that's something." That was Douglas MacArthur. He also pursue Pancho Villa, fought in WWI, and died eventually in 1966. Laid to rest in the Hollywood Hills.

He is laid to rest among movie stars, who are often remembered for their roles portraying heroes; but Titus was a true hero.

There is a punch bowl made of silver taken from China when Titus scaled the wall; and it is taken out each year for that company (brigade?).

Luke 17:11 **On the way to Jerusalem He was passing along between Samaria and Galilee.**

Jesus is on the border of Galilee and Samaria, and Jesus is north of Judæa here. 10 lepers come to Jesus and beg Him to be healed. This would give witness to the priests and religious leaders of that vicinity. The Kingdom of God is presented at that time, as available to all, not just to Jews.

Luke 17:12–13 **And as He entered a village, He was met by ten lepers, who stood at a distance and lifted up their voices, saying, "Jesus, Master, have mercy on us."**

The kingdom was never promised only to Jews. Israel presented God to the rest of the world. Those who did believe were grafted into Israel. As time went on, the Jews hated the outsiders and they particularly hated the Samaritans, who were half-Jew/half-gentile. The Kingdom of God would include some Samaritans. This is a great revelation.

Jesus did not heal these lepers immediately. They were healed upon their walking to the priests. They went to the priests out of confidence in Jesus' ability to heal them. They were cured along this walk. They exercised faith in what had not happened. Faith came first.

Luke 17:14 **When He saw them He said to them, "Go and show yourselves to the priests." And as they went they were cleansed.**

The 10 all believed that Jesus was their deliverer. Healing the lepers here was a visual of what happens to every believer at the moment of salvation.

Acts 15:9 God cleanses.

God healed all ten. Of the ten who are healed, only one returned to Jesus to thank Him. This return presents another picture of what Jesus wanted to show Israel.

Luke 17:15 **Then one of them, when he saw that he was healed, turned back, praising God with a loud voice;**

Apparently, one of them turned back, even before going to the priests.

Luke 17:16 **and he fell on his face at Jesus' feet, giving Him thanks. Now he was a Samaritan.**

He fell on his face before Jesus, giving Him thanks. He could closely approach the Lord Jesus Christ, fall on his face and worship, knowing that God in the flesh had performed this miracle on him. All the praise and credit for this work went to the Lord Jesus Christ. No

priest needed to verify that He had been healed. This is also a picture of how an unbeliever in Jesus Christ, who is far off from God, totally and utterly separated, can draw near to the Lord in faith. Those who are in union with Christ share everything that He is and all that He has. The blood of Christ is the substitutionary death of Christ for us.

This Samaritan was overwhelmed with gratitude. The other 9 do not appear to be so affected. With leprosy, there is no feeling in the nerves of the ends of the fingers and toes. They cannot feel the pain. This was all corrected. At this point, these men are overjoyed. All of the disfigurement is gone. They were overjoyed but, they became occupied with themselves and their new circumstances.

The other 9 lost sight of their Savior, their Deliverer. They had enough faith to be saved; but that is as far as it went. They just returned to catching up with their lives. This is the smallest amount of faith necessary for salvation. They showed the faith of the mustard seed and are delivered. They had no time to show gratitude; to grow, to mature. This is typical of so many people who have expressed faith in Jesus Christ. Responding with positive volition toward the Lord Jesus Christ, and glorifying God in their thinking and actions.

There are those who are saved, but then do not have time to grow in grace; to exploit the Christian life they are blessed with. But this Samaritan showed gratitude. He was on his way. He showed humility, grace orientation, and he was willing to present himself available for service to the Lord. This man gave thanks to the Lord, expressing gratitude for what he had received in his new life. When he fell on his face, he showed himself ready to grow.

This Samaritan wanted what the disciples wanted; to be near, to learn from the Lord Jesus Christ. That is the proper attitude. The result of the proper attitude for deliverance. We lose sight of this as our lives progress. This is an attitude that never forgets where our strength and salvation and spiritual advance comes from. This is what we are here for.

Lesson #0851

Luke 17:15–21 Life of Christ

5/29/2016 2Sunday

There are many other heroes in our country. The feats done by some are amazing. These who win the highest award, really represent so many who have served honorably.

Medal of Honor Recipient Inar Ingraham, Jr., 1951 in Korea. The two leading squads of the assault platoon while attacking a strongly held position. He located an enemy machine gun position and charged it alone, and threw a grenade into it, and then killed the remainder with rifle fire. Another group taken out. He went after the second position, and his by grenade fragments, and he used his rifle to kill the entire gun crew. The defense of the enemy was broken, and more than 100 troops fled in retreat.

A week later, he woke up in a Tokyo hospital, and he was blind in one ear and deaf in one year. His memory was gone of the incident. His memory would come and go. He worked 3 decades as a security guard and later as a mail clerk. His wife recalled in the Milwaukee Sentinel Journal, said he wore the medal for all those who did not return home. He repelled 100 troops and died at age 85.

We should look back on these sacrifices with great honor and appreciation. We should in the midst of bbq's and whatever else we do. We should take the time to remember our fallen heroes; a special day of salute and obligation. The fight for freedom goes on. It is not over. We must, as a nation, dedicate ourselves to preserving the freedom which was bought by previous generations at such a high cost. We need to look back to see where we have been, and we must be willing to secure the blessings of liberty for new generations.

Unlike we hear, that our freedom comes from government, but there is really one source of freedom, those who have won it on battlefields all over the world. Their tombstones are all over the world.

We have marvelous freedom, where we can enjoy the freedom to worship the Lord, and to learn His Word, something which is not found in all countries.

10 men were healed of leprosy, and they were sent back to the priests to tell them what happened. They were healed on the way to the priests. Off they went, their lives changed forever, healed of a dreaded disease, a disease that no one comes back from. Living dead essentially was their lives.

They are saved, but they appeared to care very little about the One Who had cured them.

One of them turns back, and praises God, falling on his feet before the Lord. He was a Samaritan, which many Jews would just as soon kill.

In the Muslim world, there are the Sunis and the Shea muslims, and they are at each other's throats constantly.

These other former lepers showed no gratitude. But this Samaritan recognized how he had been healed. How much gratitude is in our own souls? Tomorrow is a day of gratitude. The Samaritan is attuned to God's grace. He recognized the source of God's blessing.

In Berachah, we have eternal life; and how often do we think about this, with gratitude in our souls? Simply with an act of faith. No one was healed by the Lord Jesus Christ unless they expressed faith; that was the prerequisite; that was the picture. Do we have gratitude every day?

Ironically, the Jew of Jews, Paul, had to go to the gentiles. They were indebted to Jesus, all 10 of them, but only one showed true gratitude. Showing gratitude was easy and this would allow them all a long life after. They would not have sacrificed anything to show their gratitude to the Lord.

We are here to fulfill the plan of God. We can live our lives and enjoy it greatly. Our worship of the Lord is pursuing His Word. He is not here so that we can fall before Him. The Samaritan is a very loud witness. The other 9 did not get this. Are we a 9 or a 1? We need to be a 1.

The Samaritan represents something else as well. The one being the outcast returns with gratitude and he shows great respect and response to the Lord. Consistently serving God.

Luke 17:15–16 **Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus' feet, giving Him thanks. Now he was a Samaritan.**

The Lord responds to the gratitude of this Samaritan.

Luke 17:17 **Then Jesus answered, "Were not ten cleansed? Where are the nine?"**

Luke 17:18 **Was no one found to return and give praise to God except this foreigner?"**

Where are the others? Do they have no gratitude at all? Gratitude is critical to the Christian life. Believing Israel would be a part of the kingdom. David would have an heir sitting on the throne of Israel. This would be an heir forever. So would the outcast like the Samaritan. Paul called these Greeks, gentiles, who would be a part of the kingdom. This picture could not and should not be missed by the disciples.

The disciples were there; they saw the Lord, and they would continue to spread the message, throughout the earth, and they did. Much of it fell on deaf ears. That is the sad part. They had the opportunity. Everyone has the opportunity.

Plenty of people in this world. Here, a Samaritan has the opportunity.

The subject changes to the coming kingdom. The Samaritan is now a part of the coming kingdom. So the Lord describes the kingdom from here to the end of the chapter. This takes place in a village close to where these 10 lepers were healed.

Luke 17:19 **And He said to him, "Rise and go your way; your faith has made you well."**

Jesus had commended the Samaritan's faith and his part in the Kingdom. This was difficult for the religious types to digest.

Jesus on several occasions offered the kingdom, and He claimed to be the King. They understood what Jesus claimed.

Luke 17:20a **Being asked by the Pharisees when the kingdom of God would come...**

So, the pharisees ask, contemptuously, "If You are the King, where is the Kingdom?" Since John the Baptizer began to proclaim the Lord's coming, the religious leaders decided to ask, "Where is this kingdom?" having a particular and incorrect view of what that kingdom would be. The Jews wanted to kill Him in Judæa and Herod wanted to kill Him elsewhere.

Jesus answers with something that confuses many. Christian theology diverges based upon this one passage. We must rightly understand dispensational theology.

Luke 17:20b–21 ...He answered them, "The kingdom of God is not coming with signs to be observed, nor will they say, 'Look, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you."

Within you versus in your Midst. That is what is questioned here in this passage. "Look here, right Here, I am standing in front of you, Jesus the Christ."

Jesus does not fit their version of a king; so the religious types do not get it. Jesus tells them that there is a Kingdom of God at this very time. *Within them or in their midst.*

What is the Kingdom of God within you or in your midst. Dispensational versus covenant theology. We face this divergence. It is a consistent concern. Will there ever be a nation Israel again as God promised to David? Will Jesus be sitting on that throne? Or is that all over because Israel rejected the Lord. Are we spiritual Israel. No.

Lesson #0852

Luke 17:20 Life of Christ

6/1/2016 Wednesday

No Bible class next Wednesday and Thursday.

Bob had a saying in the 1970's, "He who cancels and stays away, lives to study another day."

There are very important applications to be made. It is necessary for Bobby to introduce some heavyweight theology into the mix. Understanding the subject of vv. 20–37 is imperative. This particular theological question has been the source of a number of divisions within Berachah and many others. Bobby does not want us to be uninformed; or hoodwinked or confused. This has happened even among those who were formerly in the camp of Berachah Church.

We are dispensationalists. It has been taught in Berachah from the very beginning. There is a tremendous challenge to this approach today. Some pastors have changed their teaching regarding this. This theology is in direct opposition to what they metabolized in the past. Bobby does not want to see this happen to any of us. Bobby has been surprised by many pastors who have gone over; and some made the shift in a very short period of time, from dispensational teaching to covenant theology. There are critical fundamental differences between these approaches.

This subject has been argued for years. Some seminaries are one way; and others are another. Bobby is going to sort this out over the next few classes. It is so easy to be fooled and attracted to this other theology. It affects hermeneutics, which is the science of interpreting Scripture. These two theologies affect how we interpret various passages.

This also affects the relationships between the testaments and between Israel and the church. What is the relationship between the Old Testament and the New? What is the continuity and the discontinuity?

It is called Judeo-Christianity; so obviously, there is a connection between the testaments.

This affects eschatology, which is the theology of future things. Rapture, 2nd advent, Tribulation, Millennium. All of these are dependent upon covenant theology versus dispensationalism.

Many have said the Bobby is different from his father. Bob developed a great many illustrations; and Bobby gives a lot of application. We are here to grow up in the spiritual life. What does the doctrine mean for me? We are all a bit self-centered in that way.

Humanism will creep into your thinking; divine viewpoint will become more and more sparse in your own thinking. We are here on earth to fulfill the plan of God. "Wait a minute, I have a life; what do I do, think about the plan of God constantly?" It is okay to do whatever you want to do in life; but the overarching principle of the Christian life is Bible doctrine. What you have all planned out for yourself may not be what God has planned for you. If your life gets re-directed, your life is not over; you are just being guided by God to a better life.

Application is important. But this is not going to be application; it is going to be theology. This is foundational to how we learn and grow in the Christian life. Might be a lot of things where we question, "What good is this to me?"

Bobby must rightly interpret divine revelation. This is what the Bible reflects.

Some pastors from Berachah have made a 180 degree shift and they made this change so easily, that it stuns Bobby.

What starts us off is what kicks off this topic.

Luke 17:20a **Being asked by the Pharisees when the kingdom of God would come...**

If Jesus is the King and He is right here, then where is the kingdom?

Luke 17:20b–21 **...He answered them, "The kingdom of God is not coming with signs to be observed, nor will they say, 'Look, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you."**

But He says, instead, "Sorry, and people are going to claim the Kingdom of God is here or there."

Jesus is saying, "So, you want a kingdom; well, guess what, it is already here. It is standing right in front of you. Look right here into My eyes. I am the kingdom. These guys, along with a good portion of the nation are missing out on a lot because they are looking for all of these signs, but they are not looking for humility.

Jesus legitimately offered the kingdom, but He knows that they do not believe in Him, so He has to explain all this. There is a Kingdom of God at this very time. It is either *in them* or *among them*.

We are going to look at some bad interpretations of this passage.

One False Approach to the Kingdom of God

1. Some have taken this passage to mean that the Kingdom of God will never take on the form of an observable kingdom.
2. There will not be a king, according to these people, who will sit on the literal throne of David.
3. Even though God's promise to David was of a real tangible kingdom, they still deny it.
4. God promised David that his descendants would sit upon the throne. God promised Abraham that he would be the father of a great nation. The Davidic covenant adds to this,... Since Israel rejected Jesus Christ, does this mean that there is no promised kingdom to David? Have they forfeited that right to a physical, actual kingdom; and this gets transferred over to someone else.

So, is this kingdom a spiritual kingdom? Is it not so much a nation on earth ruled over by God, but something akin to that; a spiritualization of that. Amillennialism, which means *not a Millennium*. This is the view of covenant theology.

What Is this View Which Covenant Theology Has?

1. This theology begins with the premise that the church and Israel, two separate entities. From Adam to Abraham, we have the age of the Gentiles.
2. There is an actual physical kingdom with Moses in the Land of Promise. This continues to the day of Pentecost when the church comes into existence. Now, the church continues today.
3. The Age of Israel picks up again, during the Tribulation, at the end of the Church Age. 7 years, followed by the 2nd advent of Christ.

The False View of Covenant Theology

1. The view that the church and Israel have always been one thing, the people of God. Israel has always been a spiritual entity; not a national one. The question becomes, spiritual Israel. There is a continuity between believers in the Old Testament and the New; and it is all one entity.
- 2.
3. Therefore, members of the church are new Israel. We are just a follow on to Israel.
4. This is an unending continuity between Israel and the church.
5. All Israel was not Israel. There were Jews and there were believing Jews; God's charge was to the nation.

6. According to covenant theology, Old Testament Israel is superceded in History by this new entity called the church.
7. All the Old Testament prophecies concerning the nation of Israel must not be applied literally to a nation called Israel. See how weird this is? These promises are directed toward a spiritual Israel. Therefore, the promises to Israel are now the promises to the church. So Israel no longer has a future in the plan of God.
8. Instead, they are understood as applying to the spiritual people of God. This is the church both now and in the future. Everything promised to Abraham and to David now goes to the church. Not everyone under Moses was a believer; not everyone in David's kingdom was a believer. The church is the spiritual follow-on to Israel. The church only ends at the 2nd advent of Christ. The rapture is the same as the 2nd advent. There is no longer a physical kingdom that is promised to David. Today, Israel is in the great diaspora. This approach gives rise to antisemitism within the church, which is a very bad idea.
9. The church becomes the New Testament entity
10. Israel will never again be a client nation to God. They were a chosen people, but that mantle passes forever to the church.

At the seminary, one of them where Bobby went, he was the only dispensationalist.

All believers from Adam to the final believer in the Church Age are considered the same.

The Basic Teachings of Covenant Theology

1. Jesus Christ, your Greater Son, David, will sit upon your physical throne. This promise of the physical kingdom here is not to be taken literally. It is truly.
2. The promised physical kingdom has become a spiritual kingdom.
3. After the ascension of Jesus Christ, because Israel failed, rejected their own messiah, the church becomes what many in the covenant theology call spiritual Israel.
- 4.
5. The conclusion: the kingdom of Israel lives in us. The kingdom of God within you.
6. Israel represents not a national people of God, but a spiritual people.
7. The promise made to David will not ever be literally fulfilled because Israel rejected their Messiah.

There is nothing in the Bible to suggest that the church replaces Israel. The church is all believers everywhere, regardless of nation. It must be admitted that there are certain things commonly shared by the church and Israel. The separation is total and complete. Because there is commonality, it is easy to say, one is the same as the other.

Lesson #none

Luke 17: Life of Christ

6/2/2016 Thursday

Rained out.

There are various historical periods; medieval history, renaissance, etc. In the study of history, people like to study the causes of effects; and one part of history is always obvious in its study. There is a divine perspective on history, and this is the only true perspective of history. This is God's perspective of history.

We are studying dispensations. We are in Luke 17, from 3 words, the Kingdom of God. That is the subject. We understand a kingdom to represent an era in history; and there are people who are being ruled at various times. We need to understand what happens when. When will this kingdom occur, who will reside there, and what form will it take? There are easy answers to these questions, but not by historians. We are a part of the kingdom.

What is our part in this kingdom and how are we ruled by God? This is a kingdom by God. Understanding these answers tells us who we are and our relationship to God.

The Kingdom of God represents God's sovereign rule. We know that one of His attributes is sovereignty. The kingdom of God has a territory and a people. In its broadest sense, this is God's eternal rule over His creation. The Lord has established His throne in the heavens and His sovereignty rules over all. The narrower sense; a rule over a particular people. There is a future physical Kingdom of God; a kingdom where God Himself sits on the throne, and this is the Messianic Kingdom aka the Millennium. There is a time framework, but we do not know when it will occur. There is a territory and a particular nation and a particular people.

The future kingdom is founded upon God's promises to Abraham and to David. He promised Abraham that Israel would become a great nation. Will there really be a literal, physical kingdom in the future? Kings are not very popular today. Given the great problems in the world, will we actually have a kingdom as in the past or is the true kingdom the church on this earth? Are we really a spiritual kingdom?

The Bible stands for millennia. We must be able to place various passages in their place. We need to know the divine outline of history.

Luke 17:20b–21 ...He answered them, "The kingdom of God is not coming with signs to be observed, nor will they say, 'Look, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you."

Right from the beginning, the Lord was understood to be the King; but this will not occur in the 1st advent.

Either one of two things will happen regarding this kingdom: it is over, abrogated, whatever; or it is postponed.

Jesus is answering this question:

Luke 17:20a **Being asked by the Pharisees when the kingdom of God would come...**

Jesus did not gather an army to destroy the Romans, in order to take the throne. The Jews did not accept Jesus as their Messiah. Jesus would not perform more signs to try to convince them. They will look for a kingdom.

Jesus says, "Behold, the Kingdom of God is in your midst." Other places render this, the Kingdom of God is within you. So what kind of kingdom is the Lord referring to? Dispensational theology has been the only theology taught from the pulpit of Berachah Church at least since 1950. The kingdom of David is still valid for a future time.

Covenant theology disputes that David's kingdom is still valid. The Jews rejected it. Is a literal kingdom ruled by Christ still possible? What kind of kingdom is it?

The answer of covenant theology is, this is a spiritual kingdom. We are seen as spiritual Israel; and all of God's promises to the saints are inherited by us.

Wednesday night, we covered the basic concept of covenant theology.

Summary of Covenant Theology

1. According to covenant theology there is just people of God.
2. In the Church Age, these are believers, and they are the same as believers in Israel.
3. Israel is just an early form. Not all Israel is Israel.
4. Only believing Jews inside the nation are true citizens of Israel. God promised Abraham a nation; a group of people. That is a literal understanding. Taking that as a spiritual nation, we must understand this to be a figuratively.
5. Covenant theology interprets figuratively. Dispensational teaching interprets things literally for the most part.
6. So covenant theology promotes an unending continuity between Israel and the church.
7. The only difference between now and then is, that believing Jews of national Israel are enlarged to become a non-racial, multi-national
8. All prophecies involving Israel in the Old Testament must not be interpreted literally in covenant theology. This brings about antisemitism. If Jews are no longer a part of God's kingdom, then we do not treat them any differently. We understand them not to be true Israel.
9. Israel is un... There is no direct Biblical support for the church supplanting Israel. We are not spiritual Israel. We are not today fulfilling the promises of God given to David and to Abraham.
10. It needs to be admitted in all fairness, that there are areas of continuity between the church and Israel.

6 Areas of Continuity

1. There are areas of commonality.

2. This is a continuing timeline from Israel to the church. Church continues. When will the Church Age end? No one knows. At some point the church will be over, then there will be the Tribulation, then the Millennium.
3. Both entities are intimately connected as people of God; as believers. Some people belong to both dispensations. God rules His people.
4. However, salvation is the same in all eras of human history. The Old Testament looks forward to the cross; we look back on the cross.
5. Both entities share in the larger kingdom program of God as Bobby has defined it.
6. Both Israel and the church are designed to glorify God. That is why we are here. That is why Israel existed.

Lesson #0854

Luke 17: Life of Christ

6/5/2016 2Sunday

Kingdom refers to a people and a territory ruled by a king. When we speak of the Kingdom of God, this is an all-encompassing history. Covenant theology blurs the lines between Israel and the church. There is a continuity between the two entities, and both of them will meet in the Kingdom of God in the Millennium. But they are not one entity becoming the other. The church is not spiritual Israel.

What Does Dispensationalism Tell Us about All This?

1. There is a clear discontinuity, a separate progression, a march in salvation history. That is an all-encompassing term, which began with Adam and the fall, where there first declaration of salvation was made to Adam and the woman. This is the entire spectrum of what God does.
2. It is evident that the terms *church* and *kingdom* cannot be equated.
3. Nor can Israel and the church be completely separated from one another. There are many links between them.
4. Israel and the church must be distinguished in God's progressive purpose in history. Dispensational theology is what we are studying.

Definition of a Dispensation

1. A dispensation is a period in human history. It is defined in terms of divine revelation and people.
 - a. There was Adam to Abraham; which we called the Dispensation of the Gentiles.
 - b. Then the Age of Israel, where Abraham is the first Jew. Nation Israel was a result.
 - c. Then there is the hypostatic union, about *the Jews*.
 - d. Now the Church Age. Not a national entity.
2. A dispensation is a sequence of divine historical administrations for each of those peoples.
 - a. Began as a theocracy, ruled directly by God.

- b. Then Israel demanded a king, and they got Saul, who was a disaster. Then David, to whom God made a great set of promises.
3. These consecutive eras of history reflect the unfolding of mankind.
 4. Dispensations demand a divine viewpoint and a theological understanding.
 5. The doctrine of dispensations is the vehicle by which believers, living at a particular time, can orient to the specifics of God's will and His plan and His purpose for our life. Old Testament believers could orient to their life under the Law. But we have none of that today in this dispensation. We are empowered in this age differently than they were empowered in the Old Testament. A few Old Testament heroes were endued with the power of the Holy Spirit, but not all of them. In the Church Age, all believers are given the Holy Spirit.
 6. Different periods of human history involve different mechanics and procedures. The church is unique in this realm. There is no other age in divine history like ours. We are unique in everything. That is the divine viewpoint. We need to recognize what we have by divine perspective. Bobby saw the history of the world part I, but it was a comedy; and it was not at all like real history.
 7. There are similarities and there are differences.
 8. The main different inherent to dispensationalism manifest themselves in 3 ways:
 - a. How do we handle the interpretation of the Word of God; hermeneutics. This requires the original languages and knowing the original languages. All of that is necessary in order to rightly divide the Word of Truth.
 - b. The dispensations distinguish between Israel and the church.
 - c. The differences in eschatology, the doctrine of future things. At some point, Jesus Christ is to return. Dispensationalists call this the rapture of the church where we go to heaven with the Lord in resurrection body. After that, the Lord will return, and this is the 2nd advent. In covenant theology, there is only one return. That is a tremendous difference in how we are to understand the future.

We will spend more time distinguishing the church and Israel. What is the difference between the New and Old Testaments?

What Is the Connection Between the New and Old Testaments?

1. Relationship between Old and New Testaments. Dispensational emphasizes a discontinuity between Israel and the church, without discounting some continuity.
2. In dispensationalism, Israel and the church are distinct administrations in the progression of God's plan for human history. They are connected on the timelines. God has a different administration, king versus doctrine. A national circumstance; and today, we are not administrated by a king.
3. Since there is a progression of God's plan from one era to another, a certain amount of continuity exists; it has to. It is all part of God's plan.

4. That continuity cannot be overemphasized as a complete spiritual blending of Israel and the church. Israel is not just a spiritual entity. There is a spiritual aspect, but Israel is not all a spiritual aspect.
5. Nor is the church the new spiritual Kingdom of God. Israel still has a future. It does not have a future as spiritual Israel but as national Israel. The nation in the middle east is not the same nation. There are Jews there, but they are not believing Jews. The New Israel will begin with believing Jews.
6. The church is something new and unique in God's timetable of history.
7. National Israel does not disappear from history to become the church or to become the new Israel.
8. The means of salvation stays the same in all dispensations. We may not have all the information; but they had enough to exercise faith in the Revealed God. They did not know His name then as Jesus; but they knew Who He was; and they only needed to believe in Him, insofar as He revealed Himself. Regeneration is necessary in all dispensations. Those who rejected Jesus during the 1st century will not be a part of the Kingdom of God.
9. Both the church and the children of Israel will inhabit the Millennial kingdom. We will rule with Christ; Israel will be ruled by Christ.

Day of Pentecost began at the Church Age; and this continues until the church is removed from the earth. The first time to begin a dispensation with all unbelievers only.

The Jewish kingdom is being formed during the Tribulation. The book Armageddon describes what will happen during that period. That is when all unbelievers are removed from the earth; and then the Lord institutes the Millennium. The surviving Jews will all go into the Millennium. That is the kingdom; that is the physical kingdom. The 7 years of the Tribulation continue the final week of Age of Israel.

Some of us have known this in prep school; and for some, this is brand new.

The Hypostatic Union was a continuation of Israel; but there is an overlap to the Church Age as well. Jesus tells everyone what the Old Testament was all about, and He presents Himself as the fulfillment of the Old Testament; and then He presented the doctrines of the Church Age, which occurs mostly in the book of John. The term kingdom is essentially a national term and not a spiritual one (Rom. 9:6).

Throughout the history of Israel, many Jews rejected the Lord Jesus Christ. There will be a resurrection of Jews from the Old Testament; and some will go to hell and some to the Kingdom of Israel. That will take place at the end of the Millennium. Old Testament prophecies do not belong to the church today; they belong to nation Israel and to the Age of Israel.

Lesson #none

Luke 17: Life of Christ

6/8/2016 Wednesday

No class; Dallas conference.

Lesson #none

Luke 17: Life of Christ

6/9/2016 Thursday

No class.

Lesson #0855

Luke 17:20b–21 Life of Christ

6/12/2016 1Sunday

Communion Sunday June 12, 2016

The only ritual that Church Age believers are commanded to celebrate. The elements that we are about to partake are a memorial to the Person of Jesus Christ.

Through the baptism of the Spirit, we have been placed into Christ. This is called the anointing; His anointing teaches us all things, and we abide in Him. The Holy Spirit as our teacher and as our mentor. In this anointing, we have operation Z and how that is portrayed.

2Cor. 1:21 **the One Who has established us in Christ and has anointed us in God the Holy Spirit.** Some men were anointed to be prophets, others priests and still others kings. Generally speaking, there was just one man in each office; and rarely was a person an occupant of 2 offices. Jesus is anointed in all 3 offices.

Luke 24:19 **the prophet Jesus.** Heb. 9: **Jesus is the High Priest, anointed...** Rev. 1:5 **Ruler of the kings of the earth** (the King of Kings). Every Church Age believer anointed by God, in union with Christ, who positionally shares in everything that Christ is, also holds the office of prophet, priest and king; and we hold these offices as well. The anointing of God the Holy Spirit has given us this exalted position. This amazing condition that we all share.

1John 4:17 **As He is, so also are we in this world.** This defines who we are in Christ. Like Jesus, we are prophets, priests and kings.

So, how is our Lord a prophet, priest and king?

A prophet speaks for God to men. 14 centuries before the birth of Christ, God spoke to Moses, saying, **"I will raise up a prophet like you and I will place words into His mouth."** Peter said, in Acts 3:22, that this applied to the Lord Jesus Christ. As a prophet, the God-man was a proclaimer and a predictor. For He Whom God has said speaks the words of God; a proclaimer of God's Word. In that sense, Jesus did not speak of originality. He spoke compatible with the will of God. And His Words still ring down through the corridors of time to us. He revealed to us eternal life.

As a predictor, **"Take heed, behold I have told you everything in advance."** Jesus knew what was happening, and He knew what was in the future. He knew the future, near and far. The things of heaven and hell are all unfolded by Him. As believers, we are anointed as prophets. We cannot predict the future, although we can read historical trends; and we can

proclaim His message. Spreading the gospel is the great purpose of our anointing as prophets. We live the truth of the gospel, fulfilling the office of prophet in this life. Just as the Lord Jesus Christ was faithful in proclaiming what was given to Him, so we must be faithful in the proclamation of what He has given to us.

Jesus commissioned every believer to go forth with the gospel message. We have been entrusted with His saving gospel. The sheer magnitude of its content should be our motivation.

Jesus as a priest:

“Consider Jesus as the Apostle and high Priest of our confession.” He is the only High Priest who has offered Himself as a sacrifice. His once and for all offering, unlike the Age of Israel, the Church Age is almost void of ritual. His death stopped all of those sacrifices, as He was the sacrifice. Having fulfilled His work as a prophet and Savior on earth; and now, He advocates for us. Heb. 9:24 **For Christ did not enter the Holy of Holies made by hand, which is [only] a counterpart of the true one, but into heaven itself, where He now appears in God’s presence for us.**

Possibly the most fantastic fact of His priesthood is His immutability. The priests in the past varied in quality. **Because He abides forever, holds His priesthood forever; and He is able to save forever. He always lives to make intercession for them.**

We continue to sin and we continue to have adversity. Jesus tasted even death without sinning. He can relate to our sinning. We are always in trouble; we are always asking God in prayer, asking Him for relief. He is always there to represent us. He also beseeches the Father that we might be protected.

As He is, so are we in this world. We are anointed as priests. **You are a chosen race, a royal priesthood, a people for God’s Own possession.** 1Tim. 2:1–3 **First of all, then, I urge you to offer [special] requests, prayers, intercessions [Note: “Intercessions” probably refers to praying on behalf of others], and thanksgivings for all people. [Offer them] for kings and for all people in prominent [governmental] positions, so that we can live a peaceful and quiet life in all reverence [toward God] and respectability [toward people]. This is good and acceptable [behavior] in the sight of God our Savior,...** Some in our nation authority have been arrogant because we have not functioned as intercessors as we ought to have done. We are to leave a quiet life with all dignity

Jesus is a King.

By resurrection, He is the firstborn from the dead, the sovereign ruler of the church. He has dominion over His body, the body of Christ. He became the recipient of all things, including us as believers in Him. He has provided for our existence in life and in the future kingdom. He will return to us as King of Kings and Lord of Lords. God will fulfill His promise as

reiterated to Mary. "He will be called the Most High and He will reign over the house of Jacob." Rom. 8:17 And if we are [His] children, then we have an inheritance from God [i.e., blessings here and hereafter] and are fellow-sharers with Christ [of such blessings], providing we [are willing to] suffer with Him, so we can also be honored with Him [i.e., in the future life. See verses 18-25].

We are moving toward the final hour of triumph, ruling with Him as kings. It has not appeared as of yet what we shall be; but we will be like Him, as we will see Him as He is.

We will judge the world with Him, which at one time judged us. These are a few of the benefits that we have in Christ.

We became immersed in the differences between covenant theology and dispensations. The difference between Israel and the church. This is not just abstract theology. This comparison allows us to correctly interpret one phrase in Luke 17. Sometimes, Bobby has to stop and give background information in order to understand this or that phrase. How are we a part of the kingdom?

Luke 17:20b–21 ...He answered them, "The kingdom of God is not coming with signs to be observed, nor will they say, 'Look, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you."

They will not find a visible kingdom by looking for those signs that they have always been looking for. It is a future that is not forgotten.

Behold, the Kingdom of God is within your midst (or, *within you*).

Is the church now the heir to a physical kingdom? Or is that physical kingdom no longer and we are now a spiritual kingdom. Are we all just a spiritual people. How do we fit together, or do we? Has this kingdom become a spiritual kingdom? Israel failed to accept the Messiah; so does the church become what many in covenant theology call spiritual Israel? Are we now spiritual Israel? Or, are Israel and the church separate entities. Now, we have many things in common with Israel.

Remember what a dispensation is.

Lesson #0856

Luke 17: Life of Christ

6/12/2016 2Sunday

The very foundation for what we study in Berachah is dispensations. This is a way to interpret and understand the Scriptures. This helps us to understand the administration of God in this period of time. This dispensational theology comes into play in these 1.5 verses.

Luke 17:20b–21 ...He answered them, "The kingdom of God is not coming with signs to be observed, nor will they say, 'Look, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you."

Is it *in your midst* or is it *within you*? The church and Israel are separate entities when it comes to divine progress and God's plan. The church and Israel must be kept separate, even though they have many things in common. A sequence of divine administrations for those peoples. These are consecutive eras of history. You cannot understand the history of Scripture in the context in which it was written. What does it mean to us? Should we still live under the Mosaic Law? The dispensational answer is, *no*. There are Christians today who think the Christian way of life is the Mosaic Law. It did have a specific use in the history of nation Israel.

These two dispensations uniquely move forward the plan of God. They constitute the history of our country. God has a plan in the whole sweep of history. How does the plan unfold? What is the sweep of history?

Bobby is going to make us write this am.

The Dispensational Viewpoint of the Church and Israel

1. National Israel is not negated in dispensationalism. It is not negated, but it has been postponed. There is a new phase in God's plan in history, and we are that new phase.
2. Old Testament Israel went on until the appearance of the Lord appeared. Sometimes we call this 30 years or so as a separate dispensation. After he ascended, and 40 days later, came another age, the day of Pentecost. We know that our age will end, but we do not know when.
3. Then we have the 7 year Tribulation. After the 7 years, we have the Millennial kingdom.
4. The postponement of the kingdom of Israel is the Church Age, sometimes called an intercalation. They debated this term for an hour in seminary. It is an insertion of a period of time into God's prophetic calendar. Israel just saw themselves as the nation and that this would be fulfilled by the Kingdom of God.
5. So the church is an intervening dispensation between the past Age of Israel and the Tribulation, which is the completion of the Age of Israel. When the Old Testament ends, about 7 or 8 centuries before the Lord came, there was a prophet. There was Daniel and he wrote many things that were future. Daniel 9:27 wrote about the 70 weeks of Israel, but only 69 transpired. So there is one week left, which has not played out. The Tribulation is this final week, the Age of Israel. It culminates in the fulfillment of the Kingdom of David, which is the Millennium.
6. There is a marked discontinuity between these two phrases, Israel and the church, as related to the plan of God and history. They are not entirely separate, but are separate in many respects.
7. The church will be a part of the future Jewish kingdom, because we, all of us in heaven during the Tribulation, we are resurrected. We do not go through these 7 years. We will rule here, in His kingdom; we will be a part of that. The 1000 reign of the Lord Jesus Christ changes a dispensation as a progress in God's plan is not a new occurrence. This has happened throughout history from Adam onward. There have been a number of dispensations whenever Satan appears to be winning a

victory through the negative volition of man. God makes an adjustment, to foil up Satan's plan. There is a progression of divine viewpoint revelation, that outflanks and spoils Satan's schemes. In the church, we have mystery doctrine. That is doctrine that has never before been taught, anywhere in the Age of Israel. We have doctrines in the New Testament never before having been presented (some was presented by the Lord Jesus Christ). How are we supposed to operate in this life and how do we use it and what are the mechanics? This is all new doctrine. We are unlike national Israel. We have no prophecies in the Church Age. Israel knew about her future by prophecy; but we do not have that. The Old Testament is filled with books of prophecy and books with prophecy. Isaiah prophesied about the Lord Jesus Christ. We do not have crystal balls, we do not read Oiji boards. There is one prophecy for us, and that is about the rapture. We are a new administration. We are not Israel. In the changes of dispensation is a change in the way that believers operate in their spiritual lives. The baptism of the Holy Spirit; the indwelling and the filling of the Holy Spirit. Some Old Testament heroes had the indowment of the Holy Spirit; but the run-of-the-mill Jew did not have what we had. Israel had sacrifices and offerings which presented doctrine to them. They had offerings for salvation and for rebound. They had prophecy, but no mystery doctrine. God always thwarts Satan's attempt to win the Angelic Conflict at every turn. He introduces a new and greater phase of His plan; a new dispensation.

8. A quick list of dispensational changes from the beginning to end of history.
 - a. After Noah, and the great flood, that wiped out a Satanic scheme to pollute the human race with the sons of God who had cohabited with women. The origin of Greek mythology. Then the population began with 8 people who populated the earth.
 - b. As the population increased, they decided to build a tower which would go toward heaven, called the Tower of Babel. They constructed their own way to heaven. Is there anything different from today? They would find their way to heaven, based upon their own works.
 - c. God put a stop to this internationalism by separating men by different languages. People began speaking a variety of languages. This was the basis for nations, which started on the basis of language. At this point, national entities became a divine institution. A different kind of administration. This might be called a gentile age, as there were no Jews at this time. No detailed account of the spiritual life in that era. There were animal sacrifices.
 - d. Then from this new dispensation came one man, Abraham, who was given a promise in Gen. 12 by God. "I will make you a great nation." Through the line of Abraham, Isaac and Jacob is nation Israel. This nation comes into existence under Moses and the Jewish exodus in Egypt. This new Jewish client nation was a representative nation; a new way of administering God's plan. They were the sole nation through whom God would work. They would bring divine inspiration through the authors of the Bible. They preserved God's Word very well. The Old Testament plan of God is revealed by this.
 - e. The church is not one nation. There are client nations; but not everyone in that nation is a special nation to God. Israel failed to live up to this.

- f. Satan was strategically defeated by the cross; and that is the central point of human history. Then God instituted the church on the Day of Pentecost. We win tactical victories in the spiritual life of the Church Age. We are the vehicles for Satan's defeat. We are given the wherewithal to defeat Satan. The church and Israel share similar missions in this era. Salvation history means God's plan to save mankind, the overall theme of human history. The progress of salvation history. We also know that we are witnesses for Christ. There is a change in that continuity. The church is not the same as Israel. Many doctrines. We have the unique spiritual life after salvation, which markedly diverges from the spiritual life of believers in the Age of Israel. The focus passes from Adam to Noah, to Abraham to Israel, to Jesus, to the believers in the Church Age, to the believing remnant in the Tribulation. Finally to Jesus Christ in the Millennium.
- g. Each dispensation has its own set of mandates; but the means of salvation is exactly the same. Old Testament dispensations look forward to the cross; and we as believers in the Church Age look back to the cross. We know it through the history recorded and through the ceremony of the Eucharist.
- h. Salvation is constant in all dispensations.
- i. Scripture reveals the new believers' life and the transition between the nation Israel and the Church Age.

Bobby wants to list some of the discontinuities.

Lesson #0857

Luke 17: Life of Christ

6/15/2016 Wednesday

We are covering the theme of the subject of the Kingdom of God. This whole idea of a kingdom runs throughout the Bible. First a theocratic kingdom in Israel, later a kingdom with a king. Jesus spoke of the kingdom in the gospels; Paul writes about a kingdom in the epistles, and finally in Revelation.

He is the Living God and the Everlasting King. God's people in God's place and under God's rule. Concerning the progression... How does the church fit into the kingdom program? There are two options: covenant theology and dispensationalism. Covenant theology erases any real difference between Israel and the church. This approach suggests that there is a complete continuity between the church and Israel. The church inherits from Israel all of the promises of the Old Testament. The covenant viewpoint appears to be gaining traction in this day and age.

Some think that the covenant theology approach is more intellectual. Dispensationalism was developed more completely at a later time. The plan of God is centered around what He is doing for us. All of human history has been a progression of salvation for mankind. How does the church and Israel fit together in God's salvation plan for history? The dispensational view is that the place of Israel is still future, and all of those promises will be fulfilled at that time. The church becomes an intervening era.

At the end of the church, the exit-resurrection, the rest of the Age of Israel is fulfilled/completed. The church is an intervening era between Israel and the Tribulation.

Bobby is going to try to diagram this. Covenant theology has to admit to some limited dispensationalism because Israel began with Abraham. Prior to this, there was no kingdom program.

Covenant theology. As the church runs, it is not the 2nd advent that ends the church, but the rapture, the exit resurrection.

There are many discontinuities between Israel and the church.

What Makes the Church Unique from Israel.

1. Israel's head is Abraham. He is regenerate. He had the righteousness of God imputed to him. Promises were made to him as a believer.
2. The church's head is Jesus Christ. He is the Head of the church.
3. Abraham's seed is physical; the seed in the Church Age is spiritual.
4. Israel is one nation; and to be a part of the Kingdom of God, a gentile would join nation Israel. The church is from all nations and all races. We are all combined under the umbrella of the church.
5. Israel is a nation made up of individual believers. The church is individual only. The church is a spiritual body; it is not a nation.
6. Israel is a part of each dispensation, from Abraham on. The church only appears in the current dispensation.
7. The terms *church* (which is εκκλησια) and *kingdom* (which is βασιλεια), which are never equated in the Bible.
 - a. The word *kingdom* occurs many times in the gospels, and *church* only occurs 3 times.
 - b. In the book of Acts, which is a transition from the gospels into the Church Age. The attention of the disciples turns away from the kingdom. "Lord is it at this time that you are restoring the kingdom of Israel?" "It is not for you to know times and epochs."
 - c. Epistles are addressed to the church, but never to members of the kingdom.
 - d. The kingdom again becomes prominent in Revelation.
8. Christ makes a distinction between the two eras. He introduces them differently. The Kingdom is at hand, which began with the beginning of the Lord's ministry. However, the introduction of the church is the subject of prophecy later in His ministry, as He faced greater and greater rejection.
9. The coming of the kingdom is different. The kingdom is the instantaneous rule by Jesus Christ over the Land of Promise. It is not the product of growth and development as is the church. Israel is established in one event. That is the 2nd advent.
10. National Israel is embodied by the unconditional covenants and grace. Israel was a political entity. Israel had a king, it had laws; and it was ruled as a theocracy through

the Mosaic Law. The church is not political but spiritual. The doctrine that we have in the New Testament is our guidance; not the Mosaic Law. Mandatory tithes; but our giving is not.

11. Israel had a specialized priesthood. It was a specialized group of men who were dedicated to worship in the Tabernacle and later, the Temple. The church is a priesthood. All believers are priests. We do not have a specialized priesthood.
12. Like all the other dispensations, the church has distinct qualities to accomplish its mission in the Angelic Conflict. The church has its own mission and distinct qualities. The church is a mystery with mystery doctrine. Universal baptism of God the Holy Spirit. We are unique in that we are indwelt by God the Holy Spirit. The Holy Spirit can be taken away from saints in the Old Testament, but not from believers in the New. We have unique responsibilities in Church Age.
13. The church cannot claim the promises of Israel for itself.
14. The church is not a denial of the literal fulfillment of nation Israel. Covenant theology sometimes takes this all the way to antisemitism.
15. The church is a postponement for national Israel in order to fulfill God's promises to Abraham and to David. The Davidic Covenant was a follow-on to the Abrahamic Covenant. God's promises to these men is immutable. God promises Abraham a nation, a national entity. God cannot change His promise to Israel. David's promise of a literal kingdom is not the same as the church's promise for a heavenly kingdom. Who will be Regathered at the 2nd advent? National Israel.

If the promises of Israel have now been reassigned to the church, because of the failure of the nation in past history, then, logically when believers fail in the Church Age, their security is questionable. If Israel can lose the promise, why can't we lose them? That is the basis of loss of salvation in covenant theology. So, human failure would affect divine change. There is not a chance of that with immutable God. If God does not fulfill His literal promise to Israel, why would the Jewish Gentile church be any more secure in God's promises to them? If the church fails, then it too can be replaced. We can lose our standing with God. Now, this will not happen. The church, regardless of individual failure, we will all be raptured at the exit resurrection. Israel will be delivered in the Tribulation, which is very well-defined as the worst time of the world. Israel will be delivered and it will be ruled by David's Greater Son, the Lord Jesus Christ.

How should we understand this Kingdom of God?

Did Christ mean that this has always been a spiritual kingdom? Was there to be no spiritual kingdom? Does this mean that the kingdom is within you or within your midst.

Luke 17:20b–21 ...He answered them, "The kingdom of God is not coming with signs to be observed, nor will they say, 'Look, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you."

The pharisees and the disciples all expected a literal, physical kingdom. What about a son of David sitting on the throne?

You cannot see the Kingdom of God, for it is *in your midst*.

Christ was presented at one point in His ministry by John the Baptizer as Israel's Messiah. "The Kingdom of Heaven is at hand." Jesus makes the same statement in Matt. 4:17. The kingdom came with the Lord Jesus Christ. He was the King. At no time did people question what Jesus claimed for Himself; He claimed to be the Messiah.

Jesus Christ was legitimately offering that kingdom. "Here I am, accept Me." They instead called Him a blasphemous imposter, and many Jews rejected Him; and so He was crucified. There will be a time when Messiah will take the throne and fulfill the promises made to David.

It is true that all Israel is not Israel, as Paul said. As the Millennium moves along, the believers who enter that Millennium will procreate and have children, and some of them will reject Jesus Christ, even though He is on the throne.

Jesus was not signifying that the Kingdom of God was only a spiritual rule in the hearts of the people. He meant, because Israel rejected Him in the 1st advent, the kingdom would not come visually at that time.

So what did He mean, when He said, "[The Kingdom of God is in your midst](#)"?

Lesson #0858

Luke 17:20b–21 Life of Christ

6/16/2016 Thursday

Israel still has covenants to God. Bobby is going to complete this topic tonite.

Luke 17:20b–21 ...He answered them, "The kingdom of God is not coming with signs to be observed, nor will they say, 'Look, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you [all]."

We are dealing with the phrase, *in your midst*. This is where there is a controversy. Many people understand this translation to mean *within you*.

What Does it Mean to Be *Within You*

1. Then it is part of you; it is what you think; it is how you understand. It could mean that there is only a spiritual reign of God in the souls of men. This negates how we think of the covenants of God in the Old Testament.
2. This describes a spiritual kingdom; whereas, the Bible sounded much more like an actual kingdom. This understanding suggests that God rules only in our hearts.
3. It is a kingdom within, not a kingdom without. Only a spiritual aspect to the kingdom. Not a physical; a spiritual kingdom.
4. Bobby is not going to say that there is no truth to the idea of a spiritual kingdom. That does exist. But not to the extent of removing nation Israel from the literal promises of God.

5. There is a discontinuity between the spiritual and the physical kingdoms. Both are true but the one does not become the other, which is the position of covenant theology.
6. The idea of a physical kingdom is not replaced by the reality of a spiritual kingdom within us.

The Greek word is *αυτος*, which is better translated *within your midst*. Why would Jesus, Who is addressing unbelieving pharisees, why would He tell them that the kingdom was within them? They rejected Him and they would support His crucifixion; so they would not have the Kingdom of God within them personally.

Preposition: *entos* (ἐντός) [pronounced *ehn-TOSS*], which means, 1) *within, inside; 1a) within you, i.e. in the midst of you; 1b) within you, i.e. your soul*. Thayer Definition only. Strong's #1787.

This is combined with the 2nd person masculine plural noun. This in itself indicates that this verse does not mean, *within you*.

God promised a kingdom to David. Israel is no longer a nation. There was national discipline for disobedience and rejection of Y^ehowah in the Old Testament. Israel, as a people of God, had become a very negative people. Always getting into idolatry. The national promise to David was unconditional. It is based upon God's immutable promise. In order to receive this promise, they must be a nation. But there is a spiritual kingdom in the hearts of believers, which does not negate the kingdom promised by God to David. God would write His Law upon their hearts.

Jer. 31:33 *But this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.*

This is a new covenant made to the people of Israel. This is not made to the church. Why was this renewal necessary? At the time of Jeremiah, Israel was totally apostate. They had violated God's Law in every possible way. They had rejected entirely the Word of God, and they were under the fifth cycle of discipline. [Destruction upon destruction](#).

No one was left. The new covenant was given at a time when these Jews needed to be reminded that they were God's people. This reminds them that God had not forsaken them, despite being miserable failures.

In spite of Israel rejecting Messiah, Israel is not forever replaced by the church. They were renewed.

Fulfilling the New Covenant to Israel

1. The new covenant presages the final fulfillment of the promise to the regenerate people of Israel.

2. It was, at the time of Jeremiah, an encouraging reminder, to an enslaved people.
3. The final fulfillment. They were a nation then they weren't and then they were again. The new covenant guarantees a new nation at a future time. This is when Israel would once again turn toward God.
4. That future time is the Millennial reign of Christ. Israel had believers and unbelievers in it.
5. The new covenant is the direct promise to Israel of becoming a nation again.
6. The covenants of God are still in effect.
7. Yet, this promise of the New Covenant has aspects of a new kingdom. That is a spiritual aspect.
8. In the future, because the Law is written on their hearts, the Jews will have no trouble knowing the Lord. "I will put My law in their hearts and write it in their hearts."
9. The new covenant confirms that there will be a new spiritual kingdom that exists in Israel. Doesn't this prove that the church is now spiritual Israel? We are a spiritual people. The Law is already written in our hearts.

After the rapture, there is the 7 year period of time, which is the Tribulation. Then there is the Millennium, when Jesus sits on the physical throne of national Israel. Even in the Millennium, there will be some who reject Jesus Who is on the throne of New Israel.

Believers will survive in this age, despite various catastrophes. Some of us are thinking very hard about where we might go in the next 4 or 8 years. Don't look to politicians; look to ourselves.

There Are Overlapping Spiritual Characteristics Between the Church and Israel

1. The new covenant will give the believer the inner ability to...it is written in our hearts.
2. Israel and the church are both spiritually connected to God; Jesus is the Savior of all.
3. In other words, in every dispensation, and some get messed up in all of this. Salvation is always a matter of faith in Christ alone. They did not know His Name.
4. Each dispensation was given this redemption revelation in different ways.
 - a. Israel saw redemption through the blood sacrifices through a literal lamb or ram.
 - b. We look back at the Lamb of God dying for our sins.
5. Both Israel and the church are witnesses for God to the world. Individually as believers. The Church Age has client nations; many.
6. Both Israel and the church are called to be separate from the world. In the world but not of the world.
7. Both Israel and the church have common doctrines.
8. Both Israel and the church are called the elect of God. One is a nation and the other is made up of individual believers.
9. Both are recipients of eternal life.
10. Both are to be glorified in the future. That will take place at different times.

There Are Also Differences.

This is what is import to the dispensationalist.

1. The spiritual kingdom is manifest in a mystery form; not in a national form.
2. The church will prevail as such as a spiritual kingdom until the rule of God in the Messianic form of the kingdom is established in the 2nd advent.
3. This new mystery form, a spiritual form of the kingdom, is found in the church today.
4. The church is made up not of one nation or race, but of individuals from many races and kingdoms. In the Old Testament, gentiles were incorporated into nation Israel.
5. Every believer in the Church Age is indwelt by Jesus Christ, the King.
6. In that sense, He is the sovereign ruler within us. He is there. We should remember the doctrine that Bobby has been through.
7. The glory of Christ as king is in us. The Shekinah glory. Christ in you, the confidence of glory. He is sovereign over us personally; and He is also the ruler over the whole church through mystery doctrine. The church is a living organism made up of individual parts. Israel is a nation made up of individual citizens.

Heb. 8:8–10 is about the new covenant. Did we usurp this covenant or what?

Heb. 8:8 **For he finds fault with them when he says: "Behold, the days are coming, declares the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah,**

Heb 8:9 **not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt. For they did not continue in my covenant, and so I showed no concern for them, declares the Lord.**

Heb 8:10 **For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people.**

The Restatement of the New Covenant

1. This restatement of the new covenant in the New Testament is best explained from the dispensational viewpoint. It is best explained as the participation of the church in the spiritual promise of the covenant, rather than the fulfillment of national promises to Israel.
2. Participation in the new kingdom shows the continuum of God redemptive provisions for all dispensations. Israel and the church; and they are divided by the Hypostatic Union.
3. The center of the new covenant is Christ, of the spiritual aspect of the kingdom.
4. Unlike Israel, the urch does not fall under a literal throne government.
5. In the theocratic millennial kingdom of Israel, to which the new covenant expressly refers, the King will be in residence on the throne of Israel.
6. In that kingdom, all men will bow to His majesty.
7. Also in the millennial kingdom, Israel will have the Law written on their hearts.

8. This is where the spiritual and physical kingdoms come together for Israel. Therefore, the spiritual kingdom terminology does not override distinct Biblical

A Conclusion

1. There is a spiritual kingdom of Church Age believers.
2. There is a literal physical theocratic kingdom of the Messiah which has spiritual aspects to it.
3. The church will participate in that theocratic kingdom. We will return with Jesus Christ for the 2nd advent. We will rule with Christ.
4. The church and Israel are still different entities, a distinction found in the Millennium.

The Meaning of in Your midst

1. This refers to Christ Himself, Who is the central figure of every dispensation.
2. At that time when Jesus spoke, He was present among them in the 1st advent. He came as King and Redeemer, offering Himself as Messiah to Israel.
3. Since Israel rejected His Presence and His Kingdom, Jesus institutes a new phase kingdom.
4. The first phase is a postponement of the Jewish kingdom in the 1st advent, as was expected.
5. Then the Age of Israel will be completed with the Tribulation, where believing Israel will be regathered.
6. Regathered for
7. The kingdom for Israel is not the same and not to be equated with the church. The church has another purpose.

Gal. 3:29 we are heirs to the new promise. Christ is the Seed of Abraham; as believers in Jesus Christ, we are the spiritual seed of Abraham. We are heirs according to the promise; His spiritual heirs. Any reference to the seed of Abraham must take into account the natural seed. The issue is Jacob and the 12 tribes. Within this is a believing remnant of Jews. Rom. 9:6 Some Gentiles will inherit the promise of faith. Abraham was justified by faith; so the church participates in the spiritual aspect of salvation.

So the kingdom in their midst refers to the Present King Who is walking among them, Who is not yet on the Throne of Israel, but will be at that time.

Israel and the Church

1. Israel and the church are distinct in the plan of God for history.
2. Yet, both have a part to play in that plan. One is not negated for the other. They have parallel parts. There are distinct aspects of those plans.
3. God began His kingdom program.
4. But now, His program, His plan progress to the mysteries of the Church Age. National Israel has been temporarily set aside.

5. Today, God is calling a people from all nations. He is building His church.
6. The church now participates in the great promises of blessings in the new covenant.
7. This connection is not to replace Israel, or for the church to fulfill her specific promises. A literal throne.
8. None of the physical blessings of the new covenant that will be realized by Israel in the future are cited in the New Testament with regard to the church. Spiritual blessings, yes; physical or national blessings, no.
9. Both Israel and the church, in their distinctive phases, and as separate dispensations, will share in God's plan for history. As the people of God through whom He will be glorified.

We are a unique dispensation; a unique entity. All the privileges and opportunities given only to us.

Lesson #0859

Luke 17:22–25 Life of Christ

6/19/2016 1Sunday

Jesus has spoken to the pharisees and now He has turned to the disciples. The disciples wanted to see one of the days of the Son of Man, but they would not see it. The One that all of the Jews were seeking the disciples believed that to be Jesus.

Luke 17:22 **And He said to the disciples, "The days are coming when you will desire to see one of the days of the Son of Man, and you will not see it.**

Because of the rejection of the Messiah, the disciples would not see the Son of Man as the King of Kings. The promised national kingdom would not appear. "You will not see it."

There will be no kingdom, but there will be a lot of trouble to come. "I am leaving and there will be trouble." They will long to see the next advent, but trouble is amongst us.

Believers, when they see a lot of trouble, they decide they want to leave, they want the rapture, and they pray, "Come, Lord Jesus." But we live in the time when there is always trouble. With the rapture, there is no sign, no prophecy associated with it.

Jesus is now speaking about the 2nd advent. This passage is not talking about the rapture of the church, as some people take it to mean. The church is not in view in this passage at all. The context of Luke 17 is the kingdom of Christ on earth. The rapture of the church does not herald the Jewish kingdom. It is not the 2nd advent.

The rapture of the church and the 2nd advent are two separate events. The rapture of the church precedes the 7 year Tribulation. Covenant theology combines the rapture and the 2nd advent. Instead of us going up (the rapture), He comes down (2nd advent). The Tribulation is called Daniel's 70th week. The Tribulation precedes the 2nd advent and the millennial kingdom.

Daniel was a prophecy in the exile. He made a prophecy of 490 years while in exile; and Israel has this amount of time to get straightened out, and Israel has this amount of time to get straightened out.

The 483 runs from the decree of Artaxerxes to the time that the Messiah is cut off; and there still remains 7 more years. Daniel's 70th week will be the worst 7 years in the history of the world. At the end of this 7 years, Israel will be regathered, reformed, believing Israel, and the Lord will remove the unbelievers in the battle of Armageddon.

Bobby endures his tribulational mic.

70th week of Daniel is when the Millennium will begin. The Jews become subjects of Jesus Christ in that kingdom, the final fulfillment of the covenants to Abraham and David.

Daniel 9:24 "Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place.

Daniel 9:25 Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.

They can stop longing for the kingdom. The disciples have been longing for the kingdom, but they will not see it during their lifetimes. There will be many who come and claim to be the Messiah, and Jesus says, "Do not believe it; do not chase after them. They will have all kinds of phony claims."

Luke 17:23 **And they will say to you, 'Look, there!' or 'Look, here!' Do not go out or follow them.**

The Lord is telling His disciples, "Do not sweat the kingdom; you will not see it." For us, ignore those who claim that the rapture is going to occur in a few hours (days, months). There are no signs or prophecies to be fulfilled before the prophecy of the church. "I have given you a mission, and you need to proceed in that direction."

There are gullible people looking for any kind of hope to bail them out. They are hoping that the right candidate will come along. The key is, enough believers and enough believers with doctrine. God has a mission for us as long as we are alive.

There will such an outlay of power that, the coming of the kingdom will be unmistakable. The disciples in these times will be comforted by the thought.

Luke 17:24 **For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in His day.**

Incredible light will be displayed when the Lord comes; this will be sudden and very clear. There is a different initiation for the rapture. 1Thess. 2:16–17. The 2nd advent will be like a bolt of electricity which goes from one side of the sky to the other.

You never know where lightning will strike or when. It will happen during a storm and you get to see and enjoy it. The day of the Lord will be very much like this. It will be spectacular. "Now, you disciples won't see this, but the day of My return will be unmistakable."

The lightning bolt, or that which is like the lightning bolt, that will be the final sign, seen from all over. During the 7 years, there will be other signs, in Matt. 24:4–14, which Bobby will cover in the future. The time of Jacob's Trouble, Jer. 30:7, this will indicate just how troubling the Tribulation will be. There are all kinds of judgments described in Revelation.

Jer. 30:7–8 **Alas! That day is so great there is none like it; it is a time of distress for Jacob; yet he shall be saved out of it. And it shall come to pass in that day, declares the LORD of hosts, that I will break his yoke from off your neck, and I will burst your bonds, and foreigners shall no more make a servant of him.**

In the near future, the Messiah would suffer many things.

Luke 17:25 **But first He must suffer many things and be rejected by this generation.**

On any occasions, the Lord prophesied suffering; but they had not really heard Him at this time. His suffering was foretold in the Old Testament. The suffering Servant prophecy, found in Isa. 53. This describes the Lord in the week of His crucifixion.

There is no kingdom before the cross. There will be a 2nd advent, but you will not see it. But I will suffer greatly during the 1st advent.

The unprepared world will be judged. He talks about judgement in the 2nd advent. Judgment for some and deliverance for others. There will be judgment and the Lord will now describe that judgment.

Lesson #0860

Luke 17:26– Life of Christ

6/19/2016 2Sunday

We have all been so angry at someone that we have wished someone dead. The disciples probably felt this way. The religious leaders have dogged the Lord Jesus Christ and the disciples for several years. Now Jesus tells them that they will not see the coming of the Lord in His 2nd advent. Jesus tells them what will happen to His opposition in the 2nd advent.

Luke 17:26 **Just as it was in the days of Noah, so will it be in the days of the Son of Man.**

The days of the Son of Man is the 2nd advent. The disciples will not see this day, but there will be a time coming like this, and it will be like the days of Noah.

Luke 17:27 **They were eating and drinking and marrying and being given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all.**

These verses should remind us of normal, human activity. This stuff happens every day, all over the world. That is exactly the point of this illustration. This is the unending stream of

human activity. This occupied the attention of the people during the time of Noah. They had no interest in spiritual things during that time period.

Those who opposed the plan of God during that time were more sinister; and it was related to marriage and children. Marriage in this context has a special meaning when it comes to judgment.

Let's check Gen. 6:2:

Gen. 6:2–3 **the sons of God saw that the daughters of man were attractive. And they took as their wives any they chose. Then the LORD said, "My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years."**

The sons of God are demons in that era. This is the infamous time of the Nephaliim. They are the offspring of human women and angels. "How can that be true?" There is a literal interpretation to the Bible; and this actually took place. This whole thing was a diabolical scheme from the mind of Satan to pollute the human race. The human race would no longer be fully human. The human race would become half-human/half-angel. This is likely the source of mythology. It is quite easy to understand that these stories became mythologize. There is a reality behind this.

Satan constantly tries to defeat the plan of God. This is a major attack on the plan of God. If the human race is completely corrupted, Jesus Christ cannot enter into the world. Adam and the woman were created human; they were not a mixture. No salvation for mankind, if there is no Christ. God promised that mankind would be redeemed.

This was Satanic and destructive and perverted; and worthy of the Lord's judgment. Judgment of those who tried to thwart the first advent.

Gen. 6:8 **But Noah found favor in the eyes of the LORD.**

Noah's focus was on the Lord.

Gen 6:9b **Noah was a righteous man, blameless in his generation. Noah walked with God.**

There was no pollution in the family of Noah. Very few people had been polluted by this time. There is a parallel. The Lord connects it to the 2nd advent. The world would become a mass of antisemitism prior to the 2nd advent.

The rapture followed by the 70th week of Daniel. At the end is the 2nd advent, which leads into the Millennium. The forces during the Tribulation are led by Satan and they are bent on the destruction of Israel, just as Satan was hoping to destroy the human race. Satan, if he destroys all Jews, means that there can be no nation Israel. To say the least, it will be a horrible time of evil on the earth.

The flood judgment during the days of Noah will be like the judgment in Daniel's 70th week. Those destroyed are those who have scoffed. This is a picture of negative atheism throughout the ages. They deny judgment until it happens, and then, there is nothing that they can do about it. In Noah's flood, the people were negative and they denied a coming judgment, up until the time that they drowned.

Also, there is a parallel illustration found in Sodom, in the days of Lot.

Luke 17:28 Likewise, just as it was in the days of Lot--they were eating and drinking, buying and selling, planting and building,

Gen. 19:24 is this destruction. These judgments are parallels to what will happen in the 2nd advent. The degeneracy was rampant.

The homophobic claims make Bobby realize that they want to call us believers full of hate. We say that marriage is designed for a man and a woman; but the only hate is actually on the side of those supporting everything homosexual.

Paul describes such degeneracy in Gen. 1:26–27. Yet, even during such degeneracy, there is a plethora of normal activity. It is often a facade of normal activity, occurring side-by-side corruption and degeneracy. The same corruption and the same attitudes exist today in our country. The normalcy of marriage has been perverted today to think that it is between a man and a man, and a woman and a woman. Homosexuality stands at the door of Christianity demanding that they be accepted or else.

So the men of Sodom could claim, "We are normal, just buying, selling, planting, building. We just have a different sexual orientation. We are not hurting you." Homophobic, bigoted, all of the words that are being used. To them, it makes no difference what the Bible pronounces against them. This is a very common approach about making a degenerate lifestyle appear normal.

What should be our response to this? We despise the practices of degeneracy, but not the people. Those who are in this lifestyle are souls for whom Christ died. We never do them bodily harm. What happened to the victims of Islamic terrorism in Florida was evil. All judgment belongs to God and to God alone. We can make that application right here.

The *normal* males of the town wanted to rape the visitors to Lot. They are partaking of normal human activities, yet evil permeates their souls. They are setting themselves up for divine judgment. Parallels with today and then; and what will happen at the 2nd advent.

As terrible as it is, there are reasons for God's justice. Preparation would have required for the people of Sodom.

Gen. 19:24 Then the LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven.

Do not buy into the idea that war is evil and God is against all war. Jesus is the greatest warrior of all human history.

Lot saw two men at the gate of the city, and he welcomed them with open arms and he brought them into his house; and they turned out to be angels. They came to bring a message; but the men of Sodom saw them and looked to rape them. They charged the house, beat on the door; and Lot offered up his daughters. But they rejected the daughters. Then these angels told Lot and company, "Get out of town immediately; and do not look back."

In the moment before Lot leaves, he tries to convince his sons-in-law to go with him. Apparently, these young men could not take it in. They thought that he was joking. They paid the price for not believing the message of Lot. Every person in that city was consumed.

Jesus applies this same judgment to the 2nd advent. Believers are saved and unbelievers are judged; and what will happen is much greater during the 2nd advent. Those who mock God's Word will face great judgment.

Lesson #none **Luke 17: Life of Christ** **6/22/2016 Wednesday**

Rick Hughes this week

Lesson #none **Luke 17: Life of Christ** **6/23/2016 Thursday**

Rick Hughes this week

Lesson #none **Luke 17: Life of Christ** **6/26/2016 1Sunday**

Rick Hughes this week

Lesson #none **Luke 17: Life of Christ** **6/26/2016 2Sunday**

Rick Hughes this week

Lesson #0861 **Luke 17:22–32 Life of Christ** **6/29/2016 Wednesday**

In Luke 17:22 Jesus explains why the kingdom would be postponed.

Luke 17:22 **And He said to the disciples, "The days are coming when you will desire to see one of the days of the Son of Man, and you will not see it.**

In the meantime, there will be plenty of trouble in this world. The disciples will be in the middle of as many problems as anyone could face. Jesus also warns them about following false messiahs who will imitate the Lord, claiming that they will lead the people into the kingdom. Even though the kingdom is postponed, the final kingdom is not defunct.

Luke 17:23 **And they will say to you, 'Look, there!' or 'Look, here!' Do not go out or follow them.**

This future kingdom, that the Lord refers to, does not belong to our age; it does not belong to the church. We have a different promise from the Lord. We have the promise of the exit-resurrection. The 2nd advent and the rapture are not the same events. The 2nd advent will be Christ's return to set up the national kingdom of Israel. At the end of the Tribulation, the Lord returns to this earth and he begins a new dispensation. As proof of His future 2nd advent, which is what He is discussing, there are certain signs that the Lord that must take place.

2 sets of people in the end times, believers and unbelievers. The final tumultuous 7 years of the Tribulation. What will that sign be?

Luke 17:24 **For as the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in His day.**

But there will be an event that occurs, way before the Lord's return; and Jesus speaks of the 1st advent, which is v. 25.

Luke 17:25 **But first He must suffer many things and be rejected by this generation.**

This is a very near prophecy. Jesus knows exactly where He is going. He came for this great suffering that is coming up. He will experience this at the hands of the contemporary religious leaders. The disciples will see their Lord suffer and die.

Then He leaves the present and moves into the future.

Luke 17:26 **Just as it was in the days of Noah, so will it be in the days of the Son of Man.**

In the day of Lot, people were living normal everyday lives. And they were judged; one of the greatest judgments in history. There is a parallel judgment that will change the course of human history forever. There is nothing compared to what is coming.

Luke 17:27 **They were eating and drinking and marrying and being given in marriage, until the day when Noah entered the ark, and the flood came and destroyed them all.**

Luke 17:28 **Likewise, just as it was in the days of Lot--they were eating and drinking, buying and selling, planting and building,**

Luke 17:29 **but on the day when Lot went out from Sodom, fire and sulfur rained from heaven and destroyed them all--**

There will be 7 years of tribulation, and then the Lord will return.

The Great White Throne, where the Lord will sit on a throne and oversee the separation of the peoples. After the 7 year period, there will be that one big sign of the flash of light where

the Lord is known throughout the world. However, there are other judgments which will come to pass, those named in Revelation.

Luke 17:30 **so will it be on the day when the Son of Man is revealed.**

However, before these things come to pass, people will be involved in normal day to day activity and they will ignore the horrible things happening all around them. They will ignore the evangelism, they will ignore the signs taking place.

God will also give instructions to believers for the 2nd advent. These instructions have nothing to do with us; they are all about what will happen after we have been raptured.

The Tribulation will be the worst 7 years of human history. When the Lord returns, we will be in the midst of that flash of light.

Luke 17:31 **On that day, let the one who is on the housetop, with his goods in the house, not come down to take them away, and likewise let the one who is in the field not turn back.**

When this stuff begins, do not return to your home for anything. Leave and go without any delay. They cannot become attached to the material things which they have in their homes. Their focus must be on eternity, not on time. "Do not become attached to material things." There will be such a time of trouble during these 7 years, these are instructions when things get really dicey.

Have you ever gone through the exercise of facing a house fire and you have about 20 seconds. In this circumstance, you do not go back to get anything. You cannot afford to be attached to any material goods.

Luke 17:32 **Remember Lot's wife.**

Lot's wife is an example of screwing this up. Self-preservation is the message at the end of the Tribulation. When these terrible signs of Revelation begin to occur, then you need to make a run for it.

There are great signs after Rev. 5 that will occur. When those signs begin, you have your instructions.

One of these signs will be the king of the revived Roman empire will put his image up in the Temple. That statue in the Temple, the Temple that is build during the Tribulation. It is called the abomination of desolation. It portends of a great holocaust on the way. When it happens, run for the hills.

Could this be a double prophecy, for the 5th cycle of discipline and the destruction of Jerusalem?

- Matt. 24:15–16 "So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains.
- Matt. 24:17–18 Let the one who is on the housetop not go down to take what is in his house, and let the one who is in the field not turn back to take his cloak.
- Matt. 24:19 And alas for women who are pregnant and for those who are nursing infants in those days!
- Matt. 24:20 Pray that your flight may not be in winter or on a Sabbath.
- Matt. 24:21 For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be.
- Matt. 24:22 And if those days had not been cut short, no human being would be saved. But for the sake of the elect those days will be cut short.
- Matt. 24:23 Then if anyone says to you, 'Look, here is the Christ!' or 'There he is!' do not believe it.
- Matt. 24:24 For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect.
- Matt. 24:25 See, I have told you beforehand.
- Matt. 24:26 So, if they say to you, 'Look, he is in the wilderness,' do not go out. If they say, 'Look, he is in the inner rooms,' do not believe it.
- Matt. 24:27 For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man.
- Matt. 24:28 Wherever the corpse is, there the vultures will gather.
- Matt. 24:29 "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken.
- Matt. 24:30 Then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.
- Matt. 24:31 And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.
- Matt. 24:32 "From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near.
- Matt. 24:33 So also, when you see all these things, you know that he is near, at the very gates.

Luke 17:32 **Remember Lot's wife.**

Lot's wife was really attached to Sodom. She had friends and social life and a very fine house there. Lot was once a rich man, and she had a very nice lifestyle and she did not want to let it go. Her eyes were on the world; they were not on God's Word. She only saw the things of man. She saw a lot of evil and corruption; but she was able to see past all of that.

When she got on top of the hill, she had to look back just once more. She failed to listen to the warnings of the angels.

Gen. 19:24–26 Then the LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven. And he overthrew those cities, and all the valley, and all the inhabitants of the cities, and what grew on the ground. But Lot's wife, behind him, looked back, and she became a pillar of salt.

Our rules of engagement are so careful today; but Jesus overthrows everything in the city, including all of the plants. Lot's wife looked back. This is the favorite verse of all divorce attorneys. She became a big pile of salt.

Some of these stories are difficult to believe; and the great God of Love destroying everything in that city, every man, woman and child. It is speculated that the Dead Sea was the judgment that came upon them. Heavily salted water is just dead; fish don't live in it.

That Lot's wife turns to a pillar of salt might be hard to believe, but there are explanations and even proofs of some of these things.

In the study of time and astronomy, there is a gap. Some of these things do not occur in a natural world, but we have a supernatural God. He is sovereign and omnipotent and can do anything within His character.

If Jesus created the earth, can He not change any aspect of it?

Bobby is tempted to make an application to today. Things are bad today. Maybe we should flee. Maybe to Australia. Find a safe locale. The disciples were not given instructions like this. We face great troubles in this world; but we are not in the Tribulation. Do not rest your mind upon fleeing. No Australia, no New Zealand, no South Pacific island.

Some Closing Points

1. Speaking of v. 33a, this means to lose one's life like Lot's wife did. She wanted to return to her life before; she could not let go of it.
2. The signs of judgment are clear from the book of Revelation. When the times comes, the Scripture will be available and understandable.
3. If they know the signs, they will understand the urgency to leave.
4. They should not even descend from a flat rooftop, do not even go down below. Jump off the roof and start running. That is urgency. These instructions are to be understood and followed. There is no equivocation with the Lord.
5. This is the urgency, when the signs of the coming of the 2nd advent are apparent.

The flip side, whoever loses his life will gain it. He will lose the life that he had before. His life will be preserved his human life.

Lesson #0862

Luke 17: Life of Christ

6/30/2016 Thursday

Last evening on Luke 17.

Judgement and the end times are interconnected. Those who reject the Lord will be judged. Jesus is giving instructions to tribulational believers as to what to do to escape the horror of the times (actually, to escape death).

These disciples are to become the Apostles of the Church Age. These things are irrelevant to the disciples. No believer in the Church Age will take any part in the Tribulation. The disciples and the believers of that era will return with the Lord at the 2nd advent.

So, why does the Lord speak to the disciples about these signs. Jesus is reassuring His followers at this time. The Jewish disciples who have anticipated the promised kingdom, that kingdom has been postponed because of the king's future. These promises have been postponed, but not abrogated. Israel has not been abandoned. These promises will not be transferred over to the church. These men will be the new foundation of the church. They are connected to the Lord Jesus Christ. They need to go into that age assured that, even though they are a part of this new dispensation, that Israel has not been deserted.

A time of great judgment is necessary to fulfill Daniel's prophecy of the 70th week. At the end of the Tribulation, a sign is given to set up the kingdom. But also the sign is to bring judgment with that return. That has some modicum of comfort, as these men will be the brunt of so much persecution. It will cost most of them their lives. They must understand that the justice of God is still in operation. This stands true, even though their Messiah will die on the cross.

The Lord's sign will be like a bolt of lightning flashing across the sky and then they must flee or die (vv. 27–30). The 2nd advent will be the regathering of Israel. In v. 32, Jesus illustrates His point of judgment. All of those great material things, Lot's house and friends, this woman could not let it go, and she had to turn around and look one more time. She was turned into a pillar of salt, which was her judgment

Then the explanation of the judgment of Lot's wife. She wanted to retain her old life in Sodom. She just wanted to stay there.

Luke 17:33 **Whoever seeks to preserve his life will lose it, but whoever loses his life will keep it.**

Whoever seeks to keep that old way of life, they will lose it. Believers, at any point, must follow instructions. The people in the Tribulation must follow instructions just like Noah and Lot did. When believers see the signs from Scripture, they are not to reenter their homes, even if they are right there at the house, they must flee for the hills immediately, or die. Otherwise, they suffer the consequences.

There is a flip side. Whoever loses his life will preserve it.

Explaining, *Whoever Loses His Life Will Preserve it*

1. When they follow instructions to leave immediately, upon recognizing the sign of the Lord's return. Jesus warns that people will be engaged in normal day to day things. They are not focused upon spiritual things. Everything that you have collected over

the years, it is gone. The material possessions that they have must be left behind, just like Noah and Lot. All their possessions were gone. They left with nothing.

2. They will preserve their temporal lives in fleeing the divine holocaust to come.
3. That was exactly what was demanded of Noah and Lot; just follow instructions.
4. Noah and Lot complied, even though they lost their past lucrative material way of life, they did as ordered.
5. Their lives were preserved, in order to continue the human race.

Heeding the Call of the Lord

1. They further the plan of God by following the instructions, so that the disciples get it. Sometimes, it is hard for them to get the instructions.
2. They must heed His words and live them. They will have to use those instructions.
3. Therefore, they must not become wrapped up in their old, temporal way of life. They cannot afford to do that.
4. They must entirely invest their lives for God's purposes.
5. They must not get their eyes on people or on things. Even failure cannot be right in their vision.
6. If they get their eyes on people, it would be comparable to Lot's wife. She is looking back on the things that she left behind. They must look forward to the plan of God.
7. The disciples must move out of all former attachments of life and look ahead toward the mission to which they had been called. They do not leave their families behind; but they still focus on the instructions for their near futures.
8. Their lives will be intense. They must carry on, no matter what. If the Tribulation saints are told to get out and leave everything behind, the disciples get the message.
9. The disciples get it and they will get the reward.
10. In the future, mission complete would require even more dedication from them. They do not realize the dedication that they will need. The full force of Satan will be directed toward the disciples when the Lord is gone.
11. They will receive greater privileges and reward.
- 12.
13. They know something else that is encouraging; they will return and rule with Christ. They will see the kingdom at that time, but not during their lifetimes.

There Is an Application for Us in All of this

1. We have instructions for the plan of God in our lives through Bible doctrine. We apply this to living our spiritual lives.
2. We are not to get wrapped up or inundated in the temporal lives that we must live on this earth. We must do this well, but it is not our primary goal or duty in life.
3. We must follow our instructions well.
4. We must not let personal disappointments stand in our way.
5. Our focus is always forward, never backward. We do not need to focus on our mistakes and past sins.

6. We are to accomplish whatever our mission is in His plan. We will receive those future rewards in heaven, where we will reside. This will take place when we return with Him in the 2nd advent. This is just for following instructions. Sometimes, it is very hard for children to follow instructions. But we as believers must follow instructions.
7. We may lose certain things in our temporal lives and we may suffer and might even lose our life, but we gain so much more in our eternal life to come by following instructions.

Jesus continues His description in the final verses.

Luke 17:34 I tell you, in that night there will be two in one bed. One will be taken and the other left.

This is at night.

Luke 17:35 There will be two women grinding together. One will be taken and the other left."

This takes place during the daytime.

Luke 17:36 [Two men will be in the field; one will be taken and the other left.]

The Return of the Lord

1. These verses deal with the very moment of His return; the moment the lightning flashes and he returns. You would think the disciples might be interested here. What happens when the Lord returns.
2. What will happen to those who have accepted Him and rejected Him.
3. Both will be taken in that moment. Something will happen to both. One will be taken to judgment and one will enter into the Kingdom of God.
4. So the theme is judgment and reward at the 2nd advent.

Jesus uses the illustration of two people who are close to each other. The first illustration cannot get any closer. Family members; especially husband and wife. Husband and wife in bed, so it is night time. How about being sound asleep and waking up to judgment or to entering into the kingdom. Two in the same bed, and one goes one way, and one goes the other. One family member, the unbeliever will be taken away to judgment. The believer will remain to enter into the Millennial kingdom on earth.

This is not the rapture. This is the opposite of the rapture. Believer will be taken in the rapture; in the 2nd advent, it is the unbeliever who is taken.

In v. 35 is daytime.

Luke 17:35 There will be two women grinding together. One will be taken and the other left."

This takes place during the daytime, whereas, v. 34 was at night. This daylight timing shows that this 2nd advent moment will be worldwide; it will not just happen in Jerusalem.

There are brackets around v. 36, meaning that this is a suspect reading, and this was probably inserted later by a copyist. This is not a part of the original manuscript. It was likely inserted to harmonize with v. 18 in this chapter. That was the farmer who was not to return to get his overcoat.

Whether or not v. 36 is in the text does not change the meaning of this passage at all.

Luke 17:36 [Two men will be in the field; one will be taken and the other left.]

Now the disciples ask, "Where?"

Luke 17:37 And they said to Him, "Where, Lord?" He said to them, "Where the corpse is, there the vultures will gather."

So, how does the Lord go from judgment and the final days with this question. At the end of this teaching the disciples have a questions. Where will these people go? This is a pertinent question.

Unbelievers being taken wherever they reside on earth, experience an horrendous judgment. You want to know where they go?

Vultures are the garbage collectors. They see a dead animal and they want to eat that which is dead. What a perfect picture this is. We cannot misunderstand this illustration. Unbelievers are the walking dead, lifeless corpses. They are walking insofar as they are spiritually dead. There will be horrendous destruction of Jerusalem in A.D. 70 and vultures will have a field day.

The diaspora will continue until the end of time, and then the Jews will be regathered to Jerusalem. The Millennium will begin with believers only. They will be ruled as a physical nation by the Lord Jesus Christ.

Luke 18 coming up on Sunday or a special.

Lesson #0863 Luke 18:1 2Chron. 7:12–14 Life of Christ 7/3/2016 1Sun.

Freedom is won or lost; it must be bought at a very high price, mostly with blood. We are currently in the process of losing the freedoms that were gained over the centuries of our history. That loss is recognizable in many areas of government encroachment of our life, liberty and property. Which way will this process go?

With the signing of the Declaration of Independence in 1776, but that document did not consummate freedom. That process was just beginning. The high prose and lofty ideas cannot complete the freedom of a people. The Constitution and the Bill of Rights would have been worthless without the 6½ years of our fight for freedom. We as a people have the right of self-determination because of the fighting of our military over the centuries. As believers, we have great freedom as a result of military victory.

There is a forcing out of Christianity from public life today. We owe an immeasurable debt to our military men and women. All of those crosses in American cemeteries all over the world attest to that.

1st Lieutenant Alonzo Cushing; who was a pivotal figure in the fight for freedom. His moment during the War Between the States, reveals how freedom can hinge on one person in one moment of time. July 1–3, 1863 the Battle of Appomattox. It is ironic that this pivotal battle and the signing of the Declaration of Independence took place only a few miles apart.

He was raised in Freedonia, NY. Commissioned a 1st Lt. Artillery corps. He fought at Bull Run, Frecricksburg, Chancellorsville, and Gettysburg. He was killed in action on July 3, 1863, receiving a temporary promotion after his death, no other award was giving to Cushing for his amazing efforts. He was buried with full honors beneath a headstone *faithful unto death*. He was on the 7th of November awarded the Medal of Honor.

He distinguished himself by acts of bravery above and beyond the call of duty. Confederate forces led by Robt. E. Lee and cemetery ridge was the place where he was, and this was a key place in this battle. He was struck twice, in the arm, then the abdomen; and he would not leave his command. He stood anyway during Picket's charge. Struck in the mouth eventually by an enemy bullet and killed. What he did made it possible for the union to repel Picket's charge.

At the moment of Cushing's heroism and his death, the fate of an entire nation was in the balance. The confederacy had scored many successes in the war. This battle of Gettysburg was the moment the tide turned. Picket's charge was considered the highest point in the confederacy. He stood at the turning point of an entire war, and what he did then still affects us today. His stand was instrumental in preserving the union and providing emancipation for slaves. In a narrow sense, he is responsible for the freedom of millions of slaves.

After this, the confederacy was on the defensive. This was their last full offensive attack, culminating in Picket's charge, where the war turned.

Victory in battle and the death of gallant soldiers but this can be squandered. We are in another war, a war on two fronts. A religious war and there is a war for the soul of the United States. The religious war is the worst kind of external war, a war of fanatics dedicated to Satan. This front isn't the balance. The other war is equally destructive. Americans have lost sight this July 4th of freedom and its source. God and Christianity have departed from mainstream American life, it is squelched by Satanic voices, and there is strident humanism in its many forms. The future of client nation USA is in the balance, and this is a right for freedom to the finish. Will we capitulate to terrorism? Will we continue to reject the foundation of the doctrines of the Lord, upon which this nation was founded?

Regardless of the outcome, we as believers are kept by the power of God and sustained by the Bible doctrine in our souls. We have the greatest weapon, the power of prayer, and that power is the subject of Luke 18, which is our next study.

The disciples placed their faith in Jesus Christ, and they believed that He is the Messiah, but now, after all of this, they are down in the dumps. The kingdom would come, but far, far into the future. These disciples wanted to be a part of the coming kingdom, but they would not.

Jesus tried to pick up the disciples, to help them along, not to lose heart.

Jesus returns to teaching parables to bolster their spirits. The unrighteous judge and the persistent widow. These are critical to guide these disciples. The lesson they must hear and learn is the lesson of persistence. Why does a believer need persistence in prayer? Isn't just one prayer enough? Jesus answers prayers and He never neglects out requests.

It is normal to have a delay between your prayer and its answer. Jesus is teaching the disciples and us the quality of persistence, which is indispensable for the Christian life. Prayer and persistence are necessary to the Christian life.

Luke 18:1 **And He told them a parable to the effect that they ought always to pray and not lose heart.**

Pray without ceasing and on the other side, **Teach the Word**. We are never to lose heart; we are never to give up. We must persistently pray. And we must persistently pray for our nation, our President, for Congress, and for the Supreme Court justices. We must even pray for the religious understanding of our enemies. Pray for the economy, for law enforcement, for order and peace in our land, as we approach the season of the conventions. Pray for the persecution of believers; pray for unbelievers who might become positive toward the gospel.

We must not lose heart when there are bad leaders and bad decisions. Persistent prayer is extremely powerful and always effective; but so is negative volition and evil in this world. Prayer for a client nation and for those caught up in corruption and evil; we must pray daily for this nation.

2Ch 7:12 **Then the LORD appeared to Solomon in the night and said to him: "I have heard your prayer and have chosen this place for myself as a house of sacrifice.**

2Ch 7:13–14 **When I shut up the heavens so that there is no rain, or command the locust to devour the land, or send pestilence among my people, if my people who are called by my name humble themselves, and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land.**

Our national hope is centered on the power of prayer.

Lesson #0864

Prayer Luke 18:1 Life of Christ

7/3/2016 2Sunday

That last song was from *To Hell and Back*, and it has become the theme of the army infantry, the queen of battle. Those involved in the infantry from any service stand for that one.

Our subject in Luke 18 is even more powerful. Bobby reads the 3 verses which are fundamental to freedom.

Jesus will speak of the persistence of prayer, and you never need to worry about what is around you. You do not have to get down, to get depressed, to get into the dumps.

We understand also that our nation is greatly in need of prayer. We need to pray for our nation on a daily basis. Our only national hope is centered in the power of prayer. What is coming in the next few months, we will hardly believe it. It will be a 3 ring circus. Our government is encroaching on so much of our lives, but our national hope centers on our national persistence and prayer. Bobby is not saying *don't vote*; but please pray for the wisdom to select the best of the two candidates and which expresses divine establishment the most. There are churches and pastors telling you who to vote for and why. We should be able to take principles of Bible doctrine and make our own decision. The application ought to be very easy. Pray that, what the truth is, is so clear, that even unbelievers will recognize it. Pray that degeneracy and dishonesty be recognized by the electorate.

There is the function of prayer itself. We must maintain a faithful prayer life as a part of our Christian service. Faithful prayer is consistent and persistent. Persistent means that prayer is frequent, consistent, spontaneous, when necessary. One of the best ways to pray is on the spot. If you are driving, keep your eyes open or you are at a meeting; and you might wait. Prayer is critical. Persistent prayer is critical. Many prayers have been sent up on extraordinary circumstances or from tight places or for any person in need of prayer. Do not wait. Do not forget to pray. Use your most powerful weapon in combat. Use your weapon; return fire. This is the powerful instrument provided by and demanded by God. It is the means by which believers can uphold the throne of grace. The adversities of life may be beyond specific commands, exhortations and doctrines. Sometimes these situations are beyond what you have metabolized from the Word of God. Sometimes, there is not a 1, 2, 3 step answer. What do I do first, second; how do I get out of this.

Bobby may make applications from Bible doctrine, and give points on them. These are designed for when we are in trouble; but we still need to bring this situation to the Lord in prayer. What God expects is consistent prayer. He answers our requests. That is a guarantee.

Some don't pray and say, "He doesn't answer my prayers." Prayer is not a replacement for doctrine in the soul. Some people use prayer in that way. Some think that all problems can be solved by prayer, which is not necessarily true. God delays His answers from time to time, so that we receive training in the spiritual life, to use the doctrine that we have metabolized. You cannot separate the two; they go together. When you pray for yourself, you will get an answer.

God will fit our prayer to His plan, and sometimes, we won't even know He has answered our prayer. Sometimes, God may simply delay. This is not a replacement for doctrine. It is certainly a failsafe avenue for resolution. These prayers bring about developments that no one else realize would happen.

Bobby looks back at some things in his life, and he sees that his prayers were answered. That is what we can expect from God. The prevailing power of persistent prayer is the principle.

There is another reason why Jesus is mandating prayer is, He is mandating confidence in the Lord. His Word is true and all-encompassing. It also develops confidence in His care and keeping; logistical grace. Sometimes, we do not have total confidence. As we develop confidence, divine viewpoint stays in the forefront of our consciousness. We do not become confident in the Lord's care and keeping in that moment. The process of spiritual advance is what brings confidence; total confidence.

Prayer is our communication. When we are in fellowship, God hears our prayers, always, and He gives an answer to them. You do not have to be spiritual maturity in order to be effective in prayer. You can pray for the nation and every other category, and it will be effective. Do not ever overlook it.

God does not always answer prayers immediately. We will come to know that He faithfully answers. We will learn as we continue to grow from Scripture. But also by experiencing the answers to prayer in our lives. Know that he has us in mind always. We never leave His mind; we are never out of His mind. He knows all; he knows us and everything about Him. Prayer becomes a confidence builder and a necessity. We must gain knowledge of the power of prayer and use it.

We may not always be cognizant of His answers. When we grow, we will see how His answers and our growth intersect. We learn the futility of impatience when it comes to God's plan. People seek out emotional Christianity because they want to feel something. It begins and ends with what is in our soul so that we can learn something. We must learn the futility of impatience; the quality of persistence. Prayer does not have value in itself for building up confidence. Do not get ahead of yourself or ahead of God. And God always answers our prayer.

He answers us positively, negatively, or *wait and see*. He will always answer and it will always be to our best interest. So patience is absolutely necessary. By persistence in doctrine and prayer, we will gain faith rest and confidence, even when the answers are not exactly what we asked for or within the time frame that we wanted.

Some people do not like persistence or repetition; that is our society today. People cannot concentrate for very long. They lose concentration; they lose focus. This is to lose your momentum. Luke 18 is the fundamental teaching of the Word of God. Learn doctrine and pray. A microcosm of the Christian life.

Delays in the answers to prayer shows even more how the Lord is looking out for us. The longer you are patient with God for an answer, the more you know that He does not ever forget you. We cannot see God; we do not hear His voice. But when our prayers are answered, we realize that He did not forget us. Persistence in prayer backed by doctrine in your soul, elicits that growling reliance on the Lord.

The Lord knows that the disciples will need confidence and ability to rely upon Him; and they will bear the brunt of attacks when He is gone. They can no longer ask Him face to face; they can no longer get explanations for what they are in the middle of.

They should pray and never give up in their lives. People get enthused about something, and for awhile, they become very enthused. Sometimes, without getting answers, they lose some of this enthusiasm. Endurance is rare. That takes maturity. That is the lesson that we will learn from the first parable.

Lesson #0865

Luke 18:1–8 Life of Christ

7/6/2016 Wednesday

Technical problems; lost about first 20 minutes.

Luke 18:1 **And He told them a parable to the effect that they ought always to pray and not lose heart.**

Luke 18:2 **He said, "In a certain city there was a judge who neither feared God nor respected man.**

Traitors to Israel; traitors to the Jewish religion. We are supposed to render a judgment based upon the law and not based upon the people before them. A judge who is out for himself and out to gain a fortune for himself. How similar to the times during which we live. Injustice is rampant among us. There is the manipulations of social justice and social engineers who have their own ideas how society should function and they legislate it.

Socialism and its socialism adherents are really tyrannical. They must impose their injustice on others. They must dictate their regulations and laws in order to determine the lives of the people. Everyone has an idea about how you should live and they are imposing their ideas on you as to how you are to live.

Some judges do lean toward certain ideologies; and particularly in appellate courts. The Supreme Court is 4-4 conservative versus liberal. Some judges are filled with greed and/or ideology; so they abuse their power. That is who this widow is dealing with.

Luke 18:3 **And there was a widow in that city who kept coming to him and saying, 'Give me justice against my adversary.'**

Her pleas were falling on deaf ears. Injustice was prevailing. This judge was abusing Roman law for his own purposes. Widows were often targeted by corrupt men. Or there were people who did not look out for the widows. "You devour widow's houses." For pretense, they make long prayers. They pretend to be great paragons of virtue, but without respect for man or God.

This widow became the match for this judge. She would not take *no* for an answer. She was relentless with plaguing this judge for a ruling. She put up with no barriers. So this judge kept trying to turn her away.

Luke 18:4 For a while he refused, but afterward he said to himself, 'Though I neither fear God nor respect man,...

He has just defined himself as corrupt.

Luke 18:5 ...yet because this widow keeps bothering me, I will give her justice, so that she will not beat me down by her continual coming."

She kept pestering him. She is the constant dripping of water.

Hupopiazô with the pronoun με. *To strike one beneath the eye, to beat black and blue.* This woman could have been a cage fighter. She was formidable. She was just persistent. That is the key to this illustration. She never quit; she never backed down. She never got discouraged.

So, the judge wanted to be rid of this pest. She was taking up too much of his time. She was highlighting his lack of justice and this exposed him for his faults and unjust judgments. She was becoming famous in that city; and the judge was getting nervous. He could make a martyr out of her or he could give in to her.

There is no profit from giving her, her way, but it would be worth it to get her out of his hair. She won her case through nagging persistence.

She is not an activist standing up for some cause, standing up against something that she thought was tyrannical. She was not attacking people and destroying property. She is not a protestor; she was simply using the law. It was about her and her need.

This is parallel to prayer. She has a situation that she cannot ignore. There is a practical urgency in her persistence, just as there is in prayer.

Now the moral of the story.

Luke 18:6 And the Lord said, "Hear what the unrighteous judge says.

The judge gives in to her. I will give you protection; just get out of my court.

Luke 18:7 And will not God give justice to His elect, who cry to Him day and night? Will He delay long over them?

Luke 18:8 I tell you, He will give justice to them speedily. Nevertheless, when the Son of Man comes, will He find faith on earth?"

The Meaning of this Parable

1. What a great example about the adversity of prayer. Won't God bring about results for those who pester Him day and night?

2. This is a rhetorical question. Something we must ask ourselves; and a positive answer is expected.
3. Of course God will bring His absolute justice to bear on this situation.
4. And God will not delay very long over them without answering them.
5. The result: the elect believers should have confidence; persistence means confidence.
6. The justice of God is always in operation, regardless of the extend of time that He takes to wield that justice. The justice of God is always in operation.
7. The assurance is the fact that God's justice will prevail. It is a foregone conclusion which we never need to question. When injustice is rampant, the justice of God is always in operation. No one gets away with anything. Do you think that the leaders of this country are getting away with it? Lying, cheating, corruption. God's justice is always in operation.

Certain people in this country are going nuts over what the FBI has just announced. What do you mean there is no intent? We do not need to worry about it. The justice of God is still operative. No one gets away with anything.

There does seem to be a disconnect between justice without delay and swiftly or quickly; and crying to Him day and night. Answers to prayer are not instantaneous. This is not like making wishes to a genie. That is not the way that prayer works. Prayer might be answered the next day or in short order; nor are they forthcoming in an acceptable time frame for us. Prayers are not always answered when we want them to be answered. Persistence and swiftness are not antithetical.

There is a necessity for persistence. This is even if God's response appears to be long delayed. God's method of answering is not always understood by those in prayer. When God delays, even a short time, people become impatient at that delay.

What Believers must Understand

1. The delay in answering a prayer is a lesson in God's longsuffering and His faithfulness.
2. In due time, He will answer and even reward patient, persistent prayer. That is His method in answering prayer. He delays. Persistence is the method.
3. So the swiftness of the answer is an incentive to get to praying. If you want an answer anytime soon, start praying and don't stop.
4. When you make a request, the ball gets rolling, and persistence means that you can expect an answer.
5. Time is not the issue in answers to prayer. Persistence is. You can pray for yourself; you can pray for others; you can pray for your country.

The parable of the unjust judge lives up to its name.

Luke 18:2 He said, "In a certain city there was a judge who neither feared God nor respected man.

This man had no regard for justice towards mankind.

Luke 18:3 And there was a widow in that city who kept coming to him and saying, 'Give me justice against my adversary.' Or, "Give me legal protection from my opponent."

The woman was receiving unjust treatment from this judge. It did not matter to this judge; he was a tough nut to crack. He was not going to dispense any justice verdict.

The woman keeps returning to his court to get legal remedy. She refused to take *no* for an answer. She was relentless in plaguing this judge for a favorable ruling. Widows did need protection in that era.

Luke 18:4 For a while he refused, but afterward he said to himself, 'Though I neither fear God nor respect man,...

He was unwilling to give her justice. It is amazing that he put up with her at all.

The judge was in a quandary. Her persistence revealed his unjust actions to others. His corruption became obvious to all around him. He could not punish this woman in front of everyone. That would have caused a revolt.

The man is thinking, "Even though I do not fear God or respect man,..." he admits to himself.

Luke 18:5 ...yet because this widow keeps bothering me, I will give her justice, so that she will not beat me down by her continual coming."

She beats me down, so I will give her justice; she wins her case through persistence. The believer must be persistent in prayer, even though the answer from God may be delayed for a short time.

The disciples need this instruction. They are very down after the revelations of Luke 17; because what they were looking forward to would not happen. Furthermore, the Lord would no longer be with them. Jesus needs to bolster their confidence. They will receive assurance of the Lord's care and guidance, even though He will not be present with them.

There is assurance that He cares for us and He gives us guidance. We, as believers, will have a lifeline. The line that we have is a direct line through prayer through the throne of grace. The disciples must be relentless when it comes to the use of this lifeline.

The instruction of this parable is for the disciples to continually use this line to God through prayer.

People have problems with prayer because of impatience. They pray and they get no immediate answer. Bobby heard through the grapevine, someone said, "Why do we pray

anyway, as God's plan is going to happen no matter what." First, we pray because we are told to pray. Do not take the deterministic viewpoint that what will be will be. Islam is like that; Islam seems to ignore all manner of free will in man.

Luke 18:6 **And the Lord said, "Hear what the unrighteous judge says.**

Jesus tells what has happened, and now the Lord talks about what the judge said. What he said was, "Get out of here; you get the ruling that you want."

Luke 18:7 **And will not God give justice to his elect, who cry to Him day and night? Will He delay long over them?**

If God's elect cry to Him day and night? Won't he, the just Judge, do it willingly?

Luke 18:8 **I tell you, He will give justice to them speedily. Nevertheless, when the Son of Man comes, will He find faith on earth?"**

God's Response to Persistent Prayer

1. God will bring His absolute justice to bear, especially if His saints pray to Him.
2. He will not wait long to provide a just solution for us. This is a promise. You will get an answer. It might not be what you expected or asked for.
3. This is a guarantee of an answer. "I have the worst boss ever; kill him, Lord." Won't get that answered, but you can pray for relief.
4. So the elect believers should have confidence for the justice of God never fails; it is always in operation. Therefore, ask for it. God is waiting to exercise His justice.
5. You should have confidence regardless of the extent of time that He takes to wield His justice. If God's answers to prayer are swift and just, why does it require persistent prayer from us? Won't answers come without persistent prayer? Because of certain delays in answers, persistence is needed from us.

Let me suggest that this is all a part of the Angelic Conflict.

Prayer and Persistence

1. In His timing, God will reward patient and persistent prayer, in His timing. The timing is quickly. Justice will be forthcoming. It may not be obvious to us. Justice still abides. Whatever we ask for, we will get an answer. If we face injustice, then God wants prayer from us. It can also be a learning experience. God in His justice will work against injustice. Bobby has often told those being unjustly treated, and they say, "Nothing ever happens; things just get worse and worse." But you do not know what is happening behind the scenes, what pressures are brought to bear against them.
2. That is God's method for answering prayer.
3. Time is not the issue in answers to prayer. Persistence is the issue.

4. Swift justice and persistence go together. They are two sides of the same coin. God did not give us a number of days or weeks during which this will all come to pass. The understanding of persistence on our part. The woman's just need was taken care of because of her persistence. She got what she wanted. The judge was not necessarily harmed over it. The idea of swift justice means a guarantee that God will bring it, based upon His timetable. God's justice may seem to be slow because He has His Own timetable. There is no reluctance or disregard or forgetfulness on His part. It is His desire to fulfill all His purposes for all believers. In that sense, God's answers are not slow, but swift, but they are based on His timing. 2Peter 3:9 **The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.** What we think might be slow is not slow by God's timetable. Time is nothing to God; He is eternal. Time is a moment to work His will.

Our Requests to God

1. There may be more involved than just our personal request and our own timing. We make requests to the Lord and He will answer. There is more involved than just our own request.
2. Our request might be part of a bigger picture in God's plan, and that takes time to develop. There are more people in God's plan than just us.
3. If there is a delay, others are likely involved in God's answer to us. We are not isolated; God does not put you in front of everyone else. There is no preference in God. He takes care of everyone of us equally.
4. God will answer us while taking into account the best interest of others. Two people can pray for opposing things. God takes all that into account.
5. God's plan overall must come to fruition. It will come to pass at the right time in the right way. Don't forget that we are not alone in the plan of God.
6. God never forgets us or our requests.
7. It all works out in God's time in the way that God has designed it. This is why persistence is necessary.

Sometimes God delays and answer to someone else when it conflicts with His best will for us.

Taking Everyone Who Prays into Account

1. Takes everyone into account when answering your prayers.
2. He takes into account the best answers for all.
3. Truly with God, no one is left behind, overlooked or forgotten.
4. A delay by God often means, He is planning something better than we have requested, but it must be developed. God knows how everything fits together by means of His Own omniscience, and how to take into account everyone's prayers.

5. God allows time and He expects our patience and perseverance. He fits them altogether and He makes them work out the way that they should. This is so He can fulfill His perfect will in each of our lives.

For those who do not seem to have any recourse in life, God allows our persistence in prayer to alleviate evil in our lives. Do not give up, do not lose heart, even if God's justice does not immediately kick in. The Supreme Court of Heaven is always in session. The justice of God is never misplaced. This includes prayer for our great country which is losing its greatness.

Some Summary Points

1. God's justice is available when we persistently ask for it.
2. It may not happen just the way we want it to happen.
3. Justice might include divine judgment toward a person or toward a client nation. God abides evil for only so long. We pray for our nation and our national leaders and our economy. We may be so far gone that the justice of God has another plan. Pray that it does not happen, but it might.
4. God's judgments of evil and justice may include discomfort or pain for us, especially when it is national judgment, because we are a part of the nation.
5. That does not preclude His personal care and keeping of us in every circumstance. Justice towards us regarding the bigger picture.
6. Persistence in prayer is necessary in times of injustice or injury, particularly when there is injury suffered by us.

Jesus argument here is a natural argument. The judge final gives in to the widow, he relents, not because he likes her or because he become good and just. His motives are still self-centered. He wants her to go away and get off his back.

The prevailing power of persistence in prayer. God uses this parable to point out to the disciples that little phrase. What is meant for harm, God turns for good, aided by persistence in prayer. That is what His justice does. The Lord applies this principle to His disciples in a very memorable way. He uses inescapable a fortiori logic in this case. It means, if the lesser then the greater.

The A Fortiori Argument

1. What is the lesser? The lesser is the unrighteous judge who gives in to the persistence of the widow. This is what makes our Lord such a great teacher. She is delivered.
2. What is the greater? How much more will God, Who is absolute justice and always responsive to the persistent prayer; how much more will God, Who is absolute justice, respond to persistent prayer from the elect? God is the greater; this judge is the lesser.
3. A fortiori; of course God will respond with great compassion.

Why can't I get this kind of response from God? It just takes doctrine and some practice at application to improve our confidence. Some of us may have not done this or done it so rarely, to get the hang of it.

In this way, a fortiori is worked out in our soul

The Term Elect

1. This is a rare use of the term *elect* by our Lord. This use opens a contrast. He uses it for a very important reason to make a contrast.
2. It would be hard to make a greater contrast. This is a great contrast.
3. Why does God make this comparison? This is God's indignation toward adversaries who would oppress the elect.
4. So the term *elect* emphasizes God's unlimited care for believers.
5. God can use human evil, sin and oppression for our benefit. God's justice still and always abides. Even if enemies seem to prosper, we still need to be persistent in prayer. He still works all things out together for good. The enemies of Jesus Christ will not prosper forever. They will not prosper over a long period of time. God will handle them. That is the faith rest rationale. The unfailing justice of God. So the importance of persistence in prayer.

What is happening in our country today may seem hopeless. We are headed in the direction where people believe things that are evil and wrong. Good has become evil and evil has become good.

God can do anything, and we must be persistent in our prayer for this nation, no matter how much judgment falls upon us. Throughout it all, God's justice will take care of us. He delivers through persistence in prayer.

Lesson #0867

Luke 18: Life of Christ

7/10/2016 1Sunday

The Eucharist July 10, 2016

We must remember Who Christ is and what He accomplished for us.

Being alone is quite difficult for most people. Companionship is a common human need; most people are not reclusive. At one time or another, all of us have been isolated. If we have experienced strong isolation, this gives us an idea as to the work of the Lord Jesus Christ.

Psalm 102:6–7 I am like a desert owl of the wilderness, like an owl of the waste places; I lie awake; I am like a lonely sparrow on the housetop.

This psalm is a psalm of isolation.

Psalm 102:8 All the day my enemies taunt me; those who deride me use my name for a curse.

He continues in v. 10:

Psalm 102:9–10 For I eat ashes like bread and mingle tears with my drink, because of your indignation and anger; for you have taken me up and thrown me down.

God is never against us. He is always for us.

Psalm 102:11–12 My days are like an evening shadow; I wither away like grass. But you, O LORD, are enthroned forever; you are remembered throughout all generations.

Our consideration of Him always brings hope and rescue. This is a Messianic psalm, that foretells to Israel about her Messiah. It unfolds the depths of His anguish and humiliation. This is the story of the suffering of the Lord Jesus Christ and of the exaltation of His accomplishment. From the beginning, Israel understood that the Lord would establish a great kingdom of Israel and deliver them from her enemies. But they rejected His sufferings and . They saw the crown, but did not expect the cross. But this psalm speaks of his suffering on our behalf.

The Lord here is likened to the imagery of isolated animals. Two of the birds are unclean. The unclean indicates something which is rejected. This is the lengths to which He would go to redeem the progeny of Adam.

The pelican is a misshapen, ugly bird. The owl is an oddity among the avian clan. Nocturnal staring wide-eyed over looking a barren landscape. Who has not seen a sparrow appearing lonely and forlorn. The Lord is likened to these creatures. He is not compared here to a dove bring peace, or a bird with a lovely song, or the powerful, majestic eagle. But these birds do not speak of His majesty, but of His humanity.

Most of us have spent time in a strange airport, not knowing a single soul there, watching hundreds of people wanting to get to their destination. A place bursting with life, and no one cares about a solitary figure. Bobby never sees any smiles in an airport. This was the existence of our Savior during His time on this earth. He was surrounded by family and later by His disciples who accompanied Him everywhere. Yet He was isolated by misunderstanding. He was the loneliness of greatness. He was solely equipped as the Savior of mankind, and He stands as a Mediator between heaven and earth.

George Bernard Shaw: "Yes, I am alone on earth, I have always been alone. Do not think that you can frighten me by telling me I am alone. France is alone; God is alone; and what is my loneliness before my country...the loneliness of God is His strength. It is better to be alone with God. In His strength, I will dare until I die." the words of Joan of Ark written by Shaw.

We cannot study the 4 gospels without seeing how Jesus loved people and was with them often, and enjoying companionship. Mark 3:14 He appointed 12 that they might be with Him. Even though He surrounded Himself with the 12, there was always this gap. They failed to understand Him, they misinterpreted Him; they were filled with doubt and self-centeredness. They had little faith, even though they were with the Lord. They had such meager cognizance of His mission or sufferings to come. It is no different with us. We are isolated while with people who lack understanding.

Following the virgin birth, Mary bore other children by Joseph. In His early life, Jesus was in the company of half-brothers and sisters. Mention was made of this relationship. Matt. 13:55–57 Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? And are not all his sisters with us? Where then did this man get all these things?" And they took offense at him. But Jesus said to them, "A prophet is not without honor except in his hometown and in his own household."

Jesus was born in loneliness and He lived in loneliness. He experienced loneliness in His home. "The foxes have holes and the birds have nests, but the Son of Man has no place to lay His head." He owned no property; He carried no money. He had a borrowed grave to be buried in.

Jesus warned His disciples of His upcoming suffering, and the disciples disparaged these things. The disciples should have understood that the mission of the Lord was about to be consummated.

Matt. 26:39 "My Father, if it is possible, let this cup pass from Me. Yet, not as I will, but as You will." He was separate from all other people and even from God the Father. He was instantly reminded of that isolation. "You men could not even keep watch with Me even for one hour?" If ever He needed comfort, support and love, it was this moment. He just had no human support. But He could only accomplish reconciliation for us all alone.

All that Jesus did was for the purpose of blessing others. He sacrificed everything for us, who deserve absolutely nothing. He accepted the limitations of a human body and the limitations of human life. He would become the redeemer of all mankind. Jesus Christ walked the winepress alone, and of the people, there were none with Me.

At the end of His life, one disciple forsook Him, another betrayed Him, and most of them would not remain for His crucifixion. His total abandonment was all too apparent when He called out, "My God, My God, why have You forsaken Me?" The Lord was disowned by God the Father. All of that isolation and deprivation was for us.

Therefore, do not panic if you are alone or despised.

Bobby will be gone this week in TN. No class this week, Wed/Thurs.

There are two parables in this chapter. The first was about the unjust judge. The disciples are depressed because they will not see the Great Kingdom. This is a Jewish appointed judge by Rome. He was cruel and corrupt, as so many of them were. He revealed this in his treatment of a poor widow who needed help. In a certain city, there was a certain judge who did not fear God or man. There is a widow in the city who kept coming to him. She kept this up, asking for legal protection from her opponent. The judge would not hear her appeals; and this is the opposition that the disciples would face in the future. The key is persistence. The widow wins the day against the injustice that she faced. Just as the disciples would face the injustice in the future.

Lesson #0868

Luke 18: Life of Christ

7/10/2016 2Sunday

This unjust judge will give her protection because she wears him out. It is persistence that gets this woman justice. Persistence that the Lord highlights in this parable

Luke 18:4 **For a while he refused, but afterward he said to himself, 'Though I neither fear God nor respect man,**

The kind of man that you do not want judging your case.

Luke 18:5 **yet because this widow keeps bothering me, I will give her justice, so that she will not beat me down by her continual coming.'**"

Persistence is what is being taught.

Luke 18:6 **And the Lord said, "Hear what the unrighteous judge says.**

Luke 18:7 **And will not God give justice to his elect, who cry to him day and night? Will he delay long over them?**

They cry to him day and night. This is logic of the a fortiori kind. From the lesser to the greater. He uses that to indicate that if a crooked judge answers to persistent requests, how much more will God not answer to persistent requests. If this judge responds to persistence, how much more a just God?

In His timing, God will reward and respect consistent and persistent prayer. A prayer unleashes the power of God. Some believers take prayer for granted.

"Look, God's plan is already set; why do I need to pray?" That prayer is related to you and anyone else that you pray for. The free will of man continues even side-by-side the plan of God.

Luke 18:8a **I tell you, he will give justice to them speedily.**

The judge did not bring justice to the woman quickly; but the Lord will, on His time schedule. We think of quickly as hours or days. God counts quickness based upon time and the

fruition of His plan. What we consider a delay is not slowness when it comes to God. Time is just a moment for God to work His will. There will always be an answer forthcoming for our prayers. Sometimes, it takes longer than others. Sometimes we have prayers answered fairly quickly, and sometimes it takes years. We might recall, "Oh, I did request something like that in the far distance past." God always has our best interest at heart.

God is not a genie; we do not get 3 wishes that happen suddenly. Time in answering prayer is not the issue. Don't give up; do not lose heart. So many times God promotes consistent prayer as the solution. Sometimes there is no other recourse in life, like this widow before the unjust judge. Sometimes, the only way is to God. Do not give up, do not lose heart; and do not be concerned that justice is not delivered when you think it ought to be. Pray for your national leaders whether you vote for them or not.

[Make your requests known to God and He will direct your paths.](#)

There are times coming of injustice and persecution. We know about this coming from a mile away. There will be persecution all the way to His return at the 2nd Advent. Sin natures are rampant. The world is filled with injustice and hatred toward Christians. Evil ideologies and deniers of God; they always hate the truth and they always oppose it.

When we suffer injustice, then we need to be persistent in our prayers to God. Also relax with confidence in utilizing the faith rest drill. Prayer is a spiritual refuge for us. It also requires application of doctrine in every circumstance. Prayer and doctrine; unbeatable combination in a world of injustice.

People think that injustice can be eradicated, but it cannot. There are those who want social justice, and they will tyrannize one group to get it for another group. There is only one Supreme Court of Heaven and the Lord is justice.

If God's answers seems delayed and if He seems delayed to respond, in all probability, it is us who are impatient. God is preparing a greater blessing while we, as a believer, build trust and maturity. There is a faith rest rationale, the justice of God rationale. It never fails and it never quits. Never too great for the justice of God.

No one gets away with anything. You may think that they are; you may think there are people in high places who get away with everything that you don't know.

God's answers are never late; they are perfectly on time, just at the right time. There are times when injustice appears to be winning. Bobby speaks against Christian activism, when believers try to impose a Christian solution upon a secular world. Relying on the justice of God is what we should do.

Bobby is not saying that believers should withdraw from society. We are in this world; we are just not of this world. We must never fail to stand for what is right and what is truth. There is a big difference between activism and doctrinal application. The latter takes place in our souls. It is a natural inclination for those with integrity to do something. *When good*

men fail to do something, evil results. The difference between Christian activism and Bible doctrine. Corruption is always all around us. We are going to hear so many promises. We are going to correct this and that, and justice will be preserved. But no person can do that. That justice of God is in operation. Do not depend upon man to fix injustice in this world. The world is filled with sin natures, and they cannot be harnessed by the plans of men. There is only one way to change a sin nature. It comes down to the failure of man, as over against the success of the plans of man. Remember that during this political season.

So many believers are immersed in having Christian standards be upheld by the state. At best, the state will uphold laws of divine establishment. Activism will not change peoples core thinking about divine establishment.

The LGBT crowd will never accept the Biblical definition of marriage. Christians are so upset. It is pure degeneracy; let's have a law about marriage. Humanists will never accept divine solutions. If they accepted the authority of the Bible, they would not be that way (full time).

If the believer opposes these things; you are called homophobe, racist, bigot. Real hate is not in the believer; the hate comes from these groups who despise the standards of Scripture and believers.

Christian activism does not change their thinking. Only the gospel and Bible doctrine can change the thinking of others. Our time is better spend in prayer and growing to spiritual maturity. Bobby is not discouraging anyone from voting; whether you agree with every position that they espouse or not. As a result, the worst of the worst becomes the leadership. How dumb and inflexible is that? There will never be a political candidate who agrees with everything that you agree with. They can't, or they wouldn't be a politician. You do not violate doctrinal standards when voting for the candidate who will best preserve the client nation. This is Satan's world and many serve him, including many politicians.

God's justice never fails and He will use opposition for His Own purposes. God uses opposition for His Own purposes is revealed in the cross.

If the election does not turn out as you want it to, don't move to Australia. There are two rationales given to us for this year from Bobby. When we panic during this election cycle, because evil is proliferating. We are called to persistent prayer, between now and the election. That is the best approach.

Know for certain, as Gen. 18:25b [Shall not the Judge of all the earth do justly?](#)

So Jesus makes a conclusion.

Luke 18:8b [Nevertheless, when the Son of Man comes, will he find faith on earth?"](#)

Faith prior to some of these episodes will be nearly gone and injustice will be rampant. The Tribulation will reveal great injustice. Like the remnant of Jewish believers during the 2nd

nothing to recommend them at all. They knew that they needed a pardon outside of religion. They did not have anything that could be seen as worthy to God.

Matthew just dropped everything that he was doing and followed the Lord. He had nothing good to offer the Lord.

Religion persecutes. Islam today is following the Koran. This is a religion and they are in a war of faith. The Apostle Paul killed Christians. He was a terrorist. When he showed up, people began to die. Paul became the Apostle of grace when he finally left religion behind.

The self righteous pharisees saw no need for God's grace. They could see the sins of everyone else, but they could not see their own. That is a quality of legalistic religion. This haughty attitude in the pharisee reveals itself in its prayer. The pharisee stood and was praying and he was praying this *to himself*.

Luke 18:11 **The Pharisee, standing by himself, prayed thus: 'God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector.**

Luke 18:12 **I fast twice a week; I give tithes of all that I get.'**

What a prayer of self praise! The pharisees were very greedy; and Bobby guarantees that he did not tithe of all his income. The religious person sees himself as righteous. Everyone else is unrighteous. They compare themselves to some sinner as if they themselves have no sin. This sort of prayer is them presenting their own credentials to God. That is the evil of religion.

The God-bless me prayer. I have dropped a couple of C-notes in the offertory so now You should bless me. At a memorial service that Bobby went to, the money given by the deceased was noted; but the gospel and the grace of God were not.

Every legalist is self-centered. They see themselves as morally and religiously superior. They do this while they condescend to be around others. They are very impressed with their own holiness and service and dedication. They see themselves as worthy of God's grace. This is how they think. They do not understand grace. The more doctrine that you have, the more grace oriented you become. Legalists are so impressed with themselves.

Comparative righteousness. Their legalism compared to anyone else; like antinomians.

There are trends to a sin nature. There is legalism, antinomianism; immoral versus moral. The legalist is beyond reproach. There is no sin in the moral man. This is totally blind arrogance. The pharisee and the tax collector both have different sin nature trends. One is not any better than the other.

The pharisees do not see their own sins; but they readily identify the sins of the tax collector. They are moral and legalistic; yet they spend their time judging others. He is not without sin, but he sees himself as being without sin.

They set up this comparison, and then they form a pompous facade.

Rom. 2:1 is coming up.

Lesson #0870

Luke 18: Life of Christ

7/17/2016 2Sunday

The legalist mentality see themselves as moral and righteous; because their sins are more refined and hidden. They legalists judge the antinomians and they verbalize it.

Luke 18:11–12 **The Pharisee, standing by himself, prayed thus: 'God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week; I give tithes of all that I get.'**

He berates others and talks himself up. It is easy to see what the pharisee trends are.

Introduced by...

Rom 1:18 For God's extreme anger is being revealed from heaven against all the godlessness and wickedness of people who restrain the truth [from being known and obeyed] by their wickedness.

Rom 1:19 For what is known about God is plain to these people [i.e., to the Gentiles], because God has made it clear to them.

Rom 1:20 For since the creation of the world, God's invisible qualities of eternal power and divine nature have been clearly seen, [capable of] being perceived through the things that He has made. So, these people have no excuse [i.e., for not believing in Him].

Rom 1:21 Now they knew who God was, but they did not honor Him as God or thank Him [for their blessings]. Instead they engaged in their useless speculations and their foolish minds were filled with [spiritual] darkness.

Rom 1:22 They claimed to be wise, but became fools,

Rom 1:23 and exchanged the honor belonging to the immortal God for the statues of mortal men, and birds, and animals and reptiles.

Rom 1:24 So, God allowed [or, abandoned] them to have the impure desires of their hearts, and to [practice] degrading behavior with their bodies among themselves.

Rom 1:25 For they exchanged God's truth for the [devil's] lie, and worshiped and served what was created instead of the Creator, who is to be praised forever. May it be so.

Rom 1:26 For this reason God allowed [or, abandoned] them to [practice] degrading passions; for their women exchanged the natural function [i.e., of sex] for what is against nature [i.e., lesbianism].

Rom 1:27 And men did the same thing, leaving the natural function [i.e., of sex] with women, and burning in their desire for each other. Men committed indecent [sexual] acts with other men [i.e., homosexuality], and [so] brought on themselves the penalty they deserved for this perversion.

Rom 1:28 And since these people refused to acknowledge God, He has allowed [or, abandoned] them to have degraded minds and to practice those things which they should not do.

Rom 1:29 They are full of all kinds of wickedness, evil, greed, and maliciousness. They are full of envy, murder, strife, deceit and malice. They are gossips,

Rom 1:30 slanderers, hateful toward God, arrogant, proud and boastful. They think up evil things to do; they disobey their parents;

Rom 1:31 they do not have any sense; they do not keep their promises; they fail to show natural affection; and they are merciless.

Rom 1:32 These people know that God's decrees require that those who practice such things deserve to die [i.e., either spiritual or temporal punishment], yet they not only do the same things [themselves], but even approve of other people who practice them.

Every person has their own set of excuses. Paul says, there is no excuse.

Rom 2:1 **So, whoever you are, you people do not have any excuse for judging people** [Note: At this point Paul begins addressing the Jews. See verse 17]. **For in a matter where you judge someone else [to be wrong] you [actually] condemn yourselves, because you are practicing the same things [you condemn them for doing].**

Those of you who judge practice the same things. Terrible immoralities, which includes homosexuality and lesbianism as an overt sin. The fact that this is in Rom. 1:26 and that we must accept that these are sins, and this is why we will be persecuted, because we believe it. These are sins; they are overt sins; it is a sexual sin. But there are all kinds of other sins. The only problem is, there is more to this sin than with others. The problems with Sodom and Gomorrah. We have seen what proliferation of homosexuality within a nation brings on discipline from God. There is a degeneracy attached to it. That is what makes it so insidious. No need to be self righteous about this. "I would never do that; they are horrible people." There are the depths of human depravity. Those who are judging are judging the immoral people are judging those in the previous chapter. Yet, they practice the same things. This does not mean that the legalists are practicing the same sins of Rom. 1, but that legalists are no more righteous than the sinners of Rom. 1. Your sins are the same, even though they are different. Their sin is equally bad. It is just a different category of sin. When you say, "I would never do that," you have become self righteous just as those who are self righteous about anything else. Ironically, the religious person is only better in his own mind; but we are all unworthy. We all have sinful trends.

The legalist looks over here and says, "Gosh, that looks like fun," and maybe they drift into that area. Sometimes the antinomian is a reform rake, and they become self righteous. Trends can change. Nevertheless, there is a dominant trend in your life.

The Lord hears our prayers. When we are in fellowship, then God hears us, regardless of our sinful trends. No matter what our trend is. This puts the believer in the mode of prayer.

Always begin a prayer with a prayer of rebound. Bobby appreciates the prayers of others; but make your prayers effective. Follow the protocol. God has given us a fantastic grace technique of rebound to insure our ability to pray effectively. Self-righteousness excludes those who are not approved of by the self righteous. You unleash the omnipotence of God through a grace prayer. The power of persistent prayer.

This parable is a classic put down of Christ by self righteous religiosity. This can affect all or most of us. There are certain types of prayers and prayers for self and then there is another category of prayer that we do not hear about too much. This is a prayer offered to God in which the believer is praying who wants justice or retribution.

The Imprecatory prayer is so often misused by the self righteous. Someone has injured you, gossiped about you, or has harmed you. So you pray, "Kill them; hurt them. Show me what You can do to these unjust people." This is a valid type of prayer, but it must be directed toward God's justice, to the Supreme Court of Heaven, which then leaves everything to the justice of God. You do not need to name those who you do not like. You simply leave it in the hands of God. Any Imprecatory prayer must be directed toward God's justice.

God has a plan for others which does not include those cursing them. We sometimes want God to do something for us, which is a legitimate request. When we do not get the answer to that prayer, we fail to recognize that God takes into account everyone's prayer. Life is not just about *you*. Our prayers should not include a request for the demise of your enemies. You are too focused on the faults and sins of others. That way, you are constantly out of fellowship, and God will not answer that prayer. God will not discipline someone simply because you want Him to. God knows how and when to discipline others and He does not necessarily need our help in that regard. If we want to judge someone, it comes back on our heads. Be careful about your imprecatory prayers. You may get the discipline yourself.

In this political system, do not call for the wrath of God to come upon some politician or upon some national leader. Such wrath may include the entire nation. Even if they are a socialist or a liberal, remember that God's justice is justice. If our nation deserves judgment, then it will come upon us. It will not be simply upon one person, even if there are many things that they do that you do not like. Bobby is not talking about other churches. Jesus was not just talking about the pharisees; there is a more universal application. He was speaking to some self righteous pharisees and to others, including His followers. His Own disciples might lean toward arrogance.

The growing believer can become confused and lean toward judgmental legalism. A verse from the Psalms. *A haughty look*. The intercessory prayer is not a judgmental prayer. Some believers pray in public to get the respect or interest of others.

Jesus was teaching to head off a developing arrogance in His Own disciples. Examine yourself every once and awhile. When you do that, you are judging. Let the Lord handle other people and other churches.

Luke 18:13 **But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me, a sinner!'**

These men are in the Temple praying. Body position and exaggerated movement and a loud holy voice, none of these things are special approaches to God. Lifting up your hands toward heaven do not get the prayer there any faster.

The crying out of *amen, brother* breaks the concentration of those who are there. Loud, conspicuous prayers.

We often think of prayer as being on your knees. This is started that we come before the King of Kings with bowed knees. However, there are some who cannot do this. It does not add or detract from one's prayer. It does not speed up a response from God. Even bowing one's head, even done in respect, does not increase one's prayer effectiveness. Your place of prayer or bodily position does not matter. Be in fellowship; concentrate on what you are doing so that it comes to mind who you should pray for. Sometimes, it is good to even write it down. Or pray when you think of something.

You should not say, *amen, praise God* or anything else like that in a public prayer meeting or during church. It breaks the concentration of others. This happened in a prayer meeting recently. It disturbs others; he did not return. He may not like the way things are done in Berachah.

The pharisees prayed to be noticed, applauded, congratulating. Do not forget that the mode or prayer is centered in the mental attitude of the one praying, which is one of humility in approaching the throne of grace.

Do not ever make an issue of yourself in prayer. You are not the issue. You can make personal requests; but God and His justice are what are key. The difference between grace and self centeredness.

Lesson #0871

Luke 18: Life of Christ

7/20/2016 Wednesday

In California

Rom 2:2 Now we [Jews] know that God's judgment against people who practice such things [i.e., the Gentiles] is according to truth. [Note: Some use "You say," at the beginning of the sentence, making it an assertion of the Jews which Paul sets about to answer].

Rom 2:3 But consider this, you people who judge others for practicing the same things you [yourselves] practice; do you think you will escape God's judgment [for this]?

Luke 18:14 I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted."

Luke 18:15 Now they were bringing even infants to him that he might touch them. And when the disciples saw it, they rebuked them.

Lesson #0872	Luke 18: Life of Christ	7/21/2016 Thursday
In California		
Lesson #0873	Luke 18: Life of Christ	7/24/2016 1Sunday
In California		
Lesson #0874	Luke 18: Life of Christ	7/24/2016 2Sunday
In California		
Lesson #0875	Luke 18: Life of Christ	7/27/2016 Wednesday
In California		
Lesson #0876	Luke 18: Life of Christ	7/28/2016 Thursday

Combo translation: *And they were bringing their young children to Him, so that He might lay His hands on them and pray. But when the disciples saw it, they began rebuking those who brought them.*

Why would children be brought and why would the disciples object to what was going on? Should the Lord pay attention to them? The *why* is related to entrance into the Kingdom of Heaven. As far as the disciples objecting to the situation, they have misunderstood its purpose. They see this entertainment of children as a total waste of time.

They cannot reason or exercise faith in Christ. Previously studied, *the age of accountability*.

Age of Accountability

1. When a child reaches a point of God consciousness; or recognizes the possibility of the existence of a Supreme Being. A baby recognizes only their own needs.
2. If this person who has reached God consciousness desires to have further knowledge about this unknown God, or to have some personal connection with Him, but they might want some kind of relationship with Him.
3. If the person has positive signals, then God will provide them with the gospel, the only means of having a relationship with God. They can make a decision for and against Christ. God is bound by His Own Word.
4. It is also clear that babies have not reached God consciousness where they can understand the gospel. Until they do, they are not culpable for any decision. If they die before reaching that age, they are automatically saved. David lost his firstborn child with Bathsheba. David said, *“He will not come back to me, but I will go to him.”*
5. Therefore, thought and reasoning are necessary abilities in order to reach God consciousness. People reach that age at different times.

6. The specific age that this occurs varies, based upon the individual and it depends upon several factors. IQ, geographical location, education and other factors.
7. The mechanics of God consciousness, based on the 3 systems of perception. Empiricism (use of the senses); then there is rationalism, the process of thinking or logic; and finally, there is faith.
8. For the child, faith is the fundamental system of perception. The child determines reality by the confidence he has in the authority of others. You can tell them falsehoods and you can give them the gospel. As a parent, you are their authority. When you give them the gospel, they will believe. Very young children can make such a decision.
9. That faith process of perception does not always hold true for those who hold more reasoning power as their age increases. Once you get past a certain point.
10. There are logical ways that God consciousness can express itself in a person later in life. It requires the ability to reason formed at the age of accountability. It is beyond the ability of a child.

There are rational, logical approaches whereby the human mind can understand the concept of God and the reality of God. These are called theistic arguments. Does God exist, which is a major consideration in the human race. These arguments move past the range of human experience and beyond human knowledge, to consider the infinite, which is the realm of a Supreme Being. These approaches may be avenues. Who else is out there? Who is the Designer and the Creator? With this approach, you can receive gospel information; but faith is the closer. You must express faith in the end. What are some of the rational evidences which contribute a theoretical basis for the existence of God. We are about to enter into the branch of apologetics. These are the basic logical reasons that people use to defend Christianity; to defend the existence of God. People argue today between Christians and evolutionists or with humanists.

Arguments for the Existence of God

1. The religious argument.
 - a. God exists because men universally believe in Him.
 - b. Among all peoples and all tribes, there is a concept of the divine. It manifests itself in some form of worship. This is true even of tribes that worship the sun or the moon.
 - c. Man's religious intuition indicates the possibility of a Supreme Being.
2. Moral or anthropological argument. The logic of man.
 - a. This argument is related directly to man.
 - b. The soul of man contains volition and conscience. Man has the ability to distinguish right from wrong.
 - c. The very existence of man's moral nature, his will or conscience for good, suggests a need of a Higher Being, the ultimate standard of good. How is there good without some standard of good?

- d. Such a being sets the standards for right and wrong. A material, ungoverned universe cannot have standards. Humanism has only relative standards.
3. The ontological argument or the existential (being) argument.
- This is related to the essential qualities of a being.
 - Since the human mind possesses the idea of a perfect and absolute being, such a being must exist. We do have in mind that there is something greater.
 - The existence of God is a necessary part of the human thinking. We seek something beyond ourselves.
 - Beyond the relative, which man measures, there is the absolute that gives character or value to the relative.
4. The teleological argument.
- This argument is related to design or purpose.
 - Since there is purpose and design in this world, then there must be a designer.
 - The observation of the structure of the universe indicates the need for a designer, which is the crux of the creationist argument. This is the great argument which is related to our textbooks. Microscopic and microscopic evidence. Display, order, design, arrangement, purpose, adaption, and an obedience to law.
 - Order and design also suggest intelligence.
 - Intelligence and will constitute personality. We have intelligence and will. If God is the designer, then He had intelligence and will.
 - Since we see design, order and purpose everywhere in the universe, there must be an origin for all of this.
 - Therefore, there must be some Person behind this; not just some random selection. Physics works because someone designed it. Evolution said it just randomly happened. Order does not proceed from chaos, the postulate of evolution. Could you pour a gallon of alphabet soup on the ground and end up with a great novel?
5. Cosmological argument.
- Cause or existence.
 - Everything has a cause. Things do not just sort of appear. God is the very First Cause.
 - The intuitive law of cause and effect suggests God as the initial cause. What caused the very first thing to happen.
 - Every new thing or every change must have a cause.
 - In no sense can the universe be its own cause. In evolution, the universe created itself.
 - The universe must have a cause external to itself, which ultimately must be un-caused. There must be a beginning where there is an un-caused Cause.
 - Inanimate matter cannot create itself. God is a force that created something from nothing. This is looking up at the stars and saying, "Where did they come from? Someone must have created all of it."
6. Some conclusions

- a. These arguments are inconclusive. They only call for a finite being greater than oneself. Nothing more is required.
- b. These reasons for God, that He probably exists, they all leave room for the opposite, which is atheism. No matter how well-reasoned all of this is, in the end, faith is still required.
- c. These arguments lead us to faith, but we still must believe in Jesus Christ. We can do this at any point in our lifetimes. We can reach the age of accountability and still not be at the age of God consciousness.
- d. We always have to reach a point of faith. A desire to know Him is expressed, which includes faith.
- e. Missionaries have reached the deep recesses of humanity, and they go there because God has sent them there.

The disciples were told to evangelize.

Let's return to the disciples and the babies coming to the Lord Jesus Christ. The disciples have entirely missed the point. He provided information to those who needed instruction. Children became a new vehicle for a new doctrine.

The disciples: "Let the poor Guy get a nap; get these kids out of here."

Luke 18:16 But Jesus called them to him, saying, "Let the children come to me, and do not hinder them, for to such belongs the kingdom of God.

Luke 18:17 Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it."

Is the Kingdom of Heaven reserved just for children? Heaven is reserved for those who are like children. This is all about simple faith. It is in the realm of faith.

There was empirical knowledge of the Lord Jesus Christ in the 1st advent; but they still had to exercise faith in Him.

The first phrase is, "Leave them alone." This is where we see Jesus Christ like a father. It may be difficult to picture the Lord with a baby on His lap, but that might be what is going on. He may have simply liked kids. Jesus wanted to hoist these children into the faces of the disciples. He wanted to teach them the principles for Luke. Babies have nothing to give, nothing to boast about. They are pictures of dependence, grace and humility. This expresses the bedrock of the kingdom. No child can boast of their upbringing. They have nothing to do with it. Dependence of the child upon their parents is like the believers dependence upon God. This was directed to the pharisees, who worked hard to get into the kingdom.

“Whoever does not enter into the Kingdom of Heaven like a child will not get into the Kingdom of God.” The children illustration proves that works are no good; they are not adequate.

Mark 10:16 **He took them into His arms and began to bless them.** Complete dependence upon the Lord. The faith expressed must refer to the parents; and they had to hear and believe the veracity of the Lord Jesus Christ. This was a lesson of God consciousness and the type of faith necessary to enter into the kingdom.

Lesson #0877

John 11: 1–4 Life of Christ

7/31/2016 1Sunday

This will be a final miracle and our Lord’s final visit to Jerusalem. We are going to focus on the resurrection. Jesus performs one of His greatest miracles; it profoundly affects everyone who witnesses it. The people are aware of this doctrine, but it was not in the forefront of their minds.

This set the pharisee’s teeth on edge.

There were many miracles in the life of Christ. His most famous miracles are found in the first 9 chapters of John.

Great Miracles of John’s Book

1. Turning water into wine.
2. Healed nobleman’s son.
3. Healed a crippled man.
4. John 6 He fed the 5000. Great meaning for logistical grace.
5. Walking on water. Mastery over nature.
6. John 9 He heals congenital blindness.

This next miracle is the raising of Lazarus from the dead.

Resurrection Versus Resuscitation.

1. Resurrection means we are raised from the dead and our bodies have changed.
2. Jesus will be the first raised from the dead.
3. At the rapture, believers in the grave will be raised; and those raptured will have a changed body.
4. Resuscitation is bringing a dead person back from the dead. This is a truly dead body where all bodily functions have stopped working. The person resuscitated from death will die again. Only Jesus was resurrected. Everyone else was resuscitated.
5. Lazarus’ resuscitation has resurrection overtones.
6. The resurrection of Jesus Christ was not too far away. The disciples needed to have this doctrine in their minds; they needed to be fixed upon it.
7. The resuscitation was the final proof that Jesus had mastery of life and death.

The greatest fear of mankind is death. People do not like to think about death. Jesus Christ has the solution. If He can overcome death, then He can overcome anything. After this miracle, there can be no doubt that He is God and Savior. Jesus said, **“I am the resurrection and the life,”** before He brought Lazarus back to life.

After this miracle, the pharisees came up with the final solution, if you will. They were utterly committed to His death. They were afraid that their nation might be destroyed. A concern for their own power and preservation. People wave flags and say how much they love America, but what they really want is power. They were afraid that their religious leadership would dissolve. They were worried that Rome would become involved and destroy them.

Rome did become overbearing 40 years later.

John 11:1 **Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha.**
John 11:2 **It was Mary who anointed the Lord with ointment and wiped His feet with her hair, whose brother Lazarus was ill.**

They called upon Jesus, because He had healed the sick and the lame. Would He not drop everything and come to save Lazarus? The sisters were in desperate straights and He was family. Jesus was fulfilling a mission and one person was dying, a great friend.

Many pharisees had tried to kill the Lord already. Still, the sisters thought He should drop everything and come to Jerusalem.

What is the priority. Many become angry with those who attend Bible class and they think that Bible class is more important than they are. They do not see that it is to their benefit to be associated with a person who is spiritually growing.

Mary, Martha and Lazarus will take center stage in this narrative. One will die and the other two will be in panic palace.

Luke 10 gives us an expanded understanding of these sisters. These verses reveal just who they are. Martha was probably the older sister and she was a great hostess. She was a wonderful hostess. She prepared a feast when Jesus was teaching in her home. At the same time, it is Mary who sat at His feet, listening to Him. This made Martha mad; she saw her preparations as being more important than Bible class. She was spinning plates in trying to pull it all together.

Mary is totally absorbed with His message; Martha is running about the kitchen. Martha interrupts the Lord Jesus Christ in mid-sentence to bring Mary into the kitchen. Martha wanted her to leave the kitchen and to get to cooking. Martha was positive toward doctrine, but she did not catch on to the immediacy and the necessity of taking in Bible doctrine.

Mary would also use expensive perfume on the Lord's feet.

Because Lazarus was dying, the sisters assumed that He would respond immediately. He loved Lazarus, His very good friend. There is a priority beyond saving a person's life.

For those who have lost a loved one, there is a priority nothing greater than that person's life. To Mary and Martha, healing Lazarus was the top priority. Everything that happens has to fit into the plan of God for everyone. So God does not always give people what they want and when they want it. In human terms, it may seem that this and the other thing are important, but even the relieving of suffering is not always the priority.

Now, at times, relieving suffering is important. Mary and Martha did not expect the Lord to tarry. But God always has the right perspective.

There is a great doctrine to emerge here dealing with death, and the Lord always knows better in life and death. This will be a teaching moment. The priority is doctrine. Jesus would not be an emergency doctor.

John 11:3 **So the sisters sent to Him, saying, "Lord, he whom you love is ill."**

John 11:4 **But when Jesus heard it he said, "This illness does not lead to death. It is for the glory of God, so that the Son of God may be glorified through it."**

Do not worry about sickness or death; it is for the glory of God. Why are we here? To glorify God.

I would guess that the illness of Lazarus does not lead to the final death of Lazarus.

Lesson #0878

John 11:4–7 Life of Christ

7/31/2016 2Sunday

Our Lord is in Perea and an urgent message is sent to Jesus about Lazarus. He got the message; however, He did not drop everything and rush to the bedside of Lazarus. This takes place in Bethany, which is a suburb of Jerusalem.

John 11:4 **But when Jesus heard it he said, "This illness does not lead to death. It is for the glory of God, so that the Son of God may be glorified through it."**

"Do not worry about what happens; it is all for the glory of God." What is about to happen will be first and foremost to the glory of God. He gives us assurances. Sickness will not end in death. We already know that the sickness of Lazarus will lead to his death. He was alive when the message was sent, but he will die before Jesus comes to him. What occurs will be to the glory of the Lord Jesus Christ.

In the death of Lazarus, not only was God glorified, but so was the Lord. Just as Lazarus died it was not final, so the death of our Lord will not be final; and so will the death of us not be final. Physical death is not the end. When they die, we may not think in this way; but that should always be in the forefront of our minds. Bobby was thinking this when Bob died. The separation is only temporary. This is only true for the believer in Jesus Christ.

This verse also contains a clear declaration of the deity of Jesus Christ. He knew the end-game of this circumstance, but He also calls Himself the Son of God. He knew that God would be glorified by this miracle. Jesus is the Son of God; He is the God-man.

Some claim that Jesus never called Himself God. Here, He is calling Himself deity. Calling Himself the Son of God is not some idle boast; it is not a flippant phrase. God's omniscience is in full display here. The Lord emptied Himself of the independent use of His deity. Here, He calls Himself the Son of God and He will prove that. There is a great purpose in this crisis; and, in human terms, the death of Lazarus is the worst possible outcome; but this is the greatest possible outcome.

Crises and Tragedies Glorify God

1. Every crisis in the life of a believer is a chance to glorify God. How about all of the problem solving devices; sharing the happiness of God? You must have spiritual maturity in order to utilize those assets.
2. There is always a greater purpose to be found in the death or tragedy situation. People often have no idea why problems are occurring, but there is always a greater purpose.
3. Cursing is turned to blessing. This is what the spiritual life is designed to accomplish. Every time that you have adversity, a tragedy, a crisis, your spiritual life is what overcomes that problem.
4. The believer glorifies God by using doctrine in the soul. Bobby has known many people who have died various illnesses or face difficult operations. Those who live the spiritual life have a tremendous ability to face such difficulties. In death, a person leaves this vale of tears for a much greater place. We must learn to apply doctrine in bad circumstances, to relax and to have confidence in His plan. What we do with a little problem helps us to deal with great problems in life. We get some practice in using the skills that we develop. This is how athletics work. We practice these mechanics and moves, and then we apply them for the big game. We all have adversities. If you cannot handle the small things, then you will fall apart when it comes to the big things.

Lazarus' sickness was a big problem for Mary and Martha. Would either of them pass this most difficult of tests. Many believers fail initially, but this does not mean that we are total failures. At some point, we recover. This is a test for Martha and Mary, which would impact the spiritual lives for many years to come. *Why didn't Jesus show up in time and deal with this problem?* They needed to trust in His plan and to await His will. This is like being in combat and never knowing where the next bullet is coming from. Are they able to see the higher purpose in life?

There are some very miserable people in prosperity; they have all of these riches and blessing, and they have no place to go from there; and what they have is not satisfying. Do we, as believers, understand that there is a higher purpose in life. Jesus Christ delivers through difficulties and not always from difficulties. Deliverance through difficulties shows the true value of the problem solving devices. God does not always lift difficult

circumstances from off believers. People seem to think that God will remove suffering from our lives, and that is not always true. Difficulties and suffering often are very beneficial. We learn to depend upon the Lord. Bobby recommends *Christian Suffering*.

We are prepared to represent God to the world by using these spiritual skills. The women must wait on the Lord. When you are in this circumstances and you are impatient, *those who wait for the Lord will gain new strength, they will run and not get weary, they will gain strength.* (Isa. 43:) We must live at the discretion of our Lord and His timing. That is the key to life in general. We are set apart from what this world has to offer. In all of this, the Lord's power is seen. This entire incident, which makes Jesus look a bit callous at first, the purpose is to show us that death is never the winner. For the rest of the world, it is. Christ has power over death. We are not Islamic in that we think everything is predetermined. Our volition, our failures and successes, is figured into God's plan. God's plan will happen with or without us. Our mission is to glorify God and we are to be a part of that plan. Contentment, peace and joy, all fruits of the Spirit. By these things, we glorify God. We show our faith in the worst of situations.

With Lazarus, death will not be the victor; it will not be the final issue. Jesus is not there to remove the grief and pain of Mary and Martha. Their faith is tested by death in order to apply it in life. 1Peter 1:6–7 tells us all about this.

1Peter 1:6–7 *In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, so that the tested genuineness of your faith--more precious than gold that perishes though it is tested by fire--may be found to result in praise and glory and honor at the revelation of Jesus Christ.*

The spiritual is not aspirin nor is it a narcotic. The believer waits on the Lord through the grief; then that difficulty is beneficial. Applying the plan of God in the faith rest drill gives us a relaxation.

Bobby can relate to all of this in the death of his own parents; there were spiritual life lessons to be learned in those deaths could not be learned in any other way. The purpose and plan of God may be death. The plan of God runs out for all of us on earth. We have done (or not) what God placed us here to do. Even in that situation, there are spiritual life lessons to learn.

This is why Jesus waited to go to the house of Mary and Martha.

John 11:5 *Now Jesus loved Martha and her sister and Lazarus.*

John 11:6 *So, when he heard that Lazarus was ill, he stayed two days longer in the place where he was.*

Jesus intentionally stays were He is for an additional two days.

John 11:7 *Then after this he said to the disciples, "Let us go to Judea again."*

Jesus could have done something here. But not even the crisis moved Him. God's timing is the focus here. Jesus could have healed the sickness without even leaving Perea. Even loved ones to make them temporarily well, He could have removed the pain and illness of Lazarus. The Lord's mission came first. He healed people to make a point about Himself.

Jesus could have healed every person in Palestine. He did not come to heal every person physically. Healing their bodies was incidental. His miracles always had a plan. The only miracle that He would give is the sign of Jonah. There was one miracle that was critical for believers to see right now. He delayed because Lazarus had to die. The lesson was in the death of Lazarus.

Believers often pray for healing miracles. Even when Jesus does heal someone, we don't always know it. Do not look for some charlatan healer. When we are very ill, we call upon a doctor. We don't go to Benny Hin. That is phony. There is nothing wrong with seeing a doctor. Prayer for healing may not be answered with a healing. Loved ones die; everyone dies. People become bitter and angry. That is a sign of no spiritual life.

Lesson #0879

John 11:4–16 Life of Christ

8/3/2016 Wednesday

Many different doctrines that we could study here.

What is the right attitude when a believer faces death, or a loved one or friend is about to die; or someone has just died? Many people, including believers, just want to put it out of their minds, until it is forced upon them. This is because they fear it. You are not prepared for death when it happens. People who fear death also fear life; and they live often as cowards, and they try to prolong their lives as long as possible. For the unbeliever, there is nothing certain after the last breath. As a believer in life, your problems are simpler in life. They become black and white; the right way to go and the wrong way to go. Your life might be measured by running and hiding from the inevitable.

A brave man dies but once; a coward dies many times. For a believer, it is a guarantee of spending a lot of time out of fellowship under certain conditions. There is a purpose in death; and Bible doctrine removes the fear from our souls. Bible doctrine removes the greatest fear in our life. It will all happen in our lives as part of His plan.

When someone you love goes home, you will go home as well. And it won't be the much longer. In the scope of eternity, it is not a long time. When someone goes home, you, as a believer, are still on the clock. That is redeeming the time.

This is an application of the plan of God rationale of the faith rest drill. There is a great peace in the plan of God rationale, even in suffering, which is associated with loss, and anything which is associated with the end of life. This is what Jesus was hoping to convey to His disciples. God's purpose and His plan in death; and Christ's victory in death. It may seem simple, so this may even seem like old hat to us. It is always easy to lose sight of those things which we believe to be solid in our thinking. So it better be planted well into our souls, as we will all have to draw from this doctrine.

We begin with two women, Mary and Martha, and they are very distraught over the medical condition of their brother Lazarus.

John 11:4 **But when Jesus heard it he said, "This illness does not lead to death. It is for the glory of God, so that the Son of God may be glorified through it."**

Death is never the end; it is the beginning. It is either the beginning of life in heaven or of something unspeakably horrible. There are many aspects to the Christian life.

In general, our job is to glorify God in this life. We glorify God in only one way; by sitting in Bible class and taking in doctrine. It is not about you; it never is. Self-centered arrogance is the inability to glorify God. That is the end game of the Christian life. Even death glorifies God (potentially). On your deathbed, you may have the greatest witness of your life.

Having said this, Jesus continues for two days in Perea. His disciples are very puzzled by this whole thing. Why is Jesus stalling?

John 11:5–6 **Now Jesus loved Martha and her sister and Lazarus. So, when he heard that Lazarus was ill, he stayed two days longer in the place where he was.**

The Lord's purpose was to deliver Lazarus through death and not from death. What will God do for us in death? We all want to be delivered from death; and ultimately, we will all die. We do not have to fear death because God will deliver us through death. We will be delivered from the vale of tears that we are in. Where will you be? In death, we pass from life to eternity; so there is no reason to fear it. Jesus waits for the opportunity to give a doctrinal lesson.

John 11:7 **Then after this he said to the disciples, "Let us go to Judea again."**

The disciples were watching the plan of God in the flesh. The disciples woke up with the plan of God right in their sight. The Lord was visible to them; and His time was not yet up. Nothing can keep Him from death; but at this point, nothing can remove Him.

John 11:8 **The disciples said to Him, "Rabbi, the Jews were just now seeking to stone you, and are you going there again?"**

His disciples are concerned about what is going on. He is going to Judæa, and the Jews there were ready to stone Him there. Who can touch the Lord unless He allows it?

Now, they know that Jesus has healed from a distance, so that is an option in the minds of the disciples. The disciples were making assumptions apart from good doctrinal application. His death will not occur until the right time.

The disciples do not imagine a resurrection to follow the death of their Lord. His death will be the greatest blessing that mankind would ever know. Without His death, we have no future in eternity.

The Assured Future of the Disciples with Jesus Christ

1. All the disciples needed to do is await God's timing. How can they say with certainty that returning to Judæa will result in His death.
2. They should know that Jesus' life will play out just as God has willed. They have followed out the Lord up to this point; why not follow Him out all the way.
3. Here they are with the Lord Jesus Christ in person; they should cherish this time with Him will being mindful of their future mission. Do you cherish the moments that we have in the auditorium of Berachah Church. We do not know where we will be in 5 years from now or 10.
4. This is how we must look at life and death.

This Lazarus miracle will show Christ's power over death, even though He will die. All this must be firmly implanted in the minds of the disciples. Until the time of the cross, nothing can touch the Lord. There is no evil force that can harm Him. His disciple share in this security. They should not fear Jerusalem or His death.

Jesus gives them an oblique answer.

John 11:9 **Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.**

So we ought to walk in the light instead.

John 11:10 **But if anyone walks in the night, he stumbles, because the light is not in him."**

Jesus as the Light of the World

1. The theme of these two verses is light. There is light in the day; and dark in the night. When it is light, we walk.
2. Elsewhere in the gospel of John, he refers to Jesus as the Light of the World. John 8 and 9.
3. Jesus illuminates the world. There will be a time when His glory shines through His humanity. What is it that illuminates? The world is enlightened by His truth; by His Word by His doctrine by His thinking. This is why He is the light of the world.
- 4.
5. Light is an analogy to the Lord Jesus Christ but especially His truth, His Word and His thinking.
6. Jesus has given them many miracles and much teaching.
7. Light is given in two ways: the light which allows you to see; but also the light which is in within that guides you as well.
8. The light that is seen is the Lord Jesus Christ. Stop stumbling around.
9. As long as the disciples walk with Him and in the light of His path, they do not have to fear death in Judæa.
10. Jesus walks in the full light of the plan of God.

11. Being with Him, the disciples are illuminated. They are kept from stumbling; they are kept from the persecution of the religious leaders.
12. The light must also be in them, or they will stumble in the night.
13. Without an illumination that comes from within, they will fear and they will fall. "We are about to go to Bethany and you are afraid."
14. The disciples needed to apprehend the Lord and His light.
15. This illumination must be in them; it must be in their souls; especially after the Light of the World has departed for heaven.
16. Only the light of doctrine in their souls will remain to illuminate their way in the spiritual life. They would be walking a rocky road.

The Lord would ascend into heaven, but He would first tell them, "I will be with you always. I want you to be illuminated by the light in you." They must move in the sphere of God's truth, which is His doctrine in them.

Walking in Darkness or Walking in Light

1. Walking in darkness is outside of the bounds of God's plan. That means doctrine is not in you. There is no light.
2. Darkness is the place of stumbling in the Christian life. No mission accomplished. You will flounder in all aspects of life. When you as a believer fail in the Christian life, do not expect that you will have a great temporal life. You will fall for the darkness of human viewpoint. You will fall for the darkness of a politician who promises everything but cannot deliver.
3. That is why the light in us is so important. There is no substitute. You can have nothing less. Those who stumble are not filled with the Spirit. Those who stumble are not living in the light of God's Word. There is no application of that truth for the stumbling believer. These verses encompass the entire spectrum of the spiritual life.

Time for them to depart for Jerusalem. Then Jesus says, "Lazarus has fallen asleep."

John 11:11 **After saying these things, He said to them, "Our friend Lazarus has fallen asleep, but I go to awaken him."**

So the disciples wonder, why does Jesus make this difficult trip if Lazarus is asleep.

John 11:12 **The disciples said to Him, "Lord, if he has fallen asleep, he will recover."**

John 11:13 **Now Jesus had spoken of his death, but they thought that He meant taking rest in sleep.**

"Metaphors are just not your thing, are they?" So Jesus tells them plainly what has happened.

John 11:14 **Then Jesus told them plainly, "Lazarus has died,**

John 11:15 **and for your sake I am glad that I was not there, so that you may believe. But let us go to him."**

Them not being there is to help the disciples to believe. When Jesus takes someone home, there is a reason for it; and there is a reason that we need to understand and come up with it. When you start thinking that way, you stop thinking in terms of self-pity. Am I glorifying Him when I cry and cry?

Bobby will teach us about grief. Not tonite.

Lazarus is dead, so Jesus says, "Let's go to him." And the disciples are in the dark about why they should go. Jesus is going to perform a miracle for His disciples as believers.

The dumbest of the dumb speaks up. The disciples are the dumb, and Thomas is the dumber; and he is still stumbling.

John 11:16 **So Thomas, called the Twin, said to his fellow disciples, "Let us also go, that we may die with him."**

Thomas does not get the point.

Lesson #0880

John 11:5–16 Life of Christ

8/4/2016 Thursday

Kansas City conference this next week.

John 11:5–6 **Now Jesus loved Martha and her sister and Lazarus. So, when he heard that Lazarus was ill, he stayed two days longer in the place where he was.**

Even though Jesus loved them, we stayed an additional two days before leaving. There was a purpose to this, to teach that He is the resurrection and the life. This was a lesson for the disciples. This would be a very difficult doctrine to understand and follow. So Lazarus was necessary as a teaching aide.

John 11:7 **Then after this he said to the disciples, "Let us go to Judea again."**

John 11:8 **The disciples said to Him, "Rabbi, the Jews were just now seeking to stone you, and are you going there again?"**

The disciples were concerned about this. This is the point where they absolutely decide that He must go.

John 11:9 **Jesus answered, "Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.**

Jesus approaches their concerns with an analogy. This was a lesson. He had to teach in everything that He did. He only had a short time to teach doctrine. These guys had thick

heads. So Jesus asks them, "Aren't there 12 hours in the day?" This answered the question about their fears. Light is an analogy, and Jesus is *the* light.

John 11:10 **But if anyone walks in the night, he stumbles, because the light is not in him."**

The truth of the Lord's teaching would illuminate their way in the darkness. They will have to navigate a lot of this. We need divine viewpoint in order to navigate the world in front of us. "Don't worry, guys, you have the light in front of you and it guides you to keep you from stumbling in the dark."

John 11:12 **The disciples said to Him, "Lord, if he has fallen asleep, he will recover."**

John 11:13 **Now Jesus had spoken of his death, but they thought that He meant taking rest in sleep.**

The disciples clear the cobwebs and they figure out that Lazarus is not sleeping but alive.

They would see the divinity of the Lord Jesus Christ. They did it in the power of God. No Apostle and no one since has raised anyone from the dead. But, didn't Peter do this in the book of Acts?

John 11:14–15 **Then Jesus told them plainly, "Lazarus has died, and for your sake I am glad that I was not there, so that you may believe. But let us go to him."**

Then, Jesus says, "We will go to Lazarus;" who is dead.

John 11:16 **So Thomas, called the Twin, said to his fellow disciples, "Let us also go, that we may die with him."**

We will live as long as we can glorify God.

Thomas has been called *doubting Thomas*; he had difficulty believing some things. He needed to see the nail prints in the Lord's hands. He needed empirical evidence. His faith was weak. He caught on to the resurrection. He had a lot of human viewpoint that needed to be removed from his soul.

How amazing that Thomas would see this miracle and still doubt the validity of the resurrection. Bobby thought about this. Sometimes, Bobby can teach a doctrine over and over again, and Christians cannot get out of their own way.

He taught a doctrine at a conference; and inevitably, someone comes up and asks a question that was covered in the teaching. They superimpose what they think about the doctrine over the doctrine itself. "What on earth are you listening to?"

In any case, Thomas is willing to die with the Lord. He is a brave, albeit confused, man.

Later, these disciples would die in service to the Lord.

John 11:17 **Now when Jesus came, He found that Lazarus had already been in the tomb four days.**

The Lord arrives at the vicinity of Lazarus. Martha does not apply Bible doctrine properly. Her brother was dead; and she is upset. You can cry, but you don't forget doctrine. What she says is unbelievable.

Positive volition always responds to Bible doctrine when it is given. When things are not going the way they ought to go, sit down and listen to doctrine. Get some perspective. Bible doctrine gives them some perspective on their lives.

John 11:18–19 **Bethany was near Jerusalem, about two miles off, and many of the Jews had come to Martha and Mary to console them concerning their brother.**

There were many friends who came to console Mary and Martha. There is danger here. Someone approaches the Lord and tells him that Lazarus is dead.

It turns out, looking at the time sequence, that Lazarus was dead at the time that Jesus was told he was going to die.

The rhetorical question is, *why are you here? What are you doing?* But it is never too late for God to work His purposes. There is always a purpose. When a loved one passes, bear in mind that God is here and He has His purposes.

You must move on to fulfill the great purpose that God has, even during grief. Mary and Martha are experiencing tremendous grief. The road of God's plan often runs right through the middle of grief.

Bobby carries a great sorrow in his soul for his parents and other loved ones. He has great memories of them; and he sees them in his mind's eye.

Mr. Bojangles who grieved over his dog after 20 years; that is a distraction in life. Bobby's responsibility is to study and to teach and to present to us the doctrines of the Bible, straight from the Word of God. Bobby is a long ways from an actual chef, but he does produce food for hungry believers. He cannot afford to dwell upon past pain. He cannot spend his time upset over those who passed from this life. Some people are like this; they cannot get over it; they cannot get past it. It would be dishonoring to the memory of his parents, if Bobby spent his time mourning him past a reasonable time.

Bob lost many great friends throughout his life.

We have no right to impose our sorrow upon others. We cannot function under the arrogance of demand. Others cannot share this intensity of your personal grief. You cannot put that off on others. You move on in life. You cannot allow grief or mourning to be turned into revenge or self-pity, etc.

There is something about having your parents around, even if you don't see them. Sometimes you do not realize that until they are gone. You cannot get distracted by what you did or did not do. This ruins your spiritual life. This puts you out of fellowship.

There is a danger in grief to blame others for your pain. You may be in pain, but you see others moving on with their lives. You may resent it. You cannot afford to enter into mental attitude sins of reaction. Life must go on. Especially for the advanced believer.

Bobby, in the office, is preparing food for us. Of course, he thinks about his father. Grief is one thing; but stopping your life is something else. Our sorrow must be tempered with a perfect happiness in heaven. Dying is comforting.

Bobby says, what is tough about losing your pet, is you might not see them again. Nothing in the Bible guarantees that we will see them again. However, our friends and loved one will. Bobby sat by his father's bedside when he passed. We will all see our loved ones again.

We do not grieve as those who have no hope. We are never hopeless, even in grief.

If your attitude is, life must go on, even when there is grief. You might seem callous to your loved ones, but you just keep the right perspective. Don't be put on a guilt trip. You were not thinking in the way that they are thinking. Forget it and move on.

Summary Principles

1. You cannot stop normal living because people that you love have died and gone to heaven. If you do, then you are not fulfilling the plan of God. You cannot stop living because someone else has; you cannot fulfill the plan of God if grieving shuts you down.
2. You cannot resent others who seem to have a good time when you are in a state of sorrow. If they are a believer, then we know that they are in a better place. No more sorrow, no more tears, no more pain, no more death. There will be a reunion. When we cross the river, they will be waiting on the other side.
3. You cannot demand from your circle of friends or from fellow believers that they join you in sustained grief. That is truly arrogance. Let them live their lives. Do not demand of them things that they cannot deliver. In the ancient world, there were professional mourners who would howl to represent the grief of the family.

A company commander was murdered on his barracks. The funeral was in Besermer, AL. No ac in the church in August. They shut the doors and it was hot. 200 people there. Open casket. On the front row; there were professionals mourning. They were very worked up. Bobby was quite sad. The mother was worked up and tried to get into the coffin with her daughter. This was to work up emotion.

There was an assembly of professionals. They would all witness what happens next. Since there were so many people assembled here, it is clear that this is a prominent family in the area. Even some of Jesus' enemies were present. They would be witnesses to something

very profound and miraculous. The story had to be told by them, and they essentially confirmed the story. They had to say what they saw. God uses even His enemies as a part of His plan. We see people who are enemies of this country and they are our leaders. We know what is going on in our country who are the enemies of freedom. There are persecutions of believers in Jesus Christ. But God uses even His enemies and ours for His purposes.

The message of this miracle was specifically to those present. *Death is not the end*, which is what we ought to take from this. A memorial service from someone is not the end. The beginning of his graveyard service is from this part, that a resurrection will occur.

That is an entirely different perspective from, "There they are; just a plot and a stone at the head." Death is not the end, and Jesus will teach that to everyone. There is no greater encouragement in life than death. Death is a picture of the grace of God. Someone, as a believer, is now face to face with the Lord Jesus Christ.

Lesson #0881

John 11:17–22 Life of Christ

8/7/2016 1Sunday

Berachah has been mistaken for a synagogue, for a Catholic church, for a Baptist church; never confused with the large church that is in the summit.

John has been called the gospel of belief. Great passages of John have the word *believe* and they require the reader to exercise faith.

This is the story of Lazarus, who is now dead; and of Mary and Martha, who are grief-stricken. They all arrive in Bethany too late to heal Lazarus; and there is the revelation of the greatest doctrine of comfort for our lives. It is proof of life after death; what happens after that final moment of breath, and after which, our body shuts down. How can it be doubted after what the Lord says. This is one of the great Easter messages.

John 11:17 **Now when Jesus came, He found that Lazarus had already been in the tomb four days.**

Jesus and His disciples come from Perea to Bethany.

John 11:18–19 **Bethany was near Jerusalem, about two miles off, and many of the Jews had come to Martha and Mary to console them concerning their brother.**

It would appear that Jesus is coming to pay His respects. Some of the Jews who are gathering here have tried to stone Jesus in the past. This would be like preaching in a Christian church in the middle of Syria.

The Lord stops short and there is a reason for Him stopping. He wanted to speak to Mary and Martha alone apart from the crowd. Martha is the first to respond.

John 11:20 **So when Martha heard that Jesus was coming, she went and met him, but Mary remained seated in the house.**

Martha is the great hostess of the house; she prepared the great feast for the Lord Jesus Christ. These mourners are present at this time in their home. She drops everything and she runs out to meet Him. Everything was not rosy.

She has a bit of a temper, and she is apparently grief-stricken. She is mad because the Lord is late. She blurts out her feelings.

John 11:21 **Martha said to Jesus, "Lord, if you had been here, my brother would not have died.**

She blames the Lord for the death of Lazarus. She knows that He could have healed him.

John 11:22 **But even now I know that whatever you ask from God, God will give you."**

If a person who is grief-stricken, overlook it, consider the situation, cut them some slack. Consider how the Lord will handle this situation. Our Lord did not take offense. Jesus shows her compassion, even though she is way out of line. She is saying that Jesus made a mistake, and she says, "You should have been here; You could have saved my brother." She is speaking with emotion. She is not applying the doctrine that is resident in her soul. She can only focus upon what God should have done at that moment. Jesus should have been there to do what she believes is the right thing to do.

It was not unreasonable for her to want her brother back; to want him healed. We can sympathize with this. She does not give the Lord the chance to speak. She launches into her disappointment in Him. She knew that Jesus could have asked God to heal her brother, and he would have been healed.

People who recognize that God can heal their loved ones might become bitter and angry with God, not comprehending that there is the greater plan. God always has a greater purpose than we are aware of. God is with us in prosperity and in suffering. We need to be objective.

When we are in difficulty and disaster, we need to understand that there are no tragedies in the life of the believer, even when loved ones die. Her grief is not an excuse to doubt the plan of God. *Why aren't things working out as I want them to? Can't God see what is best for me?* You might not use those words, but you might think something very similar to this. Do not ever think that God's plan is to harm you; His plan is for our blessing. When we lose loved ones, we too often forget that God's plan includes death as well as life. Even in death, God's plan is still in operation. There was a longer death for Bobby's father. Why did he have to go that way, having had a great ministry. Bob wanted to drop dead in the pulpit. But instead, he had a lingering death for a reason. Similarly, Lazarus has died for a reason.

Summation So Far

1. Grief is normal in life. We do not have to be stoic in life. "No tears for me." When you miss someone, you can miss them. Tears are not wrong; you just do not blubber and
2. Blaming God for life's events is a rejection of God's plan.

3. Our desires, no matter how legitimate, do not supercede God's plan. However, our desires, may not be compatible with God's plan. However He takes us out is God's plan and ppos
4. God's plan takes priority. Secondly, God's plan is for our own best interests...even if we do not understand it. *Why don't you explain it to us?* However, once we...
5. How many times have your parents limited you or grounded you and said, "This is for your own best good;" and you disagreed with that. God may not pull you out of the suffering and pain. Brief, but do not kindle bitterness.

The Plan of God Rationale

1. Instead of unreasonable despondency, apply the plan of God rationale. It is a great comfort in grief.
2. Always fall back on the certainty of God's plan for you. Circumstances may not make sense to you. All things do work together for good to those who love God.
3. That is the real comfort in great sorrow. The comfort of...
4. We might be left behind in this vale of tears.

People on tv who say, *our thoughts and prayers are with you*; and they don't mean it; it is just something that they say.

Martha is in subjective miserable pain and she is mad at everyone, including the Lord Jesus Christ. One thing pulls us out of that. Faith in God's plan. Confidence in hip.

Lesson #0882

John 11:21– Life of Christ

8/7/2016 2Sunday

We do not endorse candidates at Berachah; we are not here to endorse a candidate or tell you who to vote for. With doctrine, you should have no trouble discerning who to vote for.

Lazarus is dead and his two sisters believe that he should not have died. Martha is in terrible grief and she is mad that the Lord did not keep her from such grief.

John 11:21–22 **Martha said to Jesus, "Lord, if you had been here, my brother would not have died. But even now I know that whatever you ask from God, God will give you."**

All anyone had to do is wait and watch to see what the Lord would do. Bobby finds it amazing that anyone could confront the Lord in this way. This teaches us that we, even as believers, are capable of anything, when we get emotional or irrational. We do not think and we do not apply Bible doctrine. Jesus will do something that will yank Martha up short.

Our Lord will do what it takes for all of us to remove ourselves from this sort of an attitude. He tells her one simple thing:

John 11:23 **Jesus said to her, "Your brother will rise again."**

Lazarus would be resuscitated. He will rise from the dead, but retain the body that he had. Lazarus' body would go back to his state pre-death; in fact, in a better state of affairs.

She could stop the tirade and now trust in Him. God does not always inform us as to the reason for this or that act that He does. How many of us get the Lord's plan directly from the mouth of Christ? But Martha does not understand His plan in that way. Her subjectivity is not placated. Her emotions have not entirely subsided.

At this point, Martha is drained with all of her emotion. She must think about what the Lord has just said. He gave her some doctrine. She is thinking, if only a little.

John 11:24 **Martha said to Him, "I know that he will rise again in the resurrection on the last day."**

She still might have a little tone here. "I know that Lazarus will rise up someday." She understood and believed in the doctrine of the resurrection. When the Messiah returned to (Isa.. 26 and Daniel) the land, then the Jews would be raised up again.

Bible doctrine is designed to be used in the present. Martha is not thinking in the proper direction. "I am not concerned with the future; I am concerned with what has just happened and what should have happened." Emotionalism keeps you from moving on. You are caught up to some past event or some series of events. Emotionalism always looks backwards. It becomes a habit when anything goes wrong. You adopt a victim mentality. That is a bitterness or vindictiveness that gets rolling in your soul. That is a life of destructive misery. Emotion can lead us into disaster when it is out of control. In the plan of God, we look forward, not backward. Time travels only in one direction for us. The road of God's plan often runs through grief. **We grieve not as those who have no hope.** We have hope. The trumpet will sound, the voice of the archangel will be heard, and the dead in Christ will rise first. How can we sorrow as those who have no hope. Doctrine must come to mind even in heavily emotional circumstances. You cannot allow your emotions to take control. Emotion is a part of the human experience. If there are problems, you cannot recover unless you outflank your emotions with Bible doctrine.

Martha still thinks that Jesus should not have allowed Lazarus to die. She is still looking back. She should have said, "What do you mean? Do I not understand You?" The Lord spoke and His Word is out in front of her. She misunderstands His words. She has too many presuppositions, which is what we often do. I need a plan of God rationale here. What can I apply? It must become something more than an abstract future occurrence. She is not using doctrine at this point. It should be at the forefront of her conscience.

In grief, when we lose loved ones, in the present, Martha speaks correct doctrine, and she is not applying it in her soul.

She is wondering, why a future resurrection, when his sickness could have been cured just a few days ago.

Obviously, this is something that we consider at any time that someone dies prematurely. We know that God could have healed this person; God could have prevented this series of actions taking place.

Doctrine is in the present; it is for today; it is moment by moment and we should wake up in the morning facing something. The plan of God is still running; it runs through adversity. That is an application in the present. What happens when you lose someone that you love? Can you apply Bible doctrine in the present?

We know that there will be a resurrection sometime in the future; but we will see an example of it right now.

Jesus gives one of the remarkable quotations from the Word of God.

John 11:25 **Jesus said to her, "I am the resurrection and the life. Whoever believes in Me, though he die, yet shall he live,**

Now Jesus asks her to think about this and apply it to herself.

John 11:26 **and everyone who lives and believes in Me shall never die. Do you believe this?"**

These two verses are about the resurrection.

Jesus Is the Resurrection and the Life

1. What is Jesus doing here? He is applying the doctrine of the resurrection to Himself. Look at Me; I am the resurrection. I am standing in front of you."
2. These are some of the most important verses; and we should think this when losing a loved one.
3. Besides salvation, Jesus says, "He is the One in Whom that life resides." He is life; He is the epitome of life. The Lord's human body will be resurrected. In Him, is life. What an amazing thing. Martha does not realize that He will die soon. When she realizes that the tomb could not hold Him, it clicked; for all of them, it clicked. This is the doctrine that they will remember.
4. Resurrection is in His Person.
5. We partake of that life, by means of faith alone in Christ alone. We share everything that He is and everything that He has. In order for the Lord to rise, He must die first. "If I am the life, then Lazarus too has life."
6. Jesus Christ is the firstfruits of resurrection. He will rise before anyone else.
7. In that resurrection, the Lord is the life, eternal life. He is the first one, the first human being to have eternal life. He is our guarantee of that life.
8. Those who believe in Him will have eternal life. This is why He is the object of faith and trust.

In one word, death is separation. People define death as the end, in that it is over. But all death is, is the separation of body from soul. Separation of the soul from God, that is

spiritual death. We will never have to experience the 2nd death. We will die physically, but we will never die in Christ. The one who believes in Christ receives eternal life, as a present possession. This is how we must think. It is never to be lost. It is yours. Death is just a phase of life. We have that eternal future; and it is in the present. Forget about the time frame.

Lazarus is physically dead, but Jesus had the power to bring him to life. That is the focus here. He will not simply heal Lazarus, Jesus will bring Him back from the dead. Lazarus resuscitation is a guarantee of the Lord's power over death. Resurrection is about the present; it is about our confidence about who you are in Christ.

Jesus Christ is the Agent of Creation, so He is the life, the resurrection.

The iron-clad doctrine of our future; Lazarus will be resurrected and also in the future. That doctrine tempers grief; it becomes grief with hope and with confidence.

Jesus Christ is not speaking of far off, future events. The Lord puts Martha's faith to the test. She may not understand all the nuances of eternal life. No one can understand the full meaning of this in life.

So He asks her, "Do you believe this?"

Lesson #none	John 11: Life of Christ	8/10/2016 Wednesday
Conference or vacation		
Lesson #none	John 11: Life of Christ	8/11/2016 Thursday
Lesson #0883	John 11:25–27 Life of Christ	8/14/2016 1Sunday

Communion Sunday August 14, 2016:

Forgiveness of sins by God is essential to our relationship with Him.

Can any man have the authority to either condemn or pronounce another man free from sin. Is this some power given to the church? Does any person or institution carry that authority? John 20:23 the pity is, so many people are the victims of such claims. They are content that another human being has forgiven them, and that God will accept them because of it. Someday they will discover that they have trusted in the doctrines of men rather than in the Living God.

John 20:22–23 **And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld."**

Jesus appears to be giving the power to forgive sins to his disciples, which is the discussion here.

After Jesus showed his holes, etc., then He commissions them to a monumental mission. Then he provides the power to make this possible. **When He had said this, He breathed upon them and said, "Receive the Holy Spirit."** After this, came the power regarding sins. Is this really their power and is there any passage in Scripture which passes this authority to others? Is there anyone today who can claim Apostolic succession? What does the Bible teach regarding the forgiveness of sins?

First, the Bible teaches that forgiveness of sins is a miracle. The healing of the paralytic man who was lowered through the roof by his friends. **"Son, your sins are forgiven,"** which sparks a controversy. **"Who can forgive sins, except God alone?"** Their presupposition was wrong, even though their meaning was not. The healing of this man's body was supernatural like the healing of sins. He made him whole in all respects. Whatever forgiveness that we receive is singularly miraculous in character.

It was a great miracle by our Lord when He spoke and the universe came into existence; He also caused the sun to stand still, He caused the waters before Moses to part; but the forgiveness of sins eclipses them all. How can such a thing be performed by any sinful man? Only can be done by a sinless man.

Secondly, forgiveness of sin entails suffering. There must first be punishment for the transgression.

We may feel sorrow or pity for those who have harmed us, but it is not that way for God. The reasons that we forgive is not the same as the reasons for God to forgive. God must maintain his righteousness and justice. He cannot wink at sin or look at it as unimportant. His integrity can have no association with sin. Sin is rebellion against God and therefore, God must crush it. It was forgiven in the Person of His Son. Isa. 53. God had to crush His Own Son, to watch His Son suffer and to turn away from Him as He suffered the agony of the penalty for our sins. Sin requires suffering; it requires blood. All things are cleansed with blood. Without the shedding of blood, there is no forgiveness. In human terms, this is ridiculous. Bloodshed leads to bloodshed. How can bloodshed bring forgiveness of sins? God demands it for His forgiveness. Blood sacrifice is a necessary thing to satisfy the perfect righteousness of God. This persuades the wrath of God to not come upon man.

It is that shed blood which protects against the sins of the people. God sought to teach this central and dominant theme. The Lord's shed blood satisfied the outraged justice of God. No greater suffering has ever been endured than the imputation of our sins to His body on the cross. Through the suffering, the war between God and man ended. His sacrifice reconciled God with man. Nothing else could bring God and man together.

Jesus pointed to His suffering and death when instituting the Eucharist. Although many dislike this done by God, this is the ultimate truth that eliminates all human merit and human effort to gain the forgiveness of God.

Therefore, the forgiveness of sin can come only from God.

David's confession, "[Against You and You only have I sinned.](#)" Many people acknowledge that they have sinned against others; but all sin is ultimately against God. The matter of David's sins could not be dealt with until God forgave David for those sins. Since sin is against God alone, then He alone has the right to forgive sins and to retain sins.

In the light of David's acknowledgement, how can any person presume to have the power to forgive sins or to retain sins? People must come to the true source of forgiveness in order to be forgiven. Is there any greater moment than to obtain forgiveness from God, to bring a soul to a peace that passes all understanding. God never remembers the sins that we commit. The believer comes before God wearing the righteousness of God.

[Luke 24:45–48](#) Then he opened their minds to understand the Scriptures, and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things.

[Acts 13:38–39](#) Let it be known to you therefore, brothers, that through this man forgiveness of sins is proclaimed to you, and by him everyone who believes is freed from everything from which you could not be freed by the law of Moses.

These sins can be retained by no man.

So, what does it mean, the disciples will have the authority to forgive or retain sins of men?

The announcement of the death of Mrs. Blankenberg.

John 11:27 is the same profession of faith. Lazarus has died 4 days before; her profession of faith was made face to face with the Lord Jesus Christ. Our Lord has just given an amazing revelation to Martha. This is the greatest comfort for Martha and Mary:

[John 11:25–26](#) Jesus said to her, "I am the resurrection and the life. Whoever believes in Me, though he die, yet shall he live, and everyone who lives and believes in Me shall never die. Do you believe this?"

She responds with.

[John 11:27](#) She said to him, "Yes, Lord; I believe that you are the Christ, the Son of God, Who is coming into the world."

There is a recognition that Jesus is God, the Son of God, and will resurrect the dead on the last day. There is one who will bring in the Kingdom of Heaven; One Who will do as He says He will do. But now she goes a step further by asserting her conviction in the present. This is not just something to look at in the future; this is a present reality. This is a present reality in our souls, something that we live every day. We have eternal life. Resurrection is therefore a part of our thinking; it is a part of our comfort. That is what Martha is asserting at this moment. She is asserting the power of the Lord Jesus Christ to raise men from the dead. Her fears are now at rest; she gets it. She passes the test. Before, she was in a terrible state of emotion. She has applied Bible doctrine to her present circumstances, she has listened to the Word of God and she has correctly responded. So, when we apply the mind of Christ from metabolized doctrine in our souls...Martha metabolized doctrine instantly and it became the application of doctrine to that very moment. She passed the test and we can pass that test.

We sorrow, not as those who have no hope, but we have confidence in the Lord Jesus Christ in the fact that He has power over death. Death is merely a transition point; not a terminal point. Eternity is on the other side. We must never forget this in our grief and bereavement in what we have lost.

Lesson #0884

John 11:28–36 Life of Christ

8/14/2016 2Sunday

All of us will lose that we love from time to time; but we know that believers in Jesus Christ are alive and well and much better off than we are. We too will join them, when we cross over that river, when we pass through death into life, there will be a wonderful communion.

Martha has lost her brother and the Lord did not go soon enough to heal him. Jesus could have healed him from afar. But the Lord did not come right away; so when Martha approached the Lord, Martha voiced the fact that she was upset.

Martha's desire was for her sister Mary to share in her confidence.

Interestingly, Martha speaks to Mary in private.

John 11:28 *When she had said this, she went and called her sister Mary, saying in private, "The Teacher is here and is calling for you."*

You need to talk to Him; He is waiting there for you.

Mary was on the move when she heard that Jesus was there.

John 11:29 *And when she heard it, she rose quickly and went to Him.*

"This is the greatest thing I have ever heard; go hear Him."

Jesus was not in the village yet; He had not yet come to the village and He chose to speak to the sisters alone, apart from the mourners.

John 11:30 Now Jesus had not yet come into the village, but was still in the place where Martha had met Him.

Mary, in her grief, now has her time with the Lord.

John 11:31 When the Jews who were with her in the house, consoling her, saw Mary rise quickly and go out, they followed her, supposing that she was going to the tomb to weep there.

Others believed that Mary was going to go to the tomb of Lazarus.

John 11:32 Now when Mary came to where Jesus was and saw Him, she fell at his feet, saying to him, "Lord, if You had been here, my brother would not have died."

Previously, Martha was cooking and Mary was at the feet of Jesus. But she tells the Lord, "If You had been here, my brother would not have died." This is what Martha told Jesus. Same presumptive, irrational attitude as Martha. "Why did You not get here on time?"

Mary was more oriented to Jesus Christ, but this is a failure on her part. She knew better because she had listened carefully to the Lord teach. Martha needed Bible doctrine, and Jesus gave that doctrine to her, and she heard it and understood it and believed it.

Jesus is always with us, failing or not. Sometimes, Jesus recognized that all a person needs is a little doctrine.

John 11:33 When Jesus saw her weeping, and the Jews who had come with her also weeping, He was deeply moved in his spirit and greatly troubled.

Two different responses: He is moved in spirit but He is also greatly troubled. This is the Greek word *tarassô*. He was mentally agitated. He was stirred up to the point of anger.

Verb: *tarassô* (ταράσσω) [pronounced], which means, 1) to agitate, trouble (a thing, by the movement of its parts to and fro); 1a) to cause one inward commotion, take away his calmness of mind, disturb his equanimity; 1b) to disquiet, make restless; 1c) to stir up; 1d) to trouble; 1d1) to strike one's spirit with fear and dread; 1e) to render anxious or distressed; 1f) to perplex the mind of one by suggesting scruples or doubts. Thayer Definition only. Strong's #5015.

There were professional mourners; they just made the rounds. There was no real compassion or encouragement in their souls. They had nothing to offer the living. They simply mourned and cried along with everyone else.

Occasionally, there is someone there during a funeral who has no respect, they wander about and pay no attention. Bobby is so tempted to stop and say, "What are you doing?" But Bobby has never done this. It is for the same reason that the Lord did not do this. There is a more important doctrine to be known. If Bobby said, "Sit down and be quiet," then

everyone in the auditorium would lose concentration and possibly engage in mental attitude sin.

Jesus does not repeat to Mary what He told Martha. He was moved by her grief, but agitated that she did not learn to trust Him at this point. He keeps silent. He does not say, "Mary, what are you doing? What is wrong with you?" Jesus read Mary very well and His compassion toward her was paramount. Therefore, He would jolt her memory in a much more graphic way. This incident would be something that she and these phony mourners would all experience.

John 11:34 **And He said, "Where have you laid him?" They said to Him, "Lord, come and see."**

Where is his tomb? So, there is this entourage of people walking toward the tomb.

John 11:35 **Jesus wept.**

Jesus affirms to us the validity of human grieving, those who bear the loss of a loved one. The grieving varies from person to person. It is okay to grieve. In fact, we should grieve. So v. 35 should not come with any surprise. Jesus is a man with great strength and objectivity. He never opens His mouth to cry out. He is like us in every way and Jesus had emotion. Emotion can be denigrated from the Berachah pulpit because it is misused. This is a bonafide response to the death of Lazarus.

These are not tears of sorrow for Lazarus. Many weep for the loved ones in the grave. Jesus knew that Lazarus was a believer; and He knew that Lazarus would be returned to life. Lazarus had to die in order for this lesson to be taken. Jesus' true compassion was directed toward Mary and Martha. He knew God's plan, but He wept for living loved ones who felt great pain in their loss.

Bobby's grandfather, "Bury the dead and speak to the living." No reason to sorrow for the dead; they are so much better off. Because we are still alive, we know that God has a plan for us. Bobby rarely does a service for unbelievers; that is much more difficult. Jesus sympathized with the sorrow of Mary and Martha. He had true compassion for those who were hurting, and He physically responded with tears.

Aorist active indicative of

What about this Weeping Moment?

1. This is very much a Man of true compassion. He is not just a God of justice and righteousness. This includes sympathy for our suffering and pain.
2. This was a part of the unparalleled beauty of His humanity. He did have emotion. He probably laughed, He responded to those who loved Him.
3. He was very conscious and solicitous to the sensitivities of humanity when they were valid. They were not misusing their emotion; this is a legitimate grief.

4. Jesus had these same human responses showing to us that grief and sympathy is normal. Sometimes Christians think that they should not grieve. Jesus knew that Lazarus would be raised from the dead. It is alright to grieve because you miss that person. Grief is good, it is healthy, it is find.
5. Jesus had those responses, but at the same time, He maintained absolute objectivity and perspective. He knew His mission and purpose. He did not lose His perspective. His grief was not overwhelming where He could not think. The plan of God goes on; our lives go on. The plan of God cannot be superceded by our grief.
6. His sympathy was real, and His expressed emotion was in its proper place.
7. Emotion is directed for a specific object for a specific time; it is not an emotion that is vague and unknown. Some people who grieve have no idea what they are grieving about. They are helpless because they have no hope. We must put life into perspective. We cannot affect those around us adversely. There must be some emotional equilibrium even in grief.

The mind of Christ, which is Bible doctrine, is objective, is reasoned, it is thinking, it is divine viewpoint for a crisis. We are what we think. We are not what we emote. What we think as a believer in Jesus Christ must be divine viewpoint. Where we get out of line is when emotion takes over our thinking. We cannot allow emotion to overtake and to supercede Bible doctrine. Jesus had great emotion and He expressed it overtly. His mind always works in the sphere of divine viewpoint. Even though the Lord is emotional, He still moves forward in His objective, to perform one of the greatest miracles in His life.

The Lord is more powerful than death; and yet, He weeps over their sadness. The Lord will grieve with us, but life goes on. We will see our loved ones again when we cross the river. In the meantime, follow through with My plan.

John 11:36 **So the Jews said, "See how He loved him!"**

Lesson #0845

John 11:35 Life of Christ

8/17/2016 Wednesday

We are not far from the last several months of Christ. We strive to look at life from the divine viewpoint.

John 11:35 **Jesus wept.**

The shortest verse in the English Bible. This is not the shortest verse in the Bible; there are 3 words in the Greek. Etakrusen ho Iêsus. The article makes this 3 words; and this is a particular reference to Jesus Christ as Savior and Messiah. Very few places in Scripture have such great impact. The construct verb is dakruô, which means *to weep*. This is not to simply shed a few tears; this means *to burst into tears*.

The Weeping of Jesus Christ

1. The weeping of Jesus Christ was spontaneous, uncontrived and the tears flowed.

2. This was a moment of pure, genuine release of emotion by the Lord Jesus Christ. That is what makes this such an important verse.
3. Sympathy for the loss and grief for the two sisters was the occasion for the weeping.
4. This was a very human response from a man of absolute capacity for tenderheartedness and compassion. This is a peek into the humanity of Jesus Christ, and it is apart from sin. He was very conscious of the sensitivities of humanity. He did not walk through this life with a stiff upper lip. He was not always stern and stoic.
5. His grief was not a grief that was all-encompassing.
6. Even in tears, the Lord maintains His absolute objectivity and perspective. We can lose our way in emotion; his emotion was in its proper place.
7. His emotion was directed toward a specific object for a specific period of time. It was not emotion for emotion's sake. Sometimes, our emotions just carry on. Emotion is dangerous when it supercedes our ability to think.
8. From His example, we understand emotion, grief, sorrow and application of Bible doctrine are not incompatible. You can apply Bible doctrine even when grieving. The Lord never lost sight of what He was doing. His emotions did not overrule His thinking. We cannot allow ourselves to become lost in subjectivity.

Emotion turns us to human resources. We try to recover from emotionalism but we do not apply doctrine. The alternative is Christ's mind in us. His objective even in sorrow. Metabolizing doctrine so that we might overcome the trap of emotionalism. Many things make us emotional. There are good and bad emotions. What Jesus expresses here is good; grief and sorrow are normal when there is loss; but when it overtakes us to take us out of fellowship, that is a whole other thing.

Doctrine must Overrule Emotion

1. Doctrine must be applied through the emotion. You have a loss of a loved one and you are grief-stricken.
2. Doctrine must take precedence despite our feelings.
3. It will when doctrine is firmly implanted in our soul. When you are grace oriented or doctrinally oriented; you can be emotional and still utilize problem solving devices. Problem solving devices are for when we are deep in grief and difficulty.

During the suffering on the cross, there was no doubt emotion involved. He showed compassion on the very ones who crucified them. He asked the Father to forgive them because they were ignorant.

The True Emotion of Jesus Christ

1. There can be no doubt about the Lord's compassion and emotional responses.
2. He maintains stability and objectivity the same way that we do, through doctrinal application.
3. Don't ever think that Jesus was detached from the pain and suffering of those whom He loved.

4. He felt it. He felt their pain and it affect Him physically in the form of weeping.
5. It did not supercede the flow of doctrine out of His soul. Grief is good; desolation is the loss of Bible doctrine during a personal loss.

The Lord's priority is always the plan of God. He was still on His way; He was weeping on His way to fulfill the plan of God. His emotion does not interfere with His divine mission, which would be to raise Lazarus from the dead. He has never been disengaged from His humanity.

His humanity and deity combined in one person, and operating in their own sphere. He was about to do something that only God could do, raise Lazarus from the dead. In this, we must understand that God is not impervious to human suffering. He is always aware of our suffering. He is always aware of how much we hurt and He takes that into consideration, but all to the furtherance of His plan. This is how we maintain objectivity in the Christian life. He uses suffering in His plan.

How do we approach suffering? What do we do about it? All of that, whether we bring it on ourselves, whether we have no say or whatever, God uses that suffering.

Exodus 3:7–8 Then the LORD said, "I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings, and I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. (ESV)

If we can utilize divine provision, then we can utilize suffering. God relieves the sufferings of the Jews and takes them out from Egypt. He removes them from adversity. When we are in adversity, we want God to fix it. Get this person out of my hair. This is a great emotional lift for Israel. That lift of the adversity was not His main purpose. It fit into His plan. He did not free Israel simply to make them feel better. He had a purpose for them. They were in slavery in Egypt for 200 years. The #1 reason to removing them was not to alleviate suffering. His plan came first and the great thing is, it is always to our advantage. It is always to the advantage of the believer even in suffering. We are to learn and endure and advance. Book in the library *Christian Suffering*. We advance through suffering; and that is one of the fastest ways to grow up. His plan comes first.

Suffering has a place in God's plan. Emotion has a place in the life of the believer; but not as the major criteria for life. For many, emotion is the basis for their decisions and actions in life, and this so often leads to bad decisions and to more suffering. Do not make emotion your criteria in life. Bobby's bad decisions are related most often to emotions taking the lead. Emotion is a false echo many times.

The fountainhead of all emotion is love relationships. When emotion drives the relationship, then bad decisions will result.

God's Plan and Emotion

1. As with Jesus Christ, God's plan is always our priority in the Christian life. However, it does not have to be detached from emotion.
2. Emotion is part of human nature. Bobby has come down on emotions from time to time because it can confuse believers in their lives.
3. It is the result of cognition and a response to circumstances, either good or bad. When it is not the result of cognition, look out.
4. Emotion is the appreciatory of things in life.
5. It is a reasonable response to pain and suffering, short of mental attitude sins, like temper, self-pity, wide emotional swings, retaliation against a cause of suffering. Inability to forgive and forget. That is never part of God's will for us.
6. Emotional domination of life can cause two great problems: apostasy and sublimation and hypersensitivity. Emotions in charge can lead to degeneracy; that is the extreme.
7. A sorrowful emotion is a legitimate response to a loss, as long as it does not get out of control in hopelessness, instability, or in soul revolution (you blame God or you blame other people for your loss). You lose sight of the plan of God rationale. If the plan of God comes before your emotional circumstance or how you react with emotion, then emotion will not drag you into the pit of emotionalism. The plan of God requires cognition.

There is a fine balance in emotions producing a happiness spectrum and emotions producing a misery spectrum. The balance tips to happiness with Bible doctrine.

John 11:35 **Jesus wept.**

The professional mourners observed that the Lord loved Lazarus.

John 11:36 **So the Jews said, "See how He loved him!"**

However, others questioned the Lord. "He opened the eyes of the blind man; could He have not done something here? They know that Jesus can perform miracles, yet they still reject Him. He is God; there is no doubt about it.

There were others who were obviously hostile to the Lord Jesus Christ. They sought to discredit Him right here. They tried to discredit Him over and over again, taking advantage of every opportunity.

John 11:37 **But some of them said, "Could not He who opened the eyes of the blind man also have kept this man from dying?"**

Jesus is deeply moved with emotion. It was not His motivating factor.

John 11:38 **Then Jesus, deeply moved again, came to the tomb. It was a cave, and a stone lay against it.**

Caves were often used as tombs, and they would be sealed with a large stone. Jesus noticed the callousness of these phonyies, these hypocrites. This displayed it. What are they doing? They made charges against the Lord Jesus Christ, emphasizing that He did not perform a miracle. They never missed an opportunity to attack Him. Politicians use personal or national crises for their own benefit. They criticize and blame the other party, based upon this or that tragedy.

They were using this opportunity to indicate that Jesus was not all that He seemed to claim that He was. The Lord demonstrates no emotional response to these accusations. He will use objective truth to prove them all wrong. He will show them why Jesus did not cure Lazarus at the first. "It's all phony," they allege.

Now He stands before the tomb and He gives instructions. He stands in front of the tomb and says, "Remove the stone." This would be like lifting up a coffin lid after a few days here. There would be a rotting smell.

John 11:39 Jesus said, "Take away the stone." Martha, the sister of the dead man, said to Him, "Lord, by this time there will be an odor, for he has been dead four days."

There would be a stench; He has been dead for four days. Martha has no idea what Jesus is going to do. Jesus is on earth to provide victory over death. He will use a dead and stinking corpse to make this point. He wants everyone there to understand what He is doing.

This is not a wake. People come and hang out but that was not a wake early on. In rural areas, people would sit with the deceased for 2 or 3 days to make sure that the person is really dead. That is the original idea of a wake. He was dead.

What happens next is an amazing miracle.

Lesson #0846

John 11: Life of Christ

8/18/2016 Thursday

Beginning with v. 39, the Lord shocks Mary and Martha. He gives a command that makes no sense to them. They think that He is going to the tomb to mourn with all of them; perhaps say a few words. Then the Lord shocks them. He commands them, "Remove the stone." There is a mouldering body behind the stone.

John 11:39 Jesus said, "Take away the stone." Martha, the sister of the dead man, said to Him, "Lord, by this time there will be an odor, for he has been dead four days."

Martha worries of the terrible odor. This is not a horror show nor is this exhuming a body to know the cause of death. Jesus wants everyone to know that there is a body in that tomb. He wants there to be no doubt that Lazarus is dead. No one who sees this will be able to deny that Lazarus was deceased.

Some of His enemies were there, and they might lie about this. Jesus has the stone rolled away so that everyone can see and even smell the decomposing body of Lazarus.

Martha would be horrified by the decomposing body of Lazarus. And she is wondering, *why would the Lord do this? Why is He requiring this?*

Jesus already gave her the pertinent doctrine. He spoke of raising Lazarus, but she only understood this as occurring on the last day. She gets emotional and she stops thinking about doctrine. Her faith rest was shaken.

We should recall, in any service, "I am the resurrection and the life." This is encouragement and comfort. But Martha forgot. This was very bad, very destructive emotion for Martha. She forgot what the Lord said.

Sometimes, it takes very little time to forget doctrine. It just seems to leave our consciousness. Particularly when there are emotional events occurring (like the death of Lazarus). Sometimes, it is later that you think of the pertinent doctrine to apply.

Bobby has often heard ex-Berachah people say one of two things, "I learned everything that I know from your father;" but where are you now? Some claim to have enough doctrine to live the Christian life. They no longer have the need (in their own minds) to take in more doctrine. As you advance to maturity, you may hear a doctrine that you heard before, but you get something new out of it. Bobby might listen to the same message of Bob's 3 or 4 times, and he often hears new things. "How did I miss that first time around?" Spiritual advance never stops. People who leave Bible doctrine behind stop growing. When you stop growing, then you stop applying Bible doctrine.

Martha is an example of this. She has stopped thinking Bible doctrine.

John 11:40 **Jesus said to her, "Did I not tell you that if you believed you would see the glory of God?"**

Then Jesus reminds her. "Did I not tell you that, if you believed, you will see the glory of God. She is not to stop thinking about what Jesus said to her. She is to think about it and apply it. Emotion under these conditions is normal. Don't let emotions take over. If you believe, you will see the glory.

"Now, did you not tell me earlier, 'I believe'?" And she answers in the affirmative. "Okay, then, think about it and believe."

Sometimes at a conference, someone will say to him, "How did you know that is exactly what I needed?" You need to make application. "Have a little faith."

She needs to stand back, calm down, and hold on to the promise given her by Jesus Christ. What could be more comforting or a greater thing to apply than recognizing that everything that goes on in our life is part of the plan of God for us.

Martha knew this doctrine before. It is to calm and reassure her. "What do I do in this crisis?" Bobby would give a stock answer. Go home, shut the door, offer a word of prayer,

and then sit down and listen to some doctrine. When it hits the fan this weekend, keep a dvd or two aside to hear. Once you listen, your perspective will be different. You will begin to get it. It is the best solution to problems. Bobby does not have to know anything about our problems. Bobby cannot fix our problems anyway. He can only fix his own problems. This is where Bible doctrine comes into play.

Saying, "I have enough doctrine" is usually an excuse for being lazy or finding something that you would rather do.

Jesus gave the command and someone hopped to and moved the stone. Now, why didn't Jesus move it with His power?

No one wants to remember Lazarus like this, dead and decaying. He will do something that is entirely unexpected. He offers a prayer of thanksgiving to God.

There Are No Tragedies in the Plan of God

1. There are no tragedies in the plan of God for believers. There are none. What about this or that? None.
2. There are difficulties and adversities and grief and heartache; there are accidents, personal disasters, historical upheavals, but there is no tragedy for the believer in Jesus Christ.
3. Why can Bobby say that? It seems crazy. Tragedy means that there was no purpose for the terrible event.
4. Therefore, tragedy cannot occur in the Christian life. God has a purpose and a plan in everything. Nothing is random.
5. If this like Lazarus's death or any death or disaster for a believer is labeled as a tragedy; and all of us will face at some point the loss of a loved one. If anything could be called a tragedy, then God's plan is flawed. He has no purpose through suffering. However, a lot of believers think this and they blame God for suffering. The world blames God for suffering and when it does not go away, it is God's fault. There is a purpose for the believer suffering. The purpose is to get us back on track.
6. If there is tragedy in the Christian life, then it would mean there was a problem that God could not see. He did not realize that it happened. It caught Him by surprise. His power, love and justice is somehow lacking.
7. When you understand that God uses all personal events and He uses human history in general to inevitably move a person or mankind toward the fruition of His great plan, and to victory in the Angelic Conflict. We need to go along with God's plan no matter what it is. No matter what happens, a personal difficult or a great historical event? What happens in the next election? Even if the worst happens, God is still in control, even if the US becomes a communist nation. All personal events move a person or mankind to the fruition of the plan of God in the Angelic Conflict. This includes the evils that men and Satan perpetrate. We see the results of evil and Satan all of the time. It is all around us. But the plan of God marches on. We stop seeing the plan of God as a series of difficulties and heartaches. Doctrine points to

that rationale. People are mourning the loss of this wonderful person; the plan of God will come to pass, in spite of this.

8. We have feelings and emotions about difficult circumstances; that is fine.
9. Those events, the difficulties, the pains. God uses these things to work together for the good of believers. This furthers spiritual advance. This brings about the glorification of God. This fulfill God's big picture in His plan.
10. The doctrinal principle. There is no pain and no sorrow and no disaster greater than the doctrine resident in your soul. If you have doctrine there, then you can take comfort in the application of the plan of God rationale. There are no tragedies because the plan of God marches on. We are to stay in fellowship and we keep advancing and we keep applying Bible doctrine.

Jesus does not see the death of Lazarus as a tragedy. Is it an opportunity. Everything is an opportunity for us. The center of God's plan. His is a prayer of Thanksgiving.

John 11:41 **So they took away the stone. And Jesus lifted up His eyes and said, "Father, I thank you that you have heard Me.**

Everyone is around the tomb and everyone is crying, and the stone has been rolled away. Jesus says, "I thank You that You have heard Me. I know that You always hear Me."

Martha said, "You could have healed Him because God hears You." Jesus sated that this is the purpose.

The Plan of God and the Tomb of Lazarus

1. Jesus prays publically over the tomb of Lazarus, over the symbol of death. He does this for the benefit of the people standing around in mourning. Whenever Bobby begins a grave side service, he says, "From this spot, this person will rise up in the resurrection in a new body." People are emotional when they see their loved ones being placed into the earth. We need to be reminded of this. Bobby wants people to leave a memorial service uplifted; and not an emotional downer. It is pure doctrine that the believers need to hear.
2. His prayer of thanksgiving indicates that God's plan is unfolding at this tomb right at this time. Mary and Martha and the rest are reminded that something will happen here.
3. This place, this tomb, this place of fear and loathing and of high emotions and death is involved in the plan of God. That is the way for us to think.
4. When God's purposes are realized and he is glorified, it is always a cause for thanksgiving, even when sorrowful. This sets the Christian life apart as unique. This is grief that is not overwhelming. Our souls have faith and confidence. The Lord is fulfilling the plan of God. In this prayer, He will be seen as the Father's obedient Son, He is the Messiah, the Son of God. This will cause many at this tomb to believe in Him. Out from death comes the opportunity for eternal life. That is what memorial

services are for. Bury the dead and speak to the living. The dead are already taken care of.

John 11:42 I knew that you always hear Me, but I said this on account of the people standing around, that they may believe that you sent Me."

He calls out with a loud voice, shakes down the thunder from the skies. "Lazarus, here, outside."

John 11:43 When He had said these things, He cried out with a loud voice, "Lazarus, come out."

Ever see the movie the mummy? This is the real one. Jesus calls Lazarus by name. If He said, "Come forth," every dead person would have risen up.

This is resuscitation. Lazarus would later die and then be risen.

John 11:44 The man who had died came out, his hands and feet bound with linen strips, and his face wrapped with a cloth. Jesus said to them, "Unbind him, and let him go."

He is wrapped in grave clothes and He sudden emerges from the tomb. This must have stunned everyone there.

We have so many who have hope that medical science will extend our lives greatly. But there is only One Who brings the dead to life. They stare in disbelief, and the Lord gives them another command. They will need to touch him.

Lesson #0847 John 11:25–26, 38–44 Life of Christ 8/21/2016 1Sunday

We will complete or nearly complete John 11 today. This is one of the great miracles in the life of our Lord. He once again pronounces His Deity from His Own mouth.

John 11:25–26 Jesus said to her, "I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die. Do you believe this?"

Jesus had normal emotions; He wept. But He never allowed emotions to rule His thinking. This is the model of how the advancing believer handles the same type of situations. In spite of tremendous emotion or hurt or heartbreak, the advancing believer applies the plan of God rationale. The plan of God includes death. There is a purpose in death for the living. Death itself has a purpose for us, the living. Emotions are wonderful; they are the appreciatory of the soul; they heighten our enjoyment; but emotionalism is a bastardization of having emotions, so that, in this case, the grief becomes blame. That becomes a habit. The victim mentality; the blame game. This is how bitterness, vindictiveness and implacability get rolling along in our lives.

Jesus presents the plan of God rationale to Martha, saying, "Your brother will rise again."

Now it is time for the Lord to prove that this is true, that this is not just an empty platitude.

There are Mary and Martha, other friends, and the professional mourners. Then Jesus tells them, "Remove the stone."

John 11:38 Then Jesus, deeply moved again, came to the tomb. It was a cave, and a stone lay against it.

Jesus tells them to act.

John 11:39 Jesus said, "Take away the stone." Martha, the sister of the dead man, said to Him, "Lord, by this time there will be an odor, for he has been dead four days."

The people there must be absolutely certain that Lazarus is dead.

John 11:40 Jesus said to her, "Did I not tell you that if you believed you would see the glory of God?"

Jesus reveals His purpose once again. In this place of fear and loathing and death; God's purposes are always a cause for thanksgiving, even in sorrow and death.

John 11:41 So they took away the stone. And Jesus lifted up His eyes and said, "Father, I thank you that you have heard Me.

Sorrow and death, and yet the Lord is thanking God. We thank God in sorrow. Emotion is there; and so it thinking doctrine. Comfort in loss.

The purpose in the plan of God. We may not get it; and the people there did not get it yet; but God would be glorified. Many people there know that the Lord could have prevented this death, and yet, He did not.

There are no tragedies in the plan of God, despite the difficulties of life. This is a part of the plan of God rationale. There is difficulty, grief and heartache. There are no tragedies. There is a terrible event in the life of a believer; but is it fate, bad luck, is it random? There is no luck, fate or randomness in the plan of God. We have sorrow, but there are no tragedies. So if this or any death or any disaster occurs, that it is bad luck or fate or simply a random event, that would indicate that God's timing is off, that His sovereignty is lacking, that there was something that He did not plan for.

God's great plan is not random; things do not occur that were not foreseen. God also uses the evils that men and Satan perpetrate in order to further His plan. This does not mean that God is the Author of evil. Evil is present in this world; but this does not mean that God's plan is not working. He is working with that evil to bring His plan to fruition. Knowing that, you can see life as something other than a series of difficulties and heartaches. These are events that we realize that God uses for the good of believers to further our spiritual

advance. This fulfills His big picture plan. This is the reason for Thanksgiving, even in death. We can have grief and, at the same time, apply the plan of God rationale.

John 11:42 I knew that you always hear Me, but I said this on account of the people standing around, that they may believe that you sent Me."

Jesus uses Lazarus' name. Had He not done that, everyone would have been raised from the dead.

John 11:43 When He had said these things, He cried out with a loud voice, "Lazarus, come out."

The body of Lazarus was laying in the grave. He is dead, and Jesus speaks to Him. This is a unique moment. The stunned look on the face of every person there. They are staring in disbelief.

John 11:44 The man who had died came out, his hands and feet bound with linen strips, and his face wrapped with a cloth. Jesus said to them, "Unbind him, and let him go."

Jesus gives another command, and this shocks them out of their shock. This moment would be told over and over and over again. Since He is alive, you need to remove his grave clothes. People will touch his now-living body. We do not know who does this. His sisters? They quickly discover that he is flesh and blood. This is no illusion; it is no magic trick. Lazarus, a few minutes ago, was a stinking corpse. The decay process was completely reversed and he was moving about with all of his faculties working normally.

Many people are skeptical of this miracle. This sort of thing never occurs in the natural world. This was a supernatural event. Only God could have done something like this. People sometimes use miracles like this to reject God. In their minds, the natural world cannot be changed; all the processes of this world are constant and in action. By definition, God is above and beyond nature. God placed the laws of nature into motion; can He not reverse or modify these laws at any given time.

What did Lazarus think and say. Where was he during these 4 days? What was he doing? Bobby thinks that, because he was dead, that he actually went to paradise (as the Lord told the gangster on the cross).

What did he say about the others, if anything?

What is important here? Jesus Christ, the Son of God, was, the resurrection and the life, just as He said he was. That is the doctrine that must be understood here. That is the point of the narrative. Jesus Christ can do that; He is God. Death cannot hold us, any more than it can hold Lazarus.

Some try to portray Jesus as unsympathetic when He did not come to Mary and Martha immediately. But He is there and He weeps.

Before His horrified enemies, what can they now say to refute the irrefutable? This miracle was done to support the faith of His disciples, who would face tremendous opposition. All of the disciples would be martyred; all of them save one.

There is another important revelation at this point. Because the Lord is life, nothing could kill Him without His consent. He had to allow it. When he went to the cross, this was of His Own volition. This was a part of the plan of God. He allowed Himself to be nailed to the cross, to be abused, to be physically harmed. Jesus did this for the disciples and for us. He gave Himself up for our salvation.

Death is nothing. It is passing from life through death into eternity. Lazarus is the lesson for this; thanksgiving at the grave. Difficulties and all sorts of problems hold no fear. Never forget the plan of God rationale. We are all given a plan and all of this is within the plan of God. It continues to march and we with it. From the moment that we are born again to the moment of passing from this life, there are no tragedies in this life.

Lesson #0848

John 11:45– Life of Christ

8/21/2016 2Sunday

The repetition of the 3 verses, the *Word of God is alive and powerful*. There are no words more powerful or potent. Bobby uses those words at his conferences as well. They look at him and respond; it means a great deal to them, as they do not hear them with the same frequency.

We have Lazarus raised from the death. He is the solution for death. Death here is an opportunity for the Lord Jesus Christ. It is an opportunity many times for Bobby in giving the memorial service and giving the gospel and a clear understanding of death. *Bury the dead and speak to the living*. Jesus had an opportunity and He took it. Bobby has had many reactions. Many memorials were given by Bobby; Bob handed them off to him in his later years. Some unbelievers are there in rapt attention; believers concentrating. And then, there are some others...

The fountain and the bringer of eternal life. Never again did those ladies or the disciples doubt their ultimate end. They no longer doubted what the Lord told them about death.

The news spread rather rapidly. How could this be contained? Many would have spoken to the nearest person. No one will believe what I just saw. The religious leaders had to evaluate what they saw. They could not cover it up. When politicians cannot cover something up, then how can they present it in a different light? The Jews have this problem. There are these options in the face of the work of the Lord Jesus Christ. This is such a microcosm of mankind. When presented with the opportunity to believe in Jesus Christ, they will either accept or reject.

So many people today demand proof, in the form of empirical knowledge. They claim that they demand proof for everything, but they really don't. They take evolution of faith. Unbelievers there saw Lazarus risen from the dead; they saw the many miracles of the Lord, but ultimately, the faith decision must be made. At any point in this process, people choose

to accept or to reject; but that is the aftermath. Some Jews opposed to Him changed their minds; but others had their negative volition hardened against Him. Such negative volition is incredibly self-centered.

All negative volition essentially chooses for the here and the now; and refuse to accept the Lord by faith. This is the last drama in the entire Lazarus miracle.

John 11:45–46 Many of the Jews therefore, who had come with Mary and had seen what he did, believed in him, but some of them went to the Pharisees and told them what Jesus had done.

These people love meetings. *What are we to do?* They ask themselves.

John 11:47 So the chief priests and the Pharisees gathered the Council and said, "What are we to do? For this Man performs many signs.

If we allow this to continue, all men will believe in Him.

John 11:48 If we let Him go on like this, everyone will believe in Him, and the Romans will come and take away both our place and our nation."

"If this continues, the Romans will step in and take away our place and nation," they say. A counsel of the religious leaders was called by the chief priests. The recuscitation of Lazarus proves that Jesus Christ is the Messiah. But that is ignored, and they find other reasons to express their negative volition. Their power and position was more important than their own salvation and the salvation of everyone else. No wonder, they are called a *stiff-necked people*, who refused to believe.

The Jews in the time of Moses saw the Red Sea parted, and yet, a few weeks later, they were casting a golden calf. They have a history of negative volition.

Their power and position here was more important than anything else. "What are we going to do about this Man?" They were panicked over this miracle. The fear of the Lord Jesus Christ in this conversation is powerful. They are afraid. The pharisees who seem to want freedom for Israel, who were anti-Roman; still, after such a display of this divine power, they fear a movement that would proclaim Jesus as the Lord of Lords. This is emotional irrationality. They are very smart men of Israel. They are completely deluded. In their warped minds, the people that they see, would want Jesus Christ to free them from the yoke of Rome. This is exactly what the pharisees wanted. They wanted political freedom; yet they reject the very King Who could do that. They feared the results.

They are worried that the wrath of Rome would be brought down upon them, and that this would end their power. Also, their power would be deferred to the LORD. They fancied themselves as protectors of the nation, but they really only wanted to protect their own power and interests.

The pharisees were real politicians. They hated Jesus Christ, and they plotted their hateful, vicious ends. The final solution. They are coming up with the *final solution*, which is what the Nazis called the murder of all the Jews.

John 11:49 **But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all.**

Caiaphas was the High Priest that year. He tells them that, "You know nothing at all."

John 11:50 **Nor do you understand that it is better for you that one man should die for the people, not that the whole nation should perish."**

This is a statement dripping with irony and arrogance. This was a decision for the Jewish high priest to kill the true High Priest. The most evil of men called it. He was talking about the death of Christ, to keep Rome from destroying them.

This is evil versus *all things work together for good*. He tells everyone that he has the solution and everyone else is confused on the issue of Jesus Christ. This man is no doubt indwelt by demons or strongly influenced by demons.

He plots the death of our Lord, and he will execute this plot. He wants to kill Jesus to preserve Israel; but Jesus will die for all mankind.

Caiaphas was the Jewish leader for 12 years by this time, the successor of Annas in A.D. 18. He owed his position to Rome putting him in charge. He was thoroughly identified with the ideals and objectives of the Romans. His advice would be accepted by the Sanhedrin to keep everyone off the negative radar of the Romans. What he said was law. He worked both sides of the fence.

Caiaphas is proposing that the LORD be put to death because He showed Himself to be God; that gives us a little perspective. Satan said, "I will be like the Most High." This man is zealous to keep the nation from Jesus Christ. Better that they kill Jesus Christ than the Romans come in and kill them all. He is appealing to the self-interest of all those there; and Jesus Christ challenged their authority and the authority of everyone in this meeting.

Do not underestimate the power of self-centeredness. Caiaphas is the epitome of a greedy politician. He claims to be interest in the people. "We will do great things for the people; it is all done for you." But he is just using *the good of the people* ploy. He is a sell-out to the devil. You could reasonably attach his name to politicians today. Either power-man, ideologues or both.

They will sacrifice anyone or anything, including the entire nation, to further their own interests. The death of Jesus Christ is formally presented to the Sanhedrin. They are the body that handles such matters. Thumbs up or down? Just like Caesar.

John 11:51 He did not say this of his own accord, but being high priest that year he prophesied that Jesus would die for the nation,...

As the High Priest, Caiaphas prophesied this of Jesus, not realizing what he had said. He prophesies the eternal plan of God even though he opposes it.

Jesus would die as a substitute for them; but not just for the Jewish people, but for the gentiles as well. Jesus will gather believers from all the tribes and nations on earth.

Caiaphas, without meaning to, advances God's plan in his words. This is the ultimate in cursing being turned to blessing. God meant for our salvation, which is using whatever is happening to further His plan. As terrible as this final solution is, as evil as Caiaphas is and his thinking, as closely this is connected to the thinking of Satan; it is still all within the parameters of the plan of God. Caiaphas is just a pawn here. God's plan begins with our salvation.

We have words used by Caiaphas, where he means them in one way; yet God the Holy Spirit, mean these words to be understood in a different way. Caiaphas, the villain of villains, presents to us the ultimate in negative volition.

On Wednesday, we will sum all of this up.

John 11:52 ...and not for the nation only, but also to gather into one the children of God who are scattered abroad.

John 11:53 So from that day on they made plans to put him to death.

Lesson #0849

John 11: Life of Christ

8/24/2016 Wednesday

Missionary Jim Meyers in the Ukraine

The miracle of the raising of Lazarus occurs only a few months before the crucifixion.

Some Results of the Resurrection of Lazarus

1. This foreshadowed the resurrection of the Lord Jesus Christ Himself.
2. This is the guarantee of our resurrection to eternal life. The disciples now understand that Jesus Christ is the source of eternal life; He is the victor over death. When His disciples understand this, their faith is strengthened.
3. Some of the religious Jews who were at the funeral became followers. They came and saw and believed. Some of the mourners believed in the Lord.

Ironically, because of the miracle, Jesus Christ was slated to die. This was the final solution by the Jews of the Sanhedrin. Jesus would fulfill the prophecy of Caiaphas that Jesus Christ would die for the people.

John 11:49 But one of them, Caiaphas, who was high priest that year, said to them, "You know nothing at all.

John 11:50 Nor do you understand that it is better for you that one man should die for the people, not that the whole nation should perish."

John 11:51 He did not say this of his own accord, but being high priest that year he prophesied that Jesus would die for the nation,...

John 11:52 ...and not for the nation only, but also to gather into one the children of God who are scattered abroad.

This Jesus would therefore have to die for the world; this was a tremendous step forward in the plan of God.

John 11:53 So from that day on they made plans to put him to death.

When Lazarus was raised from the dead, the Sanhedrin decided that it was time to kill Him. This was the decision of the Sanhedrin. Their problem was, *how do they kill Him and make it all legal?* How can they get rid of Him under these conditions. His death would lead to the resurrection of the Lord Jesus Christ. Because of that, the faith of these Jewish religious leaders would be sealed.

Because of their negative volition, Jerusalem was crushed and the Sanhedrin was destroyed. The scheme of Caiaphas did not work too well.

When it comes to persecution, fear should not be a part of it. Our life is in the hands of Jesus Christ. If it is not our time to go, then no one can touch us. When it is our time, then nothing can keep us in this world.

Jesus is aware of the plans of the very powerful Sanhedrin. But after this time, His ministry was no longer public. He still had a ministry which must be continued.

John 11:54 Jesus therefore no longer walked openly among the Jews, but went from there to the region near the wilderness, to a town called Ephraim, and there he stayed with the disciples.

Next we go to Matt. 19, where all 3 synoptic gospel writers record these incidents.

Mark 10:17 And as he was setting out on his journey, a man ran up and knelt before him and asked him, "Good Teacher, what must I do to inherit eternal life?"

He runs up to Jesus and he prostrated himself before Jesus. He calls Jesus, *good teacher*. No rabbi was accustomed to being called *good*. First he is running, now he is on his knees, and then he gives the Lord an unusual title.

Who has not wondered about life after death? Is there nothing? Is there something? For Jews, inheriting the kingdom was equivalent to having eternal life.

Matt. 19:16 **And behold, a man came up to Him, saying, "Teacher, what good deed must I do to have eternal life?"**

He seems to be uncertain about his ability to enter into the Kingdom of God. "Do I have what it takes to gain the favor of God? Have I done enough good deeds? Where is the line to cross?" This man wanted another opinion, and it is ironic that he is asking Jesus, as Jesus is the One to grant eternal life.

Jesus Christ is not just a good teacher. He was the Person, the Messiah, the source of eternal life. This man could see that there is something in Jesus; but this ruler did not consider Jesus for Whom He was. Jesus had the power over death. He provided the way into the Kingdom; He is the answer.

Jesus could have answered, "I am eternal life; you need to believe in Me."

Why Did Jesus Approach this Man in a Different Way?

1. This ruler believed that his deeds provided the means of entrance into heaven. He wanted to know what many religious leaders wanted to know. Are his deeds enough? And which ones are the most important and would please God the most.
2. The young ruler's idea of reaching the kingdom was entirely wrong and it was the approach of legalism.
3. The ruler thought that his deeds would please God and provide him with eternal life. Remember what he asked the Lord. "What can I do?"
4. The young ruler had no concept of grace; none. He was strictly a legalist. *What must I do?* Grace is not a part of Judaism.
5. Therefore, Jesus' answer to the young ruler about inheriting eternal life is not a straightforward approach.
6. At that time, the young ruler would not have believed in Jesus; he would not have accepted the simple explanation of Jesus outright. He expects that his deeds will get him into heaven. This, in a nutshell, is religion. Religion is earning a relationship; it is earning through good works the grace of God.
7. Our Lord had to answer his question by demonstrating the fallacy of his legalistic conception. He was not ready to hear the grace answer.

Jesus answers his question with a question. The question that he asks is very unexpected and quite puzzling—particularly for the disciples. They had heard this many times before. Nicodemus was also a ruler of the Jews. He sought answers from the teacher sent from God. Nicodemus heard the answer to his question as a simple phrase: *Nicodemus, you must be born again.* Then this was explained to him. And Nicodemus was ready for this answer and he believed.

He was seeking; no doubt about it. He already knew what the answer was; he just wanted it confirmed. He sought an answer that he already knew. So Jesus hits him where he lives to show him the error of his legalistic thinking. He had to see something else. This is how we all should witness for Jesus Christ.

Consider the audience and consider the questions, beliefs and presuppositions. This is why we should ask questions. Ask questions in order to find out this information. People cannot wait to tell you what they believe.

You must know what they believe in order to speak to them about the gospel. Muslims love to talk about religion. We might say, "That's private; we don't talk about that;" but the Muslim wants to talk about it.

Bobby was sent off to a different type of religion as one of his assignments. They watched, listened and ate with them. Fascinating to hear what they thought. They wanted to know the difference. Being there was the chance to explain the difference. So they hear the gospel clearly in a context that they understand. Often the choice is understood by explaining their faulty beliefs and the gospel.

For the Muslims, it is pure legalism; but as it is for the Jews. If you can present the differences, then you have done a good job in witnessing.

Do not water down the gospel; do not reduce it to being compromised or garbled. Make it clear always. Do not pussyfoot around.

There are Christian movies today and they are very popular. Bobby has noticed that they never make the gospel clear. Faith alone in Christ alone is never presented. They always lack the pure gospel. Christians get very enthused about these movies, and there are good principles; but they lack the unadulterated gospel of the Lord Jesus Christ. Do not back off; do not apologize.

Bobby saw a pastor from Houston speak on a panel, and came close to giving the gospel, but did not.

Jim and Phyllis Meyers, missionary to the Ukraine.

50 years ago this month that he first walked into Berachah Church. Some familiar faces still here. Ordained in 1971. He learned the great doctrine of grace. One of the things that he heard 50 years ago, that there is only one appropriate response to grace, and that is to say, *thank you*. He went to the prayer meeting and thrilled to hear them praying for the pastor and for the missionaries who are out there.

They are in Ukraine. Wasn't it *the Ukraine*? It was called the *borderland*, and the people do not like to hear it called *the Ukraine*, as an appendage to Russia. A surge in patriotism, a surge in nationalism that is unprecedented. They never saw Ukrainian flags 10 or so years ago; except at government buildings or on holidays. Now, these flags are all over.

Propaganda is Ukrainian people want to be annexed to Russia. Not true. Russians have taken over the city of Ugask.

Is it safe to be in Ukraine? Well, is it safe to be in Chicago? A million and a half Ukrainians are refugees, but they do not go to Europe. They do not go to Russia. They are staying in Ukraine.

150 short-range missiles moved into the Crimea peninsula. There is just as much cause for fear in America as Ukraine. As long as God makes it possible for them to do so. They can go out on the streets and proclaim Jesus. They can print spiritual literature; they can plant churches. This is possibly why Ukraine is under attack.

People are not flocking to them, but there is a response to the gospel message. Planted a church years ago called the *Word of God Church*. They believe in the indigenous church principle; so the missionary is to get out of the way. They do not need American churches or American pastors teaching there. He is no longer the pastor of that church. He has plenty to do; now the men they have been working with, who have gone through their Bible college and are well-grounded, they are now doing it. They are now teaching the Bible classes and they are taking care of the administration. This is in Kiev. Word of God college designed to train people for the ministry. And their graduates have planted churches throughout.

Lugansk. There was a church there; but that church got shut down. 65 or 75 people for awhile, but got down to 3. Russians might decide they like your building and they just take it. The Russian army came to one campus and liked it, and took it over.

Training more people to take the Word of God out to the countryside to prepare the people for whatever may come.

Meyers has been able to travel around and teach in various churches and in the college. Graduates who are missionaries; and a family has gone to southern Turkey; and now 25 or 30 meet in their home to study the Bible. A missionary family from Siberia. A Bible teaching church in Siberia. A brilliant young man who came out of their seminary.

Pray for Ukraine.

Also, the opportunity to teach the Word of God in other countries. He goes to Zambia. They have a president Edgar Lungu and reelected for a second 5 year term. He stood up to the United Nations. They tried to blackmail him. "If you do not legalize same-sex marriage, we will withdraw our troops." He said, "We are a Christian nation." He holds a worship service every Sunday there and a prayer session (I think). He has courage and Christian convictions.

They have conferences and teach 6 hours a day, and the people are hungry for the Word of God; and there are pastors who are hungry for the Word of God. Amazing to watch these

men as they have grown. There are men developing a reputation of able to teach the Word of God.

Also they go to Brazil. Two doing an amazing job in the Amazon jungle. The pope said, last year, that we need to get the evangelicals out of Brazil, because, apparently, too many Catholics were being saved.

Lesson #0850

Matt. 19:16–18 Life of Christ

8/25/2016 Thursday

Jesus is asked this question:

Matt. 19:16 **And behold, a man came up to Him, saying, "Teacher, what good deed must I do to have eternal life?"**

This was a rich young man, and probably a legalist to the top. He is a true blue Jewish legalist. He would not have been a ruler in the Jewish hierarchy if he were not a legalist. He was seeking something that was important. How do we enter into the Kingdom of God. *Do good things; keep the Mosaic Law.*

But this man has some doubts whether he is doing enough for salvation. A fear of the religious is, *am I doing enough? Can I get's God's approval based upon my life?* Relative righteousness is never good enough for God. As a legalist, the ruler understood nothing about grace. The answer to his question was centered in grace. God has to move this man from his legalistic presuppositions to seeing and understanding grace. This is sometimes a step-by-step process. He needed to go through a process first. He needed to recognize his own shortcomings first. What was going on in his head?

Let's Figure out What He Is Thinking

1. He reveals himself when the Lord asks him a question, along the lines of what he believed would be the answer to inheriting eternal life. A good technique for witnessing is asking questions.
2. The ruler will clearly state that he has certain expectations concerning the way to eternal life. He already knows what needs to be done. We can probably compare this young ruler to Saul of Tarsus before he rode off on a donkey down the Damascus Road. He was intensely focused on the Mosaic Law; he concentrated on the Mosaic Law.
3. He was attempting to keep all of the commandments and traditions of his Jewish fathers. He was inline with all of the Jewish traditions.
4. We must give him his due. He had a longing to measure up to the highest standards of the law. If he meets those standards, he earns his way into the Kingdom of God. He is serious about this. He wants eternal life. Most people want a life after death.
5. Yet he was afraid that there was something somewhere lacking in his thinking or in his life. There is some sort of problem with works righteousness, but he could not seem to put his finger on it.

6. So he came to Jesus Christ hoping for some insight. He wanted to know what kind and how much righteousness that the Great Teacher thinks would be required to enter into the Kingdom. This is the loose end he wants to tie up.
7. He also wants to know if his righteousness is enough to get him through the door. If not, what should he do.
8. He was a moral, religious person; yet he sensed a need beyond himself. That is the first step towards grace. He thinks he needs some kind of confirmation outside of himself.

Matt. 19:16 **And behold, a man came up to Him, saying, "Teacher, what good deed must I do to have eternal life?"**

Jesus does not come straight out with the answer, but He could not do that with this guy. He knew that this would be a turn-off to this religious zealot. He would have rejected the calling of grace; he would have refused faith alone in Christ alone. So, Jesus is trying to take him in that direction. This is our purpose, to take a person to faith alone in Christ alone.

What Does the Lord Do?

1. Jesus takes a roundabout approach to answering him. He comes up around him and beside him.
2. First, He must confirm who he is.
3. How does he do this? He uses the ruler's salutation to define himself. If the ruler calls Jesus that, what does he really mean? Jesus wants to lead this ruler toward grace, salvation, and this man needs to understand Who Jesus is.
4. The idea is to get this man to the place where Nicodemus is. This will be typical of negative volition in the world today. The only true socialist is God; He gives it to us truly for free. Where is good truly found? It is to be found only in God. And this religious leader would have to agree with Jesus here. To the relative, non-religious person, this is a question which has no answer. There are no absolutes for the humanist other than there are no absolutes. The relative person may not see any evil at all in this world.

At the Judgment Seat of Christ, what decisions we make to perform divine good, will be examined; and there will be no excuses. We are a victim society, where always someone else is blamed. Victims can blame anyone for anything; and they never take into account their own decisions, their own actions or their own thoughts. For the relative humanist. There is only what society defines as good and not as good. What was wrong before is now called right; and there are many examples of that today. What was morality in the past, is no longer moral; and immoral before is moral today. That is because of humanist relativism.

What is truly good in the eye of the humanist makes no sense. So Jesus pursues the question, "What is good?" This interests this man. So when the Lord asks him a simple question like this, it is a real challenge. Who is the true, absolute standard? Where does that come from? If the humanist is truly logical, he would say, there is no reason for good.

So Jesus takes this man to the basic standard, *God is good*; and no person meets that standard. This rich young ruler thinks that he is great; but Jesus is going to show him that he is wrong.

The grace of God is our only hope; not our good works. Our good works are meaningless. This man is positioned to find Christ. But he is still not ready to find out what it takes to obtain eternal life.

Jesus poses the simple question. "Why do you call Me good? No one can be good but God alone." It sounds as if Jesus is excluding Himself, but He is not doing that.

Mark 10:18 **And Jesus said to him, "Why do you call me good? No one is good except God alone.**

This man uses *αγαθος* in a relative way. But Jesus does not use *αγαθος* in the relative sense.

Jesus Defines God Alone as Being Good

1. Jesus states an all-encompassing view of *good*. He does not use it as a relative term. "Only God is absolute good."
2. He reminds this religious man that only God is intrinsically good.
3. Jesus defines God. People attribute evil to God; and often they do this when something bad happens to them. All that God does is good. God can be nothing less since His whole Person is good. There is no sin in God.
4. The ruler has to agree.

Where Is Jesus Taking this Man

1. What had Christ been claiming for Himself? He calls Himself the Son of God.
2. If that is so, then intrinsic goodness also belongs to Jesus Christ, as He is God. God alone is good; I am God, because you recognize that I am good.
3. The wheels of this man are turning.
4. This is one more claim of deity by the Lord Jesus Christ. Jesus is claiming goodness and, therefore, Godhood.
5. You call me *αγαθος*, and that is correct.

There Is Another Conclusion this Ruler Can Come to

1. If God is absolute good, then absolute righteousness is possible only for God. This man is intelligent, so Jesus carefully guides him here. God and good and righteousness are also closely connected.
2. Jesus, being God, is also absolute righteousness. The only righteous man is standing before this young ruler. Jesus is acceptable to God because He is good (He is perfect righteousness). These are things that this man needs to catch on to.
3. God will accept nothing less than perfect righteousness. "How righteous do I have to be?"

4. This is a comparison that the young ruler must make. The absolute righteousness of God and Jesus Christ as God versus the relative good works of this young man.
5. He must come to a conclusion. He does not measure up; but Jesus Christ does. If God only accepts perfect righteousness, then this man is unacceptable. This is a beautiful way for people to come to God and God's righteousness. This is to convince the rich young ruler of his own weakness.

The question is, if the young ruler calls Jesus a good teacher, is this a reference to absolute good? Is that what is in the eye of the young ruler? No, it is not. He does not recognize the true nature of Jesus Christ. True unadulterated humanity and perfect undiminished Deity. The rich young ruler needs to come to the point of exercising faith in Jesus Christ.

If the ruler understands and accepts Christ, then Jesus could tell him, "You are righteous enough to enter into the kingdom." This comes without the Law of Moses. This is known as justification; being admitted into the eternal kingdom.

This was not the answer coming from this young ruler. He did not catch on or he did not want to catch on. It is very tough for a legalist to understand grace. They must give up all their good works that they have accumulated as righteousness (in their own eyes). It is hard for them to let go of these good works.

The young ruler means *good* in the relative sense; and Jesus means it in the absolute sense. He tries to convince him not to keep the Law for eternal life; and now approaches this in the legalistic approach. "Okay, keep this laws."

Matt. 19:17 And He said to him, "Why do you ask Me about what is good? There is only One Who is good. If you would enter life, keep the commandments."

So, let's do it your way. "Keep the commandments."

Matt. 19:18 He said to Him, "Which ones?" And Jesus said, "You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness,

"Now You are talking. Which ones should I keep?" Jesus gives 4 commandments; and then Jesus gives him one more commandment, along with an additional commandment. This is more or less what this young ruler expected to hear.

"Here's the ticket to eternal life." And the young ruler seems to be reassured of his own righteousness. Rightly understood, the Law shows that we cannot earn the blessing of God only if we keep them all.

"Have you always honored your parents? Do you have impersonal love down perfectly?" So, in hearing these commandments, the young ruler is very happy about what he is hearing. But if this man is objective, he will come to a point where he realizes that he is not really keeping the Law. Jesus is leading him to the true means of getting eternal life.

What a symbol Berachah is; there is a nucleus of Bible doctrine and this is here; and this is what holds this country together. It is the center of the Post Oak universe. This has been the dedication of Berachah Church. Berachah used to be in the midst of prairie and there were a few farms nearby.

The Ten Commandments are a topic that most people think they know about. Given by God on Mount Sinai early on in the exodus. Known as the decalogue, which means *the ten laws*. These establish the guidelines of freedom for national Israel under the theocracy. This code is somewhat of a preface to the Mosaic Law.

This is somehow thought to be foundational as the spiritual life for the Christian believer. This is a good starting point for the laws of divine establishment; they are the basis of morality. The decalogue does nothing to advance the spiritual life of the believer.

We see these commandments posted on public buildings and there are constant lawsuits to remove them. Some see these as extremely dangerous, as a threat of theocracy. If the opponents understood the decalogue correctly, that they provide freedom for a nation; they should be a constant reminder to us of freedom and justice. These are the standards of liberty for all; they have never diminished freedom, nor have they imposed Christianity or Judaism on anyone. Today, secularism and atheism is being imposed by the state, and that is certainly problematic.

No god before Me is the first commandment. No code of the United States demands this sort of obeisance. This is a warning to the client nation. Materialism for people today often takes first place in their thinking. National exclusion of morality and establishment principles embodied by the decalogue.

The Ten Commandments are seen by some as a means of salvation; a way of eternal life. This is a works righteous. They think that this provides entrance into eternal life. Excluding grace should never be understood as the means of salvation.

The rich young ruler is related to the decalogue. The ruler is a pharisaical legalist who knows nothing about the grace of God. That is a foreign concept to this man. This man is wondering if keeping the law is all there is. So he goes to Jesus, this great rabbi. Maybe Jesus has some insight in this area. Matt. 19 Mark 10 Luke 18.

Matt. 19:16 **And behold, a man came up to Him, saying, "Teacher, what good deed must I do to have eternal life?"**

The rich young ruler runs up to the Lord and asks him.

Matt. 19:17 **And He said to him, "Why do you ask me about what is good? There is only one who is good. If you would enter life, keep the commandments."**

We know that no one is saved by keeping the Ten Commandments.

Jesus chose very specific commandments, those which are directed toward a man's relationship to society. These are divine establishment commands.

Matt. 19:18 He said to Him, "Which ones?" And Jesus said, "You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness,..."

Murder removes another person's freedom. Marriage and family are at the heart of freedom and the stability of a nation. Stealing is criminality, which destabilizes a nation. Bearing false witness is the destruction of justice.

Matt. 19:19 Honor your father and mother, and, You shall love your neighbor as yourself."

Honoring your father and mother is a part of family association. The epitome of relationship with others is *love your neighbor as yourself*.

These commandments have nothing to do with a man's relationship with God. These fit the false perceptions of the man himself. He sees himself as following these mandates, particularly the 5th. He knows loving one's neighbor is very important.

Jesus sums up the whole law and prophets on this and loving the Lord your God. The young ruler is in total agreement.

"Thank you; now I know I am getting there." People think that if they don't get into scuffles with their neighbors; they don't backstab or gossip; this is the epitome of relationship righteousness. Relationships with people has nothing to do with our relationship with God. How God treats us in grace is the basis for our relationship with God.

Some people think that praying is a relationship with God. It has to start with God. Christianity is not a religion but a relationship with God through Jesus Christ. The Christian life is advancing spiritually from there.

Matt. 19:20 The young man said to him, "All these I have kept. What do I still lack?"

The young man is delighted. I have kept all these things from my youth up. So, what do I still lack? Are you sure that is everything?

Does he slip sometimes? Has he been perfect? "If I try, it must be enough." All of his life, he has strived to keep the Ten Commandments. They are always trying to please God based upon what they do. As a religious man, he is still uncertain. He comes to the Lord with having some uncertainty. The question remains on his mind, "Isn't there something else? What else do I need to do?" A religious person with any sense at all strives to meet the requirements of God, and many realize that there is something else required. He has always been seeking the answer to this question. "I've done this; what else?" That is exactly where the Lord wants this man—knowing in his own mind that he is lacking something.

Sometimes, people do not even know that they are searching. Some need to be prompted with questions. What do you believe? Is there life after death? This often gives this person a starting point. Start here and think about this. Jesus answers this young man with the limitations of the Law. The law is good, but it does not achieve what this man requires. Jesus wants to free him from the chains of legalism. Jesus has come to free us from the chains. Jesus wants this young man to think beyond Jewish traditions, where he was bogged down. He must come to this thought process. "How can I be saved when I cannot completely keep the Law?" He moves right past this, so Jesus needs to get him to thinking. "What you actually need is standing right in front of you."

So, the rich young ruler is happy; he thinks that he is on the right track. So Jesus will make a demand of him, setting him up. Jesus will give him a law, and this will stop him in his tracks. The final law, based upon the Ex. 20:17b is the basis for what Jesus is saying to him. "You will not covet."

Matt. 19:21 Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow Me."

Lesson #0852

Matt. 19:21 Life of Christ

8/28/2016 2Sunday

Bobby would say that religion is the scourge of the earth. Christianity is not a religion. Religion is man by man's efforts trying to gain salvation. "Since I am a good person, God must be smiling on me." Many conflicts have begun based on religion. Grace is all about what God has done for us, and it all begins at the cross with the Lord Jesus Christ. Here is a very religious man called a ruler, a leader, a religious man, a member of the Sanhedrin; and he is wealthy. "What else do I need?" Being religious, he needs good works in order to please God.

Here is a good teacher who may have some insight on what God requires. "What must I do to be saved?" He already has a presupposition or two. "I already know that I should be keeping these commandments; is there something more?" Jesus will show him that his idea of salvation is utterly impossible. He cannot keep these laws. There are hundreds of laws.

Purpose of the Law

1. The decalogue is a freedom code.
2. The body of the law is to govern Old Testament Israel, a theocracy.
3. How many people today could keep the United States code perfectly? Try to keep the law and all the regulations as well. Impossible to keep track of them, let alone obey them all.

What am I still lacking?" so the Lord shows him where he is lacking. He still asks, *what more can I do?* Jesus Christ has come to offer this answer for all mankind. It could not be any clearer than it is here. Man can do nothing by way of works and keeping the law. Jesus is trying to take him towards faith in Christ.

Some time, ask someone, *what is Christianity?* This is a setup, obviously; but that is what the Lord is doing right here. People are unfortunately ignorant of the Bible in this way. Christ's next instructions will reveal to the rich young ruler his lack. This is the way that the Lord Jesus Christ looks at all unbelievers. He gives some instructions; he wants this man to find real righteousness in Him. Righteousness imputed at the moment of salvation.

Mark 10:21 **And Jesus, looking at him, loved him, and said to him, "You lack one thing: go, sell all that you have and give to the poor, and you will have treasure in heaven; and come, follow me."**

Jesus is speaking to this man in the context of the presupposition of works-righteousness. Taking the plunge into poverty is a work that cannot provide salvation. Giving to others is charity and that is a good thing. What the unbeliever can do is not the Christian life. Whatever the unbeliever can do, outside of faith in Christ, is not salvation. But many base their hopes on these works. Charity is commended in Scripture, but not in the way of salvation. Some think that an excess of money is evil. Denying such excess becomes a necessary condition to gain the approbation of God. But money is not evil; it is the love of money that is evil. Materialism is not right; but abandoning material things is not the route for salvation.

Jesus will give the explanation of the eye of a needle and salvation; and this is related and we will study this in the future. Here, it sounds like the Lord is telling this man to give up his money. If the disciples just sold everything and gotten rid of everything, it was not the basis of their salvation. Their salvation resulted from exercising faith in Christ. Following the Lord requires faith in Christ first.

"Get rid of your human security and then follow Me." Or "Your security is actually in Me." This rich young ruler has placed his faith in the wrong object, and that is what kept him from salvation. They have faith in something, but it is not in the Lord Jesus Christ. He has placed money before God, which violates the 1st commandment. He has to trust in the Lord for salvation and that true wealth and security resides in the Lord. What we possess on earth is fleeing. Money is fleeing; friends a fleeting. It is here and it is gone. The one thing that is stable and steady and never fails.

The Rich Young Ruler and True Righteousness

1. This man needed to understand that true righteous is qualitative. It has to match the character of God; true righteousness is the character of God. Everything else is relative. Everything else that we see apart from this is relative. It changes. Morality changes. What was good yesterday is evil today, and vice versa. True righteousness is absolute righteousness. The quality of righteousness comes from God Himself.
2. His righteousness is qualitative not quantitative. He needs a quality of righteousness beyond himself. To pharisees, wealth was a sign of God's blessing and a sign of their path into the Kingdom of God. Giving up their wealth would have been in direct opposition to the thinking of this rich young ruler. Does he have the positive volition to eventually look to the Lord for eternal life. See how the Lord did this, He lays out

these laws, which the legalist agrees with; and then Jesus gives him some commands that the young man knows, but has not thought about.

3. If he does not sell his stuff, he will be placing money in front of God. He is serving mammon rather than God. Money is his security. It is more important than anything else.
4. He would also fail in his relationship to his neighbors, and loving them is taking care of them in poverty. They see this as charity. The Lord says, "Let's go all the way with this and love your neighbor truly."
5. So this man has not, in fact, kept the commandments which he knows.

Matt. 19:21 Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow Me."

The Lord has made him think. Witnessing to a person should cause a person to think. Where are they right now? Where do they want to go?

If He Clings to His Material Goods, Then He Is Rejecting the Grace of God. Secondly, If He sold his material goods, he would be admitting that law keeping was not the means of salvation, but grace is the means of salvation. Jesus places him in the position to see a very clear choice.

Misunderstandings about this Passage

1. It is not the selling of those goods that will commend him to God.
2. Obedience to this command would indicate that he has expressed faith in Christ. He is following the Lord.
3. That is the evil of the love of money. Trust is in the wrong thing. Liking money, liking what money buys, using money is all legitimate. But you cannot trust in it; you cannot place it in front of God.
4. Only through faith alone can this ruler get what he is striving for. Only faith in Christ provides him with the righteousness that is acceptable to God. He understands that righteousness before God is necessary. He now sees, he cannot attain to that righteousness. He is willing to do works; but will he go all the way?

Money is the perfect vehicle to understand grace. Bob gave Bobby money when he did not deserve it. He used money to teach grace. People use money in such a way to spoil a child. But Bobby understood the principle that Bob was teaching him.

Here, money is anti-grace for this man. He will not be saved by giving up his money but by exercising faith in Christ. What does the rich young ruler do as a result? This man recognizes that he is not saved; that he lacks favor with God.

Our subject is a young man who is rich; and often, that combination means arrogance. He is steeped in Jewish tradition and law keeping. He thinks that his personal righteousness pleases God.

He asks, *how can I attain to eternal life?* And he thinks maybe the Lord has knowledge that he needs. Of course, the Lord answers. Jesus says you must keep these commandments of the decalogue for life. He is happy with that answer. It is not the truth, but it is what the rich young ruler wanted to hear. This was a tactic. He is truly incapable of keeping the Law perfectly. Certainly the Mosaic Law was a civil code for governing Israel as a theocratic kingdom. It defined the way of life of the Jews; but all of those laws were indicators that God's standards were way beyond what any person could fulfill.

Law keeping is merely relative righteousness. Jesus needed to guide him to understand that, he is unable to keep the law. The viewpoint of the religious hierarchy was damaged. Jesus could not say, "Believe in Me, and you are saved;" as that man is not there yet.

There is an irony to this conversation. He came to the right place and he heard the answer that he wanted to hear. And the young ruler began to pat himself on the back for his obedience of the Law.

There was a shadow of doubt. He was still not quite satisfied. What Jesus said was not his real concern.

Matt. 19:20 **The young man said to him, "All these I have kept. What do I still lack?"**

Matt. 19:21 **Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow Me."**

"So let me get this straight; I sell everything, I end up with nothing, and then I start to follow you like these other guys are doing?" And Jesus essentially says, "Yes."

The result is...

Matt. 19:22 **When the young man heard this he went away sorrowful, for he had great possessions.**

He was extremely rich.

The Response of the Rich Young Ruler

1. His wealth stood in the way of faith alone in Christ alone. It was a block. In his mind, he did not need grace; he had everything that he needed.
2. He could not handle such a radical change in his whole life. Following Christ demanded this. This made him sad.
3. He got his answer and he rejected it and he was sad. Did he recognize this fact? Perhaps he knew right then that he could not keep the law.

4. He realized that he was not really keeping all those commandments, but he could not let go of his wealth. Salvation does not require us to do anything but accept the gift. This is why we give gifts at Christmas; it is a reflection of the grace of God. It is not just a smile that you see; but this reflects the grace of God; it is Christmas.
5. This ruler is more attached to his wealth than the idea of obtaining eternal grace. One of the great problems for some people is materialism. They like what they have now, but life is over before we know it. Why not believe in Christ, but he could not. This is actually point 3.
6. His seeking of eternal life had material limits. I will not go past the loss of my material possessions, was what he was thinking. This narrative is not about how much money the ruler has or how much he gives up. He could still have wealth and be a believer. All of this indicates that wealth was first in his life.
7. However, the love of money kept him from becoming a believer. It is the love of money that is the root of many types of evil.
8. This represents the hangup of security that this man preferred to cling to. He was hung up on what is security in life. He could not let it go, not even for eternal life; not even to hold on to the greatest security in life. He would not give up temporal benefits for eternal benefits. They are good people. How can the Lord reject relative righteousness.
9. Money was just more important than anything else in his life. A secular society is always a materialist society. Socialism is materialism because it focuses on wealth and the redistribution of wealth. They are the epitome of materialists.
10. The ruler's response is, he rejected what Jesus offered him. This man is a hypocrite because he was keeping the Law for eternal life. He is still hanging his hat on that.
11. Even though this man now understood that he did not have the prerequisite righteousness through law keeping. He rejected law keeping when he rejected what Jesus required him to do. He could not bring himself to accept the only alternative. It turns out that law keeping was a ruse. Materialism was his god. He only kept the Law when it suited his purpose. The humanist only keeps the law when it suits his purposes.

The people in our government are the most lawless people we have ever known, yet they demand that we keep the regulations that they inflict us with. Faith alone in Christ alone and then living the Christian life; these are what are important.

Do you think that wealthy people are happy? They have their moments and everything around them is beautiful and wonderful; but they cannot be happy when materialism is their god. Human nature is the same, with or without money. Chasing the almighty dollar is an unhappy pursuit.

Matt. 19:23 And Jesus said to his disciples, "Truly, I say to you, only with difficulty will a rich person enter the kingdom of heaven."

Many people have looked at this and thought that rich people cannot get to heaven.

The Difficulty of Entering into the Kingdom of God by the Rich

1. Jesus is not saying that wealthy people cannot go to heaven. Wealth is not a disqualifier.
2. Wealth makes it harder and the disciples just saw an example of that.
3. Impossible for those who trust in riches rather than in Christ to enter into the Kingdom of God. He had everything important to man. He had wealth, power, an inquiring man, and he was reasonably perception. He was closed to grace and close to faith alone in Christ alone.

Then Jesus gives an illustration. Camels are huge animals and nasty. Here's the gate, the camel cannot go through it.

Matt. 19:24 **Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich person to enter the kingdom of God."**

Explaining the Illustration

1. This reference is not to a gate; this reference is to a sewing needle. A little opening at the top.
2. This indicates that the Lord refers to a literal sewing needle and not a gate. This is even a better illustration.
3. The illustration of entering the kingdom in the way of the rich young ruler becomes even more impossible. When you compare the sewing needle to a camel. Have you tried to thread a needle. It is not pleasant.
4. This is an illustration that it is impossible to get the largest object through the tiniest object. What an illustration this is. The camel does represent the rich young ruler, who is trusting in his wealth. His only means of entry into the kingdom. He is trying to get through they eye of the needle. He cannot force his body through that opening. Only Jesus Christ can bring him through it. Salvation is a narrow way. There is only one way through it. The thread is faith alone in Christ alone. All other legalisms are huge objects trying to get through impossibly small openings. The Lord uses this illustration for the disciples to see it.

Giving money is a necessary service to further the gospel and evangelism; but it is not the means of salvation.

What Jesus Is Teaching

1. Jesus was not teaching that it is difficult for one with riches to enter into the kingdom.
2. He was showing that it was completely impossible.
3. No one who trusts in riches or anything else can enter into the kingdom. The disciples have missed the point.
4. The disciples are still thick-headed about salvation. They were even more astonished over the eye of the needle illustration. They ask then, "Well, who can be saved?"

The disciples were saved, but they still had legalism in their souls. They thought that being rich was a clear sign of divine blessing. What chance was there for anyone else who lacked money?

Having Riches as a Jew

1. Blessing was associated with money.
2. If God blesses them with money in this life, how can He turn them away eternally? Some people give money to gain favor. They are to grab some blessing by means of contributions. I will give a little and then God will bless me because of that. You cannot move forward with the wrong motivation. These givers are reversionistic camels.
3. Jesus is correcting their misconceptions.

Matt. 19:25 *When the disciples heard this, they were greatly astonished, saying, "Who then can be saved?"*

so Jesus looks at them, and tells them, *"This is impossible for man; but with God, all things are possible."*

How impossible the sacrifice of the Lord Jesus Christ seems. God became man, lived for 30 years, took all of this guff, and then died for us. The wealthy can be saved when this monied ruler is not.

Matt. 19:26 *But Jesus looked at them and said, "With man this is impossible, but with God all things are possible."*

Now they have it; but Peter has something to say about everything.

Matt. 19:27 *Then Peter said in reply, "See, we have left everything and followed you. What then will we have?"*

Peter's mind is now on what they have in heaven.

Peter and the boys have followed Him, so what is their treasure? Out of this question, the Lord provides an important doctrine for their future and ours.

We have asked about this and we don't know what it is.

Lesson #0854 Matt. 19:27–28 Isa. 11:6–9 Life of Christ 9/1/2016 Thurs

Bobby has been thinking about negative volition and about the rich young ruler, and his volition is not different from others with negative volition. He needed to understand that keeping the Law would not save him. He needed to understand that this was not a valid route to the favor of God. No one can reach heaven that way and he demonstrated that fact to himself, after hearing the Lord Jesus Christ. He put his money in front of God. He

violated the first commandment of the decalogue that he swore he kept. He did not love his neighbor enough to give to the poor. This indicates his inability to keep the Law, and he is illustrative of all those trying to gain God's approbation by keeping His law.

Faith alone in Christ alone is grace; and this is the only way to receive the perfect righteousness in order to receive the justice of God. Justification is imputed righteousness at salvation. He turned his back on it, even though he knew what he was doing was unacceptable.

The rich young ruler had no intention of changing his modus operandi. The mode of good works salvation; but he could not let go of his Jewish training. That is so hard for so many people. "I cannot accept Christ because that means that granny is in hell, so I have to be with her." He needed to turn away from the Law. He could not accept the gospel because his soul was blocked out by legalism.

The disciples heard this back and forth between the rich young ruler and the Lord Jesus Christ. They were processing this; and they needed to hear it so that Jesus could teach them a great lesson in grace.

A camel cannot force himself through the eye of a sewing needle. Nor can man work his way into the Kingdom of God. The rich young ruler was brought to the point of realizing this, but he could not take that additional step. No legalistic camel can thread the needle of salvation. Truly they understood that entry into the kingdom is a very narrow way.

However, with God, all things are possible; with man, no way does the camel go through a sewing needle eye. Man goes through that impossibly small opening by faith in Christ. Only God can make this possible.

The disciples are listening to this. The disciples have already passed through the eye of the needle and this made them happy. Peter, the usual spokesman, is very quick to point out that they have done this.

A new thought pops into their minds.

Matt. 19:27 **Then Peter said in reply, "See, we have left everything and followed you. What then will we have?"**

We're in; we know it. What's our share? What is our treasure in heaven? You promised the rich young ruler this treasure; what is it? We are there; what do we get? What is in it for us?

Peter is on a treasure hunt; what's in it for me, he asks.

Peter wants to negotiate a really good deal. His bargaining chip is that he chose to follow Christ. Jesus takes this self-serving question and provides an important doctrine for their

future. This is a doctrine we have wondered about; *what's in it for us?* We know that there is a connection between the Christian life and rewards.

So, Jesus now gives Peter the answer.

Matt. 19:28 Jesus said to them, "Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.

What they do not have on earth, they will have a superabundance in heaven.

There is a term *regeneration* used in the verse above. We normally think of this word in terms of individual regeneration; being born again.

Regeneration

1. *In the regeneration* signals a time frame. This is a renewing; a time frame during which this happens.
2. In the time or the regeneration.
3. Regeneration has a very specific meaning in this context. This is a future meaning; not a personal salvation meaning.
4. Used here and in Titus 3:5, which refers to the individual washing of regeneration, which is being born again. Nicodemus was reborn from spiritual death to spiritual life. A human spirit is created within the believer. This occurs in the moment when a person believes in the Lord Jesus Christ. Understand in this case, the disciples have already believed in Jesus Christ. They are spiritually alive. So their time of personal regeneration is already done. The Lord is speaking of the future. *What future? Whose future?*
5. The Lord is speaking of regeneration in terms of the time of the event of the Son of Man. This cannot mean to be personally born again. What does this mean in this context? This is an eschatological meaning; it is concerned with future things. That is an event.

Feminine_noun: paliggenesia (παλιγγενεσία) [pronounced *pal-ing-ghen-es-ee'-ah*], which means, 1) *new birth, reproduction, renewal, recreation, regeneration; 1a) hence renovation, regeneration, the production of a new life consecrated to God, a radical change of mind for the better. The word often used to denote the restoration of a thing to its pristine state, its renovation, as a renewal or restoration of life after death; 1b) the renovation of the earth after the deluge; 1c) the renewal of the world to take place after its destruction by fire, as the Stoics taught; 1d) the signal and glorious change of all things (in heaven and earth) for the better, that restoration of the primal and perfect condition of things which existed before the fall of our first parents, which the Jews looked for in connection with the advent of the Messiah, and which Christians expected in connection with the visible return of Jesus from heaven.; 1e) other uses; 1e1) of Cicero's restoration to rank and fortune on his recall from exile; 1e2) of the restoration of the Jewish nation after exile; 1e3) of the recovery of knowledge by recollection.* Thayer Definition only. Strong's #3824.

Regeneration Is the State of the Earth in the 2nd Advent

1. The event is Christ anticipating His return to earth; the 2nd advent, when He will sit on His glorious throne.
2. At that time He will fulfill the covenant that God made with Israel, the promise of the Messianic kingdom. He is the Messiah; He is the king. When He returns at the 2nd advent, He will sit on His throne.
3. He will sit on the throne of His kingdom, on the throne of King David, as the King of Kings and Lord of Lords.
4. This event here is call the regeneration.
5. This is the renewing of the world in the time of the returning of Jesus Christ. This takes place during the dispensation of the Millennium. This is what the disciples will be doing as leading citizens of the kingdom. This describe the environment of the time; the world is in a renewed condition; very different from the world today.

A description of the millennial kingdom. There will not be hurting or a destruction. Sometimes called a perfect environment. But there will be some in the Millennium with sin natures.

Isa. 11:6–9 The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them. The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play over the hole of the cobra, and the weaned child shall put his hand on the adder's den. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea.

Isa 2:3b–5 For out of Zion shall go the law, and the word of the LORD from Jerusalem. He shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore. O house of Jacob, come, let us walk in the light of the LORD

Because of His justice and because of His perfect decisions, there will no longer be conflict. Their swords will be changed into non-weapons.

The Millennium

1. The Lord will be the perfect arbiter.
2. No more bad court decisions; no false justice.
3. Armies will not longer train for war.
4. War will no longer be a part of the human experience. This has been a part of the human experience forever. There will be no UN in the Millennium. Jesus is the true United Nations.
5. Peace and prosperity will descend upon the earth and all of its people. No longer a need for a war on poverty. There will be no more ghettos; no social welfare crowd.

6. The disciples will get to live in this environment.
7. This is a new environment called *regeneration*. Everything that will happen in the millennial kingdom.

The disciples will have a great part in the kingdom.

Matt. 19:28 Jesus said to them, "Truly, I say to you, in the new world, when the Son of Man will sit on his glorious throne, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.

12 guys, 12 thrones, 12 tribes of Israel. Each of the 12 will rule over one of the 12 tribes of Israel. Rulers have wealth and authority. Rulers have prestige. Rulers have subjects. The disciples have been and will be in the near future, persecuted, hated, spit upon, as followers of Jesus Christ; but things will change radically in the Kingdom of Heaven. Those who are hated and downtrodden will become rulers. What you get in this life is treasure in heaven.

Peter's Question Will Have a Spectacular Answer

1. They will have a share in the millennial kingdom. But then the sound went bad.
2. They may be Jews in the Age of Israel; but they will become Apostles in the age of the church, and later rulers in the Millennium.
3. They will be resurrected at the rapture of the church. They will die as Church Age believers; so they have the promise of the rapture. They will return and they will take a leadership role over regenerate Israel. They will be regathered and rescued by the Lord at Armageddon.
4. These disciples will be seated on a throne, ruling along side the Lord Jesus Christ. What does Peter need to negotiate? He has it all.
5. The Lord Himself will be seated on the throne of Israel as their promised king.
6. The disciples will of course be subordinate to Christ. They will rule, but they will be subordinate to the King of Kings.
7. Being in Christ, they are in union with the Lord and they will share in His rule just as we will. It is a great honor. As resurrected Church Age believers, we will have some kind of a part in that new kingdom rule. We will return with the Lord Jesus Christ right along with those 12 apostles. Part of our rewards will be ruling.

So, do we ask, *what is in it for me? What will we get?*

Lesson #0855

Matt. 19:27–28 Life of Christ

9/4/2016 1Sunday

Often, Bobby's studies end up paralleling events in the world. Next session, we will study a parable that coincides with Labor Day. The point of the parable, even though it is about labor, is also about grace.

This service is all about rewards in heaven. What will happen to us in heaven.

If you are in the midst of a business deal and the person across from you, blurts out, *what's in this for me?* Besides being crass and obvious, he is asking, *what do I gain if I make this deal? Is there a reward for me, if we come to terms?* And negotiations continue so that both sides are satisfied. These are standard practices when both deals are being closed.

Matt. 19:27 Then Peter said in reply, "See, we have left everything and followed you. What then will we have?"

Jesus just finished with the rich young ruler, so now Peter says, "Okay, we are with You, what will we receive for serving You in this life?"

This is not the attitude for the one serving God; but this does reveal just how patient the Lord is with us. Jesus gives an answer which overlooks Peter's attitude. So, Jesus presents the doctrine of rewards in heaven.

Have you ever thought or wondered about what you might get in heaven? We know that there is housing and that there are great blessings.

Matt. 19:28 Jesus said to them, "Truly, I say to you, in the new world, when the Son of Man will sit on His glorious throne, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.

When Jesus says, *truly, I say to you*, Jesus is giving a doctrine that needs to be remembered. There will be 12 thrones for these disciples to sit upon to judge the 12 tribes of Israel. These are Jews, and He is speaking of the Jewish nation. He gives them the time frame, which is **when the Son of Man sits on His glorious throne**. This is a promise that the future kingdom will literally exist, and that these 12 disciples will be a part of that reign. This is the Millennial kingdom. There will be a phenomenal occurrence at that time.

En + polygenasia, which means *in the regeneration*. A time when the renewing happens. This is a world that has been renewed, a world unlike anything that we have experienced. This is given in the Old Testament in terms of environment, the environment of the Millennium. We have the Age of Israel followed by the coming of the Lord Jesus Christ; followed by the hypostatic union, then the crucifixion, the resurrection; and that completes the 1st advent.

Jesus is speaking of the future millennial kingdom.

Isa. 11:6–9 The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them. The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox. The nursing child shall play over the hole of the cobra, and the weaned child shall put his hand on the adder's den. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea.

A fatling is a calf being fattened up to be eaten.

Mothers today constantly watch their children to make sure that they do not harm themselves. In the Millennium, this will not be an issue. Then, carnivores will become herbivores. This is the environment that all environmentalists have always longed for.

Isa 2:3b–5 For out of Zion shall go the law, and the word of the LORD from Jerusalem. He shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore. O house of Jacob, come, let us walk in the light of the LORD.

The Lord will rule from Israel and He will judge the nations. The courts today are very political. They render decisions on the basis of ideology rather than on the basis of law. The Lord is the perfect judge; no one will have reason to complain.

In this era, armies will no longer train for war.

I need to add Isa. 2 to the doctrine of intercalation.

This is the incredible environment in which we will all live during the Millennium. No more hard times. The lives that the disciples had were very difficult. They faced great persecution.

Matt. 19:28b ...you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.

Now, we cannot distinguish between the 12 tribes today, and how can this be literal because no one knows. However, the Lord can make this determination. He is able to make such a distinction. The disciples have to look forward to martyrdom in their lifetimes.

So Peter's question has a truly spectacular answer. They will have a share of the throne of Jesus Christ. That is what He is telling them. The disciples will return after the 2nd advent and rejoin the Lord Jesus Christ on this earth. The disciples will be subordinate to Jesus Christ. They will be in union with Jesus Christ and they will share in His reign.

So, what about the rest of us? The gentile and Jewish believers from the Church Age? What about us? Where do we fit into this picture? Especially those who are growing in grace and producing divine good. They too will have a marvelous future.

How do we find out? From where do we find out about these rewards? 1Peter 5:4 what does it mean to have these crowns? There is the crown of righteousness and the crown of life in James 1:12. Crowns indicate rulership; kings wear crowns. Some believers will wear crowns at the return of the Lord. It appears that they will share in the Lord's rulership in the millennial kingdom.

Rev. 2:26–28 The one who conquers and who keeps my works until the end, to him I will give authority over the nations, and he will rule them with a rod of iron, as when earthen pots are broken in pieces, even as I myself have received authority from my Father. And I will give him the morning star.

The believer producing divine good is herein linked to the Lord's millennial reign.

Closing Points

1. Ruling with Christ will be a certainty for crown resurrected Church Age believers.
2. It will be an honor for those who have served, sacrificed and produced divine good in the Church Age
3. This person will receive the order of the morning star, another reward. Rev. 2:28
4. That person will be in the presence of the grace of God in Christ attached to His throne.
5. He will have a privilege in the kingly destiny of the Lord.

Lesson #0856

Mark 10:29–30 Life of Christ

9/4/2016 2Sunday

The topics is rewards in heaven; rewards for Christian service. “We are doing a good job, so what’s in it for us?”

Jesus does this in such a way as to answer Peter’s question. There will be a perfect environment. There will also be crowns, and we will be there as believers in Jesus Christ, standing before the Judgment Seat of Christ. There we will receive our rewards. This is heaven; will we all have the same thing?

Bobby looks at the military; and his basic career is pinned to his chest. All sorts of badges they wear, and it depends upon what schools they attend. Ribbons tell where you have been and what you have done. Some men have silver stars because they have been valorous in combat. Some get a bronze star or a distinguished service cross. There are many service types.

This is similar to the reward in heaven; not all rewards in heaven will be equal. Not even heaven promotes socialism. The rewards at the bema seat is about works and grace. We cannot produce divine good without the grace of God. What is the difference between good deeds and divine good deeds? Anyone can do good deeds. Do those count for rewards or for anything? The believer who does good deeds, is that different? The believer and an unbeliever can do the same thing; give money, help others, etc. What is the difference? When you do something with the filling of the Holy Spirit, that is where it counts.

Now, Peter appears to have bad motivation. Soldiers wear ribbons very proudly, as they have done something valorous. But not everyone has those kinds of rewards. It is the same regarding the lack of equality in heaven. Our crown for divine good will not be shared with someone else. Divine good will not be produced in equality; and not everyone will do it. Not everyone will win a crown by producing divine good. Some will have crowns rewarded to

them; the production of divine good in the service. Not everyone gets a crown or a morning star simply because they showed up. Very few medals of honor distributed, despite millions being in the service.

Some will have crowns, based upon the production of divine good. We return with the Lord to rule; so what will we rule? Who knows? Other planets? Houston? Baytown? The United States? The mature believer will rule with Jesus Christ to various degrees. For the faithful servant, this represents the unequivocal support of the Master; and the great authority of a ruler. What will this entail? We will rule under the auspices of the Lord Jesus Christ, in perfect fairness. The Lord will render perfect judgment. We will rule with a perfect set of circumstances. Bobby cannot tell us much else, apart from it being incredible.

There will be benefits that will make up for the losses. The disciples took a paycut when they followed the Lord; some separated from families; and some faced persecution.

Mark 10:29–30 **Jesus said, "Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life. (ESV)**

This is not a passage for the health and wealth gospel. There is no promise of health and wealth blessing. The world says that we should have cars in the garage, perfect kids, a great mother-in-law. Blessing comes to those who are advancing to spiritual maturity. There are blessings of the spiritual life that others cannot understand unless they have experienced it themselves. The disciples have given up so much. Peter and John has a great fishing business that they left behind to follow Jesus Christ. They left a lot behind. They were ostracized by the nation. It is like being a Muslim accepting Christ; you receive all kinds of grief.

Those who expect to be admitted into the kingdom. The ones who have given up so much for Christ would be the masters. There is that blessing in life. Some of the greatest blessings in life have been people that we get to associate with. There is no other association like that in life.

Mar 10:31 **But many who are first will be last, and the last first."**

This is a reference to those in authority. The disciples were last in the kingdom of Israel, and they would be first in the new kingdom.

Then Jesus will tell another parable, and there will be a lot of information in a parable. The principle of rewards to the believer.

The parable in Matt. 20 is connected with the last 4 verses of Matt. 19.

Many different interpretations of Matt. 20, and that has confused things. This is known as the most...of the parables, because there are so many interpretations.

Many people take various passages out of context and apply to them completely wrong interpretations. *My interpretation is as good as yours* is nonsense. Bobby varies from his father from time to time; but the theology is the same.

The advice, *just read your Bible, you don't need any pastoral guidance*. The likelihood of misinterpretation is exponentially higher and confusion can result without correct interpretation and wrong results for the Christian life.

When the first part of grace apparatus for perception is not engaged, what does the Holy Spirit teach you? Does the Holy Spirit teach incorrect doctrine? Of course not! "The Holy Spirit will guide me into interpretation" carried a great deal of mysticism and subjectivity. You reconcile it by saying, "But the Holy Spirit taught me that."

There is a lot of falsehood in the Christian world. The proper way is the prepared pastor-teacher teaching the Word of God being made understandable to the believer in the pew. There is a context, there are the original languages, the historical context; and this is what the pastor-teacher ideally understands.

The full spectrum of Bible doctrine cannot be gleaned by the one who simply reads the Bible. You can get something out of it, of course. The gift of pastor-teacher should be about explaining the Word of God to his congregation.

A few facts on this interpretation: This is a parable for Labor Day; the Lord was concerned about the working stiff. He was a carpenter and He identified with them. This is a perfect example. Many of His illustrations were for the working man.

Lesson #0857 Mark 10:31 Matt. 20:1–11 Life of Christ 9/7/2016 Wed.

Peter notes that they have left many things behind; those were losses; they followed the Lord and they were glad that they did, but Peter asks, *what's in it for me?* The Lord could have slapped Peter around a bit, but He graciously answers this very self-centered question.

Jesus' followers are reviled by the religious community.

Jesus gives a caution

Mar 10:31 **But many who are first will be last, and the last first."**

Jesus looks into that future time; and He notes that some who think that they are first in line may find out that they may be last in reward. The future rewards may not result from their self-serving attitudes. "What's in it for me? Do I really want this job? Do I really want this limited remuneration?"

Those who seem so boastfully prominent in the Lord's service may not be all that prominent at the Judgment Seat of Christ. Those who are first in the production of human good may find themselves last in line for rewards.

Divine good are deeds done under the filling of the Spirit. Divine good is what places the believer first in line. It is never produced with a self-serving arrogance.

This passage is sometimes neglected as a definitive source of information about rewards because it is a difficult passage to grasp. So many pastors and theologians don't want to get into it.

What Are Some of the Sticking Points That We Would Find in this Parable?

1. What did Jesus mean to convey when, in the parable, all who work in the vineyard receive the same pay, but it is regardless of the time worked.
2. The payment seems wildly generous on the one hand and harshly unfair on the other. Which is it? How can that be reconciled and interpreted? This is what generates so many interpretations. These are broad, general interpretations:
 - a. The parable teaches the equality of all believers in receiving eternal life (which is a true statement). In salvation, we are born again and we get an equal amount of eternal life. But, is that what this context is all about? Is it a huge mistake to yank a passage out of context. When you do this, you can find nearly any interpretation of it.
 - b. Some say that it teaches that there are no degrees of reward in heaven. All rewards are equal for all believers, regardless of what happens on this earth. That is not, by the way, what Matt. 19 teaches, so how can this be the conclusion of Matt. 20? Context matters.
 - c. Some say that strenuous effort for a short time in the Christian life makes up for the abbreviated time that one might serve the Lord. The latecomers to the party.
3. Some of the interpretations are true, but not from this parable. Some of them have elements of truth.

Let's get to the parable and find out what it is all about.

Matt. 20:1 "For the kingdom of heaven is like a master of a house [possibly, a landowner] who went out early in the morning to hire laborers for his vineyard.

This guy gets some laborers and brings them to work for him.

Matt. 20:2 After agreeing with the laborers for a denarius a day, he sent them into his vineyard.

They agree to a denarius for a day, which is not much money. This is a simile, comparing two objects which are unlike one another. This is a story of a landowner in a vineyard. This is a very common scene in Jerusalem. Easy for this to be understood.

Once again, we find the Lord dealing with employee-employer relations. On the surface and beneath the surface, that is what this is about.

The Lord is always concerned with the little guy. It does not matter that we are in the political system with so many promises.

The human vocation of the Lord is, He is a carpenter. This is no exception. Our Lord, unlike what people might say; He is not a union organizer or a community organizer. This is not about striking for higher wages or producing a workers paradise.

Wages are important to workers. Monetary wages in this life are important; but future remuneration is more important. At the end of the day (at the end of our physical lives), what is our pay? Peter and the others are simply concerned about the rewards. Peter is almost mercenary in his questioning. What do we get for our effort? The characters and the elements of the parable always represent certain truths.

Basic Questions and Points

1. Who resides in the Kingdom of Heaven according to the parable? All the believers after the resurrection.
2. Who is the landowner? That is the Lord Jesus Christ.
3. The laborers? These are believers on earth in life whose labor will be rewarded after their work has been completed...in heaven.
4. Peter will ask about the rewards for his service.
5. This answers the question about all believers and their rewards in heaven.

The landowner goes out and hires some people for seasonal work. He gets to the market early and he selects some workers and he contracts a wage and agreement with them. He has not finished hiring after daybreak. So, he goes out again, at the 3rd hour, and he needs more workers, and he sees some standing about.

Matt. 20:3 **And going out about the third hour he saw others standing idle in the marketplace,**
Matt. 20:4 **and to them he said, 'You go into the vineyard too, and whatever is right I will give you.'**

And, without negotiation; "I will pay you whatever is right."

He needs more people; 2 more times out.

Matt. 20:5 **So they went. Going out again about the sixth hour and the ninth hour, he did the same.**

And he goes out even at the 11th hour. Why are you all standing around idle all day long? I have needed you; where have you been?

Matt. 20:6 **And about the eleventh hour he went out and found others standing. And he said to them, 'Why do you stand here idle all day?'**

The landowner hires various workers, and He hires workers are various times and at various wages. There is not enough getting picked, so He goes out and gets some more workers. This is the 4th time, and He is in a great hurry. The grapes need to be picked before the sun

goes down, and they will work for just one hour. With this later group, he offers them whatever.

Additional Considerations

1. The landowner promised to be fair in his remuneration. The landowner will determine what is fair and right.
2. Likewise, the Lord will always be fair in giving us rewards. He always knows what is right and He always gives what is right. That is His justice, grace and sovereignty. That is a basic principle of the parable. If we do the job, Jesus will give us what is fair.
3. He asks the final group, "Why have you been standing here all day long? Where have you been? I could have used you early on."

Matt. 20:7 **They said to him, 'Because no one has hired us.' He said to them, 'You go into the vineyard too.'**

Now he has a workforce to do the job. He may have undervalued the workers that he got in the beginning. He needed to secure more workers. Construction is always looking for good workers. The workers are not working the same number of hours.

Doctrinal Principle

1. The Lord is anxious to secure believers for His service. He needs workers; He needs servants.
2. Those who serve the Lord will not be doing so for the same amount of time.
3. Some will have a short time to serve the Lord; others will have a long service time. Not all believers will have equal time to serve; and it is not necessarily their fault.
4. Jesus is perfectly fair and He takes this into account. It is when people refuse to serve is when there is nothing given by way of reward. Being a skilled worker requires some training. You must know how to do it. You cannot frame a house if you have never done this before. No different in the Christian life. We are being trained as workers; as laborers.
5. The laborers who come later must simply trust the Lord to be fair and just in His rewards, regardless of how long they have served. Interestingly enough, Jesus is speaking to disciples. But what about the rest of us? Can we possibly receive a reward like these guys? The answer is forthcoming.
6. Quality not quantity is the principle for receiving rewards. There are people who have been serving the Lord for years and have not been trained to do it. Quality work. Our spiritual gift is related to that.
7. Quality of production is divine good. There is no divine good without the filling of the Holy Spirit. Keep short accounts; keep moving in the Christian life. The quality of production increased with spiritual growth. You cannot produce divine good on your own. You can do good deeds and good things; but it is the quality of what you do.

Legalism is the production of human good and the loss of rewards. It is related to one's arrogance and attitude. "I am doing this and everyone sees me doing it."

Workers are paid off at the evening. At the end of the day, each person gets a denarius.

Matt. 20:8 **And when evening came, the owner of the vineyard said to his foreman, 'Call the laborers and pay them their wages, beginning with the last, up to the first.'**

Matt. 20:9 **And when those hired about the eleventh hour came, each of them received a denarius.**

The first hired figured, I'll get a denarius because I worked long. But, they are wrong.

Matt. 20:10 **Now when those hired first came, they thought they would receive more, but each of them also received a denarius.**

The order of payment is in reverse order of being hired. Those in the field for an hour are paid first. Now, why this order? It is a necessary condition for the Lord to make His point. The first laborers paid first would have taken their money and left. They would not have known what the other groups were paid. They needed to hear and know about this for the parable.

Matt. 20:11 **And on receiving it they grumbled at the master of the house,**

So, the first hired have objections.

The disciples were picked at like the workers at daybreak. They work longer and harder than anyone. This is in part about the disciples. Do not get arrogant about this. They have to learn the lesson here; the lesson of humility and grace. Maybe they were too reward conscious. They may not have been properly motivated. They may be doing the same thing, but what is their motivation? Do they do this, *what is in it for us?* Or do they do this because they look to glorify God.

Why do you serve the Lord? What is your motive? What is in this for me?

The attitude should be, get the job done, do it right, and depend upon the Lord to be fairly remunerated. The issue for the believer in this life is glorifying God and not glorifying self.

Don't get the wrong idea. Do not give grudgingly or of necessity. Do not give to get something out of it. You give so that the gospel ministry can be furthered.

The Blessings of God and this Parable.

1. How long you have been a Christian; or when you entered into service, is not the issue when it comes to reward.
2. The issue is how grace is appropriated.

3. Your faithfulness and the production of divine good in the time available to you. Do not compare yourself someone who has been a believer for 30 years and you've been around for 5.
4. Take the full advantage of the opportunities given you. Jesus is looking for workers. Some around all day, some around half a day, and some around for an hour. Jesus was pleased with their work.

Rewards do motivate for service. In the Christian life, the filling of the Holy Spirit, grace and doctrinal orientation, divine good production, and glorifying God are more what your focus ought to be.

Lesson #0858

Matt. 20:12– Life of Christ

9/8/2016 Thursday

Rewards in the kingdom (or, in heaven). These reward will be for eternity; and for the near heavens and earth.

Peter is concerned that he is sacrificing so much and that he needs to know that he will be compensated for it. *What do I get out of this?* Peter was looking for some kind of tangible gain.

Jesus answers with a parable about a landowner hiring workers. The hired hands of the Lord doing His work. When He is gone, He will continue this work.

We must be growing spiritually and filled with the Holy Spirit. The laborers who were hired have been producing results. They were hired at different times and there were different agreements made.

Matt. 20:8 *And when evening came, the owner of the vineyard said to his foreman, 'Call the laborers and pay them their wages, beginning with the last, up to the first.'*

Matt. 20:9 *And when those hired about the eleventh hour came, each of them received a denarius.*

The first workers work all day and for a denarius. The last group works for only an hour; and the last group, he told them, he would give them what is fair. The last hired got in the pay line and they got a denarius for an hour's work, which is quite generous. A denarius was usually the amount given for a complete day's work.

Matt. 20:10 *Now when those hired first came, they thought they would receive more, but each of them also received a denarius.*

This did not seem right to them. If an hour was worth a denarius, then what do they get? They have worked all day. But, that is not what they had agreed to. If he gave the final group a denarius, why not bump up the pay the those at the end?

Matt. 20:11 *And on receiving it they grumbled at the master of the house,...*

This does not seem fair to them; and they expected to be paid a greater portion. Why would they get less? You can just hear them grumbling. They wanted to rebargain their salary which they had agreed to.

Matt. 20:12 ...saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.'

God's Rewards; and Believer's Sensibilities

1. Divine sovereignty determines rewards rather than what the believer thinks that he deserves. We may have expectations; "Now, we need rewards; we deserve rewards."
2. God is omniscient. He knows what each one should have. He knows divine good and our attitudes and motives. He knows all of that. He knows exactly what our reward is.
3. God is perfect justice and perfect fairness; so every believer will receive a just and fair reward; no exceptions.
4. There will be no negotiations. The criteria for reward has been set, and it is not going to be changed.
5. Longevity of service, length of service, does not trump the quality of divine good production. Many of these servants will have a lifetime of service. You can be a believer since childhood and lack spiritual growth. That means, your rewards are meager.
6. They must produce divine good regardless of position. There are those in churches who are in leadership positions; and they seem to be quite conspicuous in the church. Everyone and anyone is capable of producing divine good. Divine good is the key.
7. You will not receive more than a believer who accepts Jesus Christ late in life. You do not receive more than a believer who's life was cut short. Longevity is not the main criteria for reward.
8. God is utterly correct in His evaluation of all divine good production; nothing slips by Him. No human good is considered rewardable.
9. God is utterly correct in evaluating divine good production that is rendered within the limits of time available. Your time is limited on this earth. You are evaluated on production rendered within those limits.
10. We are evaluated on how we take advantage of opportunities that are presented to us.
11. We are evaluated based upon our faithfulness in glorifying God by living the Christian life. There is an aspect of sacrifice in all of this.
12. Some believers who are not faithful and produce very little will receive less or no reward at all. 1Cor. 3:15
13. This parable does not tell us that all believers are given exactly the same pay. They got the same in this parable, but they worked different hours.
14. Sovereignty, justice and the grace of God in distributing rewards to believers.
15. God's judgments are perfect and He is always true to His Word. There will be rewards and there are criteria for these rewards.

Precise and concise answer to a particular worker. He seems to be a spokesman for those who are critical.

Matt. 20:13 But he replied to one of them, 'Friend, I am doing you no wrong. Did you not agree with me for a denarius?

“This as our agreement.”

Matt. 20:14 Take what belongs to you and go. I choose to give to this last worker as I give to you.

Matt. 20:15 Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?'

Can't I pay as I think is good and proper. Some people are envious. He made up for what he saw the workers miss.

God is sovereign and gracious; and He always determines correctly what is fair. His justice demands this. No negotiations is necessary here. Nothing to negotiate.

The Wages

1. The wages for the later workers just agreed to be gracefully rewarded.
2. They worked faithfully and diligently. They made use of their time.
3. They trusted the landowner to do what is fair, as He said He would. An element of trust here. They trusted what he would pay them.
4. These workers were happy to be employed. They may have worked better and more efficiently than those struggling in the heat.
5. It was up to the landowner to set their wages.
- 6.
7. The landowner had every right to be generous to those who worked only the last hour. He has that right.
8. It was his sovereign choice as the landowner.

Principles from the Doctrine above

1. This does not teach that there were no degrees of reward in heaven. Other passages in Scripture make it plain that there is inequality of rewards for a variety of reasons. No production, no filling of the Spirit. No fellowship. People will have a variety of crowns.
2. The point that is made here is, the matter of rewards is a matter of the sovereign control of God, based upon His evaluation.
- 3.
4. In actuality, heavenly reward is based solely on the evaluation of our production of divine good and the sovereign choice of our divine employer.

5. God is the One Who determines the payment; not a Christian bargainer. Many believers think that they are properly bargaining for rewards from God. They are self-serving; serving their own glory. "I must be great; look at what I am doing." I

v. 27 *What's in it for us?* So they must understand just like us, they will only get what they bargained for under those conditions. We are provided by God's grace everything that we need in order to accomplish His mission for us. If we don't grow up, we never become a part of this mission in a big way.

Serving the Lord and Our Rewards

1. In order to serve the Lord in His way, the disciples must emulate the attitude of those later hires. The one-hour guys. They did their job in the time allotted and they trusted the outcome to the Lord. Did I earn my crown today? Wrong thinking.
2. Just focus on getting the job done. Right motivation and trust in the Lord and producing divine good, rather than keeping track of your time card.
3. The Lord teaches them that He would be just to give them what they had bargained for. They also have a beaming for
4. Serve the LORD under the auspices of His plan.

Do not be concerned what your rewards are or what someone else might get. If you glorify yourself, then why do you need someone else to do that for you? We will know our rewards at the Judgment Seat of Christ.

We must depend upon God's justice and God's grace and not get wrapped up with the concern about what we might receive; or we should not get involved with competition. Trying to position ourselves as self-serving paragons of a church. That is another way that people think that they will gain their rewards.

This Is a Legalistic, Competitive Approach

1. We are all on the same team. We have different positions and a different mission. We are all given the ability to produce divine good.
2. We are not producing to serve ourselves or simply to gain rewards. We serve to glorify God.
3. Rewards will come in due time for the quality of the production of divine good. It is quality and not quantity. You may not have the same time to produce divine good, but you use the time given you by God.
4. Our job is to faithfully produce the divine good for rewards, and the Lord will justly and fairly reward us. Rewards take care of themselves, being in the just and gracious hands of God.

The landowner came to an agreement with the first group. But he was able to show grace to the later groups. The same lesson goes out to us tonight. If we learn it and apply it, our rewards will be great, for eternity. Not for a few days or not for the time you are in a job.

A Corollary Principle

1. A believer must not be envious of another believer's position. You cannot say, "I like that service better. God has a plan for each of us.
2. Do not envy the spiritual gifts of others, who seem to serve and produce on a greater stage; a more prominent stage.
3. Each of us has a spiritual gift. How we serve in that gift is the issue; comparing production is not what we should worry about.
4. God knows our production and He will reward us according to our individual production. We are not compared to someone else. The one-hour guys produced and they were rewarded. The 8 hour guys produced and they were rewarded.
5. No one gets less rewards simply because they have a different spiritual gift. No one who produces divine good, regardless of their gift, will not be rewarded. A pastor teacher may get a reward; but someone in the pew can get the same reward, if we exploit our spiritual gift. It is about the sovereignty of God.

Matt. 20:16 **So the last will be first, and the first last."**

Lesson #0859 Communion Matt. 20:16 Life of Christ 9/11/2016 1Sunday

Communion Sunday September 11, 2016

We need to understand the reality behind the ritual.

Jesus is the central figure of Christianity. But this word has been loosely applied to people who attend church or to people do something that is seen as *good* (as in, *that was a good thing to do*). This puts Christianity in the realm of morality, where we are earning the approbation of God.

We are not to confused morality with the Christian faith. Some believe in God, but know nothing of the Lord Jesus Christ; they do not understand the crucifixion or the resurrection. The substitutionary death of Christ providing us with our hope. No one is a Christian apart from faith alone in Christ alone. Without Jesus Christ, there is no Christianity. Without Christ as Savior, the ritual of the Eucharist would be meaningless.

So many are concerned with political activism; and believers ought not to be uninterested in evil in high places.

Christianity does not cure all ills in all places; but it cures us from the inside. Putting nice clothes on a homeless person and cleaning him up does not actually change him. Christianity is not an external facade of good deeds. The change occurs within; Jesus Christ solves the homeless and hopeless condition of a dying world; and we are all dying without Him.

Another mistaken conception of Christianity is, our faith is a dramatic experience to where we feel the presence of Christ. We may have an emotional response to the Lord, but how we feel is not the key.

To live Christianity is to internalize the doctrine of God in our own souls. This is the only way that we can reflect Christ in this world. It is a mistake to take external clean up, emotional experience or do-goodish as Christianity. When these things leave out the saving work of Jesus Christ, that is a long way from Christianity. We are here to celebrate what He has done. Since Jesus Christ is eternal, so is Christianity. Ever since the fall of Adam, since there was a need for salvation, Jesus Christ has been our only hope. His future was decreed even before the universe was created. Because of His resurrection, comes the assurance of eternal life for those who believe in Him.

Who has saved us and called us with a holy calling, not according to our works...which has not been revealed by the appearing of our Savior. Jesus Christ descended from heaven and took upon Himself humanity and then He bore the penalty of sin. Gal. 3:13 Christ redeemed us from the curse of the Law, having become a curse for us; as it is written, cursed is everyone hanging from a tree.

3 essential features of Christianity: death, life and immortality. To the believer, death takes on different meanings because its power has been broken by Christ. Philip. 1:21 to live is Christ; and to die is profit. Only Christianity can say this. It is spiritual life to become a believer in Jesus Christ.

2Cor. 5:8 I prefer to be absent from the body and at home with the Lord. Death is not so bleak to those who have life in Christ. Death is a mere transition; it is one last breath in this life and face to face with the Lord forever. The Christian can face death without fear or trepidation. Because of the Lord Jesus Christ, death has no sting. Death can never sin.

Physical death in the Bible is called *sleep*; sleep is temporary. When we fall asleep in the arms of the Lord, we awaken to a morning that never ends. Until we are saved by the grace of God in Christ, we are...

No one can pluck us out of the hand of God. We are immortal. Not like the Greek heroes of mythology; we have been made immortal by the resurrection of Jesus Christ. A resurrection body has been promised to us. We will possess a body just like that of the Lord Jesus Christ. Philip. 3:20–21. Our citizenship is in heaven, for which we eagerly await our Savior. Even death is subjected to Him.

If we desire to know what we will look like on the day of resurrection, look no further than the perfect body of the Lord Jesus Christ. It was recognizable, but it was different, with different properties and abilities. Our assurance of eternal life that the grave cannot hold us centers in the promise of Jesus Christ. So what do we have to fear from death?

1John 3:2 beloved, we are children of God...and we will be Like Him. We will mirror Him. Eternity and all future blessings for us are provided by means of His work on the cross.

The religious aspect of the 09/11 attacks. It was based upon the fundamentalists of Islam and they follow the teachings of the Koran more carefully and closely than any other Islamic group. They are commanded to kill non-Muslims. They are told to crucify or otherwise mutilate non-Muslims.

Incredibly, they believe that they will be rewarded for killing. They believe that they will be rewarded with women, wives; what the women get is unknown.

This is such a contrast to the rewards described by the Lord Jesus Christ for the believer. The concept of heavenly rewards, which is unique to Christianity. Rewards in heaven for the Christian are based upon the production of divine good; those deeds done by a believer under certain conditions. These are not deeds that an unbeliever can replicate. We know to remain filled with the Holy Spirit. The mature have an attitude of humility and grace orientation. They are not self-serving. Peter asks, "What is in all of this for us?" The believer trusts in God's sovereignty. The Bible describes some of the rewards, not all. Mansions, no more tears, sorrow, death; there are crowns; order of the morning star. We cannot get wrapped up in all of these rewards nor can we live the Christian life thinking, "My rewards will be greater than others because of what I do." We are not in the business of being concerned about relative rewards; we are here to glorify Jesus Christ. The focus is upon God; not upon us. Men and women can receive equal rewards in heaven.

Matt. 20:16 So the last will be first, and the first last."

God dispenses rewards. Those who appear to be unimportant; those you pay no attention to; and they may be the ones producing the greatest amount of divine good. What God has for us in the mission; in the plan that He has for us. The first who will be last are those believers who fail to be grace oriented. They are legalistic, critical of grace. No believer can afford this. We are all saved by grace. Many veer into legalism for their spiritual life. Many do not continue in grace, to whom grace is not always paramount. Far too many believers focus on their prominent positions in the church. They tout their myriad of good deeds. Sometimes it can be the occupational hazard of my spiritual gifts. They are essentially negotiating with God, depending upon what they are doing for Him. They are focused on themselves; they are concerned with touting one's own goodness.

The grace oriented who are humble will be first in line for rewards. They are not competing with others. Witnessing must be done with the right attitude, with the desire to glorify God in your witness. Those may seem the least likely for rewards; and not for place or spiritual rank, will surprise those in line for reward. Some in prominent places in life may have been neglectful. They may find themselves demoted or at the end of the line. All will be in heaven, eternally secure, but without much to show.

A concern with how long one has served; or prominence in the Christian life.

People who worked for a single hour got the same pay as those who worked all day long. This is a parable about rewards. The key to this is Matt. 20:7

Matt. 20:6 **And about the eleventh hour he went out and found others standing. And he said to them, 'Why do you stand here idle all day?'**

It sounds, at first, as if this is an excuse. So, where were they, if they really wanted to be hired to work? The story does not focus on their location.

Matt. 20:7 **They said to him, 'Because no one has hired us.' He said to them, 'You go into the vineyard too.'**

Jesus accepts their excuse; He does not ask, "Where have you been?" The late hires worked faithfully and just as hard for that one hour as did the others who worked their entire lives. What happened before that is of no consequence. The latecomers got the same pay as those who worked all day long. This was a gift of the landowner's grace. Their faithful service for one hour is rewarded just as the person who work all day.

Rewards are not given on a comparative basis. It does not matter what we do; this is based upon what we do onsite that matters, and the evaluation of the landlord. The other workers complained. They contracted for; and that is what the landlord gave them out of justice.

So it is with God's evaluation of our service. Clearly, God amply rewards for the production of divine good, even to the late-comers who got a late start. Some believers will have a different amount of time in their Christian life. Others may become believers late in life. They may have begun to live the spiritual life later.

Remember, that God will be justice in rewarding service, longevity notwithstanding. God certainly rewards, as with the Apostles, based upon their long production of divine good. There will be much; and God rewards on the basis of divine good. There were varying periods of time. Some disciples lived shorter lives and were martyred early. And John outlived them all, but in seclusion, on the Isle of Patmos.

The same fair judgment is proportionally applied to others; and we have equal opportunity to produce divine good under whatever circumstances.

Combat awards given in the military are not based upon length of service, but upon deeds of valor; going above and beyond during a specific period of time. An officer may have many awards that a private may not have; but a private, in the foxhole, may gain rewards that the officer over him may not be open to simply because of their proximity to the battle. Medal of Honor recipients gain this medal based upon a few minutes or hours here or there. Sometimes, what may seem like brief instances.

Rewards are not given for length of time or because of position. We must be faithful to God's opportunities.

We all have that opportunity. There are rewards in that production. Many believers are limited in the time or circumstances of their lives; but never forget, a just and sovereign God takes this into account when it comes to rewards.

What did you do with the opportunities that presented themselves in the time during which you had to serve. Under that criteria, every believer has the opportunity for great rewards. We are all a part of the same team, of the body of Christ, and we each have a specific mission and set of tasks to accomplish. We produce according to what is placed before us, during the time during which we serve.

Those who are latecomers in the spiritual life, or those who lack the flashy spiritual gifts have just as much chance of great rewards as any other set of believers. The Lord disseminates based upon His Own sovereign decision. It is not up to Bobby evaluating our lives. This is related to our spiritual growth and to the application of Bible doctrine to our life and circumstances.

Even growing spiritually is the production of divine good. So here we are accumulating divine rewards.

There are no more apostles in this life like Peter or Paul; but there are still opportunities for great rewards in this life. Do you think that God will let us go on our merry way without any opportunity to serve Him? Eternal rewards for a few moments of service in this life. We are talking about pinning a medal of honor on our chests as over against nothing. So we must never neglect the opportunity to grow and to apply God's Word.

Redeem the time that we have for glorifying God, whether that time is short or long. Take the time and the rewards will be great. We may think that we are last in line for whatever reason, we will be surprised to be among the first. Those in Berachah have every advantage; we have the tools and we are aware of the tools and we can put ourselves in the position of applying Bible doctrine. There will be no envy but there will be some regrets at the Bema Seat of Jesus Christ. We will be there; but will we be asking, "What did we do with our opportunities?"

A just and gracious God always takes faithfulness and opportunity into account, regardless of the time frame.

A quick example. We will study, in the near future, the cross. There were two others with the Lord crucified with the Lord. One was a thief; and on the cross, next to the Lord Jesus Christ, He accepted Jesus Christ. These were his last few moments on earth. What chance did he have to produce divine good? After believing in Jesus Christ, this man has an incredible opportunity in just a few moments of time before he died. He presented the way of salvation and the Person Who provided it. "I believe that You are the Son of God; and remember me when You come into Your kingdom." It does not matter what you have done;

Jesus will clue them in as to why they are going there. He can no longer avoid the inevitable. It is time for God's plan for Him to be fulfilled. Therefore, the disciples should not be fearful; and they need to recognize that God has a plan for them.

People fear the unknown. We have given thoughts to what has happened in our country and we don't know what is going to happen; we don't know their policies; and we think that may have the solution at the ballot box. Bobby has his opinions but does not endorse from the pulpit. We have no right to be afraid of the future. Everything that we need is provided for. There are opportunities open for us. We simply take in the Word of God and move ahead step by step.

Matt. 20:17 **And as Jesus was going up to Jerusalem, He took the twelve disciples aside, and on the way He said to them,...**

Jesus takes the disciples aside and tells them what will happen. Despite their misgivings, the disciples followed Jesus. They knew that following Him is the right direction, no matter what else is going on. He will tell them how brutal the remainder of the journey would be for Him.

Jesus knew exactly what would happen to Him in Jerusalem. There would be no surprises. He tells them exactly what would happen.

Matt. 20:18–19 **... "See, we are going up to Jerusalem. And the Son of Man will be delivered over to the chief priests and scribes, and they will condemn Him to death and deliver Him over to the Gentiles to be mocked and flogged and crucified, and He will be raised on the third day."**

It made sense that He would rise again, as Jesus had just raised up Lazarus. The main message to them was shocking. Jesus had twice before prophesied His death; but this time, He gives much greater detail. The disciples could not even think about it. They could not consider it.

Those involved would be the Jews, the chief priests and scribes, and the gentiles as well, which is the rest of the world. People have a tendency to see the Jews, chief priests and other religious types as those who killed Him. This is the charge of antisemitism. This verse makes it clear that the Jews were not guilty, as a people, of deicide. We should never be antisemitic. There are plenty of Christians who are. There are a myriad of arguments for antisemitism; and it is very clear who the Jews are today. The Abrahamic covenant is still in effect. **"I will curse those who curse you and I will bless them who bless you."**

Today, the Jews are surrounded by Islam and it appears that the Muslims are winning; and soon the Muslims will have nuclear weapons. The curse remains in effect. Do not ever think Islam is winning. Take a look at any of what is going on in the Middle East. There is no peace there; there is only war, death and misery. God's promises stand.

Many Jews did reject Jesus as the Messiah, and they would pay the ultimate price in Jerusalem, where they were killed and scattered. But this is not all the Jews. A small percentage plotted the death of the Lord.

John 10:11, 17–18 I am the good shepherd. The good shepherd lays down his life for the sheep...For this reason the Father loves Me, because I lay down my life that I may take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from My Father."

Who Is Responsible for the Cross?

1. No one group should be held responsible for the cross. If you are unsure about antisemitism, then get the book on antisemitism from the library.
2. Who is guilty? The whole world was guilty of His death. Not just a few. Not the Romans nailing Him to the cross, not those who spit on Him. The whole world is responsible.
3. That is true from the moment that Adam first sinned.
4. The world was in Adam. We were seminally present in Adam when he first sinned.
5. We are all guilty; we are all condemned; we are born condemned.
6. And so the cross was promised as early as Gen. 3:15. This is the only solution promised to mankind. The promise was given to Adam. He fell and was thrown out of the garden. The whole world requires His sacrifice on the cross.

Jesus had briefly warned them of this day which was coming. Then He adds to this, the betrayal of Judas. Then we unfolded the whole drama of His death. Taking on Himself the sins of the world for 6 hours, that was agony. This is our salvation; and the salvation of the Apostles, as horrible as it was. Jesus did this to encourage the shell-shocked disciples. They had a 1000 yard stare. They could barely believe His words.

Luke 18:34 is an editorial comment. **But they understood none of these things. This saying was hidden from them, and they did not grasp what was said.**

Why the Disciples Did Not Get it

1. The disciples were thinking in terms of a near fulfillment.
2. The time of the institution of the kingdom had to be near in time, since Jesus is right there with them.
3. 2nd advent and rewards did not get into their brains.
4. They did not know where the resurrection fit into the time frame.
5. If He would rise again, 3 days later; would He not then bring in the kingdom?
6. They did not understand the intervening dispensation of the church; this was hidden from their thinking. It had not yet been presented to them. It was nothing but words.
7. They had trouble with the treatment of Jesus, their King. What Jesus described to them just could not be true. This did not makes sense.

8. How could the religious leaders not get it? Why would they want to kill their own King? It was power, position, prestige and wealth—all the things that the religious leaders wanted.

Jesus is implanting the doctrine in them right now. It made little sense to them; they did not get it; but it would eventually sink into their thinking.

Lesson #0862 Luke 18:34–35 Matt. 20:18–21 Life of Christ 9/18/2016 2Sun

Luke 18:34 But they understood none of these things. This saying was hidden from them, and they did not grasp what was said.

Jesus was going to be mocked, crucified, scourged, etc. The disciples did not get it. After 3 years, you would think that the disciples would get what He is saying, but they did not get it at all. The meaning of the statement was hidden from them.

At the time of the resurrection and ascension, the Apostles had been fully prepared...as long as they receive God the Holy Spirit.

This one prophecy is laid out for them; but now they have been dumbfounded.

Peter has doubts again. He got the rewards thing more or less understood; but now, he had doubts again. He was the spokesperson for the disciples. The disciples were told that they would all sit on 12 thrones. Set up the golden chairs, Peter said, we are ready to rule. They were ready for the preeminence of their new positions. Their focus was wrong; their focus had jumped way ahead. The Apostles had a long ways to go. They pass over this prophecy of His death, not able at this point to let go of their dreams of immediate glory and royalty. They knew that the religious types were not doing a great job of it.

Matt. 20:18–19 ..."See, we are going up to Jerusalem. And the Son of Man will be delivered over to the chief priests and scribes, and they will condemn Him to death and deliver Him over to the Gentiles to be mocked and flogged and crucified, and He will be raised on the third day."

Instead of asking questions of what Jesus has told them, they go off. They do not ask, "What does this mean for us, when You are crucified and we are just here. What happens next? The disciples are inflexible. They know they are going to sit on a throne; and they do not quite understand what is going on. You would think that they would want to know how they fit into this picture of His death. In a certain way, Jesus was asked for this information, even though it was not the way to ask.

Notice that the questioner is not even concerned for the Lord Himself or why He must go through this. None of them can figure out what is going on. What they were concerned about is their place in the kingdom.

James and John, two men who would become great Apostles, many speak of them as great Apostles later. But their ambitious mother wants to know where her sons will occupy the most prominent place in the Kingdom. Her question is based entirely upon ignorance.

Luke 18:34 is an editorial comment. **But they understood none of these things. This saying was hidden from them, and they did not grasp what was said.**

This is where their thinking is. This woman has yet to apply the doctrine that she has heard; and what she heard 2 minutes ago, is not sinking in.

There is a competitive streak. That is exactly what the disciples are demonstrating. They are like kids, elbowing each other for a rebound. Some give a lot of money to have a say in the church. They want to be noticed. They want people to think that they are spiritual and holy. Plenty of competition in that age. They were acting like kids. Jesus just taught them, **"The first will be last and the last will be first;"** that is not in their thinking at all.

Salome was probably the sister of Mary and she probably had some standing amongst this group; but no great standing before the Lord.

Matt. 20:20 **Then the mother of the sons of Zebedee came up to Him with her sons, and kneeling before Him she asked Him for something.**

She comes to Jesus, with her sons, and they bow down to Jesus, giving Him some deference. And they make a request of Him.

Mark 10:35 **And James and John, the sons of Zebedee, came up to him and said to him, "Teacher, we want you to do for us whatever we ask of you."**

We want You to do what we want You to do. "We are going to make a request. You will grant it, won't you?"

Politicians are not following; they are dishonest. "I will make your life better if you vote for me." Have their promises ever come to fruition? What were the repercussions? That is why our election comes down to insider and outsiders. People are flawed; people are people. A change of thinking comes about by many ways. The foolproof way is being a believer and taking on divine viewpoint. Do not expect much change from the outside in.

All that Salome and James and John can think of is, "Before You go, will You do something for us?" What is the difference between what they are asking and what Peter asks? It appears that the mother of James and John is instrumental in the question. However, the boys are involved. They are right there involved in the process. Are they thinking, "He is going to go? Let's find out about this first"?

They still believe that the 12 thrones would come soon; the Lord might die, but wouldn't the Lord come back immediately and set up the Kingdom? The woman wants her boys in the place of honor. Is there a place of honor? Is there a place for Salome's boys up front? She

fancies herself a French term for decision maker or deviser who operates behind the scenes, but more or less runs the show. Amanoff grease. Not the correct spelling. The mother thinks, "I am behind these boys; I have pushed them along to this place."

This is the ultimate in bargaining for rewards. Peter just wanted to know what the rewards were; but she wants to know the rewards and position over the body of the Lord. Humility is a casualty. There is a practical principle here. Inordinate ambition on the part of parents can ruin the lives of their children. Good training is necessary for children and they sometimes need a good push or a shove, based upon knowing their children. Stage mothers and fathers can be destructful. Pushy, overly demanding, even brutal parents. They shove their children into places they should not be or do not want to go. A parent's duty is to aide their children standing on their own two feet, preparing them for life. The greatest preparation is giving them a spiritual two feet to stand on. Train them in the way that they should go.

Children can see your priorities; and they pick up on what you do. If you put everything in front of doctrine, then they do that same thing. Children are very malleable. They seem to remain empty-headed; but not for parents who train them in the way that they should go.

Bobby knows about several people. An actor in Hollywood, a believer, getting off track, but has done a lot of acting in Hollywood. Once he got there, his mother showed up, and she went with him to every party, and went wherever she could. Now, he cut the coattails and is going into the SEALS. Stage mother. Salome is trying to further their position.

Jesus will supply an answer, but it is mostly directed towards His disciples in order to give them doctrinal instruction. She asks for a place of honor for her two boys.

Matt. 20:21 And He said to her, "What do you want?" She said to Him, "Say that these two sons of mine are to sit, one at Your right hand and one at Your left, in Your kingdom."

Where people are seated informs us as to their position in the court. They are closest to the throne, and therefore, have the ear of the King. This is what she wants; she is a demanding woman. She wants Jesus to command what she wants done. *It is not what You want; it is what I want.* The boys were in the background here. There was, likely, some discussion that took place previously. Peter wanted an answer; well, they want an answer as well. She is bargaining just as Peter did. You can only think to yourself, "What jerks these people are." They bypass the prophecy of the Lord, and say, "What is our standing in the Kingdom?"

Without doctrine, decisions made are bad decisions.

Lesson #0863

Matt. 20:20 Life of Christ

9/21/2016 Wednesday

Jesus is now headed toward His main mission for His time on earth. He suddenly announces, "Let's go back to Jerusalem." The Lord's disciples are stunned and somewhat fearful, for themselves and for the Lord Jesus Christ. The Lord is wanted dead or alive in Judæa. He knows this, and yet, He leads them to Jerusalem. The disciples uncertainly

follow Him. The disciples drop back and are perhaps mumbling to one another. The Lord proceeds to tell them what will happen in the near future. The prophecy is about a day coming very soon in that city, when He would be scourged, mocked and spit upon. The disciples heard this, but it confused them even more. Their minds were still on the kingdom and rewards, and they were trying to figure that out, and the 12 golden thrones over the 12 tribes of Israel. So, they think that following Him is definitely worthwhile.

Jesus speaks of dying and then rising again. So the disciples figure that the Kingdom will occur after the resurrection. That is when the Lord will defeat all of His enemies and reign. But they did not really put the time frame together.

The mother of James and John sort of speaks to them of what the others are thinking of.

Matt. 20:20 *Then the mother of the sons of Zebedee came up to Him with her sons, and kneeling before Him she asked Him for something.*

And then she asks the Lord for a blank check. The Lord Jesus Christ has just informed them of His upcoming brutal death; but James and John want Him to commit to whatever they want.

Mark 10:35 *And James and John, the sons of Zebedee, came up to him and said to him, "Teacher, we want you to do for us whatever we ask of you."*

Mark 10:36 *And he said to them, "What do you want me to do for you?"*

The Lord is gracious and He plays along.

Matt. 20:21 *And He said to her, "What do you want?" She said to Him, "Say that these two sons of mine are to sit, one at Your right hand and one at Your left, in Your kingdom."*

This is about as presumptuous as you can get. The Lord has just given them that parable about the first being last, etc. They wanted to be first. They are pushy; they are not grace oriented.

They see this very much as an earthly kingdom. They have heard a lot of doctrine, but they have not put all of this information together. To them, Jesus is like the next Cæsar.

It is up to us to listen and metabolize all the various doctrines and then put them all together. The more that we can do this, the more growth we enjoy. These disciples who have followed the Lord around for 3 years cannot put it all together. Yet, they still hang in there and some of them will show great doctrinal orientation.

Right now, they are trying to get their doctrinal heads screwed on straight. Salome is trying to negotiate on behalf of her sons. They are just like the laborers hired at the beginning. Did she hear or understand anything about that parable?

Peter asked what's in it for me; and Salome has to step in for her sons and speak up for them. She is simply wrong about her approach. Rather than encourage her sons to continue to listen, she runs interference for her sons, possibly the sister of Mary, the Lord's mother. She is trying to increase her sons' fortunes and their fortunes as well.

Up to this point in time, this woman was a failure. What do you translate to your children by way of priorities? If doctrine is top priority, your children will be well-served. Will this guarantee the future of every child? They all have their own volition. Parents must transfer priorities to your children.

Salome is pushy. She is prepared to gloss right over the cross of Jesus Christ. She has heard what will happen to the Lord Jesus Christ. She wants to bypass the cross for the crown. She is ready to move right into the palace with her elevated sons. She is an ambitious Christian; there are many ambitious Christians today. A lot of believers producing all kinds of human good in the power of the flesh; and this will make a lovely bonfire in heaven.

Series about Elizabeth trying to gain her favor; brutal, nasty, crawling over dead bodies to get there.

Salome is using her influence to try to gain divine favor. If she listened, she might understand divine favor.

Believers out there thinking that they are Christ-centered and they do all of these things, but they have no clue. What are the disciples doing right now? They are disciples; they are students; and that is required in order to be a follower of Christ.

The Lord reemphasizes His death.

Matt. 20:22 Jesus answered, "You do not know what you are asking. Are you able to drink the cup that I am to drink?" They said to Him, "We are able."

Jesus asks a rhetorical question that begs for a negative answer. But, she does not get that. Jesus does not repeat what He has taught before. He does not even say, "You are an arrogant scheming woman." He addresses James and John, who need to get their heads on straight. The Lord sticks to what is important. He sticks to doctrine. The brothers are not able to understand that the Messiah had come to die in the 1st Advent. They knew of a struggle between Christ and the religious leaders; and they expected Him to be victorious. But they did not fully understand how it would happen.

The disciples, at this point, do not understand the cross. They have no real idea what it is about. Jesus says, "I am going to the cross" and they are all concerned about their own rewards.

What do you focus on? What in your daily life gets your focus the most? We have jobs, children, obligations. These are givens. When you get out of line in those areas, or you get

into trouble, or you begin to have problems in those areas or work; what is your focus. Where do you go? It is so easy to get distracted in this life. When you implant Bible doctrine in your soul, then you do think doctrine all of the time. You have divine viewpoint in your soul. You are relaxed you have contentment. You can still focus on life as well.

Jesus Explains the Baptism and the Cup

1. The Lord is talking here about baptism and a cup. What is all that about? The baptism of the cup is a reference to the cross and to the suffering of the Lord. That is His answer to the question. He is redirecting them to the cross; to what is important. It is indeed a bitter cup.
2. What is baptism; we hear about it all the time. This is an identification; you are identified with something.
3. In this case, the cup baptism is an identification; a real identification and not a ritual baptism (like water baptism).
4. The cup baptism is the Lord Jesus Christ being identified with our sins. This really happens.
5. So the cup refers to the judicial imputation of personal sins of Christ on the cross. That is the bitter cup.
6. Sins are poured out on Him and He will bear them in His body on the tree.
7. By drinking from the cup, He will become our substitute; He will die for our sins.

Matt. 20:23 He said to them, "You will drink My cup, but to sit at My right hand and at My left is not Mine to grant, but it is for those for whom it has been prepared by My Father."

No problem; we can do this. They were ready to suffer with Christ for awhile, which they had done to some extent with the Lord for a short time. They are suffering to bring in the kingdom in order to bring in rewards. They are unable to die the death that the Lord will die. They are now carried away. They thought their suffering was somewhat of a heroism. They thought that, if they are suffering, this will bring God's favor to them. If they are persecuted, this must bring on God's favor. Have you seen a believer who acts holy? There is not witness in turning people off for Jesus Christ.

At this point, they do not really understand the true nature of the cross. They do not know what Jesus is even talking about. They do not get what Jesus would accomplish on the cross. If they did get it, they would not be saying this stuff. They did not get it.

It is not often addressed what the disciples know and don't know. The heart of the gospel is what Jesus did on the cross. At this moment, the disciples believed in Jesus Christ as Messiah and king; and they knew He was the Savior as promised; but they were muddled insofar as His work on the cross.

This passage mainly looks at their ignorance at this moment. This is an indication that it does not take a full understanding of soteriology to be saved. The content of faith for salvation is like a mustard seed. You may not get all of it. The content of the doctrine of salvation is wide and deep.

The disciples were regenerated at this time, but without knowing the full meaning of the cross. It takes faith to be saved, but not very much, because these idiots were saved.

Lesson #0864 Mark 10:35–36, 39–40 Mt. 20:20–24 Life of Christ 9/22/16 Thurs

Rewards, awards, accumulation of wealth; all of these are powerful incentives of human life. For some, this is the driving force of their existence. In our very materialistic society, wealth and reward are the making of a person. We no longer have inherited royalty; we do not have kings, princes or nobles. Very few countries remaining with that.

There is a new royalty in our country, the wealthy, those who have achieved, those who have been highly rewarded for their achievement. They are often the objects of great envy. This is the same thinking and same motivation of the disciples in this final journey to Jerusalem. They were expecting these rewards for their following Jesus Christ; and they have been through some very difficult moments, with very difficult things to come.

When the Lord comes to Jerusalem, and these disciples see themselves seated in their exalted positions. Had they been thinking of their own motivation, they would be still sitting on their own inordinate ambition. Their transfer from being the persecuted followers of the Lord Jesus Christ to rulers of Israel, right below the Lord Jesus Christ. They were ready for that. They were tired of taking it in the teeth from the religious leaders.

Two were so enthused, that they determined to get an even better distinction. Matt. 20:20
Mark 10:35

Matt. 20:20 *Then the mother of the sons of Zebedee came up to Him with her sons, and kneeling before Him she asked Him for something.*

What Jesus had promised was not enough for them.

Mark 10:35 *And James and John, the sons of Zebedee, came up to him and said to him, "Teacher, we want you to do for us whatever we ask of you."*

Mark 10:36 *And he said to them, "What do you want me to do for you?"*

Jesus allows this, "I'll bite; what do you want?"

Matt. 20:21 *And He said to her, "What do you want?" She said to Him, "Say that these two sons of mine are to sit, one at Your right hand and one at Your left, in Your kingdom."*

She is negotiating with the Lord Jesus Christ. In essence, what He will now say, "It is impossible; I cannot grant your demand." It was beyond his ability. God has the ability to do anything and everything, except that which would violate the will of the Father. He cannot compromise His essence. God cannot do some things, as they violate his essence.

There is a tremendous lesson for all of us. We want certain things. Some of them are legitimate and some are not. We want and we pray, but some of these things do not come to us. This is the plan of God rationale. He has something else for us.

Salome has her plan for herself and for her sons. The problem is attitude and motivation. It is how they have approached the Lord. It would come to them, but mission first.

He is grooming these men for their mission when He departs from this earth. All of these things, He is preparing them for. Salome does not matter at this point, but the sons do.

Matt. 20:22 Jesus answered, "You do not know what you are asking. Are you able to drink the cup that I am to drink?" They said to Him, "We are able."

They cannot drink the cup He is about to drink. They have no idea. They are ignorant of what they are asking for; and they were ignorant of great aspects of the Lord's mission on this earth. The baptism of the cup is a reference to the cross and the Lord's suffering on the cross. They certainly could be crucified, but they would not be taking on themselves the sins of the world. The identification that the Lord would have would be different from them.

The sins would be poured out upon Him as a cup and He would be judged by God the Father for our sins. He is the sinless man; He is the Lamb of God. It is that Lamb Who is the only One Who can offer Himself for our sins. He provides what no one else could provide. He would reconcile the enmity between us and God.

He satisfies God's righteous demand. Had the disciples understood what drinking of this cup really meant, they would have answered Christ's question in the negative. They could have nothing to do with the salvation of all mankind. They are clueless, muddled in their thinking.

They only see one need for having the throne. They only see the need for suffering, which anyone can experience. We all experience suffering. They were followers of the Lord Jesus Christ and they were suffering from following Him; but they were willing to do this in order to get rewarded. These dedicated followers of Christ, who have heard all of his messages and doctrines, they would have understood that only the Lord could make atonement for all mankind. Yet they say, "We are able." They would be the earliest and greatest witnesses to the gospel of Jesus Christ. And they all proclaimed this.

So, we ought to be with the gospel ourselves. We need to make the atonement completely clear in all of its aspects. We must be able to explain Who Christ is.

Some people want to be missionaries; and it is a great and necessary calling. It is a part of the pivot of the United States as a client nation.

A missions class in seminary; and a professor had been on the mission field for many years. He said, "So you want to be missionaries? Can you walk across the street and present the Lord Jesus Christ? If you can't do that, why do you think you can do more in Haiti or Syria?"

Bobby asked the other night, "What is enough faith to be saved?" Bobby cannot tell us exactly what it takes, but it does not take very much. These men are regenerate and justified, and they do not fully understand the cross.

When giving the gospel, present as much as you possibly can. It just takes a little bit of faith. For those who hear the gospel, faith must be exercised in order to be saved. The disciples had believed in the Lord Jesus Christ, and they were saved. They would fully understand the cross, but not right at this moment. They expressed faith and they had appropriated salvation. The cross was a very inconvenient truth to them at this point in time.

In any case, they were not able to drink that same cup as the Lord would. But they would suffer for Him; but they did not know the full extent of it.

Man's Contribute to God's Plan of Salvation

1. If man has anything to do with God's plan of salvation, like the disciples thought, then the plan of salvation is no stronger than man. That is weak and ineffective.
2. God the Father devised the salvation plan and God the Son executed it by His atoning death. The baptism of the cup.
3. God's plan is not something that man can help with. Humanists today think that they are able to make things all better. They believe that they can save mankind.
4. Interview of Izides who have suffered all kinds of harm by ISIS. The last line of the observer is, "I cannot believe that people do these things in the 21st century." Humanism cannot save mankind from himself.
5. No sinner can be identified with the sins of others and make atonement for those sins. Humanism does not even recognize the sins of man.
6. None to whom Christ spoke could drink from the same cup that He drank from.

So Jesus has to correct all of this confuses thinking.

Matt. 20:23 He said to them, "You will drink My cup, but to sit at My right hand and at My left is not Mine to grant, but it is for those for whom it has been prepared by My Father."

Their bargaining chip was suffering. We are suffering for you, and this is what we bring to the table.

Mark 10:39 And they said to him, "We are able." And Jesus said to them, "The cup that I drink you will drink, and with the baptism with which I am baptized, you will be baptized,

Mark 10:40 but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared."

The identification of the Lord with our sins is not something that the disciples can participate in. Jesus does somewhat of a play on words.

The Disciples and the Suffering of Jesus

1. The disciples would be identified with His suffering; not with the sins of the world. And they understood it in this way.
2. Theirs will be a sacrifice, but for a different purpose.
3. These 12 are His workers; they are His servants. They are His soldiers. That will be their mission.
4. They will suffer and die for Him as His witnesses, as His representatives; but not for the salvation of this world. James was beheaded early on Acts 12:1–2 Peter was put in jail. Herod found out that this made him popular. Then he thought about executing Peter. He grabbed him up but it was Passover, but they would not execute him then. An angel of the Lord took him out of there. Why James and not Peter? James and Peter both suffered. It is a bit of a legend, but Peter is said to have been crucified, but he said he was not worthy to die as the Lord. The world would not love the disciples in their lifetime. They would face bitter suffering. But they would have great advantages in their lives.

It was not up to Jesus to seat His disciples in the Kingdom; that is the prerogative of God the Father. This was not the time for Jesus to initiate a kingdom and place his disciples on a throne. The Church Age must come to an end, but only God knows when this will occur. Bobby thought it was Christ Who distributes rewards, and that is exactly what He will do during the Tribulation for Church Age believers. But these are rewards in the Millennial kingdom, which God the Father set up. He will determine that.

Rewards had become a distraction to the disciples; it was impairing their progress in the spiritual life. This is not a problem limited to these disciples. All of us are easily distracted. Often it is the rewards that are offered to us in time. The prestige, the wealth, all the things that people seek, that distracts them.

Now they get emotional; they get mad. They react to James, John and Salome, but for the wrong reasons. They also want rewards. They think that they should be sitting in the places of honor.

There problem is envy. They want these great things that Salome is after.

Matt. 20:24 **And when the ten heard it, they were indignant at the two brothers.**

Lesson #0865 Mark 10:35–40 Matt. 20:23 Life of Christ 9/25/2016 1Sun

God is not going to change His plan, even if we have the thought that things need to get turned around. God's plan is going ahead, no matter what we do. Demanding from God shows a lack of grace orientation and doctrinal thinking in general. This demand is a severe hazard to the spiritual life, especially when it comes to your prayer life.

We make requests of God; and we even ask for legitimate things (and God will not answer illegitimate requests, for the most part). We may ask it with the mindset, if God really has

my best interests at heart, He will answer my requests, which is a superimposition of your thinking over God's. You must not demand of God; you must stick with the plan of God.

James and John and Salome have made a strong request of the Lord.

Mark 10:35 *And James and John, the sons of Zebedee, came up to him and said to him, "Teacher, we want you to do for us whatever we ask of you."*

Mark 10:36 *And he said to them, "What do you want me to do for you?"*

All of the disciples have a cup of suffering for the rest of their lives. What did they demand?

Mark 10:37 *And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory."*

Jesus tells them that He does not have the right to answer this request. The seating chart for the future is based upon future actions, not upon demands made here.

Matt. 20:23 *He said to them, "You will drink My cup, but to sit at My right hand and at My left is not Mine to grant, but it is for those for whom it has been prepared by My Father."*

Escrow is something of value delivered to a third person, to be delivered by him to the grantee of this valuable item, based upon the fulfillment of conditions met by the grantee. 3 parties enter into this agreement. The grantor, the grantee and the escrow agent. The illustration is God the Father, us, and the custodian or the escrow officer is Jesus Christ. This spiritual escrow agreement is for the purpose of transferring specific rewards; but they are kept in escrow, which will be delivered to them in the future under specified conditions. The time of the distribution is the initiation of the kingdom. The Lord has made this totally clear. James and John want this right now.

The disciples think that this is all coming up quite soon.

Escrow Blessings from God

1. The agreement of God the Father as the Grantor of rewards with the believer, the grantee, is contingent upon the occurrence of the event or the required act of the believer. What do we have to do to receive the escrow? The production of divine good during our lifetimes.
2. When the event has taken place or the grantee has met the requirements, the grantor delivers to the depository to be held in escrow.
3. The depository or the custodian, Jesus Christ in this illustration, is allowed no discretion. He must follow the terms of the agreement exactly, regarding the terms between the other two parties.

4. The date of our escrow agreement of escrow blessings is eternity past. That is when the agreement was made between God and the believer. But we were not there to sign off on this. God knew each one of us in advance.
5. The distribution of the escrow rewards are in the future kingdom, if the specified actions of met or completed. That is for the disciples. Our rewards come in with the Judgment Seat of Christ.
6. The conditions of the escrow are fulfilled by the believer in the execution of the unique spiritual life in the Church Age.
7. If the believer does not fulfill this agreement, that does not mean that the believer will miss out on heaven. The rewards will remain in escrow if we do not execute the plan of God in our lives. If we do not meet the requirements of the escrow agreement, then we do not get the escrow blessings.

Jesus Christ is the Escrow Officer, and when we meet our conditions, and then we are taken out of this life, to be awarded these blessings in a future hour. Christ will distribute those thrones as specified. It was not up to the Lord Jesus Christ. This is always the prerogative of the Father. The escrow agreement must still be fulfilled. They have to this moment not performed this mission. That is a future event that will bring distribution of rewards. These disciples have a long way to go. They are learning Bible doctrine. Their mission has not even begun. We have the rest of our lives to fulfill the service defined for us in order to receive these rewards for eternity.

Jesus does not distribute any of these rewards Himself, and definitely not during the 1st advent. So what, that is there problem. This problem is not limited to these disciples; believers today are just as easily distracted. We focus on awards, accumulation of wealth, etc. Some opt for the material gains of the world today, rather than fulfilling the escrow agreement. Eternal rewards are out there; it is off in the distant future.

A poor analogy. Saving for retirement. Having money stored up in order to have a wonderful retirement; but you now have plans to use all that money right now. Or we fulfill the plan of God and await the rewards in our lives after death.

Now, we produce divine good when the opportunity presents itself. The escrow agreement is for the future. How many of you neglect to pray or neglect to give the gospel? These are momentary opportunities.

There is some jealousy going on; and they are jealous of another's successes or possessions.

Mark 10:38 Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?"

Mark 10:39 And they said to him, "We are able." And Jesus said to them, "The cup that I drink you will drink, and with the baptism with which I am baptized, you will be baptized,

Mark 10:40 but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared."

They should have been saddened to hear all of this; but they are going with their emotions. Two of them have not understood the rewards and the parable of the laborers in the vineyard; and neither did the other ten. They all want the distribution of their escrow blessings right now.

Doctrine in the Life of the Believer

1. We get caught up in our own thinking, desires, problems and fears. They come crashing down around us. It motivates. We think about ourselves. I can't believe that things are turning out the way that they are and others have such advantages.
2. When we hear a doctrine, it does not always penetrate the fog of our distractions. You need a balance of doctrine in your soul. Doctrine in your soul applies only to you and not to the rest of the world.
3. Without listening to God's Word, we cannot see the bigger picture of the plan of God through the eyes of divine viewpoint. This is how we must look at our lives and God's plan for us. We so often stay confused in our lives. We want our conditions improved or enhanced; being self-centered.
4. Those who do not suffer as much rebound, get back to doctrine, and focus on God.
5. Only the repetition of doctrine overcomes the lack of comprehension. Sometimes, you do not catch this the first time it is taught. Sometimes, you can be preoccupied. Sometimes you do not hear what is being taught.
6. Doctrine must be hammered through the barrier through our self-centered preoccupation. Through our human viewpoint preconceptions. It is so easy to fall right into the preconceptions. Your mind needs to be rehabilitation; renovated; refocused. Repetition implants the doctrine in our souls. We cannot sit in for doctrine and get it. It is impossible. It is like sitting in a college classroom a couple times in the semester and expect to get an A.
7. God's Word becomes applicable with repetition. We can all use some doctrine that we know under some circumstances and other circumstances that we cannot get past.
8. Doctrine has to rule our lives. It cannot be just a stop gap for trouble or suffering. This means that we must be able to consistently think of the mind of Christ.

Some may think they will listen to doctrine, but then there are these priorities that come up. There is always something. Or, I don't have time or I am tired. There is always something that you can put in front of it. Once you get into the mode, it is so easy to continue in this way. This puts you into a mode of rebellion. You are angry or upset or you cannot get out of this cycle. The cycle goes on and on; and there is only one way to break it, and that is with Bible doctrine. You must break out of it with a renovated mind. No other way for the believer to live the Christian life. There is no other way for us to serve the Lord apart from application of divine viewpoint and taking advantage of the opportunities that we have. This

is a picture of the Christian life, the pitfalls of the Christian life and success in the Christian life. It is straightforward. With consistency comes renovation and with renovation comes the thinking of divine viewpoint. Then we begin to produce divine good leading to the distribution of escrow blessings in eternity.

Lesson #0866

Matt. 20:24–28 Life of Christ

9/25/2016 2Sunday

Matt. 20:24 **And when the ten heard it, they were indignant at the two brothers.**

The rest of the disciples were right there and they were all thinking in terms of the 12 thrones of the 12 tribes of Israel. They have only heard what they wanted to hear. They have only heard about sitting over the 12 tribes of Israel. They did not hear what was required by them in order to receive their escrow blessings

Envy and Arrogance

1. The anger that came from the 10 was envy and ambition. They were angry that James and John beat them to the punch. "This is what we wanted." They all wanted to be in the seats of honor.
2. Envy is a brutal sin with incredibly damaging results; it truly is. Envy and jealousy go hand in hand. Envy is jealousy over something that someone else has.
3. Envy is related to great arrogance.
4. The fall of arrogant Satan was prompted by envy. He was envious of God's superiority. He wanted to be like the Most High; he wanted it for himself.
5. The woman in the garden was lured by Satan into envy, to the knowledge of good and evil. "God has this view of good and evil that you lack." He followed her; it is backwards.
6. Envy from the very beginning was foundational for all the evil. Envy will destroy your soul. You will keep thinking of ways to destroy those of whom you are envious.

This envy needed to be stopped. There can be no envy and teamwork. A football team that is not doing well; someone on that team wants a position, and this throws the team out of whack. You have more than anyone else in this world. The spiritual resources that God has provided for you.

God did not provide any one person with better or more spiritual resources than anyone else. We have equal opportunity to live the Christian life. We have equal opportunity for escrow blessings. Why be envious of anyone else in this world. Why be envious of the billionaire who has yachts, planes and property. Envy is ubiquitous; and it is found among pastor-teachers. Some pastor-teachers envy others, what they have and their congregations and notoriety.

There are some among the disciples who are related to the Lord; so they were objects of envy as well. Human kings show favoritism toward relatives (some kill relatives). Preferential treatment for family members. Rom. 2:11 **there is no partiality with God.** God is always fair and always just. Jesus Christ is God; and He is sinless mankind. James and

John did not get primo seats for being family. The Lord can only condemn that attitudes of all 12 of them. They need to examine their own motivations. Why are they following Him? What is their motivation? Suffered all, sacrificed all, all and died.

These disciples cannot serve right now; they cannot even straighten out their own lives. Bobby has liked football since he was a kid. A football team coming out of the tunnel high as a kite and all emotional and the first bit of adversity hits; fumble on the 1 yard line. And this deflates them. They are flat and they play that way. We cannot get emotionally pumped up and expect to function in the Christian life. We do not have to be deflated in adversity. When we conflate adversity with the opportunity to live the Christian life. We try to avoid adversity. It will always be there; it will smack us in the face from time to time. We should use, this is my opportunity to live the Christian life. Do not get emotional about it. For the believer, doctrine is the never-failing motivation; not reward, place or rank. Understanding, grace orientation, unswerving loyalty; and these disciples will live that life when they understand what Jesus Christ has done. They would sacrifice their own lives for Him; that is reciprocal love. Doctrine makes the Lord real in our souls. We need to know Him like a family member.

Inability to recognize the historical significance of various events.

Millions willing to die for Jesus Christ. Persecution is beginning for Christians. We are out of vogue because we do not fit into humanism. We are out of vogue for being absolutists. We have no idea where this is going. We either stand of Jesus Christ or we fall for anything. We must stand with Him or we do not glorify Him. Their driving desire would be to glorify the Lord. At this point, they are envying one another. They are climbing over one another to gain a reward advantage. "Now we want the payoff." That thinking should not be a part of the Christian life. That is being out of fellowship. Any rewards that we might have will take care of themselves in the future. Their concern is the plan of God now. We must continue in the plan of God right now. That is our mission now.

But the disciples are not thinking in that way. 10 of them are envious and emotional; and the other 2 are scheming to further their own advance. The Lord corrects their attitudes, teaching them the spiritual kingdom and contrast it with the Roman empire. They were oppressed by the Romans, taxed by the Romans and conquered by the Romans.

So a contrast is drawn. They have been arguing about their place in the New Kingdom.

Matt. 20:25 But Jesus called them to Him and said, "You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them.

It was characteristic that the rulers of the gentiles, the Romans, would promote themselves; they place themselves in authority over others, particularly in authority over the Jews. And the Jews were constantly stirring up revolution and trying to free themselves. Herod Agrippa would crush them. The 12 were acting just like the Romans, competing with one another, at the expense of the others. They lacked the brutality of the others. The disciples had the same human viewpoint mindset. They wanted to exercise dominion and authority. There

is a lot of misuse in the Christian world. They enjoyed their power without recognizing the reason for it. They needed to understand the power and authority that they would have and what makes them great authorities.

Their authority would work because they were willing to serve those under them. Is our leadership interested in serving us? They are, for the most part, as self-serving as they can be.

So the Lord corrects their thinking.

Matt. 20:26 **It shall not be so among you. But whoever would be great among you must be your servant,**

Do not emulate the Roman rulers. This is what makes true leadership great. Those who desire to be greatest among you, they will be your servant.

Matt. 20:27 **and whoever would be first among you must be your slave,**

The Son of Man is their example.

Matt. 20:28 **even as the Son of Man came not to be served but to serve, and to give His life as a ransom for many."**

Jesus did not come to be served but to serve. This is the secret to wielding authority. People follow when they know you have their best interests at heart. The disciples seek to lord it over one another. This is how the Romans and pharisees operate. But the Lord says, "It is not that way over you." Whatever it is, that is not the spiritual life. They must become diakonos διακονος servants, slaves. Greatness and rewards are not based upon arrogance but upon humility. Grace orientation; humble service. Leadership in the military is great; but you are taught that those in your command must be taken care of. The leader is not self-centered; he does not take care of himself first. The mission is not accomplished unless the people follow. You take care of them; and they will do anything for you.

We must serve those we lead. The true leader demonstrates slavery to the Lord Jesus Christ. Bobby does not always think of himself in this way. His existence is to serve his congregation. He spends hours studying the Word of God so that we might learn it and live it.

The disciples are not leaders right now; they are not servants. But they will learn how to be and they will be great. This is contrary to the magistrates of the Roman empire. Their advance was based upon birth, military conquests, politics, etc.

Then we have δουλος, which means *a bond slave*, the word that Paul uses all the time.

The Servant Leader

1. The one who wants to be prominent in the kingdom occurs by becoming a bond servant to those he is over.
2. This is the principle of reward in the spiritual kingdom, becoming a servant. Servanthood is the concept of humility.
3. Reward is based upon a lot of things; but not upon arrogance or misused authority. We are disciples, we are learning, and we need to think beyond our own arrogance. Our sin nature leads us in the opposite direction from God. We must learn this lesson right along with the disciples. We must learn in life, especially as a leader.

Lesson #0867

Matt. 20:24–28 Life of Christ 9/28/2016 Wednesday

It is difficult to keep up with all of the antics that the disciples are up to. Their lives are somewhat of a microcosm of what our lives are like. These men were tight; they were the nucleus of the church, and yet here they are, near the end of the life's ministry of Jesus Christ, and they are divided into two camps. One camp is quite mad at the other camp.

Matt. 20:24 **And when the ten heard it, they were indignant at the two brothers.**

They were concerned with who would reign over what; that was uppermost in all of their minds, it appears. All of them are in that situation. They thought that the kingdom would be initiated very soon in the 1st advent, so they needed to get the good seats in the kingdom. That is their concern.

James and John make an attempt to undercut the other disciples. They want to sit on the thrones closest to the Lord Jesus Christ. They saw themselves as worthy of the highest honor and they mother agreed. They wanted to rule over more people; and have superiority over the other disciples. It was underhanded and self-serving.

The other ten are up in arms. They were upset as they had the same things in mind, but James and John got there ahead of them. The Lord condemns their envy and inordinate ambition; so He needs to get them to refocus on what they ought to be thinking. So Jesus compares His kingdom to the Roman empire. This is where the disciples minds were; so Jesus needed to reach them there.

There was a lot of politicking and even murder which occurred. The disciples would all know about Herod the Great, and his sons. The various Herod's were fighting for power.

Matt. 20:25 **But Jesus called them to Him and said, "You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them.**

Jesus tells them, you are just like the gentiles and how they think and act. The great ones exercise authority over them. The disciples know that they had failed, they were busted, and the Lord would explain where they are wrong and confused.

Matt. 20:26 It shall not be so among you. But whoever would be great among you must be your servant,

“You should not be like this. This should not be you.”

Matt. 20:27 and whoever would be first among you must be your slave,

The one who thinks he should be first, he should be the servant to the others.

Matt. 20:28 even as the Son of Man came not to be served but to serve, and to give His life as a ransom for many."

Jesus did not come to be served, but to serve; and He came to give His life as a ransom for many. The disciples do not need to be worried about being kings. Jesus sets Himself up as an example. He calls Himself the Son of Man, which is a title that emphasizes His humanity. He is the greatest man who has ever lived.

Jesus is royalty; He is the Greater Son of David. Yet, He calls Himself *the Son of Man*. He was great in the 1st advent, but not by virtue of His human greatness. He became the servant or Savior of all. He was destined to rule over the earth in the millennial kingdom.

Isa. 52:12–53:13 is all about the Lord, the Suffering Servant, and this describes perfectly what He was. This is what He is talking about now; the Suffering Servant. Unless He is a servant, the disciples would not sit on the 12 thrones.

The Lord's example: "I am your Servant; I will sacrifice My life for yours." The pharisees and all of the Jews should have seen the Lord and understood it when Jesus was suffering at their hands. Jesus is the Suffering Servant of Isaiah.

Ransom is *lutron*, which means *a price for release, a price paid for freedom*. The Lord would give Himself for them.

We are all born condemned; we are all born into the slave market of sin. We have a sin nature inherited from Adam. No slave can buy his own freedom; freedom for the slave must be purchased from outside of the slave market.

1Peter 1:18–19 ...knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot.

Our redemption are at the very heart of the gospel of Jesus Christ. He gave His life as a ransom for all. That is the atonement of Christ for all mankind. He promises right here to give His life for the many.

His blood is not literal blood. Many people have gotten all up in arms because Bob taught that we are not talking about literal blood, but about His substitutionary spiritual death.

The blood sacrifice of an animal in the Old Testament was a picture of the substitutionary death. The lamb is actually killed and literal blood is spilled; and the sins of the person are transferred to the slaughtered animal.

The Lord died physically *after* paying for our sins.

First a preposition αντι+πολον, which means a substitute for the many.

The Blood of Christ and Our Salvation

1. The blood of Christ was the unlimited atonement for the human race. He is our ransom; the only one Who could pay the price for our freedom.
2. That is the price for His service to mankind.
3. How does He do it? He condescends to become a man and He goes to the cross and offers Himself. He is obedient to this plan even unto death.
4. Therefore, man is purchased from the slavery of sin.

This is what the Lord's ransom did; and that is a true picture of servant-hood. So Jesus explains to them just what He is as *Servant*. As a servant, He was obedient to the Father's will. He is on the way to Jerusalem. The Lord shows His complete submission to the Father by executing the plan of God.

The disciples thought that the Lord would make a triumphant entry into His city, but by the end of the week, He was put on the cross. He was obedient to the Father in order to provide redemption for us.

Jesus expresses His servanthood with great humility. The greatest man Who has ever lived is simultaneously the man of the greatest humility in all the world. "To be great, you must become a servant to all." It would be nice if many of the leaders of our country had that same humility.

Our fundamental mission is serving the Lord Jesus Christ. The Lord has given His disciples this wonderful lesson. He has told them that He would die; and they got concerned over their rewards; and Jesus explains that they need to change their attitudes.

Next we come to another section of our Lord's ministry as continues to Jerusalem; where the Lord heals two blind men.

Jericho is a very ancient city, the first city conquered by Joshua. It is a very famous city. Luke 18:35 and two other places. Mat_20:29-34 Mark Luke_18:35-43

Jericho was situated in such a way that it would be a natural stopping point on the way of the disciples going to Jerusalem.

The Lord stayed in Bethany, which is where He raised Lazarus; but then He left because they decided to kill Him. He went up to Ephraim and met the rich young ruler there. Then He went to Perea; and all of the rewards and the ransom all happened in Perea.

Then the Lord says, "We are going to Jerusalem now." The disciples were confused by this.

Jericho is about 600 ft. above sea level. And they go through a gorge, which is mostly an uphill walk, to go up 3000 ft. above sea level. A continual ascent for about 6 hours.

There is a textual problem and there are variations between the 3 passages. These variations have caused some to say that the Bible contains error. This is why we need to address this.

The doctrine of divine inspiration is important to us. We need to harmonize these verses. There are no errors in the Word of God. We are going the academic route now. We will see how Scripture works and how scholars reconcile these things. We must harmonize these 3 passages, as they all deal with the same incident. Also, there are no real contradictions here in these passages.

The gospel writers did not sit down in the same room and write their gospels. They wrote in different locations at different times; and there was no collaboration; but their writings do harmonize throughout.

We will look at all 3 views of the 3 authors.

What Is the Problem?

1. In the account of Matt. 20:29–30 we are dealing with the disciples and Jesus leaving Jericho, at which time He is appealed to by two blind men on the road.
2. Mark agrees that the healing occurs when leaving the city, but he only speaks of one man.
3. Mark gives the name of this man, Bartameus. Mark 10:46 *And they came to Jericho. And as he was leaving Jericho with his disciples and a great crowd, Bartimaeus, a blind beggar, the son of Timaeus, was sitting by the roadside.*
4. Luke 18:35–36 gives only one blind man, but with no formal name given.
5. There is an approach to Jericho spoken of in Luke 18:35–37 *As he drew near to Jericho, a blind man was sitting by the roadside begging. And hearing a crowd going by, he inquired what this meant. They told him, "Jesus of Nazareth is passing by."*
6. Matthew names 2 blind men approaching Jesus as He leaves Jericho.
7. Mark names one man by name and he interacts with the Lord as the Lord leaves Jericho.
8. Luke mentions just one man when Jesus enters Jericho.
9. Without a doubt, this is the same incident at Jericho, recording in all 3 synoptic gospels. How do we fix this?

Many claim, as a result, that this proves that at least one man was not inspired. But all 3 men approach this narrative with different approaches. They are thinking of different things. Putting together a time frame of events. Jesus will do this, and we will have a complete picture of the Lord's entering and exiting Jericho.

Mark and Luke only name a single blind man, but that does not preclude a second blind man being there.

Lesson #0868 Matt. 20:29(29–34) Life of Christ 9/29/2016 Thursday

Luke 18:35–37 Mark 10:46 This is not going to be the normal sort of lesson given in any church. We take a look at God the Holy Spirit first-hand.

Skeptics of Christianity and those who reject the gospel attempt to base their objections. How do we know that God exists? Aren't there many pathways to God? They reject exclusivity. Is a miracle really possible? Have you ever seen a miracle? Isn't believing just too simple? Don't we need some good deeds to be saved? Psychologist, Christianity is just a psychological crutch; I don't need that. What about hypocritical Christians? This means, *Christians are just like me, what should I change?* People reject the idea that there is a hell; most like the thought of heaven; they just reject hell in some way or another.

Is the Bible reliable? How do you know what it says it is true? Wasn't it written by bias people who want to support their beliefs? It's been translated so many times; text must be corrupted. The authors could have made mistakes just like anyone else; so how could this book be divinely inspired. There are mistakes in the Bible.

There are excellent answers to all of these objections. But no matter what answer you give, it will not solve negative volition. These are just covers for, *I don't want anything that you have to say.*

Before you become an apologist; stick to the gospel, defining grace and the Person of Jesus Christ. Apologetics might be mentioned, but it is the Word of God that does your real arguing.

Not everyone hears what you say and then remarks, *oh, I'll believe in Jesus now.* It does not hurt to have some facts about objections. We are about to deal with some problems in 3 texts. Matt. 20:29–34 Mark Luke 18:35–43

All 3 authors write about the same incident, but their narratives do not agree exactly. What happened to the Holy Spirit in this regard? Doesn't the Holy Spirit guarantee that the Bible is without error? Should be question divine inspiration? There are explanations to every passage to put together these narratives. In doing so, it is fascinating to understand.

These 3 authors wrote in different places at different times without collaboration with one another. They wrote; and it is amazing that these synoptic passages came out without error. We will reconcile these 3 accounts.

What's the Problem?

It is the sequence of events

1. The Lord was in Bethany and He raised Lazarus from the dead; some threatened His life; and then he spoke to the rich young ruler. Then we got caught up in the rewards. Then He says, "Let's go to Jerusalem." They are on the road to Jerusalem; and they are maybe 10 miles from there.
2. The Matthew passage Matt. 20:29–30 there are two men who approach the Lord as He is leaving Jericho. **And as they went out of Jericho, a great crowd followed Him. And behold, there were two blind men sitting by the roadside, and when they heard that Jesus was passing by, they cried out, "Lord, have mercy on us, Son of David!"**
3. Mark only speaks of one man, named Bartimarus, who interacts with Jesus when leaving Jericho. Mark :46
4. Luke has a single beggar mentioned when Jesus is entering Jericho. Luke 18:38–40a **And he cried out, "Jesus, Son of David, have mercy on me!" And those who were in front rebuked him, telling him to be silent. But he cried out all the more, "Son of David, have mercy on me!" And Jesus stopped and commanded him to be brought to him.**
5. Too many parallels here for this not to be the same incident.

We will examine each record more thoroughly.

Some Info about this

1. This incident is about 2 men.
2. There are 3 different perspectives from 3 authors. These authors do not have the exact same purpose.
3. It also recorded two different moments when the Lord visits Jericho; once at the beginning and once at the end.

From the Luke Passage

1. From Luke we learn that Bartimarus hears about the Lord Jesus Christ when they enter into the town.
2. As the crowd passes by Bartimarus, and he calls out to the Lord directly from where he is seating along the road. He yells out, "Son of David, have mercy on me."
3. He does not gain the Lord's attention at that time
4. Jesus was pretty much a rock star wherever He went. It was so loud, this man may not have been heard.
5. He comes into Jericho; Bartimarus will call out to Jesus, but Jesus interacts with Zachius. Then He teaches a parable. All of this is in Luke. When Jesus leaves Jericho, Bartimarus gets the Lord's attention on the road.
6. When Jesus is leaving Jericho, He hears Bartimarus and calls to have him brought over.

Mark 10:46

Summary

1. Arriving and leaving are important in this incident. Both are important.
2. A blind beggar is sitting by the road.
3. He was present on the road when the Lord entered and left.
4. When he hears that it is Jesus, he calls out, "Jesus, Son of David, have mercy on me." This cry may have been made when Jesus came into Jericho.
5. Many told him to shut up
6. This cry may have been heard at the exit or both entry and exit.
7. When leaving Jericho, Jesus did hear the call of Bartimaeus.
8. Matt. 20:29 we know that this cry happened when Jesus was departing from the city. When Jesus was leaving, he heard this cry.
9. Matthew mentions in v. 30 that there is a second blind man with him. There is an explanation. Bartimaeus, who was by himself when Jesus entered Jericho; and he cried out to Jesus, but he was unable to get the Lord's attention. He was ignored or could not be heard.
10. Bartimaeus would try again once Jesus was exiting the city. He just would go to the gate, same gate, walled city;
11. He has a blind buddy and he tells him about Jesus being in town.
12. So, at Jesus' exit, both men combine to get the attention of the Lord. "Lord, we want our eyes to be open now."
13. But since Bartimaeus had been the most persistent and the most aggressive in pursuing the Lord, Jesus addresses him alone. Confirmed by Matthew and Luke.
14. In the end, the Lord healed both men.

These Accounts Are Supplementary

1. Bartimaeus is the major character in all of this; he was
2. He wanted to speak to the Lord for a good reason.
3. The second blind man was more passive and he simply concurred with Bartimaeus.
4. Bartimaeus was not put off by the complainers in the crowd. He was persistent; and that is part of understanding.
5. Bartimaeus demonstrates great positive volition. He knows where his healing is.
6. Bartimaeus sought a second opportunity, knowing that the Lord would have to exist here.
7. When Jesus was leaving, Bartimaeus cried out, "Son of David, have mercy on me."

So how do we combine this into one incident?

As Jesus was nearing Jericho, a blind beggar named Bartimaeus was sitting by the road. He could not see it; but he knew it was a big commotion, and he asks what is going on. They tell him that Jesus of Nazareth was passing by. He is told that Jesus is coming by, and he calls out. He is sternly told to shut up. So he was unable to get the Lord's attention. Now

they are leaving Jericho and there is a large crowd following him and two blind men sitting by the road, hearing that Jesus was passing by. The crowd sternly tells them to be quiet. But the men cry out all the more. He was not giving up; he did not care what they said.

The entry and exits are quite similar. Same disciples and a big crowd and along the same road. Bartimaeus says the same thing upon entry and exit. Jesus hears Bartimaeus and He is moved with compassion and He demands that Bartimaeus come to Him. "Take courage, stand up; Jesus is calling for you." He jumps up, throws off his robe, and Jesus asks him, "What do you want me to do for you?"

Jesus touches their eyes and heals them.

There Are Some Tremendous Lessons to Be Taken from Them.

1. This man recognizes royal humanity; he recognizes the Messiah. Many people with the Lord did not know this.
2. The blind men recognized Who the Lord is.
3. They understood that giving them sight was a great miraculous reaction and they knew that the Lord would do it.
4. These two men recognized their need for healing.
5. They needed a Savior to see through the darkness of sin; and they knew this. This is why they are yelling on this road, crying for salvation.

The Principle

1. Recognition of the need of salvation which these men had precedes the faith that heals from the blindness of the sin nature. They were blind and needed light.
2. Only through the expression of faith could they gain the light of divine viewpoint. This closes with them following the light.
3. These two men had acknowledged their need when crying out to the Lord. They simply turned to the Lord to be healed.
4. In that needs, their faith was evident to the Lord. That mustard seed of faith is always evident to God. Hence they are healed; saved; eyes opened.
5. Also, the compassion of the Lord on these two men is a beautiful representation of God's grace toward all men. The blindness of the world of unbelievers. Compassion is the thinking of God toward these two men.

This led to God's grace in action towards them. That grace has a particular target. The two men are simply the demonstration. The incident is designed to be a lesson to the 12 disciples. This is another one.

What this Incident Was Teaching

1. These men represent positive volition and negative volition. Nation Israel was blind and did not want to believe in their Messiah.

2. Christ could not remove the blindness of the nation concerning His work and position. The people were still blind.
3. They were blind and they refused to see their own Messiah.
4. But the Lord did save those Jews who expressed faith in Him. The Lord was going to the cross in a very short time. This is a final witness of His Messiahship. This demonstrates to this crowd the lesson to be understood. The disciples could not be discouraged. They were about to see and should not be discouraged the rejection that they witness in the world. They would soon see the Lord Jesus Christ beaten, mocked, spit upon and crucified. He prophesied this already. And through all of this, they must not lose heart. They must carry on their mission. That mission is presenting Christ to the Jews and gentiles who sought to be saved and healed. There were always some in the nation who wanted to be saved and healed.

Matt. 20:29 *And as they went out of Jericho, a great crowd followed Him.*

Matt. 20:30 *And behold, there were two blind men sitting by the roadside, and when they heard that Jesus was passing by, they cried out, "Lord, have mercy on us, Son of David!"*

Matt. 20:31 *The crowd rebuked them, telling them to be silent, but they cried out all the more, "Lord, have mercy on us, Son of David!"*

Matt. 20:32 *And stopping, Jesus called them and said, "What do you want Me to do for you?"*

Matt. 20:33 *They said to Him, "Lord, let our eyes be opened."*

Matt. 20:34 *And Jesus in pity touched their eyes, and immediately they recovered their sight and followed Him.*

Lesson #0869

Luke 19:1–4 Life of Christ

10/2/2016 1Sunday

Jesus had been near to Jerusalem, but it was not yet time for Him to go to Jerusalem. He still had things which He needed to do. Primarily, He needed to give His disciples more training; better training. His disciples needed to learn His thinking, His way of teaching; and they would carry this forward. They would also be writing the divinely inspired Word of God. This is where we get our doctrine from.

Bethany is where Jesus raised Lazarus, and the death warrant was issued. He left Bethany and went due north. All of these places are close. He goes to Ephraim and he spoke to the rich young ruler there. He rejected the Lord because of his money.

He goes due east across the Jordan River to Perea; and this is His final time with the disciples, teaching and preparing them for all they needed to do. These were the lessons on reward which were given. Suddenly He says, "Let's go back to Jerusalem." Then He explained why they were returning to Jerusalem. And He told His disciples, "I will be mocked, spit upon, crucified, and then I will rise again."

In Jericho, He heals the two blind men. This was a final, incontestable witness. This was a good place for a good lesson for the disciples, that they are not discouraged by what would happen in the near future, and the attack upon our Lord.

The two blind men being healed was not the only thing which took place in Jericho. Jesus also met Zacharius, one of the last people that the Lord meets with. He will give a picture of Who He is and what He is doing.

Jericho is a very productive area; and it is a Levitical city with many priests. A trade station for east and west of the Jordan River. Overtly, a very religious town. There was a lot of money passing through the area, there were many bandits on the road who held up many people. There were also customs collectors, publicans; the tax collectors. They robbed the people as well; and they were a hated class of people. These men enforced a system of oppressive and unrestrained taxation. It was getting worse by the moment. They enforced the Roman tax code. They were as bad or worse than the Romans. The local head of the tax collectors is a Jew named Zacharius, and he is extremely hated and an outcast.

Luke 19:1 **He entered Jericho and was passing through.**

The Lord is passing through Jericho; and this is before Jesus heals Bartimaeus and his friend. Enters Jericho, sees Bartimaeus, spends time there, and then leaves, healing Bartimaeus.

While in Jericho, Jesus was a famous, controversial rabbi, and it was expected that He might stay at the home of some priestly, righteous Jew; someone fit to receive Him. At sundown, the Lord needed to be placed somewhere; and this began the Sabbath. So, Jesus needed to be in a specific home. Surely, He would celebrate the Sabbath with His Own kind, people would have thought. They expect the Lord to follow the rituals of that day.

However, there were more circumstances there. Jesus is the true, spotless Lamb of the Passover; and He had been represented for centuries by the Passover Lamb.

Jesus and what He does points out to how He was rejected. People were so close and yet, so far from salvation.

Jericho is a microcosm of Israel itself. But the Lord would fellowship with those who would receive righteousness. There were plenty who would receive righteousness; and plenty who thought that they were already righteous.

Self-righteousness versus justification by grace. People who are relative see religion in a relative way. They think it can go this or that way; and the worst are those who think that there are many pathways to God. Christianity is absolute; there are no gray areas in Christianity.

Luke 19:2 **And there was a man named Zacchæus. He was a chief tax collector and was rich.**

This is not a person that people would have seen as spiritual.

Luke 19:3 And he was seeking to see who Jesus was, but on account of the crowd he could not, because he was small of stature.

Bobby did go to Christian camps and he enjoyed them. For a young person, it is not always a bad thing. Many people became believers, having heard the gospel in these camps. They should not take the place of good Bible study. Apparently, there is a song sung about Zacchæus at these camps.

He did not want to be caught up with all the self righteous crowd, who would beat him up and leave him behind. There is no tolerance in the religious types; and Zacchæus was not fond of them either.

Zacchæus had built up a dislike of religion and he enjoyed taking their money; it was his way to get back at them. Some have been soured on Christianity because of its intolerance and hypocrisy. Those who would castigate or embarrass. They will attack those they do not like and cannot control. Filled with mental attitude sins. That is how Zacchæus felt about the priestly religious class; and he could see right through the religious types. Small in stature, hated by all of them, and yet, he was above them. He thought that maybe Jesus might be different.

Jesus sees Zacchæus wedged into the branches; and staring down in total interest. Then a surprising thing happened. The Lord, surrounded by he religious types, and He told Zacchæus, "Today, I will stay at your house." He made the effort to find out about this self-proclaimed Messiah. If the religious types are negative toward the Lord, then Zacchæus had better be positive. Zacchæus was eager to be redeemed from his many sins. He knew that he was no good. He had positive volition, and the Lord chose to hang with him.

The self righteous types hear that the Lord is going to hang out with Zacchæus, and they cannot believe it. They no doubt question Him about it.

We should be thankful that the Lord chooses to fellowship with outcasts as we are. We are in the same position as Zacchæus, unable to initiated a relationship with Jesus Christ. You, when you found the Lord, were an outcast, and then you found the Lord. No matter what you were, you can believe in Jesus Christ. This is a picture of positive volition. He was not the outcast from the Lord; but the religious types were the ones who are outcasts.

Luke 19:4 So he ran on ahead and climbed up into a sycamore tree to see Him, for He was about to pass that way.

Zacchæus was very child-like about his interest. His small stature mirrors his simple interest in the Lord.

He was a bad boy, a publican, a sinner; and he knew this. He was looking for some redemption from the Lord.

What is positive volition; how do we know it, recognize it, see it? We have a witness to those who are positive as well.

Lesson #0870

Luke 19:5–8 Life of Christ

10/2/2016 2Sunday

In all the is found in the gospels are not just stories, but these are doctrinal lessons for all of us. If we get tired of these stories, concentrate a little harder. The story of Zacchæus presents a great contrast; a positive Jew as over-against the religious types. He is one of the most hated men in town. He makes more money off these self righteous Jews than anyone else. But he knows that there is something missing in him and he knows it. There is something wrong with him, and he recognizes it. Some of us might identify with him. This may give us some insight as to where we were, where we are going.

Zacchæus is up in a tree. Jesus tells him, I must come and stay at your house.

Luke 19:5 **And when Jesus came to the place, He looked up and said to him, "Zacchæus, hurry and come down, for I must stay at your house today."**

Jesus invites Himself to Zacchæus's home. Without even an invite, Jesus announces that He will stay at his house; and this will occur during the Passover, the greatest celebration to occur in Israel. The blood of the Lamb saved the Jews from death and from the Death Angel. There is great import here. Zacchæus recognized who and what he was; but the self righteous did not understand this. They could not see it. He was a cheating, heartless SOA (son of Abraham).

Our Lord understood that spark of positive volition. It is a moment that every believer in Jesus Christ has experienced. This moment of recognition. That is why the Lord stopped and addressed Zacchæus. It did not matter how the world saw Zacchæus; what mattered was his interest in the Lord Jesus Christ. He did not fully understand why he was there, but he was. You do not have to even know how to be positive. The Holy Spirit convincing Zacchæus of his need without even knowing it.

The Lord takes us with positive volition and He leads us toward water. Quite often, the worst people are the ones who have to clearest understanding of their own unworthiness and their need of grace. Grace was his only hope, and they knew it. This is the way that the Lord sees each one of us. Zacchæus is us.

The Lord and Zacchæus

1. The Lord sought Zacchæus not because he climbed a tree and was conspicuous, not because he gave up his evil ways, but because of his positive volition; he was curious.
2. We want what we do not have, even if we don't know that we want it, until we heard of the grace of God toward us in the Person and Work of Jesus Christ. Then it clicked. "I heard the message, it made sense, and I latched onto it immediately." Some recognize the need, hear it and take it.

3. Jesus looks up at Zacchæus with eyes of infinite compassion for a loser and an outcast. This is the Lord's approach to the entire world. That is part of love; it is a compassion on our inability; on our condemnation; on our lack of ability.
4. He looked at Zacchæus with eyes of welcome, in a place where Zacchæus was unwelcome. How does the world see you?
5. Jesus demonstrated love toward Zacchæus which could be found nowhere else in that city. There was no compassion in that city for Zacchæus. Zacchæus also recognized this.
6. Then Zacchæus looked beyond himself; he did not focus on himself, but he saw what he had been looking for. We don't know what we are looking for but we recognize it when we see it.
7. Christ's words electrified Zacchæus, just as one who responds to the gospel message. When we heard the gospel message and recognized it, our feeling has nothing to do with our salvation, but what did we think? "You are saved; you have eternal life." And it is so easy. You recognize how easy it was. Zacchæus was electrified, and that is the end game of positive volition. Amidst all of the hatred of Zacchæus, Zacchæus crossed over the barrier of ostracism. The Lord showed love and compassion to this outcast. That is the wonder of grace offered without strings. Jesus extended to Zacchæus a welcoming invitation; just as He did to someone else, to Matthew, also a tax collector; and he heard this message of grace, and he believed in Jesus. Matthew understood what was going on in the thinking of Zacchæus.

Luke 19:6 **So he hurried and came down and received Him joyfully.**

Zacchæus was not worthy of anything that the Lord had to offer, but that is grace. That is what the Lord does for all of us. We do not know what Jesus said to Zacchæus; how they enjoyed Passover; or what was explained; but it must have been impressive.

Zacchæus is certain that Jesus is the One he has been waiting for. He is the One to believe in. Zacchæus will demonstrate faith that the self righteous could not muster. He receives Christ with $\chi\rho\iota\sigma\upsilon$, an adverbial participle. It is a model participle, which indicates the manner in which the manner of the receiving of Christ took place. This is the answer to everything; and Zacchæus found exactly what he was looking for. An important discovery; and salvation is the greatest moment of your life. Nothing greater than this. No matter what it is that we want, no matter what it is that we get in life, it is nothing compared to this one moment.

We may not have recognized this moment for all that it was. All of the things we receive at salvation; the tremendous assets; our eternal life in heaven forever. Maybe you did get it. Recognize what you have. This little man has figured it all out; or, at least the basic salvation of it. He recognizes his own need. We recently studied Bartimaeus who acted on his need based upon faith. Two blind men and a tax collector. These 3 losers got Christ. The pharisees believed that blindness indicates God's disapprobation for a person due to whatever defects he had. These 3 men expressed faith alone in Christ alone, nothing else, and this changed everything. This is self-righteousness versus real righteousness. Even as an outcast, Zacchæus was more righteous than even the most religious types in that city.

Recall the study of the rich young ruler. Zacchæus was also rich; and he is the camel who will enter through the eye of the needle. He is a rich man. The eye of the needle is the narrow of the most narrow way.

Never think that the rich cannot be saved. Zacchæus is an example of a rich man who received the Lord. The self righteous religious types are exposed as those who will not enter into the Kingdom by faith alone in Christ alone.

When they, the religious crowd saw this, they all began to grumble.

Luke 19:7 **And when they saw it, they all grumbled, "He has gone in to be the guest of a man who is a sinner."**

"Don't they know that this man is a sinner?" Bartimæus got it; he believed and was saved and healed. The religious types were all concerned about the sin committed by Zacchæus. The pharisees are as blind as the blind men; and just as much sinners as Zacchæus.

The Contrast Between Zacchæus (And the Blind Men) and the Pharisees

1. The religious types saw their self-righteousness as strength. That was their ace-in-the-hole with God.
2. They saw self-righteousness as pleasing to God. They saw their sin as gaining God's grace. I am a mental attitude sinner, but I am so overtly good, that God loves me.
3. That is the blindness of legalism and religion. It is very blind.
4. These men who hated Zacchæus were the real sinners. They are the real blind ones; they could not see Who Jesus is. They could not see the solution to their sin.
5. The self righteous miss out on the wonderful salvation offered by the Lord. Righteousness versus righteousness. Human righteousness versus divine righteousness. God's righteousness versus self righteousness. Which one wins? Who is righteous? By virtue of that moment of faith in Christ.

Jesus is demonstrating His policy of seeking outcasts; the outcasts were the ones who sought inclusion into the Kingdom of God. They were right for the grace of God. This is who Christ is; He is the grace of God. Zacchæus gives expression to that faith. He would not allow materialism to keep him from the grace of God. He was not saved because he would not be very charitable. The Lord will make this completely clear.

We will stop with v. 8.

Luke 19:8 **And Zacchæus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold."**

Bobby is presenting this as if this is what Zacchæus would do in the future. This is not to be interpreted it in this way. The point is, it is not because Zacchæus decided to give away his money to others. This does not make him saved.

Worst outcast would be someone who works for the Romans and takes money from his brothers, gave it to the Romans, and kept his cut. This was, no doubt, like being a legal bandit. Jericho was the center of trade; it was a wealthy town, agrarian wealth, and there was a lot of taxing that took place. Jesus entered Jericho shortly before the beginning of the Sabbath on that day.

There is a mixed crowd, including the legalistic Jews. We are studying the Lord's time in Jericho, which is a day or two at most. There is an interaction between the Lord and Zacheus. This was meant for the 12 disciples who followed the Lord. Their education was a long ways from...?

We are to rebound and concentrate on the Word of God. The disciples were doing the same thing? As they move through this period of instruction, and they will recall the intense teaching of these lessons in the final days. There are things that will be unforgettable for them. They are like us in this way. We hear doctrine and we do not apply it until we are in the pertinent situation. What is that doctrine that we need? What fits our circumstance right now? Hard to apply from that which is not in your soul. It must be implanted in your soul. Otherwise, not useable.

Zacheus and the Lord

1. Zacheus is an illustration of the kind of person that the Lord was seeking for His kingdom. The religious types figured that they would have been the ones God would want. Zacheus was ready to receive the kingdom.
2. The religious leaders were not ready to receive the Messiah.
3. This incident with Zacheus...
4. Jesus Christ pays attention to Zacheus because he was on positive signals.
5. Some points missed.

Jesus chooses this man as his host for the great holy day of the week, spending the day with the most unholy person in town. Zacheus all too happy to entertain Him.

Luke 19:5 **And when Jesus came to the place, He looked up and said to him, "Zacchæus, hurry and come down, for I must stay at your house today."**

Luke 19:6 **So he hurried and came down and received Him joyfully.**

Zacheus has been healed from sin; and he is not an outcast to God. He has a relationship that the rest of the self righteous people do not have. Once this happens, the religious crowd would have none of it. The religious types only recognized their own self-righteousness and believed that God should recognize it as well.

All the legalists remain dead in their sins. The obvious sinner had a new birth by the grace of God. An unassailable relationship with God.

Why do we have the worst guy in town receiving the Lord and being considered righteous. He demonstrates this new status to everyone in town.

Luke 19:7 **And when they saw it, they all grumbled, "He has gone in to be the guest of a man who is a sinner."**

Luke 19:8 **And Zacchæus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor. And if I have defrauded anyone of anything, I restore it fourfold."**

Then Zacchæus makes some promises. This is not a follow up work for salvation for Zacchæus. He received Christ, but this is what else he did. Not what is going on. Zacchæus is just following the Mosaic Law; and restoring the property 4x. Zacchæus was restoring that which he had wrongly taken.

Zacchæus and His New Status

1. Zacchæus was responding to his new status. This was his testimony as to who he was at this time. Not unlike water baptism. Not a means of salvation; but a response to baptism.
2. This was not a work done to gain the favor of Christ.
3. Jesus sought him. He called Zacchæus down from the tree. It did not matter that Zacchæus was an outcast. He had already believed in the Lord (v. 6).
4. What Zacchæus did with his money was above and beyond the requirement of the Mosaic Law. The Law requires that he give a fifth to the poor; he gave a half. For stealing, he normally was required the amount stolen and a fifth more.
5. Zacchæus offered more than was required. This whole restitution represents grace. He gave over and above. He gave 4x the amount back. He must have denuded his own treasury to get through this.
6. Grace is above and beyond all that we can imagine or expect. The Jews got more; 4x more. We get unlimited amounts from grace.
7. This is a beautiful picture of the transition of Zacchæus going from the old life as an unbeliever to a new life as a believer in the Lord. He was now a new creature; a new spiritual species in the Lord. This is his witness. This is his response for being a different person.
8. He could not wait to follow the grace path. He stopped; and said, "I am going to give back 4x of what I have taken.
9. This is an expression of gratitude for what God has given to him. We do not give because we think that we will get something back for it. This is an expression of gratitude of God's grace. Zacchæus was ready to live a grace life.
10. His faith had already taken root in his soul. That is what grace does when discovered. He did not know all that it entailed at this point. He is ready to go learn, to move out of his old state and into the new state of grace.
11. The demonstration of that faith, which was giving back that money, was not a necessary work to consummate his salvation. No faith plus works. This is a big deal in Christianity.

Luke 19:9 **And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham.**

Jesus says that salvation has come to this house, the house of Zacchæus. No doubt those of his family accepted the Lord as well. Then Jesus adds, "**Because he too is a son of Abraham.**" Zacchæus had faith and this was noted back in Genesis.

What Did the Lord Mean?

1. Jesus says that Zacchæus is a true Jew, a son in the true sense. Zacchæus is a son of Abraham.
2. He is a regenerate Jew; a justified Jew, just like Abraham. Gen. 15:6 He is in the physical and spiritual line of Abraham.
3. A true Jew has believed in Jesus Christ. He demonstrates faith alone in Christ alone. He is no longer an outcast because he now expressed faith.
4. Zacchæus is now a citizen of the promised kingdom of Israel by grace through faith. He is a son of Abraham. Who will be in the kingdom? Regenerate sons. The religious leaders won't be there. They are not the true sons of Abraham. This whole idea confuses the religious types or is denied by the religious types.

Zacchæus Is a Son of Abraham; What Does That Mean?

1. This brings up a larger issue; a true Jew versus a Jew by birth.
2. Zacchæus becomes a symbol of the believing nation; those who would be in the kingdom; a distinction to be made. The Lord reveals there is more to it than being in the line of Abraham.
3. Where was the Lord headed after his visit to Jericho? Directly to Jerusalem.
4. The reception he receives will be much different in Jerusalem than in the house of Zacchæus. Jesus would be rejected by the Jews in Jerusalem, even though some in Jerusalem had believed in Him.
5. The house of Israel should have given the Lord the reception given by Zacchæus, a total welcome to their kingdom.
6. The kingdom would have to be postponed. This is very important, something for the disciples to understand. They do not get it yet.
7. Those who were true Jews would have guaranteed citizenship in that kingdom. Zacchæus, the worst, the outcast.

Luke 19:9 **And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham.**

The final words on this narrative. This sums up the Zacchæus incident:

Luke 19:10 **For the Son of Man came to seek and to save the lost."**

1. This statement explains why the Lord chose to stay with Zacchæus. In the view of the religious types, there was no need for the sacrifice of the Lord. They did not understand the suffering Servant.
2. This verse mirrors the who purpose of the Lord Jesus Christ mission on earth. This sums up this mission.
3. Man was lost and hopeless in sin. Man lacked a relationship with God. We are all like Zacchæus; we are all outcasts. Zacchæus was singled out because he was the worst; but he is not worse than anyone else. We are all citizens of a lost and dying world.
4. Christ in coming to seek and save us is the epitome of grace. This is why when we witness for the Lord, it is not us, but the Lord seeking to save those who are lost. The issue is always grace. Keep your mind focused on grace. That is the point of it all. This differentiates Christianity from everything else.
5. The Jews must be forewarned that through His death and subsequent resurrection, the kingdom is secure for all true Jews. Heaven is secure for all of us. Here, we are dealing with the Millennial kingdom here.

Zacchæus was one picture; and Bartimæus is another picture.

Now the Lord leaves Jericho. The 12 needed to understand God's grace entirely, but there were those who witnessed this and latched onto grace immediately because they saw the truth.

One problem, the disciples still thought that Jesus was going to Jerusalem to receive the crown. Jesus was chased out of town before. The disciples missed the point because they were self-centered at this time.

The parable of a rejected King. The disciples understood in an academic way what He had said, but it never really penetrated their souls. He already told them that He was going to die. They still expect the Jews to accept Him and crown Him King.

The Jews will receive the Lord in Jerusalem with a crown of thorns.

The Problems of the Disciples in Their Thinking

1. John the Baptizer had proclaimed that the Kingdom of Heaven was here; when the Lord appeared and was baptized.
2. Jesus communicated this same message at the beginning of His ministry. The disciples were still thinking back at the beginning of His ministry. Maybe they followed Him because they were expecting the kingdom to come. They now how the wrong application regarding what would happen in the 1st advent.
3. Jesus offered a Kingdom to Israel, but they rejected Him. The nation should have received Him as their sovereign Savior, but they did not. The kingdom was postponed to the 2nd advent. It was necessary that they understand this. Jesus is now repeating it.

4. Jesus will not teach them this information by means of a parable. This postponement was not in their brains yet.

Jesus Preparing the Disciples

1. Jesus was preparing the disciples for what was coming.
2. He was bringing reality to their lives. They were not being objective; they were removed from reality.
3. Our Lord just reminded them of God's rewards program, He would not move away from that thought by emphasizing this immense difficulty.
4. "Let me tell you what is really going to happen," is what this parable is all about.
5. The disciples ignored His teaching on the crucifixion. They were not taking it in. They were intent on immediate glory.
6. They had blinded themselves to the obvious facts of the situation. Jesus Christ was rejected by the nation. He would not be crowned King at this time, and this was in front of them to see.
7. The disciples would not see that which conflicted with their personal desires. They would not consider whatever conflicted with their preconceptions. That is such an easy way to find trouble and to make bad decisions.
8. The Lord had to correct this tendency and that thinking.

A little application to us. We will stand in their shoes in our life right now?

Lesson #0872

Review Luke 19 Life of Christ

10/6/2016 Thursday

The disciples were confusing doctrines or leaving some doctrines out. Jesus came to save outcasts; and Zacchæus is an example of an outcast. The disciples were a part of the kingdom, and the Lord proves this with the encounter with Zacchæus. The disciples accepted Jesus as the King as the Messiah, the One to bring the promise to Israel. Their conclusion, that seems obvious, is the kingdom is at hand. The disciples failed to face the facts that the religious types had utterly rejected them. The disciples did not consider this as a problem in their calculations. They only saw a part of this. They heard the Lord speak concerning rewards. They were interested in rewards; so that is where their heads were at. They wanted the kingdom and all of the blessings that entailed. That is what their eyes were on. They were very much kingdom oriented.

The Lord taught them that He would be mocked and crucified; and He would be resurrected; and they only thought about the resurrection. Then they expected the crowning. They are putting aside one thing that they ought to be hearing.

The Messianic Kingdom would be postponed, but they did not really grasp that. They did not want to think about things that conflicted with their desires.

The Confusion of the Disciples

1. The disciples would not consider whatever conflicted with their preconceptions. Sometimes he just hear the doctrines that we want to hear. Maybe it is something we do not want to apply.
2. The disciples were being subjective and unreal and they ignored obvious facts.
3. They were picking and choosing what they would apply and think about.
4. They failed to consider the meaning and all of the ramifications of all that the Lord had taught them. They would hear even more doctrine in the near future and it would be concentrated. So they have a lot of learning to do; and they are not in a learning mode. They want what they want.
5. They heard what they wanted to hear; and they wanted what they wanted—immediately. We hear a doctrine and it is not what we want to hear; and we are waiting for the doctrine to solve our problems. I will apply this doctrine, and other doctrines slip right by us. People have selective hearing; they only hear what they want to hear and they only apply what they want to apply. They hear one or two things and the rest eludes them.

We also quite often employ the same distorted thinking just like the disciples. We will put blinders on. This may be us now, in the future; or this has been us to some degree.

Our Problem with Not Fully Applying Bible Doctrine

1. When we are out of fellowship, that is the first problem. Particularly when we are out of fellowship for an extended period of time. "You should rebound often; I know you are not lily white all the time."
2. If all this is happening, we fail to be objective and contemplative about our daily surrounding circumstances. Every day we have new circumstances and new doctrine to deal with them. We get caught up in our daily concerns and we forget the plan of God rationale. We cannot seem to fit our circumstances into the plan of God; but our situation and life is always involved with the plan of God.
3. When we are not taking in doctrine, we end up twisting the facts of our on-going situations. The disciples are confusing and twisting the facts. We become one-sided in our viewpoints and blind to spiritual truth. How can you apply the full realm of doctrine when you are only looking at one side of the equation.
4. We fail when we are out of fellowship, when we are not metabolizing doctrine. We do not thoroughly apply doctrine to our circumstances.
5. We fail to see some of the consequences of our decisions; we miss the possible consequences and the unintended consequences. In the plan of God, when we move forward, we just take unintended consequences in stride. It is like the proverbial jack-in-the-box.
6. Then we apply human viewpoint which exacerbates the problems. Once we move away from divine viewpoint, where we cannot apply the full realm of doctrine, what takes its place. When you split divine viewpoint and human viewpoint, our human viewpoint will take over every time. Twisted facts, subjectivity.
7. Then we dive right into our own reactive solutions of human viewpoint. Ever reacted in life? When you react to circumstances, you are not applying Bible doctrine. As

you move ahead, you share the happiness of God. You have spiritual self esteem; your esteem is not based upon the circumstances of your life being good or not. Human self-esteem is often related to how others see you; but with spiritual self esteem, only God's opinion matters.

8. Believers can let emotions, personal desires, and subjectivity overcome the application of doctrine. That is the bottom line. That is the danger of being out of fellowship for extended periods. That is when you become emotional; your personal desires become overpowering; and you do not see life from divine viewpoint.

This is the current problem for the disciples. How many bad decisions have been made under one or more of the conditions that we have just outlined. The Christian thinks that facts are irrelevant. How many people get married ignoring obvious difficulties in their courtship; turning a blind eye to problem areas, not considering the effects of some problems. Intent only on feelings and the glory of romance. They is a point of failure before the marriage even starts. It will take a lot of doctrinal orientation to overcome such premarital subjectivity. With doctrine, it can be done; but it becomes much more challenging; particularly when it is one-sided. Throw in premarital sex, and you really have a problem.

How many of us have made a bad decision, but the signs of the problem were right there obviously. We must continue to apply divine viewpoint and wait for His guidance when we get impatient. When we are subjective, we are blind; we overlook obvious facts. We twist facts; we are mistaken in our analysis of what is going on. This subjectivity is sometimes known as *taking leave of your senses*. You are intent on your own plans and dreams without making an objective analysis of the facts.

If you become subjective, you continue with human viewpoint, and you neglect spiritual growth, then you have messed up.

How does the relative viewpoint believer act? He often convinces himself, *God led me to do this; God told me to do this*. The latter was the favorite in seminary. That person has no idea what it means for God to lead them. No idea how God's guidance is discerned apart from some set of subjective set of standards.

Divine guidance is a great asset, but it requires divine viewpoint. Divine guidance for these people is just a feeling, an intuition, something magical that just appears. God whispering into their ear, metaphorically speaking. Often this is just a personal desire or the desire of a confused person. Sometimes you used a phony vocabulary to cover yourself.

In seminary, Bobby did not use the typical vocabulary that he heard in seminary. It was cacophonous in his ear; it did not ring true.

God leads and guides by an objective process.

Divine Guidance

1. First pray. Use prayer to ask for guidance. Just say, "Father, what is Your will in all of this?"
2. If we trust that an answer will be supplied, sometimes people pray just as an exercise, not thinking that a prayer will be answered. Sometimes a door opens and another door closes; and you just be patient and recognize what is going on. You evaluate the circumstances around you. Doors open and doors close. Bobby can give all kinds of illustrations from his own life. He has never had a plan for the future. His life has been mostly stumbling through a door, going to the school, the seminary, the military and Berachah Church were all open doors.
3. Answers to prayer are often found in the march of circumstances. No blinding subjective flash of emotional disaster; no speaking by God to us in a dream. We have the canon of Scripture; use it. We get so impatient; we want it now or awhile ago. The disciples did not get what they wanted in their lifetimes.
4. How is this guidance discovered? Ponder circumstances and events in your life; and you weigh and consider objectively through the grid of the Word of God. Bobby had to decide about staying in the military or getting out and going to seminary. He thought about his career and where it was going. And the door opened so easily.
5. That is when circumstances became providential. This is not used much any more. This is a word that simply stands for the will of God.
6. Never forget, God always leads in compliance with His Word. He does not act contrary to His Word. People who hear voices pay no attention to doctrine. They pay attention to some subjective criteria.
7. We must have knowledge in our souls upon which to focus. How can we know if it violates His Word or not? We need to have this knowledge in our souls in order to figure it out. Be then patient for an answer. The disciples wanted things immediately, but that was not God's plan for them.
8. This is all part of a spiritual maturation process. It is growing up.
9. God always expects us to evaluate circumstances using the divine viewpoint that we have; that is definitely God's will.
10. God does not expect the believer to take leave of his common sense. So many believers completely lack common sense. They do not have any divine viewpoint. It is hard to be scatterbrained with divine viewpoint.
11. God never expects any believer to rely upon subjective human viewpoint.
12. God supplies for ever believer the Holy Spirit. People often blind themselves to the obvious outcomes of their subjective feelings and decisions. Have you ever made a decision based upon your feelings? Maybe you will get lucky; but as a believer, do not make your decisions based upon human emotion. We see that everywhere today; the epitome of human viewpoint. They become victims of their own emotional and distorted decision making. They lack spiritual growth.

Believers like this are those who take a blind leap off a tall building and hope that a cloud will catch them. This is metaphorical.

This does not mean that we can never take a chance; nor does this mean that we operate life without feelings. We can be frivolous or emotional; but we need to limit it and we never lead with our emotions. You can be assured of God's Word and His plan. It is the objective aspect of our life. It keeps us from going off the deep end. Human viewpoint takes us right off the cliff when a problem comes along. Human viewpoint means that you rely upon humans. What is the difference between us using human viewpoint to figure out our life or going to a human viewpoint psychiatrists.

Before making a big decision, consider all of the angles. It is okay to feel good about it. Let's hope in marriage that there is an emotional and an attraction side to it. Decisions that we make are important. In the Christian life, we have the absolute criterion for marriage in the principles of marriage. Objective evaluation of the prospective partner; and then we apply these principles in marriage. That does not mean that there is no romance or physical attraction.

There must be love in marriage, which is more than emotion and attraction. If you lead with attraction, attraction lasts only as long as expectations are met. If that is the only reason that you see anything good in that person. When that is the criterion, subjectively speaking, when the person loses attractiveness, then the basis for the marriage is just sand. As a foundation, it just goes away. Love must be first and foremost thought. Love is from the mentality of the soul. These are principles of Bible doctrine. Sex is a response to love in the soul. Sex, unlike Hollywood, is not love itself. It is subjective, emotional and sometimes unstable. If you do not understand love, then you should get that series. The world does not get it at all. Otherwise, you experience a fading attraction and then the light goes out. It is not really love but subjective attraction. Just read any magazine which tells about the divorces of the famous couples.

The disciples were being subjective about the King and the Kingdom, and this led them to come to wrong conclusions about what was coming. They needed to understand the future. To counter this self-centered thinking, this subjective thinking in the disciples, the Lord now will teach them with a parable, about a certain nobleman.

Lesson #08	Luke 19: Life of Christ	10/9/2016 1Sunday
Rick Hughes		
Lesson #08	Luke 19: Life of Christ	10/9/2016 2Sunday
Rick Hughes		
Lesson #08	Luke 19: Life of Christ	10/12/2016 Wednesday
No Bible class		
Lesson #08	Luke 19: Life of Christ	10/13/2016 Thursday

No Bible class

Lesson #0873

Luke 19: Life of Christ

10/16/2016 1Sunday

The Eucharist October 16, 2016

4 great passages on the Lord's preeminence. Heb. 1 John 1 Col. 1:13–19 Philip.

Col. 1:13–14 He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.

Col 1:15–17 He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things were created through him and for him. And he is before all things, and in him all things hold together.

Col 1:18–20 And He is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

Psalm 45:2 is another exaltation of His grandeur: Why are you cast down, O my soul, and why are you in turmoil within me? Hope in God; for I shall again praise him, my salvation

Isa. 52:13 Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted.

Song 5:16 His mouth is most sweet, and he is altogether desirable. This is my beloved and this is my friend, O daughters of Jerusalem.

Song 1:16 Behold, you are beautiful, my beloved, truly delightful.

My beloved...is altogether lovely.

Abraham, as great as he was, was lower. "Before Abraham was born, I existed eternally."

Jesus counted Himself as greater than Jacob, where He would be a well of everlasting life. He was worthy of more glory than even Moses, the most revered person in Jewish history.

John the Baptist believed Him to be far greater; He is David's Greater Son.

Paul commends Jesus as the celebrity of celebrities. Believers are liberated from the oppression of Satan's cosmic system.

Slaves cannot emancipate themselves. We cannot be removed from the slave market of sin. The redemptive work of Christ, the redemptive solution. When a person believes in Jesus Christ, he steps out of the slave market of sin, a free man, but eternally indebted to the Lord for his freedom. Apart from the redemptive work of Jesus Christ, there is no other freedom or salvation.

Paul cannot hide his enthusiasm for the Lord Jesus Christ, writing words of praise of Him Who condescended to provide us with eternal life. **He is the first God,...** His relationship to God is unique among men. Jesus is the image of the invisible God; He is not an impression of God, but He is that God. The image of God, He is God in human form. God is Spirit, unseen by human eyes. He is revealed through nature (Rom. 1:19–20—**for since the creation of the world, His invisible attributes and His eternal nature is clearly seen, being understood through that which is made, so that mankind is without excuse**).

There is no such thing as a natural world apart from God. God the Son is the Creator; and all things are upheld by the Word of His power. The truth of His reality has always been accessible by what He has made.

We see the Lord through His Word as well as through His creative work. Man can understand God and His ways. He speaks to us of Himself, just as He does in Col. 1. Psalm 19:7 The Law of the Lord is certain, making...

The supreme revelation of God to us is through His Son. No man has seen God at any time. The Uniquely Born God, He has explained Him. Col. 1:15 declares the remarkable nature of the Lord Jesus Christ. He is the image of the invisible God; He is the exact image of the invisible God, exactly the same in essence.

The firstborn of all creation is the expression of His rank in the human family. Jesus retains the highest rank of all creation. The brothers were to take their commands from the eldest son, the Head of the new generation. He has provided a new birth for all of us. He is the firstborn and we are His subordinate family.

Firstborn is His preeminence among believers. This status has been misunderstood. This does not mean that He was created. He was in the beginning with God.

John 1:2 takes us to before the time of creation, beyond the beginning, focusing on that which was already in existence.

His true humanity is foremost in rank over all human beings. Col. 1:16 He is the creator of the universe, because by Him are all things. All things were created by Him and for Him. Jesus is omnipotent and omniscient. **When I consider Your heavens and the work of Your fingers...**

Not only were all things created by Him, but also for Him. It is all for His glory and His pleasure. **You are worth to receive all things...**

Isa. 59:16 tells us that creation was His finger work; and salvation is the work of His arm. The universe is an exhibit of God's power. If He is able to wave His finger and the universe is created; then we must accept His great power in salvation.

Paul goes even further to strengthen the case for His preeminence. He is creation's cohesive power. In this realm, He is utterly supreme; He is before all things; and in Him, all things are held together. Things do not go wrong in the universe, because He cannot go wrong.

He keeps the traffic pattern of the universe on its proper course, no matter what man does.

The universe continues on its course, so that God's plan for mankind might run its full course. He rules over the universe and he rules over the church. Just as the head controls the body and regulates its every move, so it is with Lord.

He is also the head of the body and the beginning, the firstborn from the dead, that He might come to have first place in everything.

He is the conqueror of death, which is the enemy of His body, the church. Because I live, you will live also. By resurrection, the firstborn of the dead, the humanity of Christ becomes the sovereign ruler of the church. He is the heir to the throne of David with absolute dominion over us all. He became the recipient of us all and has provided for our eternal existence as a kingdom of believers.

He was at Alamo church for a conference. There are 7 conferences each year; the unseen congregation. They are a streaming live video there.

Charles Paulson passed away, listened from 1972 and listened to the final day of his life.

Lesson #0874

Luke 19:11– Life of Christ

10/16/2016 2Sunday

Luke 19:11 **As they heard these things, he proceeded to tell a parable, because he was near to Jerusalem, and because they supposed that the kingdom of God was to appear immediately.**

There were rewards, Baritmaus and Acius and all of the teaching that took place during this time frame. Now they are in Jericho. Jesus is teaching through a parable. He must have been an incredible story-teller; and this is truly a skill to be able to teach in this was.

The reason for this is geographical; He is near Jerusalem and time is short and the 1st advent is coming to an end; the shadow of the cross loomed large. Jericho was a 6 hour walk from Jerusalem. The disciples believed that the Kingdom of God would arrive immediately, soon after entering into Jerusalem. Jesus has already told them exactly what would happen. However, they did not really get all of it. Jesus was going to Jerusalem to die. The Jews would receive Him in Jerusalem; with a crown of thorns, a whip, the cross.

He would ascend to the right hand of the Father, but with the kingdom still pending. The disciples did not realize that the kingdom would begin soon. James and John had already been vying for being on the left or right hand of the Lord. Always jockeying for positions in the kingdom. They were concerned about their place in the kingdom. It was critical that the disciples figure out what their part would be in the Church Age which was about to begin. Their lives began in the Age of Israel; proceeded through the Age of the Hypostatic Union; yet they would be the founders of the Church Age.

The nobleman is Jesus Christ; and the far country is heaven, and He would receive for Himself a kingdom, and then He would return. This is the unvarnished truth and it is coming to the disciples.

Teaching of the Parable

1. This is an historical parable, beginning with the rejection of Jesus Christ.
2. He would be gone during the Church Age.
3. His return to reward His Own and judge His enemies.

Bear in mind, the disciples were very concerned about their rewards in heaven and in the new Kingdom.

You must be noble to rule, and Jesus is a son of David, the eligible and able ruler over Jerusalem.

Luke 19:12 **He said therefore, "A nobleman went into a far country to receive for himself a kingdom and then return.**

The disciples expected the kingdom immediately; but the citizenry did not want him to reign; and the Jews did not want Jesus to rule. (V. 14). The son of Herod the Great, Archilaus, was appointed to the throne in 4 B.C., the year of the very birth of the Lord Jesus Christ. His palace was in the neighborhood of Jericho. After his kingly appoint, he had to go to Rome to get it confirm. He traveled to Rome. He needed to be sanctioned by Augustus Cæsar. Archilaus was hated by the Jews; he was brutal a killer.

He was trailed by a large delegation by Judea, and they would ask that they be converted to a Roman province. That is how much they wanted to be rid of the Herodian dynasty. The Judæan petitioners stalled him with many lawsuits. If you want to stop something from happening, you file a lawsuit. After all of this, they convinced the empower to deny the kingship. Archilaus was put on probation and he ruled only for 10 years and removed from

office in A.D. 16. No doubt this sordid bit of Jewish history was well-known and lingered in the thinking of the Jews. All of this happened within the past 30 years. The Jews would recall all of this. This would have occurred recently in their thinking. Rome ruled over the Jews because of all this.

The Historical Context and this Parable

1. Jesus uses this historical incident to remind His disciples that a greater change would take place, and this historical fact is known by His audience.
2. He would be rejected as king just as Archilauus was rejected.
3. So there would be a monumental change in the kingdom program for Israel, just as Rome made a big change in Israel. The king would depart for a far country.
4. There would be a change of dispensation. The disciples would not be sitting on thrones enjoying the benefits of their properly placed allegiance.

The religious leaders wanted Jesus dead; Jerusalem was a dangerous place for Him. They fled Jerusalem, being only a couple steps ahead of the religious leaders. The disciples were suppressing these dark thoughts. They found the Lord's recent talk about a parable end to be quite depressing. This was unthinkable to them. They did not sign on to be disciples like this. They could only hope against the facts that somehow all of the problems would be put aside and the kingdom would come. Great subjectivity; they wanted to believe only what they wanted to believe. They were rejecting common sense. Typical. People love to dismiss difficult things in Scripture. We can still deny it; we do not want to deal with it. We can put it out of our minds. Denial is common for all people; it is a mental or emotional thing that we all have or do. We reject some aspect of certain realities. What is real is blocked. People are unprepared when reality closes in; when disaster hits. People panic. The signs were there and people rejected it.

"I don't want you to be unprepared." There are monumental signs of problems in our country. We have festering rot in our country and we are in trouble. Some people do not want to look at it or do not have the common sense to look at it, or they are in denial. "As long as I am doing okay, I don't care." No matter who gets elected, there is great rot in the United States just below the surface.

A new president will not change how people think. Bobby does not want us to be unprepared for what is coming. He is not a prophet. 2018 the power grid will be shut down; and the economy will fail; and what do you do, gather up food and water and ammunition?

It is all about how we think. Are we prepared as a believer in Jesus Christ? If we are depending upon this election for things to be straightened out, we are not there. We are not ready if that is what we think.

The disciples needed to get ready for what is to come. The disciples cannot deny the obvious outcome of the rejection of Him. This is designed to bring them to the reality.

The disciples don't ask, "What do we do when You are gone? What should our lives be?" They knew what the future held, but rejected it.

We know today that things are messed up. Your head is so far...in the sand. We know the future of the disciples; we know what happened to them historically; and we know how they provided for us the Word of God. They were the beginnings of the church and they were the recipients of those beginnings.

Our obligation is to fulfill God's plan. Once we catch on to this, what comes is okay. Bobby does not want to see our country go down in flames; and we might be preserved. In the next month, things may not be okay, of the next month or year or whatever.

The nobleman as a ruler was able to determine who would rule. The Lord would return and rule for 1000 years.

Ten of the nobleman's servants are called in, giving them specific instructions. He gives each 10 minas and told them to conduct business with this money and to use these resources.

The Parallel of the Parable

1. The ten slaves represent all the servants of the king. This also refers to us.
2. These servants represent all believers during the present age while the Lord is absent. He is in that distant country. He is gone but he will return.
3. Doing business was the instruction to these servants. You have the capital, so go out and make some investments.
4. Their business would be to fulfill the king's productive plan for them.
5. The ten minas represent the resources given to the ten for that production. We have a mina or two ourselves.
6. They must invest this capital in various ways in order to produce. You cannot just set this money aside or squander it; it is not ours to squander.
7. So must the disciples be in the plan of God, producing a profit for the King in His absence.

An applicational approach.

Applying this Parable to Our Own Lives

1. First point.
2. The Lord would go on a journey to a distant place, which is heaven.
3. Before He leaves, He would give exact, clear instructions to the disciples from His Own mouth.
4. He outlines His expectations for many; including our instructions. He is imparting His thinking; His confidence. "While I am gone, here is what I want you to do." Money to invest is normal; that is making a living. That is investing your spiritual resources.

5. We are expected to produce divine good. That is exactly what the disciples did and that is what we are instructed to do.

Tremendous application to us. Here are the instructions.

Luke 19:13 Calling ten of his servants, he gave them ten minas, and said to them, 'Engage in business until I come.'

Lesson #0875

Luke 19:12–17 Life of Christ 10/19/2016 Wednesday

Luke 19:12 He said therefore, "A nobleman went into a far country to receive for himself a kingdom and then return.

This return tells us something about the distant country. They must discover that the kingdom will not be instituted in a short time. God's plan or program will take a new direction; it will be a new dispensation. They will be a critical part of the new dispensation.

The Lord will leave and He will ascend to heaven. There will be a postponement of the Messianic Kingdom. His return, when the kingdom would be received by Him, as the legitimate ruler of Israel. Luke 19:14 represents the rejection; the citizens hate Him. They said, "We do not want this Man to reign over us."

Luke 19:13 Calling ten of his servants, he gave them ten minas, and said to them, 'Engage in business until I come.'

He calls in 10 of his slaves and tells them to do business until he returns. Watch over my resources and make a profit for me while I am gone.

The Representations of Parable

1. These servants are the disciples.
2. Doing business is their mandate.
3. Their business would be to fulfill the king's productive plan for them while he (He) is away. This parable begins to open up quickly.
4. The 10 minas is the investment, which is production.
5. They must invest the capital in various ways for the purpose of producing the expected result for the king. The king, the nobleman is the Lord Jesus Christ. The disciples are getting direct instructions in this parable.
6. The disciples must be productive in the plan of God producing a profit for the King, for the Lord Jesus Christ, in His absence. They will be doing more than sitting on their arse's on the 12 thrones.

Jesus would be reject by nation Israel; He would leave for a distant country, which is heaven. But before He leaves, He outlines His expectations for the disciples while He is away and until He returns. The instructions for the disciples will carry on beyond their lifetime. Those

instructions He was giving to them came through all the teaching taking place. He has taught them by direct teaching, parables, narratives, etc. These instructions are also the expectation of Christ for all believers for the Church Age.

How many minas do you have jingling in your pocket? We have resources; the Lord has given us minas. We could exemplify these resources as the problem solving devices beginning with the filling of the Holy Spirit, faith rest, doctrinal orientation, spiritual growth and all the rest. The profit is our service to Him; we are to multiply the minas.

The Application of the Parable to the Disciples

1. Those resources must be utilized in service to the Lord throughout the Church Age until He returns. When will He return.
2. They must produce dividends for the Lord, fulfilling His instructions, expectations, and for His profit and glory. We have a boss; we are in a company; and we all take part in this company.
3. And believers will be rewarded at Judgment Seat of Christ based upon their divine good service.
- 4.
5. There are minas to be has in His service. There is profit in this for us as well. This profit works both ways; we get a profit as well. The Lord is speaking to the disciples who are expecting the kingdom; but they will do business until the 2nd advent. They will leave the dispensation of the Hypostatic Union and move into the dispensation of the Church Age.

The rewards He has promised them are related to their service. We too will be in that kingdom; we will be raptured or we will join Jesus in death.

More of What the Parable Teaches

1. Jesus will depart but He will return.
2. In the meantime, the disciples need to produce for Him; and they will do so. They will catch on. They will preach the mind of Christ and they will write the mind of Christ which we learn.
3. Jesus was teaching them, *if they remain faithful, their reward will be to rule with Him in the Messianic Kingdom.* They expected this kingdom right now, but He is reassuring them.
4. This is what the whole parable points out. He has enumerated these rewards.
5. Christ would rule over the whole Kingdom at His return. The disciples would have positions of authority within the kingdom. Cities within the kingdom.

Luke 19:14 **But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.'**

When the king returns, things happen.

The Parable Continues

1. When the king returns, there must be a full accounting of what they have done.
2. There is a large gathering; we are going to Him.
3. Each person stands before the king to answer for their production with the resources that He has provided.
- 4.
5. The accounting; what have they done with the resources given to them? Everyone has to answer.

Recall the parable of the laborers in the vineyard. This accounting is at the heart of this parable. Every believer will face this; we will all account for our time.

We need to account for wise investing; services for the king and the rewards. The foolishness of neglect and failure. You have all the resources and the time to use them and the opportunity to use them. Did you grow and serve the Lord? Did you neglect those resources. These servants will be called to accounting and will be asked, how many, how much did you produce? The return of the King to set up for the 2nd advent. All believers at this time will be gathered. There will be an evaluation, each person accounting for himself or herself.

Luke 19:15 **When he returned, having received the kingdom, he ordered these servants to whom he had given the money to be called to him, that he might know what they had gained by doing business.**

We now get a look at the evaluation of each servant; and we need to pay attention to this.

Luke 19:16 **The first came before him, saying, 'Lord, your mina has made ten minas more.'**

This man made the most of his resources and gains a great return and a good service report.

Luke 19:17 **And he said to him, 'Well done, good servant! Because you have been faithful in a very little, you shall have authority over ten cities.'**

Because of his faithfulness, he will be given authority over 10 cities. The resources that you have; you have been faithful with these resources.

The first reward for the faithful servant is verbal. "Well done, My good and faithful servant. Success in the evaluation by the Lord Jesus Christ. This statement at the Bema Seat of Christ. This is our Christian life. These words confirm exceptional faithfulness in the life of the believer. Faithful even in small things. A mina is a very small amount of money. 10 minas is an increase, but not a lot of money. The great and consistent production of divine good. This is based upon the spiritual maturity of the believer. Divine good can be produced by immature believers; but the more we know and grow, the greater our spiritual skills and

production. As you grow, you are much more able to produce. You have developed the spiritual skills. Divine good requires that we do deeds under the filling of the Holy Spirit. All the success that Jesus is asking of the disciples is singled out in this phrase that pays. Everything that He is asking them to do; He will say, "Mission accomplished; well done." These will be the sweetest words that we have ever heard. We want to hear them. Most commentators pass over this verbal congratulations and focus on the more tangible reward of authority over 10 cities. Passing over this reflects human thinking.

The Commendation of the Lord/the Tangible Reward

1. The tangible reward, sitting on a throne, is preceded by the words, "Well done, My good and faithful servant."
2. The tangible reward of cities is the reward of *well done, mission accomplished*.
3. The well done is the true focus. We all have these rewards; they are promised to us. They can be found in the hall of records in heaven. They will remain there if we do not accomplish the mission. We won't be wearing them. We are not experiencing them. Production and rewards.
4. Never the less, bestowal of authority is a great reward for services rendered.
5. What is this reward? It is an everlasting monument to the "well done" given by the Lord.
6. So the two rewards are very closely connected; they are part and parcel of the same coin. Get the number of recruits you need, and you get promoted, is what Bobby heard.

There will be this loud and clear kudo from the Lord. Rulers rule over people; it is not just property. The greater the service, the larger the area a person rules over. John and James were fighting over the left and right seat, but they did not understand it. Gentiles will also rule in the kingdom. It makes us wonder, who will get NY, Paris, Venice, Brawley, CA?

Some Concluding Principles

1. We see from this passage, there is a hierarchy of rewards in the kingdom based upon service.
2. No doubt the greater the spiritual maturity and spiritual skills the greater the production the greater the rewards. Utilize your spiritual gift; there is a payoff for eternity.

We need to understand what it means for us to rule. What is in this for us? What is the ruling aspect for Church Age believers? We are not going to get the promises already given to nation Israel. We are not spiritual Israel. There seems to be a continuity of rewards, and we are involved. It is a long discussion.

Lesson #0876

Luke 19:13–17 Life of Christ

10/20/2016 Thursday

The disciples are concerned about the timing of the coming kingdom. The rejected king is the Lord Jesus Christ. The Lord is not going to bring in the kingdom as a rejected king. The

Lord reveals the timeline for the kingdom. There will be no more confusion in their minds. After His 1st advent, there will be an extended absence, because the country has rejected Him. The Messianic Kingdom will not take place immediately because the Messiah has been rejected. The legitimate rule of Israel is the Lord Jesus Christ.

This advent, His return, to assume the throne of the kingdom, does not refer to the rapture of the church. There are two returns of Christ. We are in the dispensation of Israel. The Lord remained on earth for 40 days after His death and resurrection.

We are at a few weeks before the cross. There will be a time when the church ends; and there will be the rapture, followed by the Tribulation. That final seven years of the Age of Israel. When Jesus returns is the 2nd advent. Then the 1000 years of the Millennial kingdom. This is the return of the Lord for the Millennium. Since Christ is addressing the disciples who are still looking for the future kingdom, which has been delayed because He is rejected as king.

Jesus reveals what the disciples ought to be doing during His absence. They will become Apostles. Jesus explains to them what they are to be doing.

Luke 19:13 **Calling ten of his servants, he gave them ten minas, and said to them, 'Engage in business until I come.'**

The Lord would return, but a long time in the future. There is bit of a mix here; but the Lord is speaking about His 2nd advent return; and the disciples know nothing about the Church Age.

Bobby has mentioned divine good many times. What is this divine good? It is critical, as we are supposed to produce divine good.

Divine Good

1. It is any Christian service or deed performed by a believer under the control of the Holy Spirit.
2. Only divine good is acceptable to the perfect standards of God, which are, "Be filled with the Holy Spirit."
3. This production is divinely motivated and retains intrinsic value.

Luke 19:14 **But his citizens hated him and sent a delegation after him, saying, 'We do not want this man to reign over us.'**

The king returns and he orders his slaves be called to him so that he might know what business has been done. Jesus Christ gives us all the resources of the spiritual life. This accounting represents what every believer will experience at the Bema Seat of Christ.

The reward for the disciples will be the 12 thrones.

Luke 19:15 When he returned, having received the kingdom, he ordered these servants to whom he had given the money to be called to him, that he might know what they had gained by doing business.

V. 16 is a believer who has utilized his resources in a wonderful way.

Luke 19:16 The first came before him, saying, 'Lord, your mina has made ten minas more.'

The disciple is rewarded with 10 cities. The greatest reward that a believer can receive is, "Well done, good servant." In the Millennium, there will be control over a particular geographical area.

We are not spiritual Israel; all of Israel's promises are retained by Israel. The one who produces divine good will rule over cities. The greater the service, the greater the reward.

Luke 19:17 And he said to him, 'Well done, good servant! Because you have been faithful in a very little, you shall have authority over ten cities.'

Let's Consider this Ruling Aspect for Us as Believers in the Kingdom.

1. We are born again to rule. We are regenerate and we will rule.
2. Ruling is a part of our God-given purpose and destiny.
3. We are in Christ so we share His royalty. 2Peter 1:11.
4. Royalty is born to rule.
5. We have that ruling promise when in father's throne.
6. Of everyone is one a throne. Faithful believers will sit on Throne.
7. Even ruling families, everyone sits on throne. The Prince of Wales won't rule over anything. 2Tim. 2:11-12 The saying is trustworthy, for: **If we have died with him, we will also live with him; if we endure, we will also reign with him; if we deny him, he also will deny us;...**

Application

1. Our goal and criteria is to endure so that we may reign. So it might be important to know just how we actually endure.
2. We endure by being persistent in our pursuit of spiritual growth and living the mature Christian life. No matter what adversity we encounter in this life. We persist by growing up.
3. We may have to endure persecution; the disciples certainly would. They will understand this very well in the very near future.
4. Endurance carries the basic meaning of following through until the end. 2Tim. 4:7-8 **I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing.** Paul kept the faith no matter what. That is the criterion for ruling for a reward. The rewards will come from our production; and Church Age

believers will reign too, those who accomplish their mission. They fight the good fight, who has kept the faith.

Application #2

1. We want to reign on an eternal throne.
2. Our climb to spiritual maturity is training for ruling with Christ. We are in training.
3. Keeping the faith, the doctrine, keep on growing, do not stop. This life is training time for reigning time. Corry but it communicates.

If we grow to spiritual maturity and accomplish our goals in spiritual adulthood, we will be blessed and given eternal rewards.

If we deny Him, He will deny us. This is not a denial of salvation. All believers have eternal security. Future middle indicative of arneomai.

If We Deny Him, Then He Will Deny us

1. It means that we deny by neglecting doctrine and not producing; or by lack of rebound because as we grow to maturity, we are more and more filled with the Spirit; but if we deny by neglect of doctrine, we are arneomai. It can connote reversionism.
2. The Lord denies us; we will not be rewarded. No rewards that are on file for us; they are in escrow in heaven, already given to us. We receive them when we produce divine good.
3. Those who do not produce divine good or accomplish their mission will be denied eternal rewards from Jesus Christ. Divine good is rewarded in heaven. Wood, hay and stubble is burned in heaven. Gold and precious stones endure.

We have already studied His doctrine of rewards.

What Believers in the Church Age Are Promised

1. The disciples will become Apostles of the Church Age; and they will also rule over the 12 tribes in heaven. Their rewards here are announced.
2. Their promise of ruling over occurs when we return with the Lord at the 2nd advent.
3. The mature believer who receives this reward and rule; the believer in the Church Age will not rule over Israel
4. We will rule over someone, somewhere; gentiles in the Millennium. Do not forget the ss...persecution may be coming. We have had to endure an election season.

What better way to present our faithfulness than to obey the command, endure. This ruling idea for man and for believers is also a part of God's plan from the very beginning.

Gen 1:26 Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth." The

sense of ruling is set up for us in the very beginning. God created us to rule. This verse makes it clear that animals and human beings are not on the same plane. Animals are for our use; but it is not okay to be cruel to them.

Man Was Created to Rule

1. God created man to rule.
2. Man will not rule over God or even on the same level as God.
3. We rule as subordinate rulers to God, under...we are not God.
4. This is the first human instruction.
5. This followed man throughout, but it was more difficult in a fallen world.
6. Ishmael went from banishment from Abraham's house to the progenitor of the Arab nations.
7. Joseph went from being a slave to becoming the prime minister of Egypt.
8. Moses went from slavery to prince of Egypt and then leader over Israel.
9. Esther went from orphan to Queen of Babylon.
10. David went from being a neglected shepherd boy to the greatest warrior king of Israel's history.
11. Daniel went from being a hostage to ruler.

These believers who are ruling at mature believers. We go from difficulty and suffering to ruling with the Lord, which has a decisive moment at the end of human history.

Future Eternity and Rewards and Ruling

1. At the end of the Millennium, after the Gog and Magog revolution, Satan will be released from the pit, and he will lead a revolution against perfect environment. After this, Jesus will have rulership over all things. Rules over a renewed Garden of Eden.
2. This is the eternal state when human history has been complete. Rev. 22:5 no more will we need the light of a lamp or from the sun. They will reign forever and ever. There will be no darkness, which is the realm of Satan; none of that in the eternal state.
3. This means, the eternal rule of believers who have endured and received well-done, My good and faithful servant; they will be those reigning forever and ever. For a few years of producing divine good, it is almost unfathomable. We simply utilize the assets given us in grace; nothing more.

There will be first and seconds.

Lesson #08

Luke 19: Life of Christ

10/23/2016 1 Sunday

What will it be like after the resurrection of the church? What will the resurrection body be like? Several of Bobby's friends are ready to wear swim suits to show off their new bodies. We will have a body like Christ, which will be a spiritual body.

What will we see and what will we do? The Scriptures talk about this at the beginning. There will be a gathering of all Church Age believers for the purpose of evaluation by the Lord Jesus Christ of the Christian life that we have lived. He will be judging the deeds of every believer in life. What is the evaluation criteria?

Luke 19:11–38 covers this material and it has application to us; the parable is directed to the disciples. Because the Lord is speaking to the disciples in that dispensation, He is describing in context rewards that will be bestowed after the 2nd advent. He has provided information for us to indicate that believers will rule with Him in that kingdom. The 12 disciples will rule from 12 thrones. It is an all-Jewish rule at that point. They represent true Israel. There is that defining criteria for receiving rewards. The Age of Israel is temporarily brought to a halt. The Lord goes to the cross and He is speaking to the disciples about going to the cross. When the Lord ascends, then the church begins. The Lord returns at the rapture, although He will not land on planet earth in the rapture. He will put His feet on the ground at the end of the Tribulation.

The return of Christ, which is known as the 2nd advent; and then begins the 1000 year reign. His return at the 2nd advent and the Millennium and during this time the disciples will be sitting on the 12 thrones. Their mission is defined as glorifying God.

His instructions are related to the disciples; what they must do to accomplish their mission during that 1st advent. The instructions are simple. Keep it simple, stupid. There is certainly an application to you and me; as to these instructions and the criteria for rewards at the Bema Seat of Christ. The Tribulation is the final 7 years of Israel; and we will be evaluated during the Tribulation. That is when we will assemble.

We will individually be evaluated. He gives them 10 minas, one each. “Do business with this until I return.” So, what exactly is their vocation?

What Exactly Is Their Vocation?

1. They must fulfill the king's plan. They have capital and must use that capital until He returns.
2. He has given them all of the instructions and information needed. We are not left without. The Lord will ascend to heaven and He will leave the disciples behind to complete His mission.
3. This is accomplishing divine good.
4. That production is the basis for their rewards. What they invest the return is divine good.
5. They will receive those rewards when they return with Christ at the 2nd advent. As members of the Church Age, the disciples will be resurrected. Their rewards were promised to them during the Jewish Age, and when they return with us and the Lord, they will be placed on their thrones at that time.

What is divine good? What do they have to produce? This is any Christian service or deed done under the filling of God the Holy Spirit. Only this divine good is acceptable to the

standards of God because we are using His resources; and this good is rewardable. It is called gold silver and precious stones. Wood hay and stubble also mentioned is burned.

The gathering and the evaluation itself. Vv. 16–17.

Luke 19:16 **The first came before him, saying, 'Lord, your mina has made ten minas more.'**

Luke 19:17 **And he said to him, 'Well done, good servant! Because you have been faithful in a very little, you shall have authority over ten cities.'**

Summary

1. The first reward are those words from Jesus Christ.
2. There is also a tangible reward of ruling over 10 cities. His production is great. There is authority involved here; there is rule involved here. Cities contain people. There is also application for us in the Church Age. We will rule along side the Lord Jesus Christ in the Millennium. We are born again as believers to rule; this is a part of our God-given purpose and destiny. We share all that He is and all that He has. We share His royalty, as Peter tells us. Royalty is born to rule. What is the criteria for ruling? 2Tim. 2:11–13 **The saying is trustworthy, for: If we have died with him, we will also live with him; if we endure, we will also reign with him; if we deny him, he also will deny us; if we are faithless, he remains faithful-- for he cannot deny himself.**

How Do We Endure?

1. We endure by being consistent and persistent in our pursuit of spiritual growth.
2. We endure by consistently living the Christian life, by utilizing the resources that He has given to us.
3. We endure by producing divine good all along the way.
4. This is all part of living the Christian life under the filling of the Holy Spirit and producing divine good. 1Tim. 4:7–8 **I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing.**
 - a. Paul has produced divine good.
 - b. He has endured; he has finished the race. He never gave up.
 - c. He has never waived from God's Word. He has kept the faith.

Crown means reigning; it is ruling. The Lord, the righteous Judge, the evaluator will reward Paul on that day. He has said to me and all who have loved at His appearing. We will all anticipate His appearing.

What about those who produce less or no divine good whatsoever? That is what the next two verses tell us about. There is a hierarchy of rule.

Luke 19:18 **And the second came, saying, 'Lord, your mina has made five minas.'**

What about the Person Who Produces Only 5 Minas?

1. The reward is commensurate with his work.
2. A lesser production so a lesser reward.
3. It is clearly the responsibility of the servant for production.
4. Less production means less recognition in life. Fewer rewards.

How does this fit into grace? God graciously provides the capital for our use completely. In salvation, we all have heaven; but God has given us a mission. We are not given these resources to simply sit on our spiritual butts. The Lord provides each of us the spiritual gift to produce. Whatever spiritual service God wants us to completely, we are given all of the gifts and means to do it. We have to take advantage of the resources and serve according to His standards.

5 cities is still a substantial reward. No one will be disappointed on this. There is a good resource to production. But notice, he does not receive, "Well done, my good and faithful servant." He does not make the most of his spiritual capital. It is easy to get distracted from this primary distraction. We have a temporal life to live and we are in the middle of it right now. We do it as unto the Lord. That temporal life is the vehicle for divine good. What we receive in eternity is proportional to what we do. "Well done" is reserved for the highest honor.

10 and 5 minas are representative of production and do not reveal an exact amount of anything. More production is more valuable than less. We are given a different plan and we have to fulfill it; no matter what the plan is. The key is faithfulness and the production of divine good. You just do your spiritual job and let God work out the rest.

Luke 19:19 **And he said to him, 'And you are to be over five cities.'**

Lesson #08

Luke 19:20–24 Life of Christ

10/23/2016 2Sunday

Next person is the one with no cities. The parable of the rejected king. We have had the instructions to produce; to take a mina and produce more minas. In the context of the parable, when the Lord leaves, He will leave behind a mina for each person to invest. In that day and age, it was not much; it was something. Regarding the spiritual life, what He has left is quite amazing for us. He has given us spiritual gifts by which we can operate. Even if we do not know what that gift is, we can still operate in it. That is ours; and we produce divine good based upon what God has given us. This divine good is rewardable in heaven and it retains intrinsic value. There is also endurance; keeping the faith; never quitting. Being consistent; continuing the grow, up to the very end. We see how the Lord rewards divine good. One servant produces divine good. One receives a mina and builds this into 10 minas. Another builds that into 5 minas.

Now there is the other side of the coin. The believer who does not grow, does not serve and, possibly, does not care. Some produce the maximum; others produce, but to a limited

degree. But then there are others who do not produce. The 3rd man. "Here is your mina" and he hands it back to his lord.

This is a warning for us to keep our eyes on the obligation; the Christian life; the plan of God. There is no motivation. The resources; the glorification of God. Just follow the instructions of the Lord and the rest will take care of itself.

Some believers think that they are not doing enough. Do not worry about it. All you have to do is grow up and keep moving forward. Keep using the rebound technique. It is not difficult to produce divine good. Just operate in the realm of the Christian life.

So, he hands it back, saying, "Here is *your* mina." There is no production. It counted for nothing in the eyes of his master. We can step into this at any time that we want. We are given spiritual resources to utilize.

Luke 19:20–21 **Then another came, saying, 'Lord, here is your mina, which I kept laid away in a handkerchief; for I was afraid of you, because you are a severe man. You take what you did not deposit, and reap what you did not sow.'**

The consistent utilization of the 10 problem solving devices. Every day we can use the faith rest drill; that is the production of divine good. As we move along, we begin to realize what we have. Spiritual self esteem; sharing the happiness of God. Personal love for the Lord.

We must use our resources in divine service; we are not to wrap them up and hide them. What was this servant's excuse for his negligent actions? How did he explain it? Why did he fail to unwrap the mina to unwrap the mina and bring it to light. Why did he fail to invest this capital. He gives a very lame excuse. "I was afraid of you, for you are a severe man. You take up what you did not deposit and reap what you did not sow." What is the point? He uses fear as his overall excuse. It is a mental attitude sin. He was timid; afraid. This is what he says. But, bear in mind, he is also accusing the Lord of taking his work for granted. I would be doing the work and you would reap from what I sow? "If I make money for you, you are just going to take it away from me." He claims to have insight into the character of his master. He claims that he is a cruel, unjust master; but using careful language. "You will just take it from me; so why should I do it?"

The Herodian dynasty just took whatever they wanted; more taxes and they took it; some land, they just took it. He de-emphasizes grace. What do we do to glorify God? We produce; we used His gracious resources to do what He has asked us to do. This excuse is a cover for this servant's disobedience.

In essence, he is saying, "This is really your fault. You are the king; you don't need me to make your money for you. In the end, it just does not matter. It will all be accomplished, whether I am in it or not." So he is saying, "Let's just forget about it. This money was yours to begin with and now you can have it back." Deterministic, uncaring, ungracious is what he is calling his master. "Why would he involve the master at all?"

The master has given him great opportunity to use this for himself. But he was neglectful and distracted; and he was interested in other things instead. He is just making excuses.

The Lord is not to blame for failure in the Christian life. Do people blame the Lord for many things? They blame Him for lack of prosperity or they blame Him for adversity. We are blessed by God in adversity or in prosperity. We can produce something much greater than material things in this life.

There are no excuses in this life. God is not impressed with human reasons for no production; and God does not care for disobedience to His instructions.

What distresses God? Our lack of spiritual growth. That means, you are not even hearing His instructions. You don't know what you are doing in the Christian life. If you are not consistent in your spiritual life, then you can only regress.

The Lord condemns the servant who excuses himself. He cites God's ability to do it all without any help from any of us. Kind of like Judah and Tamar. God's plan was carried out, despite the actions of those two.

"I go to church and do things that are very Christian." The idea is superficiality.

He did not even try to use the divine resources. He wrapped them in a cloth and put them aside, out of his life, out from his thinking.

We are all cogs in God's plan; and our free will can play a part in moving His plan along. We have the responsibility for what God has given to us.

We are all a part of the Angelic Conflict. We must do our part in the service of the Lord.

Luke 19:20–21 Then another came, saying, 'Lord, here is your mina, which I kept laid away in a handkerchief; for I was afraid of you, because you are a severe man. You take what you did not deposit, and reap what you did not sow.'

The master condemns the servant. "You worthless slave." He condemns him using his own words against him.

Luke 19:22 He said to him, 'I will condemn you with your own words, you wicked servant! You knew that I was a severe man, taking what I did not deposit and reaping what I did not sow?'

"If I am such an exacting person, what did you think would happen when you did nothing with the mina that I gave you?" Some people have no other way to go. They have no other excuse.

Why didn't you simply put the money in the bank? You could not do just a little bit?

Luke 19:23 Why then did you not put my money in the bank, and at my coming I might have collected it with interest?'

Why did you not put your money in bank? He is worthless to the Lord in every respect. He is a believer; he is in heaven. But he is worthless to the Lord. This is so far from, "Well done, my good and faithful servant." He will reside in heaven as part of the royal household.

No rewards for eternity for this guy. His rewards will remain in escrow for eternity.

The disciples want their thrones and their rewards; so the Lord tells them how it will go. The promise is still there; the promise is in escrow. It is there for any of us to view and see what could have been.

There will be a net loss for those who do nothing. He loses his mina. The master took it from him and gave it to the wealthy believer. Breaking even is equivalent to no production; no divine good. That is not what God told him to do; not what his master told him to do when he was gone. There is a penalty for no-production. It is not the Lake of Fire and it is not purgatory. We do not have to burn off the bad part and come into heaven. There will be a reprimand from the Lord at the Great Evaluation in Heaven.

"You were worthless to Me, so you will have nothing in eternity, beyond the basics." Some will be rebuked and rule over nothing. This will be embarrassing.

We have to learn the instructions of doctrine and then learn and apply them. So great, some good, and some worthless.

The master describes the penalty:

Luke 19:24 And he said to those who stood by, 'Take the mina from him, and give it to the one who has the ten minas.'

His master tells everyone who is there. He does not speak to the loser-believer, but to everyone else. Less-than-zero to the negligent servant.

Lesson #08

Luke 19:24–27 Life of Christ 10/26/2016 Wednesday

We live in fascinating times; great time to apply Bible doctrine. Never have a greater opportunity to apply the faith rest drill. Tyranny is all around us in this country. We are the proverbial frogs in the pot of water being brought slowly to a boil. Whenever things get bad; when they discredit Christianity, we have the greatest opportunity to do what this parable speaks of.

The second half of the parable of the rejected king or the parable of the minas. Some of the headings vary on this. The 2nd half is all about the minas. This is an illustration of an evaluation by the Lord Jesus Christ. The evaluation taking place is the on the earth.

There is great application to us concerning the Bema Seat of Christ after the rapture of the church. That will be our evaluation. The moments when we will face the Lord. We will be evaluated.

The business that they are charged to conduct must continue until the Lord returns. The disciples will not continue this that long, as they will not be alive when the Lord returns.

The first servant being evaluated was vv. 16–17. He was given a single mina and he multiplied it into 10 minas. He accomplished his mission. Highly satisfactory and greatly pleasing. He hears the words, *well done, faithful servant*. Then the tangible part, where he reigned over 12 cities.

Bobby is very sensitive to our questions and our confusion. The question, *what if I don't want to rule anything?* What we desire on this earth will not be the same in heaven in a resurrection body. Even if you are happy the way that things are, don't worry about it. Do not 2nd guess the Lord. The lack of rewards indicates failure in the Christian life. Also, ruling is not the only reward. Whether or not we are ruling is not the issue. The key is production. What are we doing here on earth?

The 12 disciples are being promised ruling positions in the Millennium. They as Apostles of the church will be resurrected with the church and return with the Lord Jesus Christ. Production of divine good is the mission of every believer. It must be carried out using the resources of the things which we have. The basic resources of the spiritual life. It is our concern; not whether or not we will like the rewards that we will receive.

The 2nd servant produces half as much and he receives half the reward. Nothing wrong with ruling over 5 cities; it is just less than the other servant. More rewards for greater production; and there may be some embarrassment at the Judgment Seat of Christ.

Another question. *If there will be no more mourning, pain, tears or death in heaven, how could we suffer embarrassment at the Judgment Seat of Christ?* A momentary recognition of certain failures in your life. How can you not recognize this, as it is an evaluation. There is less or lack of reward. Some get less; some get more. By virtue of the fact that there are 10, 5 and no minas, we have a recognition of not having done our job.

No more tears, mourning, tears or death is a comparative description of our earthly existence in eternity. The eternal state.

No Pain, Tears, Mourning in Eternity

1. In the comparison, there will be no more pain in the resurrection body.
2. There will be no more mourning of that lost on earth. The sorrow of losing those we love, losing our favorite pet, no sense of loss then.
3. No emotional tears of regret or about failures in our earthly life. There will be perhaps the momentary regret or recognition of failure; but that is where it ends. In the eternal

state, we no longer ponder bad decisions in life. There may be the thought, *they are ruling and I am not.*

4. An eternal future is an eternal existence. No spiritual or physical death.

One is about evaluation; and one is about comparative notions. There are things that we cannot know until we get to heaven. So, until, relax and trust the Lord. Sometimes, questions are about things that Bobby has not been clear about; and some he never thought about.

Now we have the man who put the one mina aside and saved it for when the Lord returned. The master did not. Sometimes, it is our area of weakness. We do not like being wrong; some find that to be very threatening. We will have to take complete responsibility for our failures in life; that will come to us. Humility means that we are able to take responsibility for our life, what we do right and for what we do wrong.

Luke 19:24 **And he said to those who stood by, 'Take the mina from him, and give it to the one who has the ten minas.'**

This is the opposite of reward. There is loss for the lack of production. When we do not produce... There are angelic observers. The angels might be distributing the rewards and honors as our name is called; and they might come and take away from you.

This guy does not even get to keep his one mina. He is left with less than nothing. The great blessings of production; it is an illustration of the consequences of no production.

What does this redistribution of wealth mean? This is not socialism in heaven. Those who produce get more; those who do not produce get less. What is important here is, what our mission is.

Luke 19:25 **And they said to him, 'Lord, he has ten minas!'**

The people react. He's already got 10 minas; why does he need more? For those who have more, more will be given; and to those who do not have any divine good production, what he does have will be taken away.

This is the escrow illustration/concept. What was in escrow, the rewards for production, for the accomplishment of the mission; they will not be distributed to the non-producer.

Luke 19:26 **'I tell you that to everyone who has, more will be given, but from the one who has not, even what he has will be taken away.'**

What about the Person Who Did Not Produce?

1. In v. 26. the one who does not have, refers to the potential gain that the non-producer will not get. He did not produce based on what was given him.

2. What he does have refers to the initial resources given to him. He mistakenly thinks that he can retain this. He was the one sitting on his spiritual rear end all day long. No divine good.
3. So, even the initial amount of was going away.
4. This is the believer who is saved, but leaves the Christian life in the dust.

What a viewpoint on the Judgment Seat of Christ. From *well done*, to substantial reward to less reward. Not everyone gets the same thing. It is all based upon our production here and now.

Luke 19:27 **But as for these enemies of mine, who did not want me to reign over them, bring them here and slaughter them before me."**

This verse has been misinterpreted.

Interpreting V. 27

1. The LORD is not longer addressing his servants in v. 27.
2. These are not his disobedient servants; these are those who have rejected the king.
3. This verse refers back to the citizens in v. 14 who hated the king and did not want him to reign over them.
4. Because of them, the king goes to a distant contry.
5. In the analogy, these or the

the Jews who rejected the Lord are in view here. But this also takes in all unbelievers. They will find themselves eternally separated from the King.

At the Great White Throne, every person will be rejected or accepted by the Lord. The pharisees of that era will find them separated forever.

Summary

1. We each are responsible for what we do in this life.
2. The resources that we are given to live this life are so abundant and so easy to use, like the filling of the Holy Spirit, rebound, metabolizing Bible doctrine, etc. The more that we grow spiritually, the more we are able to
3. This is a matter of education and then putting the spiritual life into operation
4. What you do by way of production of divine good has eternal repercussions. A few hours in our spiritual life can have eternal repercussions.

So, how do we witness for Christ? Some of us may be unsure about giving a clear presentation of the gospel. There is also fear, for some people. Armondo Garcia used to go in Costa Rica in the town square just to witness to people. He now lives in Houston and just goes to walmart and witnesses to them. He does not care if someone rejects him or not.

So how can a believer reject his place in life?

There are times when certain obligations in life might supercede Bible class; but you never neglect regular inculcation. Especially today. That is what DVD's and MP3's are for. No matter what your life obligations are. You can set priorities and keep them. That is the highest obligation to God.

Have you ever asked yourself, *what are my spiritual priorities?* Do you think that legitimate excuses will cover you at the Judgment Seat of Christ? There are no excuses. There will be that time of evaluation.

Just set priorities in life and never be indifferent.

The laborer parable stresses faithfulness. This parable that we just covered commends productive service and divine good, even in the face of hostility. Not even a climate of hate and belligerence should squelch the believer's pursuit of divine good. Persecution is the norm of the devil's world. Soon, this will be the reward for these disciples. Persecution allows a great opportunity to apply Bible doctrine in life. The importance of divine good and production.

Luke 19:28 **And when he had said these things, he went on ahead, going up to Jerusalem.**

Lesson #08 Luke 22:1–2 John 11:55–56 Life of Christ 10/27/2016 Thurs

Jesus spoke the parable of the mina. We are moving towards the final week of the Lord Jesus Christ. There might be more packed into the final 6 days than in the entire rest of the gospels.

We are the point where the Lord will soon enter into Jerusalem. That is his stated objective. The disciples had not yet come to terms with the reality of His death. This is the final destination of His incarnation. The road from Jericho to Jerusalem is about a 6 hour walk.

There has been a zig-zag pattern in this final walk. Jericho was the latest stop, a typical stop and here he brought sight to the blind, salvation to a rich tax collector, and He welcomed the outcasts into the kingdom. Entrance into the kingdom required faith in Him. This is what He demanded and what He taught.

In the meantime, large crowds continued to follow Him; and He was the celebrity of all of Palestine. They had all heard of Him, His miracles, His doctrines, Who He claimed to be, etc.

The key was learning His way, His life and His doctrine. So many followed him for all of these reasons. Bobby has taught many times about God's plan and the timing of God's plan. It was not time for the Lord to die; but now God's plan is moving the Lord towards Jerusalem. This would be a very important time of the year, Passover. The deliverance of Israel from Egypt. Passover was celebrated from the point on with the Passover lamb and

the meal. In the first Passover, the Lord threw out the moneychangers from the Temple; and He will do this again. When He returns.

The great Galilean ministry, He apparently did not attend the Passover, even though the Law was that all come to the Temple and celebrate it. But attendance was not necessary for the Lord, because He was the true Passover Lamb. It was all a part of the salvation plan of God.

The Lord at the Passover

1. The Lord will arrive for the Passover. The Passover was particularly relevant at this time for the Lord. Bobby will spend some time on the Passover and give an exact time schedule. There is so much prophecy fulfilled at this time. His Messiahship was demonstrated in such a concentrated manner. The argument, when was the Lord crucified? Friday, Thursday, Wednesday? Bobby will present the argument about when the crucifixion took place. There is the Olivet discourse, which is pure eschatology. This is exactly what would happen to Israel in the future. Matt. 24–25, so it will take some time.
2. From the time of Israel's inception as a nation, the first Passover, when Israel assembled as a nation and left Egypt, the annual slaying of a Passover lamb pointed to the true Passover Lamb.
3. Jesus is arriving as the Passover Lamb to be slaughtered.
4. This is why the Lord would attend during this Passover, to make this the true Passover sacrifice.
5. From that moment there is no more ritual; it is all reality.
6. What would happen in this final week would be the final ; this week is the center of all of human history.

The objective of the religious leaders is to get rid of the Lord, as He has been a thorn in their sides for these past few years. He is hailed as the Messiah as He enters, but He will weep because of His ultimate rejection.

The Feast of the Passover lasts a full week.

The Lord's Schedule

1. Jesus arrives on the 8th day of Nissan.
2. The Passover supper was always held on the 14th of Nissan at twilight.
3. Jesus arrived 6 days before the actual day of Passover. He had much to do during that week. Several things needed to take place

Matt. 26 Mark 14 Luke 22 John 11 and all of them have their own views.

Luke 22:1 **Now the Feast of Unleavened Bread drew near, which is called the Passover.**

John 11:55–56 Now the Passover of the Jews was at hand, and many went up from the country to Jerusalem before the Passover to purify themselves. They were looking for Jesus and saying to one another as they stood in the temple, "What do you think? That he will not come to the feast at all?"

People came from all over. Increase of several million people during the Passover. Much of their talk was about the Lord this time, appropriately enough. This was the culmination of His ministry and of the 1st advent.

The people enjoyed seeing the Lord best the religious types.

They remind Bobby of fans right before a football game. All the discussion; all of the buildup and speculation. The only question is, would the opposing team show up? Would they come out of the tunnel? Would the Lord come back, because His life was being threatened.

The home team, the Jerusalem Jews, were getting their game plan together just in case He showed up.

Luke 22:2 And the chief priests and the scribes were seeking how to put him to death, for they feared the people.

The religious types had a game plan, to take the Lord out quickly and early. But they were concerned about the people of Jerusalem who showed interest in the Lord. They feared the population. They wanted to take the crowd out of the game. The pharisees did not want the people involved.

They were concerned that this false messiah (their thinking) would support the Lord to lead a Jewish revolution. This would upset their well-oiled power structure; and this would mess things up.

The Sanhedrin felt that it was time to shut Him down; and they had to do it quickly and quietly. If they did not do it now. Things could really get out of hand if they did not go after Him soon. So, they needed to set up a phony trial and get the Lord during this visit. That was their plan; and this is all a part of God's plan as well.

John 12:1–2 Six days before the Passover, Jesus therefore came to Bethany, where Lazarus was, whom Jesus had raised from the dead. So they gave a dinner for him there. Martha served, and Lazarus was one of those reclining with him at table.

The Lord has advanced to Bethany, about 2 miles outside of Bethany.

Simon the leper; he may have been the husband of Martha or the father of Lazarus. He no longer had leprosy; so the Lord must have healed him. Jesus is back with his old friends, relaxing in a very familiar setting. Jesus would remain there for the day of rest, the Sabbath.

This appearance started the events rolling that would culminate at the cross. Someone alerted the enemies of the Lord. They were alerted, but they decided not to arrest Him. They were afraid of the people. He was in the company of a large group from Galilee; and they would have been protective of Him; and the disciples were there and other followers. Some came out of Jerusalem to see Him. There were many people in Bethany and headed to Bethany. It was too public for their taste. Arresting Him could cause a large backlash. Matt. 21:17 Mark 11:11 Luke 24:50

There would be 6 trials in 24 hours when the Lord was arrested.

A very important incident occurred at this dinner. His time at the Sabbath with His close friends.

Then Mary took an alabaster pure nard and came up to Him while dining and he broke it open and poured it over His head. She anointed the feet of Jesus and wiped His feet with her hair. The house was filled with the fragrance of this ointment.

Matthew and Mark record this out of order as a contrast Mary's viewpoint on the Lord with Judas' viewpoint of Him.

John recorded the precise date in 12:1. Because of this, we can calculate the event to the exact date.

The anointing of a guest's head and feet was a great honor. She recognized His purpose; contrasting this with Judas.

The gospel writers came at the same event, but they note different things. Two authors note the anointing of His head; and John notes the anointing of His feet. Same event; and both things happened.

The nard is an oily perfume imported from India. It was very expensive. Estimated of having the value of a year and a half's wages for a worker. This is great high honor coming from the soul of Mary. This would cause a stir among the disciples, which is truly surprising, but not regarding Judas.

The disciples had other agendas going on; but Mary's focus was on the Lord.

Mark 14:4–5 There were some who said to themselves indignantly, "Why was the ointment wasted like that? For this ointment could have been sold for more than three hundred denarii and given to the poor." And they scolded her.

Mary got it; this other disciples did not. Great symbolism here, but only Mary seemed to be in tune with the Lord. The others only saw this very expensive vial of perfume. The distorted values and blindness of the other disciples. Mary revealed the event to come; she got it; they did not for the most part understand it.

The reason that they called this a waste was, they could sell the perfume and give the money to the poor. What a high-minded thought. What could be better than to settle up and give to the poor. Doctrine of the poor next time.

Lesson #08 Luke 22:1–2 John 11:55–56 Life of Christ 10/30/2016 1Sun

Daylight Savings Time ends next week.

The list of happenings in this final week are long and involved with great important information. All 4 gospel writers give this final week extensive coverage.

Luke 22:1 **Now the Feast of Unleavened Bread drew near, which is called the Passover.**

John 11:55–56 **Now the Passover of the Jews was at hand, and many went up from the country to Jerusalem before the Passover to purify themselves. They were looking for Jesus and saying to one another as they stood in the temple, "What do you think? That he will not come to the feast at all?"**

Speculation and interest in the Lord was very high. About 2 million people were there for the Passover from elsewhere. They could not be held by all of Jerusalem. More people than city. The Lord's appearance at Passover was critical. Symbolism and the Old Testament prophecy aspect.

The Passover was celebrated by the slaughtering of a lamb. The ritual had always pointed to the Lamb of God, Who is salvation. All of these centuries pointed to this particular Passover and to the Lord. The reality would now replace the ritual of centuries. However, no one knew for certain that the Lord would attend. He did not attend several of them because He was the Passover Lamb. The religious leaders were prepared for Him; they did not want Him to leave Jerusalem alive.

John 11:57 **Now the chief priests and the Pharisees had given orders that if anyone knew where he was, he should let them know, so that they might arrest him.**

Luke 22:2 **And the chief priests and the scribes were seeking how to put him to death, for they feared the people.**

The religious types feared the Lord and His followers. They had to be careful how they killed Him, so they plotted a quick and quiet demise of the Messiah.

John 12:1 **Six days before the Passover, Jesus therefore came to Bethany, where Lazarus was, whom Jesus had raised from the dead.**

The time factor is important.

There at Bethany (a short walk from Jerusalem) they prepared dinner for Him at the home of Simon the leper (previously a leper). Martha was serving and Lazarus was reclining at the table with Him...the time was right.

The Lord relaxes for a quiet dinner among friends.

Then Mary took an alabaster vial, very costly perfume, she broke the vial and poured it over His head, and then she poured it on the feet of Jesus and wiped His feet with her hair.

Wiping His feet clean with her hair is a show of great humility. That is not normal. However, this was a show of the highest honor to the Lord Jesus Christ. She recognized Him as her Lord. She recognized Him, and He would be anointed with an embalming oil similar to this.

Instead, the disciples were upset over this. Many of them talked about it and one had a different agenda.

When they saw what Mary did, some became indignant, and said to themselves, "Why has this perfume been wasted?" How can anything be wasted that celebrates the Lord? Why would they call this a waste? They wanted to sell this perfume for a high price and the money given to the poor. What a high-minded thought! And there were thousands of poor people nearby. However, that was not the actual reason for the objection.

As is so often true for the protest, the true reason was hidden behind the deed. Self-centered and arrogant motives. An immediate example, how often we have heard politicians today speak a message to their constituents based upon promises to take care of the poor; wars on poverty, eradicating poverty, massive welfare programs, which is a standard platform for one party, a big brother taking care of all those in need. They offer this up as the best solution. All have equal benefits and no one goes hungry. But many of them do this because they control the purse strings; they have the power to do this or that. They must tax the working population heavily and they always need to increase the tax. They need to take this tax money and distribute it as they see fit. They set guidelines for the needy; poverty lines; and these become national projects. What we have worked for belongs to others, based upon what government believes we should have and what they should have. Isn't this a sacrifice little for the poor? A redistribution of wealth. All under the auspices of fighting poverty and making things equal.

This provide a temporary relief, but it never has and never will improve poverty. It destroys incentive and self-reliance, and it forms a trap for those who depend upon government. What these greedy politicians want is plenty of tax money for their own use and power. They use this money to buy votes to gain and maintain power. They say this is the only way to help people, and they label their opposition as heartless.

Once this welfare cycle is in place, there is no end to it. It must continually be fed in order to be maintained. The nation continues to be impoverished and the people remain without the self-reliance to get themselves out of poverty. This brings people down to a lower common denominator; and this will eventually collapse on itself.

In the Roman empire, they demanded food and entertainment, bread and circus. If they did not get bread and circus, there was a threat of violence and riots in the air. The Roman mob essentially ruled Rome; they intimidated government to get what they wanted.

This works today. Demands of the mob are being met; because the system of national blackmail is working. Today the poor are caught in a never-ending cycle of need and being used as power stepping stones. Many prefer to be dependent rather than free and self-sufficient.

The welfare state becomes a monster that devours rich, poor and middle class. The poor become pawns in a political power game. Socialism impoverishes everyone, and it makes the poor poorer. They are manipulated by cynical people who have no regard for anyone but themselves. Useless attempts to help the poor; they know that it does not work, but they still try it.

Lest we call Bobby an ogre, government welfare is the problem. Charity is something different entirely.

Jesus will make an issue of the poor, which our government does not understand. We all should have empathy for the poor (or we should). It is not government that should be anything about it. We do not want to be part of a false motive system; nor do we want to destroy our nation in an attempt to help the poor.

As believers in Jesus Christ, beyond voting (which we should do), we are the pivot of mature believers advancing in this world, providing blessing to the nation. God honors those who advance. The more we advance, the more the Lord will preserve us.

Lesson #08

John 12:4–6 Life of Christ

10/30/2016 2Sunday

Review of what has occurred at the house of Simon the leper. The price of the perfume was the wages of one worker for a year and a half. Several disciples were upset by what they saw. “Why did you do that? If you sold that perfume, all the money could have gone to the poor.” But that was not the true motivation for Judas, who has another agenda going on.

Bobby’s speech about those who use altruistic speeches for their own purposes.

Some people left, and perhaps they were offended, thinking of Bobby as cruel and heartless. A true Biblical perspective on the poor.

The Biblical View of Poverty

1. There is a curse on those who take advantage of the poor. The welfare system today takes advantage of the poor. Prov. 22:16 **he who oppresses the poor to make more for himself**. This is true on an individual level and on a national level. The loss of general integrity in all strata of society as a result.

2. This does not mean that charity is futile or unnecessary. Charity is a bonafide expression of the establishment, for organizations apart from government. Those who use charity to cover power-seeking. To truly help the poor, there must be true compassion. Government has no true compassion.
3. Bureaucracy does not have our interest at heart. Government has no compassion. Private, nonprofit charities, apart from tax and welfare schemes, does not have the same stuff going on as godless socialism. True charity helps people back onto their feet. Private charity is for the helpless poor. Government welfare makes the poor helpless. Gal. 2:10
4. Private and personal charity is commended to us as believers. **He who oppresses the poor taunts his Maker; but he who is gracious to the needy honors Him.** People give less when the government takes over charity. A massive government does not administer charity well.
5. Charity to the poor is a necessary function of the believer in the Christian life. This is a means of producing divine good. As our Lord will make clear, poverty will never be eradicated, not by charity or by government welfare.
 - a. What does it mean, *the poor you will have with you always*? The sin nature is rampant among men and women. Some poverty will always exist.
 - b. There is no such thing as a utopian system that can eradicate poverty. No such thing can exist.
 - c. Only the Lord in the Millennium will eradicate poverty. Perfect environment.
 - d. Even that unique environment will not solve the problems of mankind. Environment is not the solution for man's basic problems. Those who go into the Millennium will continue to have sin natures. Those who are alive at the end of the Tribulation who have believed in Jesus Christ. Perfect environment will not solve the problems of man's old sin nature.
 - e. There will still be a poverty of soul in some. Our Lord will be present here on earth; we will see Him and understand Him; and there will still be those who reject His reign. There will be a revolution against the Lord in the end. There is that poverty of soul.
 - f. Poverty of soul leads to poverty of circumstances. You can lead a horse to water but you cannot make it drink. You can alleviate poverty, but that does not solve the condition of the soul. Poverty of the soul is rejecting God and His Son.
6. God has personal care for the poor. So many regulations for the Mosaic Law. Deut. 24:14–15 God punishes the oppressors of the poor. He is on the side of the poor and those who oppress them. He rewards those who are kind to the poor. Those who oppress the poor use the poor for less than altruistic motives. The mandate and motivation of believers regarding charity. We are never to give grudgingly or of necessity. That is the wrong motivation. It is no different in this charity situation. You are filled with the Holy Spirit when you give. Conned into doing this at the office; that is the wrong motivation. The correct motivation is having compassion.

7. God is the protector and the Savior of the poor. Ex. 22:23 1Sam. 2:8 Psalm remember the lessons of Jericho. The Lord came to seek and save the outcasts; those who were outside the mainstream of society. Pictures of those in those needy circumstances. The Jews were to be aware of self-deception. Deut. 15:7, 9–10
8. This wrong and evil motive concerning charity was true of one disciple, Judas. Matt. 26:7 John 12:3

Judas uses the poor as a cover for his own nefarious purposes. He is the primary voice of angry criticism of Mary's act of great honor. He demanded that the perfume be sold and the money given to the poor.

John 12:4–6 **But Judas Iscariot, one of his disciples (he who was about to betray him), said, "Why was this ointment not sold for three hundred denarii and given to the poor?" He said this, not because he cared about the poor, but because he was a thief, and having charge of the moneybag he used to help himself to what was put into it.**

Judas must have been a very persuasive man, who protested the loudest. This act was uncalled for, wasteful, and an unnecessary extravagance. He put people on guilt-trips; he makes people feel guilty; that is his approach. He led others in the dissatisfaction over this use of the perfume nard on the feet of the LORD. His evil motives.

Application of Judas' Unjust Criticism

1. Beware of parroting the criticisms of others without knowing their motives.
2. If you parrot, you may be expressing the bitterness or frustration of another person, without realizing it.
3. Think for yourself. Use the doctrine in your soul. Think for yourself out in the real world. Doctrine in the soul makes you independent of the cosmic system. You can think separately from Satan's domain. Without doctrine in your soul, you will fall for anything. We have several generations today who have fallen for good-sounding lies because they have no divine viewpoint in their souls.
4. Do not be a blind follower of someone who sounds high-minded, but is filled with mental attitude sins. How many drawn into seemingly worthy protests, but duped. Christians want to be activists. Suddenly, you are blindly following and not thinking Bible doctrine. Christians are usually moral people and they fall for some things which are out there.
5. Do not be a follower because someone seems to be spiritual or prominent in the church or in the world. Your evaluator has to come from your own soul; which should have its foundation in truth. Otherwise, you cannot tell truth from lies.
6. Develop discernment of motives and the mental attitude sins of complainers through spiritual growth; then you will not be taken in by Judas's. This has happened in the past in Berachah Church, in the distant past. A certain prominent person who represented himself as carrying the authority of the pastor thinking that he spoke for the pastor. He used this to garner a following; and he way overstepped the propriety of his position. He interfered with families in the church. Ultimately stopped; but

there were repercussions in the church. Truly false motives and gullibility can be found among believers. With the discernment of common sense can keep us being fooled by those who are after authority and power. There are great people in Berachah Church and who can be trusted and worthy of friendship. When a person has Bible doctrine in their souls, you will not find a better person anywhere. Occasionally those with agendas; it is just human nature. They use doctrine as a cover.

The disciples became very critical of Mary; and Jesus has communicated the fact of His near-future death and resurrection. This failed to register with many of the disciples. They missed the significance of what Mary was doing.

Superficial criticism. Bob got a lot of criticism. He had his faults, as we all do. But criticizing because you do not like a personality; almost everything offends us in this country. People in Portland, Or had some mean things to say about Bob, based upon what they heard about him. The principle is having or not having doctrine in the soul. Some had other agendas; to go to Jerusalem to be crowned. We know a little doctrine and we know how to move ahead and how to think. You cannot have a poverty of spiritual life. You cannot let it go; you cannot stop taking in Bible doctrine, thinking that you know what the Christian life is all about. Not me, I know what is going on. People often show up to Berachah is not Bible doctrine. There are great places in Houston for entertainment.

John makes an editorial comment about Judas, about his character and intent.

John 12:6 **He said this, not because he cared about the poor, but because he was a thief, and having charge of the moneybag he used to help himself to what was put into it.**

Judas used the poor for his own benefit. He was the treasurer. He dept all the money and he would pilfer from the treasury. This is like the motivation of government types.

Lesson #08

Luke 22: Life of Christ

11/2/2016 Wednesday

A chronology tomorrow for this final week. We can pinpoint the date and time of His death on the cross. We are at the home of Simon the Leper in Bethany, 6 days out from the cross. A super-expensive perfume has been used for the feet of the Lord. This was done to honor the Lord. This also foreshadowed His death and burial. Mary seemed to truly understand what would occur in the immediate future of the LORD. With this anointing, she presented Him as the Lord and our Savior.

Certain disciples present there took offense at the use of this expensive perfume. It appears that others besides Judas was involved in this criticism of Mary. This is just another example; and this is an example of the teaching method of the Lord. They may not recall exactly when they heard these lessons; and this information is rattling around in their brains; and at some point, they will put much of it together. If we continue taking in doctrine, we will get it; it will come together.

Mark 14:3 And while he was at Bethany in the house of Simon the leper, as he was reclining at table, a woman came with an alabaster flask of ointment of pure nard, very costly, and she broke the flask and poured it over his head.

Mark 14:4–5 There were some who said to themselves indignantly, "Why was the ointment wasted like that? For this ointment could have been sold for more than three hundred denarii and given to the poor." And they scolded her.

Things often turn ugly when there are large sums of money involved.

Matt. 26:9 For this could have been sold for a large sum and given to the poor."

This is all about greed for Judas. He was the treasurer and he was probably the leader of this opposition to Mary.

John 12:4–6 But Judas Iscariot, one of his disciples (he who was about to betray him), said, "Why was this ointment not sold for three hundred denarii and given to the poor?" He said this, not because he cared about the poor, but because he was a thief, and having charge of the moneybag he used to help himself to what was put into it.

Judas was already planning to betray the Lord at this time. Judas said this openly, the great villain of villains, was all about getting this money for himself. He was not concerned about the poor; he was concerned about himself.

Mary's motives are pure; and Judas impugnes her motives.

John adds an editorial content:

John 12:6 He said this, not because he cared about the poor, but because he was a thief, and having charge of the moneybag he used to help himself to what was put into it.

Judas is not unlike a certain segment of our society today. Politicians are great examples here, but not the only examples. Many politicians have accused the other side of doing some evil thing, often that which was not done. They do this often because they are the guilty party. He charges someone else with the wrongdoing, and it deflects attention from himself.

This is a window into the motive of Judas; and Judas would betray the Lord for money.

Certainly the Lord knew about this. People came up with ingenious ways to skim money from the top. No doubt, he kept the books as well. John points out that Judas was a thief, filled with monetary lust. Judas' greed was the basis for his betrayal of the Lord.

There are those who have investment schemes which are designed to take money away from the investors. The love of money is the root of all kinds of evil.

Judas and the Motivation Behind His Betrayal of the Lord

1. Judas was the only disciple not from Galilee. He may not be quite as loyal to the Lord, having come from a different place; and he may have been added later in the Lord's ministry.
2. "If you know this man's whereabouts, let us know," was a call to find the Lord.
3. Judas could have been disillusioned. The Lord was not going to bring in the Kingdom; and the religious leaders appear to have won. They have been trekking throughout for a couple of years, but without producing the results they had hoped for. His dreams of wealth and position may have become dashed.
4. He may have decided to salvage some profit from this wasted time. He may have come to the conclusion that he was wasting his time with the Lord and he ought to make it pay off in some way. He suffered monetary reversionism.

Back to the objection and the response of the Lord.

Matt. 26:10 **But Jesus, aware of this, said to them, "Why do you trouble the woman? For she has done a beautiful thing to me.**

The disciples were apparently bullying Mary for what she had done. They might have even pulled her aside and chewed her out. The Lord knew what was happening. He knew it and put an immediate stop to it. He protected Mary. He was very protective of Mary. What they called a waste, Jesus called this a beautiful thing. Mary got it; she was a remarkable woman. She was listening and metabolizing this doctrine.

Why did Jesus point this out as a good deed. The criticism was the neglect of the poor.

Jesus Presents Information on the Poor

1. The disciples opened this door; so He can explain the poor.
2. This is a chance to explain His preeminence.
3. There is a chance to communicate the fact that His time on earth was short.
4. Mark 14:7 **For you always have the poor with you, and whenever you want, you can do good for them. But you will not always have me.**
 - a. The contrast is between two words here, not between the Lord and the poor. The contrast is between *always* and *not always*. "I won't be here much longer; the poor will always be here."
 - b. Opportunities to give to the poor will always be available. Charity is mandated because there will always be the poor. That was the Lord's viewpoint. In this comparison allows us to extrapolate that the poor will always be with us.
 - c. A certain amount of poverty is the natural order of the natural world. We can make it worse, and we have by the way that the government has handled this. The war on poverty has increased it.
 - d. The disciples should be charitable towards the poor. Charity, as we have seen, is commended by the Lord and by the Bible. The Lord is summing it up here.

- e. Jesus Christ would not be in their company much longer. The Lord will remind them of what He has already taught them. Death, burial, resurrection, ascension.
- f. So they do not have much time remaining to love and worship the Lord in His presence; or to understand all that He must teach them.
- g. The disciples must get their priorities straight, so this is the reason for what He said. His teaching takes precedence even over charity to the poor. We all ought to have empathy for the poor. The poverty in Rio is horrible and we ought to have great sympathy for their plight. If we could help all those in poverty, would that take precedence over the Lord? Not for a second.

Mary and Her Savior

1. Mary anointed the Lord as a sign of His coming death and burial which was very near.
2. This was a fact that they all needed to be cognizant of. The Lord used Mark 14:7 to get through to them.
3. Mary believed what Jesus said about their coming death.
4. The disciples had not yet gotten it. The truth did not yet come to them. They were interested in the thrones; but Judas did not see that happening any time soon.
5. This was a testimony to the devotion of Mary to her Savior. This appreciation is why Bobby is teaching this.
6. Mary provided this teaching moment in correcting the disciples and their understanding as to what would happen in the next week. They will remember this.
7. Twofold: Mary is one of the few who sensed the impending death of the Lord. She is truly a remarkable woman. She is lightyears ahead of the other disciples. She is a picture of the believer who has advanced in the spiritual life. Remarkable in their attitudes and actions.
8. Symbolically, she was anointing Him for His burial, bringing reality to His death. They needed to understand the anointing.
9. She recognizes the Lord as the Great High Priest.

Matt. 26:11 **For you always have the poor with you, but you will not always have me.**

Matt. 26:12 **In pouring this ointment on my body, she has done it to prepare me for burial.**

Bodies begin to rot immediately. Perfumes are used to disguise this.

Jesus is not discouraging giving to the poor. It can certainly be more than giving money to the poor. How many times have these charities not given money to the poor? Money is not the only thing that we can do. It can be accomplished as divine good. Much better than the nefarious intentions of Judas.

Nonprofits run to be profitable for those in the foundation. Heard any of that lately?

Jesus and the Plight of the Poor

1. Jesus says, *do not be fooled; the plight of the poor will not ever be eradicated*. Most people who are liberals cannot accept this.
2. There will always be poor people. Some poverty is the natural order in the fallen world. The sin nature means corruption and poverty. Poverty of soul as well.
3. According to the Lord, no human thinking, plans or actions will change poverty.
4. Private charity is the best way to help the poor; government charity is not.
5. Charity may alleviate suffering among the poor, but it will never permanently improve humanity's condition of poverty.
6. The world is filled with poverty; and it is a reminder of what mankind needs.
7. Poverty of circumstances does not mean poverty of soul or hopelessness for the believer in Jesus Christ. In the end, it is all about the Christian life; it is all about Christ.

So Mary's costly anointing of the Lord does not negate giving to the poor. If the Lord is going to be buried, then this means He is going to die. Repetition in order for the disciples to get this.

Matt. 26:13 **Truly, I say to you, wherever this gospel is proclaimed in the whole world, what she has done will also be told in memory of her.**"

She honored Him; He honored her. We who are growing to spiritual maturity and honoring the Lord; He will honor us. That is the whole concept of the pivot and of the nation. That is the picture here. This is, *well done My good and faithful servant*. She is hearing a well-done while she is here on earth. This passage has been taught for thousands of years, and every time it is taught, Mary is honored.

The Lord had great respect for womanhood; and the Lord elevated her above the 12 idios.

Mary

1. Mary was the epitome of love and worship of the Lord.
2. Her declaration includes the death and burial of the Lord; this honored Him. She gets it.
3. She understood His death even before it took place. She gave careful attention to what He has been teaching. She understood Who He was.
4. So the true memorial to Mary is a memorial to her faithfulness and perseverance and to the doctrine resident in her soul. She is a remarkable woman of doctrine. Always to be honored. She does not make an issue of her gender. Her singular focus is on the Lord Jesus Christ. She is a person to emulate.
5. This memorial to Mary's love looks beyond the death, burial and resurrection to the present, to this moment.
6. How? Whenever and wherever the gospel is proclaimed, it is an echo of Mary's witness to the Lord Jesus Christ. She is memorialized for her witness of the Lord.

What she proclaims in her anointing is what is proclaimed in the gospel. She will be remembered in eternity for this moment.

Lesson #08

John 12:9–11 Life of Christ

11/3/2016 Thursday

A chronology of the last week, including dates and times. This will be the outline for the rest of our study. We leave the last moments of time with His intimate friends. People have a lot of different expectations of what will happen among the Lord's followers and the others as well. The 12 disciples had no idea what would happen; but the religious leaders of that time had it all planned out.

John 12:9–11 *When the large crowd of the Jews learned that Jesus was there, they came, not only on account of him but also to see Lazarus, whom he had raised from the dead. So the chief priests made plans to put Lazarus to death as well, because on account of him many of the Jews were going away and believing in Jesus.*

The religious types wanted to put Jesus and Lazarus to death, because many believed in Jesus and had left their Jewish religion for the Lord.

John 11:56 *They were looking for Jesus and saying to one another as they stood in the temple, "What do you think? That he will not come to the feast at all?"*

People were converging on Jerusalem for the holy days; and many sought and found the Lord Jesus Christ in Bethany. It was a huge crowd. Lazarus was the result of the Lord's great miracle; and people knew that he had been raised from the dead. This word spread throughout the city and even into the countryside.

Many of them wanted to see and talk to Lazarus; he was an object of great, great interest. What question would you have asked him? Certainly, there would have been many questions. Others who were there could also give testimony to him rising from the dead. Lazarus became quite a witness to the deity of the Lord. The Passion Week, the last week. What had happened was very convincing.

Obviously, many others did not believe. Every negative volition reason was present in this crowd as well; particularly the power and money angle among the religious leaders. It was all here. Acceptance, rejection, curiosity and everything else. Typical of the modus operandi of persecution, wherever it is found. Silence, any voice where the Lord Jesus Christ is found. Many martyrs had died; they speak the truth and they died for the truth. Their voices will never be silenced. The greatest of human history have tried to silence the voices of Jesus Christ. The Roman Empire tried to do it; the Catholic Church tried to do it; many have attempted to silence Christianity. Islam would love to destroy Christianity. It is one of their objectives. Utopian socialists would like to do that as well. They are becoming quite bold. It will turn to absolute hatred. They believe that Christianity stands in the way of their humanistic schemes. Very dark times and very dark ages; but the light of truth will always shine through. The heroes of the faith will shine in the forefront.

The more Satan tries to wipe it out, the more people believe in the Lord.

The stage is now set for the final act of the first advent. The time is at hand; all is ready for Passover. 2 million or more people came to Jerusalem during this time and stayed in Jerusalem or they lived in tents all around Jerusalem. They were all there to celebrate Passover. His entry would be noticed. It is said that half of Palestine was in Jerusalem at this time.

The Entry of the Lord Jesus Christ

1. This entry of Christ represents the official presentation of the Lord to all Jerusalem; the prophetic presentation.
2. This was the triumphant day of Israel long ago prophesied. The day of days. Every thing pointed to this moment. Zech. 9:9 **Rejoice greatly, o daughter of Zion; behold, your King is coming to you; He is endowed with justice and salvation. Humble, mounted on a colt; even on the foal of a donkey.**
3. This triumph was the beginning of it; but it ended with salvation. The greatest in human unjust cursing, the God-man Christ became the greatest blessing to all mankind. A lot of cursing; a lot of politics at this time. Stand fast and watch the deliverance of the Lord. Nothing is hopeless and nothing is impossible with God. Maybe we are in for discipline; there is so little of divine establishment remaining in the United States. Our freedoms are narrowing all of the time. Healthcare is a great example of that; family and marriage are being destroyed. We are in the midst of a great period of internationalism. Nationalism may never return. The world we grew up in is gone.

All 4 gospel writers speak to His entry. They wrote 30 or 40 years after these events. The next few days not only culminated in our salvation; but that was the impetus for believing in Him.

The Chronology of each day; the final increment of our study. We will end this with the next few days following the crucifixion and resurrection and ascension.

There is a controversy over the actual day when the Lord was crucified. Called *Good Friday*; but could it be Thursday or Wednesday? This outline will lead to the correct determination of that day.

Introduction

1. This verifies prophecies which are applicable to this week.
2. This will reenforce the accuracy of Scripture. Correct to the hour.
3. Once again, this supplies confidence in the Lord Jesus Christ as our Messiah.

A Chronology—Day One

1. Jesus came to Jerusalem 14/15 Nissan, which is our month of March. This is very important. Our day begins at midnight. Their days began at dusk. Sundown to sundown, 6pm to 6pm.
2. So Jesus had to arrive in Bethany before sundown on Friday. He must arrive before the Sabbath because he cannot travel on the Sabbath. 6 days before the Passover.
3. From Friday evening to sundown is the Sabbath day.
4. Jesus arrived shortly before the Jewish Sabbath on Saturday. That was the night of the feast, the dinner party, Lazarus is in attendance; the same evening that Mary anointed the Lord.
5. Then begins Sunday at that Sabbath sundown. Sunday is the 1st day of the Jewish week. That is when things really got rolling. John 12:12
 - a. Sunday was the triumphal entry of the Lord into Jerusalem.
 - b. Before He entered the city, He wept over it. He knew the blindness of the people of Jerusalem. He knew about the rejection that was coming.
 - c. The triumphal entry was the presentation of the King of the Jews; and Israel's true Passover Lamb.
 - d. After entry, Jesus visited the Temple. Mark 11:11

The Second Day Monday

1. Two works of judgment; He cursed the fig tree and the fig tree withered. This is a curse on Israel. This symbolizes hypocrisy.
2. He returned to the Temple in Jerusalem and just like the beginning of His ministry, He cleansed the Temple. Matt. 21:12–15
3. The religious leaders reacted by seeking His death; they were on His trail.
4. Jesus left Jerusalem and returned to Bethany, 2 miles out of town.

Tuesday, the Third Day

1. The disciples saw the withered fig tree and the future of Israel.
- 2.
3. At the Temple in Jerusalem, Jesus had a day of confrontation with the religious leaders. Mark 11:27–12:12
4. They challenged His authority in cleansing the Temple
5. 3 parables of the dereliction of duty. The two sons; Matt. 21; parable of the householder renting his vineyard to wicked farmers; Mark 12 Luke 20; the parable of the marriage feast.
6. Several other controversies on that day. Jesus met with 3 groups of Jewish rulers and interacted with their hostile questions. Pharisees and the Herodians, who ask him about politics and religion; then he had a doctrinal discussion with the Sadducees (they do not believe in the resurrection); and he meets with the pharisees and they discuss another area of religion.
7. Jesus cuts these 3 groups to ribbons. Mark 12 Luke 20

8. He also denounces the scribes and pharisees Mark 12 Luke 22 He calls them hypocrites and lists a series of woes, which came true in A.D. 70. This is the final public discourse in the life of the Lord.
9. He further comments a poor widow for her gift; the mite.
10. The Lord gives a private discourse on the necessity of His death to gentiles.

Wednesday the 4th Day

1. Prophetic discourses.
2. Olivet discourse.
3. Several sections; the end time; the last half of the Tribulation; second advent of the Lord; the regathering of Israel at the end of the Tribulation; instructions about the 2nd advents. Then He covers the section of faithfulness. Judgement of Israel. Matt. 25 followed by the judgment of Gentiles.
4. Jesus predicted that he would be crucified in two days. Matt. 26:1–5
5. Judas plans his betrayal with the religious leaders. Matt. 26 Luke 22:3–6

Thursday the 5th Day

1. The Passover lamp is prepared for the final Passover. Matt. 26 first day of the feast of the unleavened bread. 14th day of Nissan to be eaten after sundown that day, with would be the 15th of Nissan. They are on Galilean time; and there are differences regarding the exact time of the slaying of the pashal lamb. Galilean time and Judæan time.
- 2.
3. They ate the Passover meal in the upper room.
4. There was a foot washing which was symbolic. John 13
5. The betrayal and denials announced.
6. He instituted the Lord's supper at that time.
7. The final discourse called the upper room discourse. John 1–417
8. Got up; and the Lord suffered in the garden of Gethsemne, but the disciples fell asleep.

The 6th Day the Day of Suffering

1. Some day after midnight, the Lord was arrested in the garden. Mark 14
2. For the rest of that night from midnight on, there were 3 trials that night. Matt. 26 John 18
3. Peter denies the Lord 3 times.
4. The Jews give a verdict of condemnation after 6am. Matt. 27 Luke 22
5. Christ was tried before the Roman rulers; 3 more trials; before Pilate, before the cruel Herod antipas; and then returned to Pilate.
6. Our Lord was led to the cross, crucified at 9 am and He died at 3 pm on that Friday. So Good Friday is the day of the crucifixion.

7. Christ, the True Passover Lamb, was slaughtered the same time as the ritual Passover Lamb by the Judæans. When they slaughtered their pascal lamb, the Lord went to the cross.
8. Jesus and the disciples slaughtered their lamb and had already eaten the Passover Meal. He still died while the Passover Lamb was being slaughtered. Both occurred on the 14th.
 - a. Jesus and the disciples slaughtered and ate the Passover lamb according to the Galilean time.
 - b. The Judæans were eating their Passover lambs at a different time. This is apparently in the blood of Christ booklet.
9. Jesus was buried later that day, before sunset, before the beginning of the Sabbath on Saturday. He had to be down from the cross before the Sabbath day.

The 7th Day the Sabbath Day

1. A sad day for the disciples and a great day for the religious types. Jesus was in the grave beginning on Friday; in the grave all day Saturday and arose sometime on Sunday.
2. The gospels record 7 times that the Lord will arise on the 3rd day.
3. This cannot mean after 72 hours. No one calculated time like that.
4. 3 days in the tomb meant, one whole central day and 2 partial days. Dies on Friday; into the tomb before sundown; in the tomb all day Saturday; out of the tomb Sunday.
- 5.
6. Jesus did rise on the 3rd day according to prophecy after being crucified on Friday.

Lesson #08

Mark 11:1 Zech. 9:9 Life of Christ 11/6/2016 1Sunday

Bobby prefers going in a chronological order. More important to understand the chronology of the final few days. He will help us understand what the Lord went through during action week, and what we can learn from that week.

It all begins when the Lord arrives from Jericho to Bethany, which is 2 miles outside of Jerusalem. He arrives there 6 days before Passover. John 11:55 this arrival begins the countdown for that final week. The Passover is an extremely important milestone in the Jewish calendar. This commemorates the beginning of Israel and the passing over of the *death angel* that fateful night.

Even more importantly a celebration of salvation. The Passover lamb was slain before sundown on the 14th day of Nissan.

Did we all change our clocks, giving us an extra hour. At midnight, the day changed. That is when our days end/begin. Not true of a Jewish day. Sundown to sundown. 6pm to 6pm. Shortly before the end of the day, 14th of Nissan, the lamb is slaughtered and it is eaten on the evening of the 15th. This is a 7 day feast; a very important celebratory time. Knowing this start time, we can know the sequential events; we can know day by day and even hour by

hour. The Lord's arrival had to be on Friday shortly before sundown, which turned almost immediately to the next day, Saturday. He would not have traveled on Saturday, the Sabbath.

10th of Nissan is Saturday? He arrives on Friday in the late day; and that becomes the Sabbath. A quiet day spent on the Sabbath. They went to a dinner party at Simon the Leper's house.

The 2nd day, which is Sunday. It began at Sunday. John 12:12, which is the day of the Lord coming from Bethany into Jerusalem, called Palm Sunday. He rides into Jerusalem as the King of the Jews. He is also the paschal lamb.

After the entry, later that day, the Lord went to the Temple.

Day 3 is Monday, the Lord performs 2 works of judgment: a curse on a fig tree. This symbolized judgment on Israel. He went into the Temple and cleared it out of the filth; the money changers and the like.

Day 4, 13th of Nissan, Tuesday, a day of controversy. A day of confrontation with the religious leaders at the Temple. They lit into Him as soon as He came to the Temple. The Lord responded with 3 parables, and He ripped them to shreds with the parables. So ended Tuesday and now into Wednesday, the 14th of Nissan, a very important day of Passover week. This was a day of prophecy where He went to the Mount of Olives and delivered a discourse on eschatology. This was all about the last 7 years of the history of Israel. There would be a necessity, based upon the prophecy of Daniel, after the Church Age.

In 2 days, the Lord would be crucified on the day of the Passover. He was slaughtered at the same time when the Judæan lambs were slaughtered. A living ritual. This is a bit of a conundrum or a problem.

Jesus and the disciples had already slaughtered their lambs on the 14th and they had eaten their Passover meal on the 15th. The Lord was crucified on a different place.

The Lord cannot slaughter the ritual lamb and be on the cross at the same time. Jesus and the disciples slaughtered and ate the lamb according to Galilean time, which fell earlier than the way it was done, as per Galilean time. The Galileans had a different day. Their 14th days were not the same day.

Thursday, the 6th day, prepared the lamb for their Passover and they ate the meal in the upper room. The betrayal. This was also the final discourse, the upper room discourse. They went to the garden of Gethsemene after this. The Lord asked for that cup to pass Him by, but there is no other way.

Tried by Annas, then Caiaphas, and then by the Sanhedrin; and while these were going on, Peter denied the Lord 3x.

After 6am in the morning, 6 hours on the cross and the Lord was buried in the tomb before the Sabbath began. All day Saturday He is in the tomb. Sunday is resurrection day.

There is some controversy. What about 3 days and 3 nights? But at that time, according to Jewish, Greek and Roman calculation, a part of a day was considered a whole day.

In Bobby's research, a part of Friday, all of Saturday and a part of Sunday, the Lord is in the grave. Result, Good Friday is the day He was crucified.

Our study will end with the disciples receiving the Holy Spirit and they become the Apostles.

We are ready for Sunday, the 1st day, the triumphal entry.

Mark 11:1 **Now when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus sent two of his disciples**

Once arriving in Bethphage, the Lord fulfills a great many prophecies. These prophecies were made centuries before any of these things happened.

Zech. 9:9 **Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is He, humble and mounted on a donkey, even on a colt, the foal of a donkey.**

The foal of a donkey must be found in order to get his disciples.

Before the Lord sends the disciples out, He gives them instructions. He is showing those who witness this, exactly Who He is.

Lesson #08

Luke 22: Life of Christ

11/6/2016 2Sunday

2nd day of Passion Week, the triumphal entry of the Lord into Jerusalem.

They have advanced to Bethage, and He gives instructions about finding a donkey and a colt tied up; and the colt was unbroken; which had never had a saddle on its back and never ridden. If anyone asks you about this, say, "The Lord needs them."

Mat 21:2 **saying to them, "Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me.**

This fulfills Zech. 9:9 **Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey.**

How does the Lord know that this colt is out there in Bethage. How did He know all of this and describe this in so much detail? How does He know facts about the colt itself. He even

knows that the taking of these two animals would be challenged. Someone would say, "Why are they taking my property?" The disciples only needed to say, "The Lord needs it."

Mark 11:2 and said to them, "Go into the village in front of you, and immediately as you enter it you will find a colt tied, on which no one has ever sat. Untie it and bring it."

Mark 11:3 If anyone says to you, 'Why are you doing this?' say, 'The Lord has need of it and will send it back here immediately.'"

The Lord knows this via His omniscience; expressed from the Deity of Christ. Could He know this from the prophecy? The Lord is David's descendant, David's Greater Son. What He tells the two disciples could only be known by the Deity of Christ.

The Lord's name was authority enough to take the donkey and its colt.

Mat 21:3–4 If anyone says anything to you, you shall say, 'The Lord needs them,' and he will send them at once." And they went away and found a colt tied at a door outside in the street, and they untied it.

The crowds understood the message here; and the owner did as well. This is another demonstration shortly before the entering of Jerusalem both of His Deity and of His Messiahship. What he said was heard by the entire crowd.

From the time of Solomon, kings and men of rank rode horses for official parades; rank, prestige and conquering character. They rode a powerful horse commensurate with their power. But the Lord does not ride into Jerusalem as a conquering king, but as a servant. He brought salvation, not rule.

Contrast this humble entry with His entry into this world at the 2nd advent, when He is on a white horse. He will destroy the enemies of Israel and enter into the millennial kingdom.

Now it is the cross before the crown.

Riding an unbroken colt represents His kingly authority; He created the universe and was sovereign over all. This colt was entirely docile. Normally, a colt like this would be bucking and snorting, trying to get rid of the rider. Nothing like that occurred. Even animals obeyed Him when confronted with their sovereign Creator. Animals obey Him; people did not.

Baalim, who rode a donkey into town; and he was unable to control the donkey. The donkey did what the Lord had it do; but Baalim could not control it. They came upon the Angel of the Lord, and He was visible to the donkey, not to Baalim. The ass obeyed the Lord even if the Ass on the donkey did not.

Creation, including all animals, are subject to the authority of man, according to God's design. There is no excuse for cruelty to animals; but animals are our servants. The Lord, in His total authority, had complete authority over His creation, including this animal. Psalm 8:4–8.

These happenings are symbols of the Savior. This was coming to fruition the salvation plan of God. Jesus entering into the city on a docile colt, which is according to Scripture, a humble servant (like Isa. 53). In every detail, the Lord fulfilled what had been written of Him.

The Lord is our Passover; He is the anointed Messiah. He is heralded as the King. Isa. 62:11. All of these happen at this one moment.

Now to the actual entry into Jerusalem.

Luke 19:36–38 *And as he rode along, they spread their cloaks on the road. As he was drawing near--already on the way down the Mount of Olives--the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!"* This is a triumphal procession into Jerusalem.

Matthew, Mark and Luke speak of a crowd of disciples. John in his gospel refers to another crowd, who came out of Jerusalem. Two crowds are converging on one another. The crowds are getting larger and larger.

Those spreading out garments were paying homage to the King; but He is no ordinary king. He is the Greater Son of David. This fulfills Messianic prophecy and they respond with great gusto. They shout what they know to be true. They were convinced that the King would now be crowned in Jerusalem. This is what the disciples expected.

Editorial comment, they did not quite understand what is going on. The Lord is not going to be crowned. They should know He is the King, yet the Servant.

The people began to shout *Hosanna*, which is a transliteration, *save now!* This is a cry for the king to save them. Certainly, we understand this to be an announcement of the Savior for the salvation of the world.

Some must have understood to some degree, like Mary and Lazarus. This is a microcosm of the 1st advent. Rejection by many others at the same time. This chorus of voices attracted thousands of people from the city and the hills. The size of the crowd has increased exponentially.

John 12:12–13 *The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying out, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!"*

Jerusalem is hilly; and this large crowd is converging on this one place. 2 million or more people in this vicinity in a fairly small area. This would be half the population of Galilee and Judæa combined. So every inch of the land right there was covered with people. They were everywhere. They had erected tents and temporary structures. And every space was taken. There was no more room in that city. An untold number of people were witnesses to this entry. They can hear this shout. Instead of spreading their coats, they used palm branches,

which is why this is called Palm Sunday. They took the branches of the palm trees and they went out to meet Him. They understood the symbolism. They knew what this meant, to some degree or another. The noise was deafening. This was not just a little entry. How ironic that so many would make this cry, would know the prophecy, see all this symbolism, and still reject the Lord at this time. Many of them did. Many rejected Him, even some of those crying out *Hosanna*, which occurs with a herd-bound crowd. Someone may have been excited for a liberator. Some were completely ignorant of many major parts of Messiah's ministry. How much greater was this entry? He came as our Savior.

Even though this ends in what many see as a great tragedy, this is the greatest event of human history (insofar as we are concerned). Many in the crowd find this ludicrous; and they hated the Lord all the more for His reception of the adoration. This is the makeup of any crowd.

We have been in massive crowds before, and this is a large crowd; and we know how different people can be in a crowd. But we can say *hosanna* and know what it means.

Lesson #08

Luke 22: Life of Christ

11/9/2016 Wednesday

Our nation is still at a crossroads—divine discipline or divine blessing. No election determines this. We as believers growing spiritually do this. The preservation of His client nation.

Apropos study this evening. The subject is uncertainty; what now and what next? We seem to have things which give us a bright future; and such is true in the time of our Lord when He made the triumphal entry into Jerusalem. The disciples were confused about it. They were unclear about the future events.

John 12:16 **His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written about Him and had been done to Him.**

The disciples were confused about what was going to happen; and the people of Israel were confused about their future and the future of their nation.

It was tumultuous when the Lord entered into Jerusalem. The disciples were looking forward to being on the 12 thrones. No one person, no Congress, can change the thinking of this country, even though we have seen a change of thinking, but the votes were evenly divided.

Here are the disciples and they do not understand at this point. How will be look back on yesterday in a few years? Was our optimism warranted? The disciples will understand what is coming with regards to the Lord; and we must understand what is coming with regards to the Lord and with what we have.

It is important to remember who you are in Christ; and there does appear to be a new direction in the country, at least for a moment.

When the Lord was glorified, they remembered what had been written about Him. They are seeing prophecy fulfilled before their eyes, from Zech. 9:9

Zech. 9:9 Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you; righteous and having salvation is He, humble and mounted on a donkey, even on a colt, the foal of a donkey.

He does not come yet as a King, but as a Savior. He would be crucified for the salvation of the world. What we think is one thing; but it can turn to something else suddenly. Pray for your nation everyday; and it is powerful. Our spiritual growth has even a greater affect on God's acts. Sometimes, we may not have things work out as we want them to, but in retrospect, we can see how they have come out for the best. Our hope is not there in politics but in the Lord.

We always have the Holy Spirit; and we have understanding because we have the Holy Spirit.

Last nigh was fun for Bobby as he thought about the people at Berachah as he thought about the disciples. They saw the triumphal entry of the Lord Jesus Christ; and they were ignorant of what was going on. It is easy to be critical of the disciples to catch on to the Lord's teaching when in their presence. They could not see the whole picture as Christ presented it to them. Sometimes we hear doctrine many times, we do not catch onto it. Clarity comes from repetition and...

Bobby has received a number of enthusiastic and happy letters; as more doctrine is inculcated. The doctrine takes on a perspective in people that it did not have before. They see doctrine from more mature eyes and can apply it with greater effectiveness. We see things differently.

People are learning and growing, no matter what circumstances are in their lives. We hear doctrine night after night.

John 12:17–18 The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to bear witness. The reason why the crowd went to meet him was that they heard he had done this sign.

There was a large crowd because the Lord had raised Lazarus from the dead. So people were there and they were still talking about it.

There were so many people there because they wanted to see what had happened with the Lord. Would we not want to talk to Lazarus about what death was like; where he was, what he saw and felt. A miracle that only God could accomplish.

The very presence of Lazarus was a testimony to his being raised from the dead and many witnesses of that event were there as well. So, no wonder there were all these *Hosanna's* and other praises directed toward the Lord.

Who else could it be than the pharisees and this was messing up their plans to kill the Lord. How could they kill the Lord if the people followed Him? They feared the people and they feared the Romans. Those in opposition had a human, vested interest in their candidate; humanism was rampant last night and we heard a lot of it.

John 12:19 **So the Pharisees said to one another, "You see that you are gaining nothing. Look, the world has gone after Him."**

They knew His power and magnetism; and this caused them to despair. They wanted to enact their various purposes; and they blamed one another. Finger-pointed had just begun with the pharisees as it is happening today in the Democratic party.

The pharisees appealed to the Lord to shut them up.

Luke 19:39 **And some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples."**

They want to kill Him, but first they want Him to do a favor for them. They knew that the Lord could subdue this crowd. Then they could carry out their evil schemes. The Lord was getting the hosannas; he had the power.

How could they be so stupid. Rejection of the obvious truth is happening right now in our country. There are many people in this nation who will oppose Trump in every way possible. No evil method will be off-limit. Lies will profusely circulate.

We just arrived at this point; and it occurs just at the time of this election. The pharisees knew that they were perpetrating lies, even to themselves; all the signs and miracles of the Lord. Many of them knew it; and they still denied the truth. Their objective was to destroy; and the truth was suppressed by the lie. That is always they way of Satan. He opposes the plan of God with every fiber of his genius, despite his end being already determined.

People perpetrate and live a lie. Modern-day pharisees following the plan of the devil himself.

Luke 19:40 **He answered, "I tell you, if these were silent, the very stones would cry out."**

Luke 19:40

1. This was such an important occasion that the very rocks that they stood on knew this.
2. This is a metaphor that the Lord is using for the fact that this time is occurring..
3. If the crowd did not express their recognition of Him, then God would give the stones a voice.
4. "No, I will not shut them up. If I did, the stones would cry it

these people are negative and they will have their day.

Luke 19:41–42 *And when he drew near and saw the city, he wept over it, saying, "Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes.*

The pharisees wanted peace from the Romans; Jesus understood what He was witnessing in the rejection by the religious leaders and by the people the Lord knew what was coming. It was not peace. In A.D. 70, Jerusalem would be destroyed and the great diaspora began.

The Lord looked at this city with some judgment. They were so close to the Millennial kingdom. They knew that the Prince of Peace would come; and they rejects Him; so there would be no peace.

This was a full lament over judgment and destruction. This was not weeping being with friends. This was a lament.

Two things we will do. We will see what the Lord will say about Jerusalem. We will look at a prophecy and foretells about the 2nd advent.

Luke 19:43–44 *For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation."*

The problem is, you did not recognize the time.

Lesson #08

Luke 22: Life of Christ

11/10/2016 Thursday

241 years today for the Marine corps.

Our nation is still at the crossroads; we are a divided nation still. It is not possible to be united; we are divided by integrity and by our beliefs. How do we unify with those who believe antithetically to the absolutes of Bible doctrine. There are political viewpoints which are diametrically opposed.

We should approach the election as a part of the plan of God. God works in mysterious ways; and this election gives us a second chance to see where we go; or a reprieve from a downward slide.

There will be opposition, as we have already seen.

The Lord is in Bethany and He has moved on a Sunday morning on Palm Sunday to Jerusalem on possibly a beautiful crisp day. The crowd of course was shouting, *Hosanna, blessed is He Who comes in the Name of the LORD!* So, these people are conferring the office of Messiah upon the Lord. Many who were saying this had the wrong outcome in mind; they did not fully understand what was going to happen, even though the Lord had already told them what He was going to do.

All was not well, as it would seem in this very enthusiastic crowd. The religious types were unsure what to do, other than to blame one another. They were afraid of the crowds.

John 12:19 So the Pharisees said to one another, "You see that you are gaining nothing. Look, the world has gone after him."

The pharisees were quite upset; they could see nothing going in their favor. What could they do to gain the initiative. They came up with a final desperate scheme.

"Teacher, rebuke Your disciples!"

Luke 19:39 And some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples."

Luke 19:40 He answered, "I tell you, if these were silent, the very stones would cry out."

There could be no silence at this moment. You cannot obliterate the truth.

The Lord was complete aware of the rejection of Himself; and He understood what would happen in Jerusalem. He was not weeping for Himself.

Luke 19:41–44 And when he drew near and saw the city, he wept over it, saying, "Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes. For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation."

The promised kingdom; and Jesus is the Greater Son of David; but the people would reject Him. The people were blindly rejecting Him.

This would be a terrible conclusion and the religious leaders will lead the people away from the Messiah.

Jesus looks at the pharisees and takes in the hill of Jerusalem. "For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation."

27 years later, Jerusalem would be destroyed. Pregnant women would not be given any mercy. There is only a wall left of that destruction. The rest of the city is leveled. "You did not recognize the time of your visitation" which is the visitation in their day by the Messiah. This probably angered the pharisees greatly. This prophecy should have struck fear into their souls. The pharisees allowed Jesus the title of *prophet*, and these words of prophecy should have struck fear into their souls, but they refused to hear the truth. They would not hear the prophecy of the Lord about Whom was the prophecy of Daniel.

1. Israel had completely and totally rejected their Messiah. "If you had known in this day..." which is the day of Messiah's advent.
2. Luke 19:44 "It is because you did not recognize the time of your visitation." The time of the Messiah had been prophesied in the Old Testament; and they were aware of this prophecy.

What the Pharisees Missed

1. The Jews who rejected the Lord were missing something.
2. They were missing something concerning the timetable; a timetable from time's past.
3. They were missing something that should have been in their thinking and teaching. They were Old Testament experts.
4. This was something that they were very capable of understanding and calculating based upon Daniel's prophecy. We will be astounded. It told a time and it can be calculated to the very day of the entrance of Messiah.
5. They did not recognize the time of His visitation when they could have done so. They were blind and they already rejected Him.
6. What they did not recognize was the subject of Daniel's great prophecy of the 70 weeks. That was the key; and it cost them dearly in terms of earthly destruction.
7. God had revealed an Old Testament prophecy the specific time to the day of the Messiah entering into Jerusalem, presenting Himself to nation Israel. How is that possible? This day was the exact day that Daniel's prophecy was fulfilled.

There is a chronology of the 70 weeks; and there are 69 weeks which have just occurred. Their conclusion should have been, that Jesus is the Messiah, the Prince, that Daniel foretold. This is Daniel's eschatology.

Bobby has given this chronology in the 1Cor. 11; but it is most appropriate to study it here, the day of days, the day that Daniel spoke of. The reign of Cyrus of Persia in to March of A.D. 33.

Daniel 9:25 [Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.](#)

There is some decree and an entrance. 69 weeks. So, how do we get a timetable going from this prophecy to the Lord entering into Jerusalem?

We need some historical background.

The Time Table and Daniel

1. Daniel lived during the Chaldean empire and the replacement empire, which was Persia.
2. Judah went into captivity in 586 B.C., which was divine discipline, the fifth cycle of discipline for Israel's unfaithfulness to God.

3. This time of captivity was attributed by the prophets...
4. Israel had cheated the Lord out of 70 Sabbatic years, Jubilee years. Lev. 24:9 a loud trumpet proclaimed something, it proclaimed liberty throughout Israel.
5. There is a lapse of 49 years; and the 50th year is the Year of Jubilee, where liberty is proclaimed to all the land. All slaves were freed. A remembrance that God gave them freedom. A remembrance of what God did for Israel in Egypt. Restitution was made of all real property. People would have difficulties with that today, where property went back to the original owner. This celebrated God's grace to Israel. Grace was given to the original owner.
6. But Israel had disregarded the Sabbatical and Jubilee years. About 500 years of disobedience to the Lord. This is how recalcitrant that the Lord has been. 2Chron. 36:15–21 the destruction of a nation. Nebuchadnezzar leveled Jerusalem. He took everyone in Jerusalem back to Babylon to begin the 70 years of captivity.
7. Jeremiah predicted that they would be in Babylon for 70 years.
8. Following this time, they would be returned to the land. Jer. 29:10 another
9. When Daniel receives his prophecy, the 70 years of captivity was nearly over.
10. There was a problem; the Jews were not ready to return. Their attitude had not changed yet. It had gotten worse in Babylon. Many just settled in to enjoy the good life in Babylon. They became prosperous there. So they were a long way from desiring to return to the land, as was God's will. *Why should we return to this foreign land?* A reference to Israel. They considered themselves citizens of the Chaldean empire.
11. They became vulnerable again to divine discipline. Proof of this came through in the Persian empire. The Jews were in the middle of this; and Daniel was in a high position. The Jews were in danger of a holocaust. Some of them got the message and they returned to the land.
12. This history leads to the prophecy itself. There were those who believed in the promises of God. They did not waiver. That should be our attitude no matter what and no matter where we go. No matter what crossroads we take, that should be our attitude. Daniel was a very wise man that the Persian king depended upon. But that could not hold him there.

More on the Prophecy of Daniel

1. Daniel recognized that the people had lost interest in the return to the Land of Promise. He knew how they were thinking.
2. They had not changed from blasphemies and problems.
3. It was a problem that would temporarily negate the return to the land after 70 years. Daniel and others were ready to go; but many were not.
4. God would not send the people back in that spiritual condition.
5. Daniel knew all of this and he called upon God in prayer, calling for mercy and compassion. Prayer and God answered him.
6. God set up a new timetable. You are not ready in 70 years, here is a new timetable. This became the prophecy of the 69 weeks given to Daniel. Daniel 9:20–23; and this

also looked forward to a future time of the Messiah. Time of the institution of the Kingdom and the Messiah. And they are not the same. That is the odd thing about this prophecy. To receive this Messianic prophecy, the Jews needed to be in the land. The Jews were still not ready for the Lord.

Bobby will take us through the prophecy and we will exactly what happened year-by-year. And he will explain what the 70th week of Daniel is all about. Messiah the prince comes in year 69; and the return of the Messiah at the end of the Tribulation. That is what this prophecy tells us. Perfect timing.

Days and interpolations and add in leap years. From the decree to the Lord presenting Himself is the terminus point. "If you had known the day of visitation," but they did know it. That is the power of negative volition. They have the truth right before them and they would not listen. There was power, money, position, fear of the Romans which guided them.

Lesson #08

Luke 22: Life of Christ

11/13/2016 1Sunday

The Eucharist November 13, 2016:

This requires concentration and meditation on the Lord Jesus Christ.

The Lord asks a curious question and makes an interesting statement. "Who is the one who touched me?" Peter suggests that it is someone anonymous in the crowd. "Someone touched Me, for I was aware of the power going out of Me." This incident took place in a large crowd. The Lord was frequently surrounded by a large group of people. Many wanted to hear His message and to watch what He did.

There was always a contingent of religious leaders among these people; and they tried to dispute and discredit Him. Great multitudes found and followed Him. Matt. 8:1. The crowds even increased; some had adulation and others hatred.

"Every day, I was in the Temple, and you did not seize Me then." Jesus, throughout His ministry, He so often dealt with large groups of people.

We often think today in terms of mass demonstrations; or those immigrating from foreign shores. Even the crowds, the Lord paid great attention to the individuals. No person was too small or too inconsequential for the Lord Jesus Christ. No one escaped His attention. No one was a vague face or a blur in the crowd.

A woman stretched out her hand just to touch the hem of His garment. When she touched His robe, He knew it. Even in the press of that huge crowd, He asked, *who did that?* He felt His divine power utilized to heal her. She had, by this, expressed faith in Him. This was not an autonomous miracle. There was a specific purpose in this miracle. This one woman had

a central part of play. The Lord wanted her to identify herself and to express her faith in Him publicly. Luke 8:47

The Lord never overlooked an individual among those in the crowd. What is important is the impact of His words on the individual believers in that crowd; and their response, which is growth. In great evangelistic meetings like the Billy Graham crusades. A great number may have been saved at any one time during these crusades. But even the salvation of one person would have been worth it.

The second chapter of Acts is how 3000 people were saved as a result of Peter's message. Each person in the crowd had to choose to believe in the Lord. Faith alone in Christ alone for eternal life. There is no corporate salvation. Individual volition is always required, but often in a corporate setting.

Sitting in a church amongst a bunch of Christians does not make you a Christian, any more than standing in the field makes you a cow.

Most people fear public speaking; and a deacon spoke poorly and nervously in the place of the regular pastor. One man just happened to hear this message. Charles Haddon Spurgeon heard this man's message and believed; and then became one of the greatest pastors and evangelists of the 19th century. He spoke often 10x a week to 10's of millions of people, before mass communication.

A Sunday school teacher, after teaching a lesson to the whole class, took a young man aside and gave him the gospel. He could tell that he was confused. That boy was Dwight L. Moody. His presentation of the gospel impacted two continents. Our nation needs believers like them. Do not ever think that you are extraneous in God's plan. There is an individual plan for every believer.

Jesus presented to Nicodemus the gospel; and this message has been used millions upon millions of times to reach unbelievers.

Jesus is alone speaking to an Samaritan woman, a hated woman. He taught her about Himself as the living water. The atonement of our Lord on the cross was unlimited; an act of substitution for the whole world. He gave Himself as a ransom for all.

John 12:32–33 "If I be lifted up from the earth, I will draw all men to Myself;" indicating the kind of death by which He would die.

The grace of God appearing to all men. Rom. 5:18 there resulted condemnation to all men, even so through one act of righteousness there was life provided for all men.

God was in Christ reconciling the world to Himself. He removed the enmity between God and man. Corporate and individual.

1John 2:2 **He is the propitiation for our sins and for those of the whole world.** Individual and corporate.

1Peter 3:9 **the Lord is not slow about His promise as some count slowness, but He is patient toward us, not wishing for any to perish, but for all men to come to a point of a change of mind.**

The provision of salvation has been made for all on the cross; but it is only effective when claimed individually. Only *whosoever will*.

Nothing about the individual escapes the notice of the Lord Jesus Christ. Every careless word that men will speak, they will render an account for it in the day of judgement. By your words, you will be justified; and by your word.

“This Man casts out demons only by Beelzebub.” This is clearly negative volition toward the Lord Jesus Christ. No excuse like, *everyone else was doing it; or, everyone else was not doing it*. No one is able to hide from God in a crowd. We are responsible for an individual choice.

The human race is not universally saved by Christ’s work on the cross. It is potentially available for all, but it is an individual choice. We are a corporate entity as the local church. We are a living organism designed by God.

Our individual lives have such great meaning, whether or not others do. We are not excused because others have failed. We are not rewarded because others have been rewarded. He each stand on our condemnation or justification. **For we must all appear before the Judgment Seat of Christ that each one according to what he has done.**

Human good is burned worth nothing and it is gone and forgotten. We cannot lean on the strength of someone else in the spiritual life. We stand on our own two spiritual feet in spiritual autonomy. Get off the bench, grow up, get in the game. 1Peter 4:16 **if anyone suffers as a Christian, let him not feel ashamed, but let him glorify God.**

No time remaining.

Lesson #08

Luke 22: Life of Christ

11/13/2016 2Sunday

In spite of the many things going on in our nation today; and the rejection of divine establishment of God and of Christ and the things that we see, and confusion, Bobby looks out in the auditorium, where there is no confusion. We should be encouraged by the positive

volition toward the Word of God. We are the salt of the nation and as we go, so goes the nation.

On the first day after the Sabbath, the Lord entered into Jerusalem, called Palm Sunday, because palm leaves were thrown in front of Him. It had been prophesied centuries before. In Zechariah's prophecy, the King, the Messiah, would be presented to His city; presented as a humble person riding on the back of a donkey, a picture of His humility and sacrifice.

That morning, as He rode on that donkey, the crowds showered Him with accolades. The crowds shouted, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!"

Luke 19:39 **And some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples."**

Essentially the pharisees are saying, "Shut them up!" referring to the disciples of the Lord. The pharisees were ready right then, but would not because of the popular acclaim.

Luke 19:40 **He answered, "I tell you, if these were silent, the very stones would cry out."** We do not think of the Prince of Peace warning of death and Destruction.

Luke 19:41–44 **And when he drew near and saw the city, he wept over it, saying, "Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes. For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation."**

They would pay a terrible price for their negative attitude toward the Lord. The Lord wept over this beautiful city, the city of David that would be destroyed. His people who would be scattered throughout the earth; and enslaved.

The people did not recognize the time of His visitation. The pharisees were experts in the Old Testament; they knew the prophecies of Daniel. They knew the time and place; but they refused this prophecy of timing.

Daniel 9:24–25 **"Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place. Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.**

The final 6 chapters of Daniel are prophecies. Israel is to know these things. There would be the issuing of a decree. The decree is about restoring and building Jerusalem.

Jesus Christ is Messiah the Prince. He has not yet been crowned, so He is the Prince and not yet the King. There will be seven weeks and 62 weeks. This was given to Daniel during the Babylonian captivity. The Jews still alive were brought back to Babylon as slaves.

Jeremiah predicted that they would be in Babylon for 70 years; and then they would return to the land as a restored nation. At the time that Daniel received this prophecy, these 70 years were nearly over. But Israel was not quite ready to return. The Jews in Babylon considered themselves citizens of the Chaldean empire. They were completely disobedient to the will of God. Captivity was over; time to go back. Things were going quite well for them in Babylon; that was the home of many of them. That was their attitude; and they were vulnerable to divine discipline.

Daniel was the one man who kept his eyes on the Lord. One believer in the plan of God; one believer praying can have a dramatic impact. Daniel began to pray. He called upon the Lord, begging for God's compassion upon the Jews.

God bought out a new prophecy to Daniel through angel Gabriel. It was a prophecy that reiterated the promise of a return to Jerusalem. This was a fulfillment of an even greater promise made to Israel. God promised that kingdom to David at 1000 B.C.; and it would come to fruition, just not right then at that moment. It would be fulfilled by a future generation of Jews who would serve the land. In the time of the Persian empire; the Jews would be decreed to return to the land. 3 groups would go back under Zerubbabel, Ezra and Nehemiah. They returned according to the will of God.

According to Daniel's prophecy, according to the Messianic fulfillment would take place, there would be another period of 70 facing Israel.

There 70 has a different meaning in terms of time passing.

Daniel 9:24–25 "Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place. Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.

The transgression was begun in 586 B.C. to make an atonement for iniquity.

This is not the client nation to God in Israel today. There is no Temple in Israel today, but an Islamic holy site.

Seventy heptad; which means seventy sevens, which is 490 years. It would take that long before a kingdom would be instituted for a Jewish king to sit upon the throne. That is how long until the fulfillment of the promise. How do we know that *weeks* represents *years*? Daniel's entire prophecy depends upon understanding the interpreting this.

Bobby will show us how *weeks* become years. This is a literal unit of time; and expanse of time. In the Hebrew, *heptad* simply means *seven*. How do we know that these are years rather than weeks.

Gen. 28:37 he serves a heptad in order to receive Rachel as his wife. This time frame refers to literal years. Reasonable to have them mean the same thing in both passages.

This is the time that the Lord is presented to Israel as the King; which ought to be

What about the 483 years and the 490 years? A critical differentiation.

Daniel 9:25 Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.

This is the time prior to the coming of the *Prince*; not the *king*. We need a starting point. A decree issued; whatever it is, reveals when the clock begins to tick.

That unaccounted for week is critical.

Daniel's Eschatology

This is the most amazing prophecy ever fulfilled in the books of Daniel. The pharisees should have looked at these prophecies and calculated the time out. Maybe they did it and maybe the

1. Two sets of weeks in vv. 24 and 25.
2. The 490 years is until the Millennium kingdom
3. The other is until Messiah comes as the Prince.
4. So, what about those 7 years differentiating the Prince from the Kingdom?

This is the Tribulation; from the time the nation is formed to the ascension of Christ to the beginning of the Church Age. Then the Millennium will begin after the Church Age and after the Tribulation. The prophecy that he has is moved forward to a decree.

Messiah the Prince will be cut off one week short.

The conclusion of the Age of Israel is the 483 years + 7. The Messiah will come dated according to the decree, with a week of 7.

The Decrees

1. The decree that demands the restoring and rebuilding of Jerusalem. Dan. 9:25
2. The decree is to initiated the building of the streets and walls of Jerusalem.
3. There are three decrees.
 - a. 538 B.C. the decree of Zerubbabel.
 - b. 458 B.C.

c. 444 B.C. is for Nehemiah.

4. Only one of these decrees fits Daniel's prophetic description; the one in Neh. 2, where the walls of Jerusalem were to be rebuilt.
5. Neh. 2 is the decree of the Persian emperor Artaxerxes Longimanus.
6. During the 20th years of his reign in the month of Nisan. Remember the Passover, which was celebrated on 14 and 15 Nisan. This is very precise.
7. The decree of Artaxerxes which will begin the time clock for the 483 and the 490 years.

Lesson #08

Luke 22: Life of Christ

11/16/2016 Wednesday

On Sunday, the Lord Jesus Christ made His way for the grand triumphal entry into Jerusalem. He was being presented as the long-promised King/Messiah to Israel. Several pharisees could not stand what was going on and they spoke to Him. He was not their King and they would see to it that He did not take the throne.

He stops on a hill overlooking Jerusalem, and he gazes out over this beautiful city; and He could hear all of the accolades, He knew that Israel had rejected Him; and that He would be crucified in a few days because they rejected Him and for the salvation of all mankind.

He spoke a prophecy to these religious leaders.

Luke 19:41 **And when he drew near and saw the city, he wept over it,**

Luke 19:42 **saying, "Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes."**

Luke 19:43 **For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side**

Luke 19:44 **and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation."**

This is a picture of the destruction of Jerusalem. It would be horrible. You did not recognize the time of your visitation. This was not the first time that this devastation was visited on Israel. It occurred previously in 586 B.C. (actually twice before that). Nebuchadnezzar returned and leveled the city. Nebuchadnezzar killed or took captive the entire population.

Daniel was a part of those who went into captivity. He rose to the rank of prime minister under the Chaldeans and later under the Persians.

These religious leaders should have been reminded of this terrible time of destruction from their past; and they were well aware of the history of their nation. It was prophecy of hope and restoration and salvation. These were a people who went into captivity.

Daniel 9:24 "Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place.

The Most Holy Place is the Temple.

The 490 years was going from the decree to the establishment of the Millennial kingdom.

This is a prophecy of the exact time of the kingdom. Also of the Prince.

The 69 weeks should have been calculated out—and maybe some of them did calculate it out. To do this requires a start point. You know when the end would occur; what would be the start point?

Daniel 9:25 Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.

When Daniel delivered this prophecy, Jerusalem was still a wasteland. They had been promised a return and a restored nation. Jer. 29:10

Neh.

Points on the Timing of this

1. The 20th year of Artaxerxes Longimanus was 444 B.C. (this is disputed). Two returns prior to this time.
2. It is this decree that is the starting point of Daniel's prophecy. This begins the 69 weeks.
3. This constitutes the first terminus point of the prophecy. The coming of Messiah the Prince in 483 years.
4. The other terminus point is the Daniel 9:24; but why the difference between the two dates? Two different figures are given.
5. The time difference is because of Jesus' rejection. The Messiah was cut off at 69 weeks.
6. This is why the unaccounted for week seems lost
- 7.
8. So that extra 7 years, for the full 490 years, is the time of the Tribulation.
9. After these 7 years, Messiah will return.
10. This timing takes us to the triumphal entry of the Lord into Jerusalem.

This was to date from the issue of a decree, coming from a gentile ruler of the Persian empire.

That 70th week is the week of the Tribulation. A.D. 32.

The coming of Messiah the Prince is the first focal point.

This is a more appropriate place. 2 scholars reduced these years to days, hours, minutes secondo

Sir Robert Anderson *The Coming Prince*; and he calculated the exact number of days.

1. He used the Biblical norm of every years being 360 as was the custom 173,889 days.
2. If we adjust our calendar to reflect the correct telling of time, that takes u to
3. According to his calculations, the year was
4. Harold Horner recognized a problem with Anderson's start date; which was 445 B.C.; and there was additional evidence that this should have neen Horner made his own calculations.

1. Horner begins with Neh. 2:1;
2. But that verse does not specify which day of Nissan was pereed. We need the correct beginning point. That is important for an accurate prophecy. It could not have occurred
3. He gets creative or brilliant here. 1Nissan in 444 B.C. is March 4 or 5.
4. Based upon some calculations on the new moon du on that date.
5. Making this assumption is what he basis his calculations upon.
6. We determined that the Lord dies on Fridaykl
7. The true right date...
8. Our of enjoyment, Bobby has the numerical calculations of Honer

1. Horner used the 360 day year.
2. 173, 800 days.
3. The difference between 444 B.C. and our day was A.D. 33.... solar years.
4. Multiply solar years by 365.248
5. With all of this calculation, there are 25 days unaccounted for.
6. One comes to March 30 444 B.C., which in the time of Christ, was 10 Nissan 33, to the day.
7. This is the exact date. This is the terminus point for the 69 weeks.

1. The kingdom would not be instituted in the Church Age.
2. The final 7 years of Daniel's Old Testament prophecy, directed toward Israel specifically must remain a part of the Age of Israel. The church is not spiritual Israel. The Age of Israel will resume after the rapture of the church. The 7 years would be the Tribulation. S
3. The King returns and the kingdom is restored.
4. Thus the terminus point of the 70 years prophecy of Daniel.

Messiah the Prince came on the appointed dates to bring peace to

Israel until He is crowned. Then peace will reign for the Millennium. This will be the day; the official presentation of Christ to Israel.

Israel should have known that Jesus was Messiah. Authenticated as the Messiah at His temple. His rejection negated the acceptance of his kingdom.

The people opted for war against their very own Messiah, and the results would be destruction. The light shines in the darkness, but the darkness.

Darkness is still over Israel; they have still rejected

So thorough was the destruction that one stone did not sit. There was a terrific slaughter; and the Jews were dispersed

what would happen to Israel is still happening to Israel.

Antisemitism books

the 3rd Reich was all about exterminating the Jews.

Regathered Israel would be true.

The kingdom will be for Israel, but we will have a share in the rule of Israel.

Lesson #08

Luke 22: Life of Christ

11/17/2016 Thursday

Daniel's prophecy of the 490 years (the 70 weeks). This is all found in Daniel 9:24–25. It begins with the issue of Artaxerxes Longimanus. The calculation was covered last night. We came up with a total number of days and changed them into the Gregorian calendar; and we looked at leap years and solar years.

10 Nissan A.D. 33 is the day that we arrive upon. The angel Gabriel gave this to Daniel. The accuracy of Daniel's prophecy was so striking, which should have impressed everyone. Daniel had no idea what he was actually prophesying. Our Lord was rejected by Israel, however, at this time.

After 62 weeks Messiah would be cut off and have nothing. That gives us a problem. There are 7 weeks left off.

Dan 9:26 *And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed.*

Is there a conflict here? Did Daniel get confused or lazy? The missing 7 weeks, which is 49 years.

The Missing 49 Years

1. The 70 weeks; the 7 weeks that began with the decree of Artaxerxes began when Nehemiah returned to Jerusalem.
2. Those 7 weeks are called the troublesome times. These are the times that Nehemiah completed a defensive perimeter and trench line in Jerusalem.
3. They totally rebuilt the walls and the streets of Jerusalem. Previously, Jerusalem had been leveled. Ezra rebuilt the Temple, but there was no wall for protection. Nehemiah needed the green light to go back and defend the Jews who were there. This rebuilding took 49 years.
4. They were troublesome times because of the opposition of the people surrounding Jerusalem.
5. This accounts for those 7 missing weeks.
6. The 62 weeks was a continuation of the finished 7 weeks. It was not necessary to write those 7 weeks down again.
7. The 69 weeks are continuing. Hence, the 7 weeks + the 62 weeks gives us the 69 weeks.
8. After the 7 weeks, the rebuilding of Jerusalem, the timetable picks up again. This continues to the time of Jesus entering into Jerusalem.
9. The cutting off in v. 26 refers to the time of our Lord's crucifixion a few days later. He will have nothing at that time. No friends, no material wealth, no resources.

But we still have one more week to account for. The 70th week. To understand this, a dispensational explanation is required.

What about That Final 7 Year Gap?

1. The fact of the rejection of the cross and the fulfillment of Jesus' prophecy; there is the destruction of Jerusalem in A.D. 70. First, the rejection of Christ on the cross. There requires a need to recognize a gap between the 69th and 70th weeks.
2. The kingdom was not instituted at the end of the 1st advent; and it has not been instituted to this moment. It will happen; but not yet.
3. The Messiah was cut off from His kingdom and from His people because of their rejection of Him in the 1st advent.
4. Then he returned to heaven; yet He promised to return.
5. Thus a dispensational interpretation is required for the entire prophecy to be understood.
6. A dispensational interpretation confirms a distinction between the church and Israel as separate dispensations.
7. The dispensational interpretation confirms that the Millennium is for national Israel.

8. It was not Daniel's prophecy that necessitated the gap between the 69th and 70th weeks. This prophecy just reflected the coming events. Prophecy does not drive the train. It reflects what will happen.
- 9.
10. The events of history show that a gap was introduced because of the Lord's rejection. So there is a week remaining; but that is postponed.
11. Hence 7 more years required until the kingdom. This would fulfill God's promises to David.

There Are 3 Considerations That Make this an Obvious Conclusion

1. There was not an immediate destruction of Jerusalem after the crucifixion. That is a gap of 37 years. Then there is no reason to understand that a longer gap might be involved. That gap is the Church Age. This is before the beginning of the 70th week. Logically, there is no reason to reject the gap.
2. If the 70th week followed immediately then the Messianic kingdom should have been set up 7 years later. It would be a mirage, a lie, or still yet future. No evidence that the Messianic kingdom has taken place. It is still pending.
3. Jesus made reference to the central point of the 70th week which will be the Olivet discourse. He indicates in this discourse that it would occur just prior to His return. It would announce His 2nd coming.

Stopping the Clock

1. It is essential to recognize that the time clock of the Age of Israel has stopped. It just stopped.
2. It stopped when Messiah was cut off.
3. It will be reactivated at a future time. After the completion of the Church Age.
4. As of yet, the final 7th week has not yet begun. It is still pending. That is a dispensational interpretation.

Dan 9:27 And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."

Jesus is standing over Jerusalem, and the pharisees are telling Him to shut up his followers. The Lord is weeping over Jerusalem. When He ceases, the crowd will go silent. The great vision that they had; the great prophecy vanished.

There is no temporal salvation. The people say, "Who is He?"

Matt 21:10 **And when he entered Jerusalem, the whole city was stirred up, saying, "Who is this?"**

The people were shaken. Bobby has been in an earthquake on Hawaii. Only lasted a minute, but the earth became like water. Land is not supposed to move like that. The world

of these people was rocked; violently shaken. They went from elation to deflation in seconds. The burning question, who is this, if not the king to be crowned at this time? There was a radical change in attitude. Some became derisive. The Lord elicited all kinds of reactions. This was probably the most directly

Some understood what was going on, like Mary and Martha. But, for the most part, the others were stunned. Some of them rejected the Lord and returned to their rituals.

The people began searching for the Lord's true identity. How many times did He had to show Who He was? The nice answer to this question:

Matt. 21:11 And the crowds said, "This is the prophet Jesus, from Nazareth of Galilee."

They call Him merely a prophet. Many were afraid of the religious leaders and of their power. They decide that they need to tone it down. This was a dangerous move for these people and now there was a little fear in them. They knew of Jesus' reputation. He was obviously someone; they knew of the miracles.

Prophets were men from God with a message. The Old Testament is filled with prophets. The Lord was making a prophecy of destruction right at this moment, so why not call Him a prophet?

Many others became highly incensed. The people believed that everything was a mess; and before them is Jesus; and they demote Him to a prophet. Crowds are fickle. You are only as good as your last good thing for a crowd. Any sports figure could confirm this. People love their sports heroes, but if they screw up, then they are booed.

The Lord being called a prophet was a demotion in the eyes of the people. Jesus on many occasions proved that he was the Messiah; and he had performed hundreds or thousands of times. The problem is not with the Lord; it is about ho

they also said that He was from Galilee, which is an insure. The

the Lord was born in Bethlehem/Jerusalem. The Jesus had just been screaming His name.

The people were quite amazed and

who else had the power over death. So at His resurrection, great lovoo

Their religious leaders gave them noting but darkness.

The crowd had turned against the Lord; it would crucify Him.

This would be like the president elect not doing what he says he is going to do.

The Lord has been officially rejected and we have much more to learn.

Luke 19:41 And when he drew near and saw the city, he wept over it,

Luke 19:42 saying, "Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes.

Luke 19:43 For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side

Luke 19:44 and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation."

Jesus does not sound like the Prince of Peace by His prophecies. He gazes at His beautiful city, which will be His capitol city; and here He weeps over the city. According to His prophecy, Jerusalem would be surrounded, besieged, starved, and the city level; and the survivors spread out over the world. Jesus knew all too well that this prophecy would occur 37 years later (He is speaking 10 Nissan A.D. 33).

Israel refused to recognize Him as Messiah; and on this particular day, many of them were calling out, "Hosanna, save us now." They were overwhelmed with emotion. The people overall rejected Him. In just a few days, the people would be calling out, *crucify Him!*

By the time He entered into the city, the attitude of the people had changed.

Matt 21:10 And when he entered Jerusalem, the whole city was stirred up, saying, "Who is this?"

Matt. 21:11 And the crowds said, "This is the prophet Jesus, from Nazareth of Galilee."

They were altogether knocked off kilter based upon the Lord's prophecies. In their disappointment, they began to question His identity. "He's nothing more than a prophet." "Isn't He from Galilee? Should He come from Judah?"

Crows are notoriously fickle. The pro-athlete knows this well. The crowd had been impressed by His miracles. The raising of Lazarus. This should have revealed to them that He was God in the flesh. But nothing that they saw or experienced could break through this religious film over their eyes. Their tone became critical and mocking. *Who is this? Oh, He's from Galilee.*

People are still blinded by religion even today. Religion is all about works to please God; works that is pleasing to God. Everything that we do is what God wants, according to religion.

Biblical Christianity is quite different from those steeped in religion. There are many world religions who work hard at salvation. The most obvious religion which most epitomizes this is radical Islam. In some quarters of the White House, they will not call the actions of these religious types religion. But they have a political thought stream. People are terrorized and

slaughtered. If it is evil, how could it be religion? That is the logic. Christianity today is often denigrated today and Islam celebrated. That which is good is touted as evil and vice versa today.

Is Bobby being racist? Is he speaking hate speech? But he is none of these things. Evil is evil and should be identified as such. Even religion; especially religion.

All people should hear the gospel of Jesus Christ; that should be our objective. We must oppose evil in every possible way. The Person of Jesus Christ is rejected outright and He will be crucified. He is hailed as the King; and 4 days later, He will be put on the cross.

Let's go back to the entry of the Lord. Emotions have gone from elation to deflation. The first thing the Lord did was go to the Temple.

Mark 11:11 **And he entered Jerusalem and went into the temple. And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.**

This first day is over. He returns to Bethany. He sleeps in Bethany that night and wakes up Monday, where He would perform two works of great judgment.

Mark 11:12–14 **On the following day, when they came from Bethany, he was hungry. And seeing in the distance a fig tree in leaf, he went to see if he could find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. And he said to it, "May no one ever eat fruit from you again." And his disciples heard it.**

So Jesus gets up in the morning and He is walking back to Jerusalem. These are fig trees and the fruit of the trees was considered to be community.

A fig tree normally has figs first, and then leaves. So, there are leaves, and it might be true that there are figs.

The Metaphor of the Fig Tree

1. This fig tree is a metaphor which demands a literal interpretation. There is much by way of metaphor in the Bible, but these things must be interpreted literally.
2. This fig tree represents Israel. It suggests that there should be fruit on it.
3. Israel was an empty religious tree. The Lord was speaking to Israel through the tree.
4. The fault with this tree lay in its appearance. The Lord picked this tree out; it looked great. The outward appearance of growth belied the lack of it.
5. The fig tree characterized a hypocrite. Beautiful on the outside; empty on the inside. It was a symbol of Israel. The Jews showed such great promise; they overtly demonstrated their piety. But they were anything but righteous beneath the surface.

Many times during the Lord's ministry, these religious types were called hypocrites. They made a great show of religion on the exterior. The pharisees wanted power and money. A similarity to the hypocrisy present in Christianity today.

There are Christian activists who think that they are doing mountains of good works. They have no idea how to be regenerate. Being good in the human sense is not Christianity. The reason for their failure in production is pure religion; trying to impress and please God through one's own efforts apart from the Lord.

A Cursed Fig Tree as Apostate Israel

1. Many leaves on the fig tree usually means an early crop of figs.
2. The fig tree advertised the fact that
3. Israel had the leaves of religion but no fruit of spiritual production.
4. Israel had the Word of God; the Old Testament; the Temple. But they never put it all together. They opted for legalism instead of grace.
5. The presence of the leaves should have resulted in fruit
6. The result of no fruit was the rejection of Jesus Christ by the religious leaders of Israel.
7. Instead of a great harvest of souls, the chief priests and scribes
8. Therefore, only a remnant of Jews would be saved out of Christ's ministry on earth.
9. The curse of the fig tree was Christ's curse on Israel His people. This happened before in their history in 722 B.C. and in 586 B.C. as well.
10. Israel would not longer be the custodian of divine truth; or the chief priests. Are we as a nation opting for religion or worse? Gentile believers would preserve the Word of God.
11. With this curse, they will understand that they are on the brink of a new dispensation.

There was another judgment on this day.

Lesson #08

Luke 22: Life of Christ

11/20/2016 2Sunday

The Lord woke up on a Monday morning for passion week in Bethany and He walks to Jerusalem. This would be a day of judgment. He pronounced death on Jerusalem; which would be performed by the Roman legion.

Then the Lord punctuates this prophecy by a curse on a fig tree.

Mark 11:12–14 *On the following day, when they came from Bethany, he was hungry. And seeing in the distance a fig tree in leaf, he went to see if he could find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. And he said to it, "May no one ever eat fruit from you again." And his disciples heard it.*

The fig tree was a symbol of Israel; and Israel would not usher in the Kingdom of God. The religious leaders and the people were cursed for their negative volition and their hypocrisy.

"May no one eat fruit from you again," the Lord said, because Israel would become a barren wasteland. This fig tree would never produce again; likewise nation Israel.

There is an important theological point to be made. Israel is finished; it will never again be involved in the historical plan of God.

Amillennialism believes that there is no millennium, even though they believe in a 2nd advent.

How to Properly Understand this Metaphor

1. The curse was not upon future generations of nation Israel. It was not on Israel in its future incarnation.
2. God does not mean that He will abandon the Jews from hereon. He would not replace His chosen people with others. This has been the foundation of antisemitism. We have replaced Israel, is a false doctrine.
3. This cursing is not the end of national Israel or of God's promises made to this nation.
4. He certainly cursed that generation of Jews as fruitless fig trees. The Lord cursed one fig tree; and it was the tree with lush leaves. That should have indicated fig production, but there were no figs.
5. He did not replace this ethnic people as a nation in His plan.
6. He did not substitute the church as spiritual Israel. The great prophecy of Daniel deals with the future of Israel. Messiah would be cut off at 69 weeks. The decree of 444 B.C. was the starting point. There is one remaining week. That is the dispensational understanding of that prophecy.
7. This was only a curse on this generation of Jews who rejected their Messiah; and it was a curse for a very specific period of time. Would this curse carry over to a later time? Yes.
8. God's promises to the nation concerning an earthly kingdom under the Messiah; but the Jews rejected this kingdom. God's promises were unilateral and unconditional. God cannot change. God never changes. God's Word cannot be altered. If God's Word could be altered, then we have nothing to depend upon; and God would be flawed. God made promises to Abraham and to David, his greater son; and Abraham's Greater Son as well. We cannot challenge God's immutability.
9. They would be superceded for a period of time by the church; but there would not be a disappearance of the Jews. The Lord referred to this generation as vipers; sneaky people who would sneak up and bite you.

So, nation Israel is being temporarily set aside, awaiting for a generation of Jews who would accept the Lord.

If this curse of the fig tree represents Israel, constituted the permanent judgement of God, which appears to repudiate the promises to David, then all of the prophets would be liars. All of this would have been deceptions to deceive Israel for many generations.

Luke 19:43–44 **For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation."**

Regardless of the new administration; our nation is still at a crossroads.

Maybe we will be disciplined in the future. Maybe Christians will be persecuted. We do not know. But as individuals, we have nothing to worry about.

All of this was done within the earshot of the disciples so they could put everything together. The fig tree would disappear for awhile. The disciples of the Lord would be preserved for awhile; and they would introduce the Church Age. They had a purpose; and we have a purpose on this earth as well.

They move on toward Jerusalem on the 2nd day. They go to the Temple and the Lord would cleanse the Temple later on in the day.

Mark 11:15–16 *And they came to Jerusalem. And he entered the temple and began to drive out those who sold and those who bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons. And he would not allow anyone to carry anything through the temple.*

Jesus did this earlier in His ministry, removing all merchant activities from His Temple. He threw the money changers out of the Temple.

Mark has the most complete coverage of this cleansing. He enters the Temple and casts out those buying and selling in the Temple. The Lord threw everyone out and then stood at the door, daring anyone to come back. The Lord was strong. He was not the weakling portrayed in all of these paintings and illustrations. He had tremendous natural strength in His humanity. He was not a sissy. This is a man to be reckoned with. A man you do not want to challenge to a fight.

The Temple was designed for the prayer and to teach by means of the sacrifices; but it had become a place of merchandising. Passover lambs were in high demand; and therefore, fetched a massive price. A lot of mutton to be sold. The Temple was a central market. The place of worship had become a place of business. The Temple had become corrupted.

Annas was in charge of this very lucrative business. Annas was the high priest of Israel. He was virtually in charge of the priestly cast in that day. Annas and Caiaphas are both involved in the crucifixion of the LORD. Annas was super wealthy; he was a political animal with much power and wealth as a result. He represented all that was evil.

When the Lord entered into the Temple, He immediately began to clean it out.

All of these people with money stacked on the tables. People were running everywhere to recapture their animals. Pandemonium in the Temple.

Jesus cleaned them out and then stationed Himself to prevent further desecration. The money changers were thrown out and not allowed to return. This did not endear the Lord Jesus Christ to the priests and religious types.

This nation still has a future.

Jesus in returning to Jerusalem went directly to the debased Temple. The Lord was incensed by what He saw. He carried out a cleansing of the sewer that the Temple had become. He enters into the Temple and He drives out those who fouled the Temple. The Temple had become a place of merchandising. Annas was the man in charge; and it was called the bizarre of Annas, and he was virtually in charge of the priestly cast. He had great political power, which he very much relished. We see in this man the epitome of hypocritical religion. He used his position to gain power and wealth, at the expense of the truth, and without thought to the needs of the people.

When Jesus came into the Temple, He overturned the tables of the money changers. Our peaceful, loving Jesus Christ was quite violent. He walked up to the money changers' tables and He flipped them over with great strength. Doves and lambs were cut loose and running all over the place. The religious businessmen were horrified. They were very afraid of this Person Who was destroying their business.

Mark 11:15 **And they came to Jerusalem. And he entered the temple and began to drive out those who sold and those who bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons.**

The common people were enjoying this scene.

After the Lord Jesus Christ cleared them out, He stationed Himself at the gate of the Temple, to forbid any further desecration of the Temple. He exercised divine power and no one would cross the threshold with Him standing there.

Mark 11:16 **And he would not allow anyone to carry anything through the temple.**

The beautiful juxtaposition of the Lord cleansing the Temple and later as the Lamb on the cross.

Mark 11:17 **And he was teaching them and saying to them, "Is it not written, 'My house shall be called a house of prayer for all the nations'? But you have made it a den of robbers."**

This was a racket. The sellers had animals which the people had to buy.

These types of rackets exist today. Scam artists on television asking you to send money in. Some of these men have been caught and prosecuted for these sorts of actions.

People in Berachah Church have been bilked out of money by scamming Christians. If some wonderful believer comes to you with a scheme too good to be true, it probably is. Remarkable increase of your income promised. They prey on the gullible and greedy.

These people in the Temple held a monopoly on the selling of holy animals; so they could charge a lot of money for them. People must have cheered when the animals of the moneychangers were thrown out.

The Lord Is the Shekinah Glory

1. The Lord looked these people in the eye and pronounced them judgment.
2. What authority did He want to convey as Israel's God. The Temple was His house.
3. The Lord had the authority from the Father to possess and to safeguard His Own house. He was God, but He acted with the authority from God the Father.
4. He pointed to Himself as the God of Israel. "I am the God of Israel."
5. This is the Presence of God that led Israel throughout all the centuries. By cleansing this Temple, He is proclaiming it His; where He has lived all this time.
6. This is the One Israel had worshiped all these centuries.
7. Christ was the presence of God Who lived with His people since they became a nation. It was His nation.
8. This was a statement that the Lord was none other than the Shekinah Glory of Israel. Jesus Christ is the One dwelling with His people. He was the Shekinah Glory residing in the Tabernacle and then in the Temple.

The Lord is the 2nd Person of the Trinity and He is standing before the people. "Who are you praying to? Who are you sacrificing to? Me!"

The cursing of the fig tree belongs with the cleansing of the Temple. He claimed to be the omnipresent God of Israel's history.

God is everywhere. To show His people how much He loved them, He deemed to localize His Presence with them.

Where Else Had He Been as the Shekinah Glory?

1. He was with Israel during the exodus; He was in the cloud by day and in the pillar of fire by night. The visible presence of the 2nd Person of the Trinity.
2. The voice speaking to Moses from the burning bush.
3. He was the voice telling Moses how to build.
4. Also true with the theophanies and the Angel of the Lord appearances.
5. He came to Abraham's tent.
6. He wrestled with Jacob.
7. He had always been God dwelling on earth with His people.

The people knew exactly what He meant.

This is a week where the drama builds. All of His ministry is condensed here. The Lord Jesus Christ shows something abundantly clear in His ministry. He pronounces clearly Who He is. He tells the people and the religious leaders exactly Who He is.

He quotes an Old Testament Scripture.

Mark 11:17 **And He was teaching them and saying to them, "Is it not written, 'My house shall be called a house of prayer for all the nations'? But you have made it a den of robbers."**

He says, **"My house will be called a house of prayer."** He says this 11 Nissan A.D. 33. He has demonstrated His dwelling Presence in many instances, with Moses, in the Temple, with His people. He localized His Presence with them.

When the Temple was destroyed in 586 B.C., so did the Presence of the Lord. The preincarnate Shekinah Glory was there in His house and He needed to clear up the house. There is no question as to Whom the Temple belonged. He claimed His right to that building on that day. That is what made this day so dramatic. They all understood exactly what He was saying.

"Are you claiming that this is Your house?" Unequivocally, Jesus had authority over His house. It was clear. No one would dare come near Him. No one would dare try to enter into that gate. He stood there guarding His house.

He adds the words *all the nations*. Mark wrote his gospel many years later and he lived among many gentiles and they are included here in a place that no longer existed. They would also worship with Israel when a Temple is in existence. Ezekiel tells us when that Temple would come into existence. Nation Israel would receive their promised kingdom at that time; and they would worship the 2nd Person of the Trinity; and we will as well. Gentiles and Jews will worship the same Lord.

The religious authorities were incensed. The pharisees hated the gentiles and they hated their half-brothers, the Samaritans. These people were smoking mad. By this cleansing, Jesus was claiming higher authority than the pharisees of the Temple.

Mark 11:18 **And the scribes and the chief priests heard. And they sought how they might destroy Him, for they feared Him, because all the crowd was astonished at His doctrine.**

The scribes and chief priests heard all about this and they were incensed.

They did not haul Him out of the Temple right then. They were afraid of Him and of the people. His power was evident and the people were enthralled by this Man. He exposed the scribes and chief priests as religious thieves.

If they grabbed Him and took Him out, that would have made them appear defensive. These are calculating evil men. These men were the picture of legalistic religious types. There are plenty like them today. These murderous people were looking just for the right moment to

strike. Islamic terrorists are the most core Islamic believers that there are. They are fanatically religious. They are dedicated to destroying Christianity and taking the world for Islam. There is not a lot of difference between them and the scribes and chief priests here. This Man was cutting into their profits and power. It was not the right moment to kill Him while all the people are listening to Him.

The people are astonished at His teaching.

Verb: ἐκπλήσσω (ἐκπλήσσω) [pronounced *ehk-PLACE-so*], which means, 1) *to strike out, expel by a blow, drive out or away*; 2) *to cast off by a blow, to drive out*; 2a) *commonly, to strike one out of self-possession, to strike with panic, shock, astonish*; 3) *to be struck with amazement, astonished, amazed*. Thayer Definition only. Strong's #1605.

The content of His teaching is not revealed. No one had anyone teach like Him.

Mark 11:19 **And when evening came, He went outside the city.**

This takes us to a day of greater controversy. 12Nissan A.D. 33, Tuesday. The disciples will catch sight of the fig tree that was cursed the day before.

Mark 11:20 **And passing along early, they saw the fig tree withered from the roots.**

This had been a beautiful tree and it was filled with foliage. And the next day, it is dead. How often do we see a tree die overnight? This fig tree died overnight.

Mark 11:21 **And remembering, Peter said to Him, Rabbi, behold, the fig tree which You cursed has withered.**

They see the fig tree dead from the roots on up. There was nothing left. Being reminded of this, they said, "Rabbi, check out the tree that you cursed."

This is failed client nation Israel. From the roots on up. The religious leaders should have been the fruit of this tree. The tree itself, the nation itself; the common people, it was all gone. The religious leaders. A rejecting generation. This generation would produce no fruit. No fruit for many generations to come.

The Disciples Standing at the Cursed Fig Tree

1. Here are the disciples staring at this fig tree and it is dead and they are stunned. They are standing there as the remnant of that generation. Israel is cursed; they are not.
2. They will constitute the first of all believing Jews brought into the Church Age. This fig tree tells them about the future.
3. They will be excluded from the concept of the withered fig tree. Not all Israel has been cursed. The fig tree represents unbelieving rejecting Israel.
4. The disciples will be productive, unlike the fig tree, unlike the nation. They will realize what an advantage for the disciples. They would not be a part of the withered fig tree

generation. We live today in a generation that is degenerate. The US no longer has a coming generation of greatness. Where are we going as a nation? We are not a part of this generation curse. We are exactly like those disciples standing looking at the fig tree.

5. The fig tree of Israel held such promise and they would, in the future, hold great promise for what is to follow. The generation of the regathered nation; and they will produce fruit at that time.

The Lord uses the fig tree as an object lesson.

Mark 11:22 **And answering, Jesus said to them, Have faith of God.**

This is the critical message for the disciples at that time. *Faith* sums it up. Their faith is the basis of their strength. They must have faith in God no matter what. They are looking at a curse on the nation. It would be destroyed in A.D. 70. No matter what happens, **have faith in God**. This is not saving faith. That has already happened to the disciples, once and for all time.

What about faith, what does it mean in this context?

Heb. 11:1 **Now faith is the reality of what is hoped for, the proof of what is not seen.**

This is not a definition of faith but a description of what faith does. They are to express faith towards God. How easily this word is thrown around. What does it mean?

Faith in the Christian Life

1. Faith is the assurance, the confidence in, the conviction of things unseen. Humanists laugh at faith.
2. Faith produces confidence in things which are not visible. Everyone at one time or another uses faith as a system of perception. We have all believed in something we have never seen before. No one has ever seen the beginning of the universe or an instance of macro evolution. It is a system of faith. It is based on facts that can change and which have many interpretations.
3. With faith, there can be no doubt; there is no room for doubt where faith exists.
4. When there is doubt, it is not the faith the Jesus Christ commends right here. If you have doubts about the Christian life? Do you question God and His plan? Do you ever say, *why did God let this happen to me?*
5. So many Christians do not understand the concept of faith and they have no confidence in the Christian life. They may have some confidence in their salvation, but little else. Christian faith is not some unreasonable assumption which lacks any basis in reality. Faith is not an illogical set of facts pulled together without questioning their reality or basis. Christian faith contains evidence of reality. It is religion that has faith that lacks any connection to reality. People brought up chanting certain words from their youth on up. But they are unable to give you a coherent account of what they

believe or why they believe it. Have you asked someone, "What do you actually believe?" So many times, this is blind faith. When these questions cannot be answered, then it is blind faith. Who and what is the unseen God? That requires some faith and some confidence. What happens in so many churches is not the faith to be found here.

Bobby read a fascinating story about George Whitfield. An amazing person who spoke to millions of people on two continents. "What do you believe," he asked a Christian. The man said, "I believe what the church believes." "What does the church believe?" "The church believes what I believe." "What do you both believe?" "The same as each other." This is the type of circular reasoning of blind faith. This is the unreasoning drivel that passes for Christian faith today. No knowledge of what or why they have faith. So there is no real reliance on God. Truly; that is religious emptiness. So many believers are filled with religious emptiness.

Lesson #08

Mark 11: Life of Christ

11/30/2016 Wednesday

The condition of nation USA. We may think that Bobby is very pessimistic about our nation. Divine establishment has disappeared in many places. But he has great hope in our nation. The spiritual growth is important.

A short letter from upstate NY. We have no idea who is positive and who is not; and what the impact is. Claudia Penny's victory. His son is on the church prayer list. They both have the pamphlet *In Harm's Way*. The grey-heads came out to vote. She begins each meeting with the pledge of allegiance and a prayer in Christ's name. One little enclave of blessing by association. How many towns and cities and places are like this?

Mark 11:19 **And when evening came, He went outside the city.**

The Lord and His disciples have spent the night in Bethany and now on Tuesday, they return to Jerusalem. They pass that same fig tree that the Lord had cursed. As they pass it, an alert Peter noticed that it was entirely withered.

Mark 11:20 **And passing along early, they saw the fig tree withered from the roots.**

Mark 11:21 **And remembering, Peter said to Him, Rabbi, behold, the fig tree which You cursed has withered.**

The disciples were not going to be judged like the nation. They would begin the Church Age as apostles, something that they had only an inkling of understanding. So they needed faith to take them through.

So Jesus begins to teach them.

Mark 11:22 **And answering, Jesus said to them, Have faith of God.**

The faith expressed is assurance; confidence in God's plan and in their place in it. It is easy to have confidence in Him. They had to have confidence in the invisible Jesus Christ. The disciples would be left to their own devices. Their faith must never waiver.

When there is doubt, it is not the faith being commended here. He is saying, "You cannot doubt what He has in store for you."

What is the faith that the Lord is speaking of here?

Faith and a Personal God

1. Christian faith has an object; in this case, it is a real and living person. That is fundamental.
2. Such faith is not some unreasoning assumption concerning vague unseen things, which is what so many people think of God. They think of Him as a vague, unseen force. We have a personal God with tangible attributes.
3. Faith is not grounded in an illogical set of facts. The eastern religions. They are pointless; they go nowhere. And there is no evidence of reality. Where is the evidence of transmigration of souls? Still, they believe it.
4. Faith rests on divine testimony of a personal God. We believe in a personal living God; Who has given us His testimony. Much different from pantheism.
5. The conviction of faith is held on grounds of testimony. In a court of law, you may have a number of things that you think about a case. You believe this or that. You hear the facts; you hear testimony.
6. The Bible views faith convictions as certainties; and equates them with knowledge. Faith is connected to knowledge, to truth.
7. Faith does not spring from self-authenticating mystical experience, like in eastern religions and religion in general. Religious faith is believing that your works will somehow commend you to God. That is faith and its object is false.
8. Belief rests on the testimony of a God Who cannot lie.
9. The testimony of Jesus Christ; the Old Testament prophets. The Church Age Apostles. There is the testimony of God Himself. Acts 10:39–43
10. This divinely inspired testimony (the Bible) is God's Own witness to us. 1Cor. 2:10–13 1Thess. 2:–13
11. To receive this testimony is to certify that God is true. When you have faith in truth; then the witness is worthy of being believed.
12. To reject it is to make God a liar. 1John 5:10

Another Set of Points

1. Faith is not just a matter of believing certain divinely inspired facts or even doctrines.
2. Although these things must certainly be present as a foundation for faith in the Person of God.
3. We believe in a real Person; we have faith in God Who is.

4. So faith is confidence in Him. The reality of His Person. This is what gets to some people—God cannot be seen or touched or taken in by the senses. Do you believe that someone loves you? They might and you might see evidence of it; but you cannot see the love itself.
5. Faith is confidence in him; the reality of His person. When we express doubt, you have doubted the Person of God.
6. The Person of God stands behind all truth and all reality. Sometimes, we have a tendency to personify doctrine. But doctrine is our understanding of the Person of God. But at the base of it all is God Himself.
7. All the promises and doctrines that we believe by faith are His promises; His doctrines, personally guaranteed by Him.
8. He personally is the object of our faith. Our faith is ironclad because of Who it is that we place our faith in.
9. To believe in God means that we place our confidence and trust in Whom He claims to be. How much do you trust that person you think you love? We can place our trust in God because of Who He is. We place confidence in God; we trust that the Lord provides our salvation. We trust in Him for that salvation. We trust that we are assured of eternal security. The Holy Spirit is our infallible Teacher. There is trust placed in the pastor-teacher; and that is a huge responsibility that Bobby takes very seriously. We can put our trust that we can know the doctrine. We know that God is our master. We confidently place our life in His care. We know that God is our guide in everything. We know that we can follow wherever He leads. We can rely upon Him for the satisfactory outcomes of our circumstances.

When you invest your money, you have faith in the investor.

More Points on Faith

1. Faith presupposes a certain amount of the object of that faith. You must have some idea about what you have faith in.
2. The more knowledge of God, of God the Son and God the Holy Spirit, the more belief, the more trust, the more confidence; and their functions within the Godhead.
3. So knowledge is definitely necessary; facts are invaluable to orient to reality.
4. Without knowledge, trust may be easily undermined.
5. Through a growing panoply of truth from the Scripture, the infallible Word of God resident in our souls, we come to accept facts about the Person of God.
6. Real facts; a real Person. We have these things. We know a real Person. Confidence in things unseen that work out in our Christian lives. Our faith is not misplaced when it is in the Living God.
7. This act of relying upon the facts and truths and promises in the Bible centers on the truth of God Himself. We trust in the foundation of all Bible doctrine, God Himself. So faith rests upon the Person of God, Who gives us the doctrine to trust.

There is that particular type of faith; faith rest. When you claim a promise and come up with a doctrinal rationale. Why do you have faith that it will work? Because it is God's promise. God works it all together. It is a fantastic system. Every believer must develop.

God is in control of all circumstances; and we trust in that fact. Adversity and prosperity can lead us in all sorts of directions in the Christian life.

This faith is necessary in order for them to complete their work. **For whatever is born of God overcomes the world.**

Faith rest and being false doctrine with the Spirit is how the believer lives in the world as a believer. They are looking at a nation that is going to die; but they have something great to present to the world. There are no doubts of the plan of God; no doubts of God's power to accomplish the impossible. With such faith, Jesus Christ says, the disciples would be able to do miraculous things. They would be able to do the greater than just a few miracles. They would be able to move mountains. It may seem impossible, even with the greatest earth movers.

Mountains can be removed through the active use of faith rest. These are obstacles in their lives. And there is one additional resource.

Mark 11:23 I assure you: If anyone says to this mountain, 'Be lifted up and thrown into the sea,' and does not doubt in his heart, but believes that what he says will happen, it will be done for him.

This does not mean that we can become faith healers; and this does not mean that we can decide to win a million dollars. We can be in His plan or maybe not. There is God's plan and His will for our lives. We move forward in the Christian walk. We just need to keep growing; keep moving forward. It will happen. The problem is, people do not have this faith.

Faith rest is the way of confidence in the Christian way of life. Believing it will be granted. The believer has the ability to apply faith rest and to move mountains. This is not merely some miraculous thing. This is removing the obstacles which stand in our way of the plan of God in our life.

Lesson #08

Mark 11: Life of Christ

12/1/2016 Thursday

The curse of the fig tree represents the curse on Israel. The disciples would not be caught up in client nation Israel and its destruction. They were not fully aware that Israel, as a nation, would be destroyed, while they are teaching Christ.

Jesus encourages them as they stand in front of the tree. We do not always realize what we have at our fingertips when it comes to prayer.

Mark 11:22–23 And answering, Jesus said to them, "Have faith of God. I assure you: If anyone says to this mountain, 'Be lifted up and thrown into the sea,' and does not doubt in his heart, but believes that what he says will happen, it will be done for him.

So Jesus brings this to a conclusion.

Mark 11:24 **Therefore, I tell you, all the things you pray and ask for--believe that you have received them, and you will have them.**

People often understand this to mean, *If I am going to pray, then I am going to get what I want*. They make it personal, which is not the context here. This is not a personal request here. The key is, *have faith in God*. The context is the plan of God as related to nation Israel. There are obstacles here; huge mountains. This is much greater than some personal request. It is not some miraculous event; this is even greater than some miracle. People are always impressed with the idea of miracles. The power to change things that seemingly cannot be changed.

Christ performed miracles as a presentation of....

People now crave the fantastic thing of the miracle. People go personal immediately; the 10 million dollar bank account or marrying the perfect woman. They see in mountain moving a quick fix to problems in their lives.

Moving Mountains

1. Moving mountains is metaphorical for us.
2. It is not the capability to produce a miraculous event, like tossing a mountain into the sea.
3. Or, it is not expecting everything to turn out as we expect or want it to turn out. *If I pray for it, it will turn out the way I want; isn't that the meaning of this prayer?*
4. Our faith must always be balanced with God's plan. Mountains will not move simply because we want them to move. The disciples understood, to some degree, that they had a mission.
5. The disciples performed miracles as their credentials showed. They must rely in their lives in the faith rest commended to them.

Moving Mountains Part ii

1. Moving mountains represents faith in the plan of God.
2. It is the attitude that, with God, nothing is impossible.
3. We have faith rest to carry through with this doctrinal promise. When you have faith rest and the object is God, how can you be pessimistic?
4. Without faith rest, there is no basis for confidence that the plan of God will come to fruition. Without faith rest, you have no confidence. Terrible for the believer to be right here with the plan of God, and yet we doubt it. God is not doing what we think He should be doing; so we have our doubts. Bobby will have a lot to say about stuff on the national level.
5. With faith rest, you will not doubt the plan of God. Faith rest is developed as we developed spiritually. The more faith that we develop, the more that can be utilized.

Bobby has watched a lot of football in his life. He has watched many games a minute or so before the end; and it turns out that it is far from over in those final couple minutes.

Faith in God can move mountains, producing great things.

In Scripture, mountains often signify obstacles in the plan of God. Removing them is the removal of obstacles to the plan of God. Nothing can stop the plan of God. But we must be a part of it. God's plan marches on; it always will, it never stops. What a great moment when you realize that you are a cog in God's great plan.

Bobby wonders how many people listened to the election, praying and using faith rest?

When the mountain goes into the sea, you no longer see it. Israel was now under God's curse to be destroyed; just as the fig tree withered overnight. That represented the plan of God moving forward without Israel for a period of time.

Israel will be destroyed because they became an obstacle to the plan of God rather than a facilitator. God would provide a new direction in His plan once this obstacle was removed.

Jesus tells the disciples that nation would be set aside; and have faith in God. What about our own nation?

Moving mountains sometimes means moving the opposition out of the way. Faith rest does not preclude hardship; it does not preclude difficulties, in your life or in the lives of those in your nation. The solution is found in the plan of God.

The Plan of God and the Disciples

1. Here, moving the mountain of this generation of Jews out of the way was a necessity for the plan of God to move forward. They had become an obstacle.
2. When the mountain was moved, it would
3. The disciples, soon to be Apostles, would not see the scope of God's plan for the new dispensation.
4. They would move many mountains, just as the Lord said, "Have faith in God."

The Lord has made this mountain-moving statement before. We studied it in Matt. 17:20. Casting out demons was the context. The ongoing confrontation of the Angelic Conflict presents the greatest of the mountains to move.

As we apply Bible doctrine, we move mountains. This is as big as it gets. Our mission is to fight as angelic warriors.

More Moving Mountains

1. In our context, faith rest and moving mountains are connected to the subject of prayer.
2. This is the method of moving mountains.

3. We make requests of God to use His power to do the heavy lifting and remove the obstacles in HIS way.
4. Prayer and faith rest. This connection is very...

What we are seeing in this country is no doubt an answer to prayer.

Confidence in His faith and doctrines. What we have together; and altogether, they solve the big problems. Matt. 21:22 **all things you ask believing, you will receive.**

You must discern that a mountain

More Mountain Points

1. A mountain, an obstacle, is discerned by understanding and applying knowledge from Bible doctrine. It all seems You may know that something is wrong in our country and not be able to pinpoint it. If you understand the laws of divine establishment, then we get what is going on.
2. And then, once discerned, directing prayer under the filling of the Holy Spirit toward the removal of that obstacle. Sometimes, that you pray to move may not move out of the way in a generation.
3. And then faith rest provides the confidence that God will answer your prayer. You must have the patience to wait for the answer.
4. God's answer will be commensurate with your ideas? His answer will actually be commensurate with His plan.
5. You may not even realize just which mountain was removed. We have been praying for a very long time for a change in this country. Well, that has come to pass.
6. Nothing is impossible inside of God's plan. What may seem impossible to us is not impossible for Him. Prayer is His trigger mechanism.
7. This goes without saying, the power of prayer is awesome; it is named here as an earth mover.
8. The focus is on utilizing God's power to move mountains. Too many believers want to get out there and move a mountain with a shovel.

That is the meaning of the phrase, *have faith in God*. That is how obstacles are cleared out of the way. This is why prayer is so critical for our client nation. We must never be discouraged by what is happening around us; or take our eyes off of God when things are going well.

We must pray for the removal of this opposition to the progress of our nation; even though this may seem impossible. The encouragement is, *it is not; prayer can still be answered*. The results may be divine discipline. We pray for the deliverance of the nation and maybe the answer is divine discipline.

Strategy was a book that many had to read. The WWI involved the slaughter of many enemies. However, we need pray for the deliverance of our nation.

We have a great opportunity to apply this verse in our national life. We can see anti-divine establishment thinking all around us. If we can read the trends, this election exposed some very discouraging trends. Just because of the election, not everything is going to be great.

Notice the anti-establishment backlash to the election result. Notice the large population negative toward the Christian community. We are heading down the road of socialism, ignoring the rule of law. This can be reversed. Bobby is not pessimistic; he is confident that God can turn this nation around. There must be a return to establishment principles.

2Chron. 30:9b is a promise for any client nation. We always have the opportunity to turn around. We do not know; but as believers, we can preserve our nation. There will always be problems and wrong thinking. That does not lessen the fact that we are a client nation. Bobby tries to facilitate the solutions through the teaching of Bible doctrine. There were those in Israel who were faithful; but there were many who were not. There was a lot of negative volition at the same time.

Bobby needs to report to us what is going on in our nation; and report the trends of history. Whatever happens, we are still under God's plan. We should believe that which we ask to be granted in order for it to be realized.

Lesson #08

Mark 11: Life of Christ

12/4/2016 1Sunday

Jesus cursed the fig tree, and that tree represents national Israel. Israel had been cursed by her Messiah. Israel was a failed client nation to God because of her negative volition and her rejection of the Messiah. The curse would destroy that generation in A.D. 70 and Israel would be removed as a client nation. Also, a new age would be ushered in, the Church Age. During the Church Age, many gentiles client nations would come and go. The US is one of those client nations.

The disciples were distressed about the events which were in front of them. They would be founders of this new dispensation. There would be great obstacles in the way of the disciples for these upcoming years, like at no other time.

Christianity is just a name given to principles and doctrines related to God and Jesus Christ.

There would be great obstacles before the disciples in this time. Moving mountains requires faith rest; and that is related to prayer as well. Mountains are moved in one sole and circumstance of the faith rest drill. There is nothing which can stand in the way of believers in the Church Age.

Mark 11:23 I assure you: If anyone says to this mountain, 'Be lifted up and thrown into the sea,' and does not doubt in his heart, but believes that what he says will happen, it will be done for him.

These prayers are not personal circumstance prayers, for our own lives personally. We use prayer in our daily lives for personal requests; but this metaphor is better applied to the purpose of the disciples in the Church Age. The disciples would face many obstacles in the

Church Age when it comes to faith rest and the power of prayer. Today, believers have a great opportunity to use this verse in our own national life. The obstacles to the plan of God are many in this client nation to God. We easily observe the mountain of anti divine establishment thinking that is all around us. The anti-establishment backlash, the lawlessness, the threats, the riots. The divisions between Christians in this country and those who believe in the divine establishment thinking and the people who think socialism is the answer.

We are a nation today in trouble. We are ignoring the rule of law in so many areas; and the solution to this is found in this passage. Maybe prayer has been answered in a tangible way; but we will see what the results are.

A great obstacle threatening our client nation status. There is a war between the concept of nationalism, a divine institution, instituted by God, at the tower of Babel; and internationalism which is a Satanic concept begun at the tower of Babel. This has resulted in a tremendous battle for the soul of this nation. Nationalism and internationalism are mutually exclusive.

All around the world and exemplified by Europe, there has been a concerted drive toward internationalism and globalism. Sovereign nations are under attack. Borders there are under attack. The 28 states have surrendered their national interests. This began as a national economic union but is now devolved into anti-nationalism in all respects. There are no controls of traveling from country to country. They have coined a word *inclusive*; and they have called this a great value. Internationalism is designed to blur national identities.

There are other aspects to this. Economic internationalism. The EU has its own currency. This further blurs the sovereignty of the individual nations. Banks are no longer tied to national interests but to internationalism. Internationalism is a form of socialism and it lowers the standard of living.

The old nations of the European union; and the tide of immigration refuses to assimilate into Europe and they bite the hand that feeds them with regards to their national interests. They look to destroy the national fabric.

All international efforts are doomed to fail. The underlying reason for this scourge is, Europe has rejected Christianity in favor of man and humanism. They do not recognize the evil that is man. They are reaping the consequences of the evil of man.

Unfortunately, we see this trend of internationalism in our country and we have been placing the interests of others. We think of all cultures as equal and should be treated as such; which is a mistake. The laws of immigration have been lax and unenforced. This was a huge issue in the recent presidential election. The internationalists opposed all the nationalism.

Evangelism is fine; spreading socialism and humanism is not. They mock divine institutions. And God will not be mocked. Many Christians have abandoned spiritual growth and have dedicated their lives to good works. Grace is the bedrock of Christianity. So the laws of

divine establishment have been replaced by the false doctrines of internationalism and inclusiveness.

Diversity and inclusiveness are buzzwords for internationalism. This is not racial. Race is not an issue. Culture and economics are the issues. Diversity is not what it seems on the surface. It is the latest scheme of internationalism. In the name of internationalism, there is a push of massive immigration. Also, maximum tax income to support the influx of all these people. Our own monies are used against us.

The influx is welcomed by a party which gains power through their votes.

The Problems

Christians do not understand the divine institution of nationalism very well.

1. Diversity includes the concept of an international citizenship. Diversity is the buzzword to sell internationalism. It includes the concept of a global citizenship.
2. The surrender of national sovereignty to extra-national concerns.
3. That is essentially the surrender of the social compact of a national entity.
4. This social compact is the agreement by which people choose to live together for mutual benefit. To secure mutual benefits and to regulate relationships among citizens. This is the very basis of nationalism, the agreement by which people choose to live together, so seek mutual protection and welfare.
5. That compact is being submerged by those who refuse to assimilate. They become a part of that social compact. There is an influx of millions of those who have not and will not assimilate into the American culture.

This is the key to nationalism.

Lesson #08

Mark 11: Life of Christ

12/4/2016 2Sunday

How did Bobby go from mountain moving to the great obstacle and problem in our nation today, which is internationalism. One, we have faith in God, faith rest, and the other is prayer, for the removal of the obstacles that we have as a nation today. The context of this passage deals with great obstacles.

The example is the 4th divine institution, nationalism. All of these divine institutions are under great attack in our nation. They are all under attack particularly in this past election.

The divine institution designed by God for client nations to function in this world, as the center of evangelism. Nationalism is critical because it is under attack. Bobby is not finished with this.

The points above are repeated and then added to.

6. What we see is the attempt at a border less world; an international world; without citizens and without a national compact.
7. The world of diverse ideas that do not mix, which are diametrically opposed on religious and ideological and economic grounds
8. So under those conditions a social contract is not possible. What is the name of a recent series. Divergence.
9. In order to govern such diversity on a massive scale, must take into account their massively differing ideas.
10. Even when these groups are absolutely and violently opposed to one another.
11. There is not melding under those circumstances into a social compact where there is no common ground. Diversity is how nationalism is under attack. And when you find anything wrong with diversity, you will be called a great many names.
12. Each new group is holding on to its old culture, developing into enclaves that refuse to become part of the fabric of national solidarity.
13. The breakup of a national solidarity, and WWII was the last time we witnessed such solidarity in the United States. They don't try to band together with us, even when we give them a free ride on our tax dollars. The solution to internationalism, is current citizens must be forced to accommodate diversity, which results in tyranny. You must be forced to accept things that you do not believe, which is the hallmark of internationalism. The old citizens are forced to accept things which are antithetical to their customs and laws; and terrorism is used to force us to accept these antithetical views upon us.

Nationalism Versus Internationalism

1. The rights and privileges of citizenship are exclusive to the nation contract. God separated the parties in the
2. Constitutional government succeeds only in a nation with a social compact where the just powers are derived from the consent of the governed. This is who we are; but the diverse group does not want this.
3. This can only occur where the governed give mutual consent and have mutual interests.
4. Be definition and by actions, the diverse do not give mutual consent. They consent to nothing but self-interest. They will even act to destroy national interests. Each new group seeks only its own benefits. The government makes exemptions for the groups that it likes. The expanding influence of Sharia law. If this continues, we will degenerate to chaos and anarchy. That state of affairs is most true in an internationalist state ruled by unelected bureaucrats. This is the model of EU. It is internationalism; it is a mess. God does not allow internationalism to destroy nationalism.

How many people want to reinterpret the Constitution and make it change with the culture to take into account all of the diversity. It is ingenious, which is Satanic.

Another buzzword of multi-culturalism, another tenet of internationalism. Diversity of culture is valued over a single national culture and ideals. Even though many of those cultures of tyrannical, impoverished, and are anti-God. Yet they are all equal in the eyes of the internationalist.

Those who immigrate no longer do so in order to enjoy the American dream based upon our common values. Our nation depends upon the principles of divine establishment. The Mosaic Law is not our law; and there are principles which reflect divine establishment. There are principles of law which are a part of divine establishment. We have a system of law which depends upon divine establishment. But they want to get rid of it. The false concept of globalism.

A further problem of globalism. It demands a philosophy of relativism. Relativism is a morality which is free of values. There is no true standard of morality in diversity. Only what individuals determine what their own morality is to be. Moral relativism. All moral values are equal. No one set of standards is superior to or more beneficial than another. That is in direct opposition to the standards of Christianity. The only morality allowed is tolerance.

The truth sometimes sounds hateful to those who oppose it. Any objection to diversity is classified as hate speech.

Technically, this is not a bad word: for the diversity opponent, the only real standard of behavior is tolerance of everything and anything, carried so far as to accept even those who are pledged to destroy our nation and our way of life, those dedicated to the destruction of our nation and our Christian values.

So we must bring in people from terrorist countries, which results in increased domestic terrorism. But we must endure this in order to accept tolerance and diversity. This irrational tolerance is the highest good for the internationalist. They want the destruction of nations. This will ultimately lead to national and cultural destruction. But it will never destroy Christianity; not ever. We are on the winning side. All of this stuff that is going on around us cannot defeat us.

Many politicians are willing to sacrifice the nation for their own power. They are willing to commit national suicide for power. Always antagonistic to Christianity. The fundamentalists goal. Islam is not a religion of peace. They conquered the Middle East after the death of Mohammed and they are still at it. That is still their internationalist goal. These same voices of inclusiveness do not want to bring in Christians from the Middle East. To their thinking, we have enough Christians in this country. They do not add to our diversity. Christians are being murdered in the name of diversity. Hence the blessing of the nation and the ultimate social compact; Christianity is denigrated and they are persecuted; and that is where God steps in with divine discipline.

The election might be an answer to prayer. If this trend continues, divine discipline is on its way. That would be an object of prayer for us. Prayer would be in order. We can step in with faith in God and prayer. There is such an irony with diversity and inclusiveness and

4. The social compact of a national entity must be surrendered to accommodate such diversity. A social compact is the agreement by which a people agree to live together, and this regulates relations among its citizens. This compact is not possible where there is no common ground. Our nationalism is being torn apart by these many cultures that do not mix. One-worldism believes that they do mix.
5. Without the nation state, proliferation of evil ideas and religion permeate the world of globalization. From the very beginning, nationalism was the order of God's plan for this world. Different languages provide a common ground for a set of people.

a second tenet called *multi-culturalism*.

A Few Points on Multi-culturalism

1. All cultures are seen as equally valuable; and must be treated as such, even if clearly they are not.
2. Hence, diversity is valued above all other cultural and political ideals and goals.
3. Even though, many of those cultures operating in the world today are lawless, anti-God, purely evil, destructive of their own people. The problem is, we are expected to give up our own beliefs in order to accommodate all of this other stuff; and give it up to those who know best.

A third tenet, which demands a philosophy of relativism. A morality which is value-free, despite being antithetical words. Morality has value; there are tenets to morality; but relativism makes it value free.

Relativism

1. In diversity relativism; there are no true standards of morality. They do not exist.
2. So, what are the standards? These are the standards that individuals decide for their morality to be. Whatever their reality is, we must accept them.
3. Direct opposition to the standards of morality and establishment principles of Christianity.
4. For the diversity proponent, the only real standard of thought and behavior, which is the tolerance of anything and everything. No value judgements; often considered not judging.
5. The extreme of tolerance is happening right now in the United States. This is carried so far as to be accepting even of those who are pledged to kill or destroy our nation and way of life. They want to destroy Christian and western values.
6. In this way, the social compact is removed. The rule of law is subverted. The outcome is usually Christian persecution.
7. In other words, the tolerance of everything except Christianity. The tolerance of everything degenerates to tolerance only of what the tolerant tolerate. So, this usually comes down to tolerating everything but Christian thought. A generation needs to hear the gospel of Jesus Christ. This is the singular and unifying factor of civilization.

Without it, there is no civilization. It is the ultimate social contract. But it is volitional; it cannot be forced upon anyone. Internationalism forces tolerance of everything.

The humanist must force humanity to bow, and to abominate religion. That is the international attempt to remove mountains. The obstacle of divine establishment is what stands in front of Satan. If a Christian opposes on Biblical ground, the tolerance of everything, immorality, gay marriage, and all of those things, he is called homophobic or Islamophobic. It is nothing more than pressure on Christians to capitulate to these diverse moralities. We as believers are being pressured or shamed or forced to accept a set of values which violate the values of marriage, family and nationalism.

Diversity Versus the Bible

1. We cannot accept today's concept of diversity without giving up Biblical Christianity and doctrine. It is antithetical to the Bible.
2. So, as believers in Jesus Christ, we must oppose internationalism in all of its forms.
3. For this reason, Christianity cannot be tolerated.
4. The only thing intolerable to the diversity adherent is what opposes their concept of tolerance and internationalism.
5. This idea of diversity and tolerance is at the very root of Christian persecution. Internationalism is a Satanic concept.
6. We can now see the Satanic evil of these concepts and truly this is a mountain spoken of in our passage. And we know to do about it.

We are to use faith rest and prayer as our weapons against this.

It seems nowadays that the 1st amendment does not apply to Christianity. Speak against gay marriage on a college campus today, and see how hard they will come down on you. The foundation of this nation, based on the principles of divine establishment and Christianity have become an anathema to so many. What the Christian thinks and says is hate speech. Biblical viewpoints must be destroyed in the name of tolerance.

Sadly, there are no more places for the dissenting doctrines and principles of the Bible; or for political persuasions other than diversity, atheism, and tolerance. Everything else is mocked and even opposed with violence.

No idea if the recent election is the answer to prayer; but it appears to be a reprieve from the direction of our nation in the last 50 years.

Those who oppose diversity, unchecked immigration; we are called fascists, because we oppose diversity. Who is marching in the streets screaming at those who oppose them, using thuggery. It is not Bible-believer Christians.

The brown shirts in the 1930's are the best example of fascists. Who have taken to the streets in the same way? Geat irony and evil. You can be called all of these names, and we are the opposite of these names.

Christians are the ones being accused of hatred and racism. These words really belong at the doorstep of the diversity group. They call us what they actually are. Intolerance in the name of tolerance and diversity.

The 4th great tenet of diversity.

Political Correctness

1. The diversity groups demand political correctness.
2. This means that anyone who does not speak as they demand is immediately verbally and sometimes physically attacked. We see this in so many areas of our lives today. We can offend someone with anything that we say.
3. When you speak impolitcly against the diversity group, they denounce and use intimidating epithets. Racist, intolerant. It is all manipulation to scare us to falling in line. When you are on biblical grounds, you are on the only solid grounds that there is. Diversity is so relative.
4. This is another area where the policy of tolerance (hey don't want anyone to be offended); and this is the ideal of the internationalist, but it breaks down right here.
5. There is no tolerance for those who do not fit their speech patterns of the relative, the diverse humanist or the internationalist. Especially no tolerance for Christian viewpoints or doctrines. The truth of Bible doctrine is not relative. So the diverse crowd must oppose it in their tolerance.
6. Hence there is a suppression of freedom of speech who speak of doctrine of divine establishment principles.
7. Pope John Paul II made a succinct statement on these principles. Individual freedom can be exercised only in a democracy operating in a sovereign state.
8. This is the definition of nationalism. Freedom for the practice of Christianity. John Paul grew up in Poland. Bobby has been in his Polish church. He lived under the internationalist, communist regime. He saw the destructiveness of it. The force the tyranny. He understood the evil of internationalism. This is in direct opposition to Christianity in the client nation today.

The most powerful of all weapons; faith and prayer. Faith rest in the lives we lead; and prayer about the nation, that we move from our Satanic roots. Prayer for the freedom to continue for us to grow spiritually without persecution. All valid prayers to move that mountain. Faith rest attitude. I have done my part; now come what may, the plan of God will march on with me. In every other circumstance, He is in charge.

It has been true on many historical occasions that internationalism will lead to the loss of freedom. Mountains do move. But if this nation is too far down that road of internationalism, diversity, the mountain will have to be removed by divine discipline, as it was on many occasions with Israel, the first client nation. Our prayers do not guarantee that we can avoid

divine discipline. Prayer is the great weapon. We request of God that He preserve this client nation. One way or another, deliverance will be granted to us. God will not allow evil to destroy Christianity. We are on the winning side. Our prayers have an affect. We do not know what will happen with out nation.

Our mission is the same. It does not change. God answers prayer; and sometimes not in a way that we understand. Sometimes our prayers are answered and we don't even know it.

Now we ought to understand better what Mark 11:23 means.

Mark 11:22–23 **And answering, Jesus said to them, “Have faith of God. I assure you: If anyone says to this mountain, 'Be lifted up and thrown into the sea,' and does not doubt in his heart, but believes that what he says will happen, it will be done for him.**

God many not answer our prayers as we think He ought. He will answer our prayers based upon the situation on the ground. Our prayers will be effective and the best for us and the nation, even when these prayers may end up in situations which are painful for us or for this nation. We need to be able to think faith rest, no matter what else happens.

God may have to get the principles of the nation.

Jesus will make a final statement about prayer, which is in v. 25.

Mark 11:24 **Therefore, I tell you, all the things you pray and ask for--believe that you have received them, and you will have them.**

Lesson #08

Mark 11:25 Life of Christ

12/8/2016 Thursday

Communion will be New Year's Eve.

The Lord makes a final statement about prayer in v. 25:

Any position is legitimate for prayer; standing here; or kneeling in our society. *Stand* here could simply mean *steadfastly praying*.

Mark 11:25 **And whenever you stand praying, if you have anything against anyone, forgive [or, dismiss] him, so that your Father in heaven will also forgive you your wrongdoing.**

The word *forgive* is legitimate; but it is better to understand this to mean *dismiss, let it go*. If you have anything against anyone; if you are holding anything against anyone. You must dismiss it. Let it go.

If You Are Going to Move a Mountain, Your Prayer Needs to Be Effective

1. Prayer is necessary.

2. A forgiving attitude is also necessary in prayers. You must let it go; you must dismiss whatever you have against someone else.
3. Without that attitude, prayer can be nullified.
4. Why? A lack of forgiveness, a lack of dismissing something against someone else, is a mental attitude sin. Those are the worst.
5. This lack of forgiveness is basically here holding a grudge; failing to dismiss the sin, of someone who has done you wrong. They have done something against you. You cannot hold a grudge.

The Lord has told them that they will move mountains. They cannot hold grudges. They will be given a hard time by many people; so we have to be able to let grudges go. We have to be ready to use 1 John 1:9 at any time. All sins require confession for forgiveness; that is how we handle sin in our lives. The Lord does not fill believers with the Spirit if they have sin in their lives. This forgiveness includes unknown and forgotten sins. This includes the unforgiving mental attitude that a believer might have against anyone else.

Forgiveness; and the filling of the Holy Spirit is necessary for an effective prayer life.

The specific sin of Mark 11:25 is having an unforgiving attitude; holding a grudge against someone who has done you wrong. This is a 1st class condition, which means this will be done. The believer who holds onto this grudge will not be moving any mountains.

If a believer is in that condition, then something is amiss. If you cannot forgive or retire a grudge, then it is God Who does not forgive. The importance of using rebound in making prayer requests. Remember rebound, confession or naming of sins, is the solution to sin.

When you rebound this sin, God forgives you. Divine forgiveness toward us is inseparably linked to our forgiveness of others. Rebound forgives the sin; but the mental attitude must also be dealt with. If the grudge continues, then the sin continues as well.

Sometimes, you cannot seem to get over the wrong done to you. Rebound covers this, but the mental attitude sin comes up again and puts you back out of fellowship. Recurring sin gets you out of fellowship. A continuing sin means you are not in fellowship until you name your sins to God.

You are out of fellowship as soon as your resentment reappears, because you cannot seem to let it go. You think about the person that you resent and you go off. The grudge is not always on your mind; it is recurring, not constant; and when it recurs, you are knocked out of the top circle.

You have not forgiven; and all it takes is a set of circumstances for more mental attitude sins. There will be a great temptation for the Apostles to get mad at someone and stay mad at them. It can be a huge problem when it comes to maintaining effective prayer. Every believer, every one of us, encounters this problem in some area.

You may have consistent anxiety or fear in your soul. The more mature a believer is, the more he stays in fellowship, and the less mental attitude sinning that he does. Therefore, he has a more effective prayer life.

What about someone who has stolen your bf or gf; bilked you out of a lot of money; but you have to let that go; you must dismiss it; you must let it go. This includes even criminal acts committed against you.

What about this recurring sin. Simple principle and technique of isolation of sin. Isolation of that sin is what we must understand and learn. What is it and how is it accomplished in our lives? Bobby will use an illustration.

A person who fails to forgive. A pot of boiling water. Some people are boiling pots of water in their souls, and they are just waiting for that sin to set them off. At any moment, that sin recurs. The sin may not always present itself; but it is ready to leap out under the right circumstances.

The believer rebounds a recurrent sin, that came spitting out of the pot. But, the believer rebounds that current sin. But he lights up the sin, and the heat is turned on the pot again. The boiling pot believer still represents not forgiving someone and thinking about it again and getting out of fellowship. God never fails to forgive us; and therefore, we ought not hold our grudges.

If you get out of fellowship because of a sin already forgiven, you have relit the water pot. This will keep you continually out of fellowship.

It is amazing what a long-term memory that we have of people who have wronged us, where we have held a grudge. We remember problems and injustices for years and even decades; and these, God has forgiven. Self-centered attitude, God has forgiven this, but I haven't. You quickly return to carnality after being in fellowship.

We know how important and powerful prayer is. It is critical for our spiritual life. Therefore, we need to get over various sins and having them crop up again. As soon as we confess a sin, we must learn to forget it and move on. It is a process of learning. There is no power of positive thinking. You cannot say, "I will never commit this sin again." You don't know. How do you learn to forgive and forget. This is a trait of the maturing believer. We must learn how to dismiss; learn how to isolate sins. As we continue to grow, we can put any sort of sin aside and leave it there.

It is in your mind, a great injustice; but as your grow, you can utilize the faith rest drill. Let God handle the injustice. A grudge is, how can you revenge yourself. How can you make them feel as bad as you feel? This is no good for the Christian life. You must let the Lord handle the injustice and focus on God's plan for you. Your injury fades and eventually disappears. You have isolated the sin and dismissed it. Spiritual growth removes the injury so that it no longer belongs to us. What right do we have to look back and to continue to hold a grudge? The object of your grudge does not care. Holding this grudge is so much futility.

Don't pray to the Lord to do something really bad to them. When you return to the mental attitude sin, you only create self-induced misery. This is what the Lord is mandating the disciples in Mark 11:25. The greater challenge is to stay in fellowship after.

Mark 11:25 **And whenever you stand praying, if you have anything against anyone, forgive [or, dismiss] him, so that your Father in heaven will also forgive you your wrongdoing.**

If you hold a grudge and let it boil, then other sins come from it. Sins of the tongue; you will gossip about that person and malign them. You may try to do something physically against them. So, instead, try to pray for that person. Only by isolating sins, can the believer do that. Only by that, he can move on.

Philip. 3:13 **Brothers, I do not consider myself to have taken hold of it. But one thing I do: forgetting what is behind and reaching forward to what is ahead,...**

There is no end to spiritual growth. There can always be movement upward. But one thing that Paul knows to do, forgetting that which is behind and moving ahead. Assign your sin to oblivion and never look back; always look forward. The plan of God only moves forward. When you dwell in the past, you are dwelling upon your own failures and mental attitude sins. Paul knows that he has not reached the pinnacle.

We all know this problem because we have all been done wrong by someone. As we grow spiritually in the Christian life, isolation of sin gets easier. Sins become less of a problem. That is a by-product of spiritual growth. The more you grow, the more you stay in fellowship; the less that sin is a problem. Even the worst sins against you become forgivable. You apply to others, *forgive as Christ forgave*. We have been forgiven ultimately and we are forgiven temporally by the Lord; so why can't we do the same for others.

Why do you take in Bible doctrine? What are you here?

You need to develop the all-important skill of impersonal love. But can you do that as an immature believer. There is always someone out there who is worth despising; who has done something which is despicable.

True tolerance and true forgiveness. The believer who is grace orientated keeps his focus on the Lord Jesus Christ and upon Bible doctrine. They are able to fulfill Mark 11:25. There is a true change of attitude in the believer. Spiritual advance truly isolates the sin and forgives wrongs suffered. Then the spiritual life and prayer can be most effective. That is how forgiving others is connected. There is a bond, a connection.

Lesson #08

Mark 11: Life of Christ

12/11/2016 1Sunday

There is a standard uniform for communion which is a dark suit. Bobby once forgot and wore a light sport coat. 3 people assigned to remind him. He may need 3 people to help him with the song selection.

Mark 11:25 **And whenever you stand praying, if you have anything against anyone, forgive [or, dismiss] him, so that your Father in heaven will also forgive you your wrongdoing.**

There would be many mountains for the disciples to move when the Lord is gone. V. 25 is about being steadfast or consistent in praying, you are to forgive. If you have anything against anyone, you must forgive. Having anything against anyone is holding a grudge. Someone has offended you, caused you a problem, etc. But you must forgive them as Your Father has forgiven you. You cannot have the mental attitude sin of holding a grudge plaguing you. This is not an exception. The beginning principle is, God's forgiveness of any sin is not based upon one forgiving others, which is a way that this passage could be misunderstood. You cannot divorce this verse from 1John 1:9. This forgiveness happens every time that we name our sins. God forgives any and every sin that we name to God.

Holding a grudge is admittedly a difficult problem. Even after rebound, the grudge might not be forgotten. That is the scope that Jesus is demanding. That forgiveness is not so easy for most people. Especially difficult for immature believers.

V. 25 is all about fellowship with God. Without it, there is no effective prayer or spiritual growth. You must be in fellowship with God; you must be filled with the Spirit. The inability of us to forgive does not mean that we are never in fellowship. That would mean that rebound does not work. Your attitude. The residual mental attitude means that you spend less time in fellowship because this sin frequently recurs. But we are not always thinking about a resentment or a hurt all day every day. During a period between rebound and our focus. With the right circumstances, coming into contact with the subject for instance, the mental attitude sins come roaring back. Without forgiving and moving on, it continues to plague the believer and it causes frequent breaks in fellowship.

There is no long-term period of time that you spend in fellowship. The disciples cannot afford not to forgive. Rebound is crucial and so it the follow-on attitude. We might remember incidents for years, so why do we continually go back and revisit these episodes in our lives?

This is particularly a problem when there are things like a criminal action against you. There is too often an inability to forgive.

What Is the Solution to this Problem?

1. The key is learning to forgive and to forget.
2. Therefore, forgiving others is intimately connected to spiritual growth and metabolic learning an thinking with the mind of Christ.
3. The believer must be in fellowship long enough to metabolize some doctrine.
4. As you grow, the grudge attitude gradually abates as the believer develops some spiritual skills to counter it, the solution to all sins.
5. As you continue to grow, you learn to put the situation in the hands of the LORD.
6. That means that the faith rest drill must be in operation. We need to use the justice of God rationale. You put the responsibility
7. You put the justice with God. A hard lesson to learn.

8. You focus upon His plan for you; moving forward. God's plan always moves forward. Philip. 3:13
9. Spiritual growth means you reach a place where you no longer have that mental attitude; and you are utilizing it. It just goes away.
10. So the injuries to you no longer belongs to you. God has blotted out your hateful attitude in your soul. You think with His mind, Bible doctrine, which is the counter.

The only unforgivable sin in the Bible is not believing in Jesus Christ. Our sins are paid for because the Lord died for us. That is the basis for His forgiveness. That is a rationale. One rationale begins with the face that he. You also develop impersonal love and with that, you learn how to forgive. This is how the believer can divest himself of the wrongs that he has suffered at the hands of others.

Then the spiritual life moves ahead and prayer is affected. This is how our forgiving of others is connected to the Father forgiving us. The Bible and the New Testament is filled with places where the Apostles were personally attacked or harmed or persecuted. Paul could not spend this time holding a grudge. You must forgive those who oppose you. You must have tolerance for them.

The gentiles are those that the Jews could not despise; but the Apostles had to get over their anti-gentile stance.

As the Father does when we rebound; consistent rebound before prayer is necessary; and before Bible class as well.

Mark 11:26 [But if you don't forgive, neither will your Father in heaven forgive your wrongdoing.]"

This verse is skipped over.

Now there is a very critical lesson to be taught next. All of this took place at the withered fig tree; but now the Lord is going to move on.

The religious leaders had become very upset. Jesus has upstaged them in their own domain and He has shut down some of their activities. They want to make money and to have status and Jesus removed both of these.

It was clear Who Jesus was; and why He had come. He took control of the territory of the religious leaders by means of His Own authority. This will be the final conflict that the Lord launches. He walks into the Temple on the next day.

Mark 11:27 *They came again to Jerusalem. As He was walking in the temple complex, the chief priests, the scribes, and the elders came and asked Him,*

There is an art form to arguments; and afterwards, we think back and realize, "We should have said that. I could have won the argument!"

It is wonderful to follow the Lord around, as He always had exactly the right thing to say. Whatever He said was the Word of God. The Lord will do exactly that, saying the perfect thing at the perfect time.

Mark 11:27 **They came again to Jerusalem. As He was walking in the temple complex, the chief priests, the scribes, and the elders came and asked Him,**

Jesus has commandeered the Temple; and they began to question Him, after considering this for the entire evening.

Mark 11:28 **"By what authority are You doing these things? Who gave You this authority to do these things?"**

"Who gave You the right to do what You did? This is our Temple, not Yours."

Jesus was teaching the doctrine that they should have been teaching all along; He taught it, but pharisees did not. A public speaker knows when you have your audience and you know when you don't. You can watch them and tell. They want to know what is going to be said; and they want the next thing explained and after that.

He was winning over this crowd by the simple force of His teaching. In the minds of the religious leaders, something had to be done, before He ruined them. The people were turning away from them and towards the Lord.

They decided to take away His authority by discrediting Him. If they could discredit Him, then they might get the people back. They could reassert their religious power and resume their lucrative business practices. They were going to challenge Him on the basis of religious authority, which they believed to have, and believed that Jesus did not really possess.

They were the tenured professors of the Old Testament; and they were of the tribe of Levi; and they had been trained from a young age on up. They called into question His credentials in order to teach in the Temple. The Lord had not been authorized by these religious leaders to teach in the Temple. He was an interloper, in their thinking. He should have the proper credentials and He did not. This is the kind of teacher that we find so often in the ivory towers of academia today. Intellectual snobs.

They wanted to point out to everyone that the Lord did not have the academic credentials. "By what authority do You keep on doing these things?"

The interesting part of all this, if the Lord was not so convincing, they would have just hauled Him out of there and harmed Him and/or sent Him away. But the people listened to Him and paid attention to Him. The Lord scared them, because His teaching was too effective.

This brought great recognition and acknowledgment to the Lord Jesus Christ; and they sought to challenge the most basic aspects of the Lord's teaching. "Can you really teach here?"

Mark 11:28 **"By what authority are You doing these things? Who gave You this authority to do these things?"**

So Jesus brings up a name from the past. "Answer a simple question," Jesus says, "and I will give you a straight answer for your question."

Mark 11:29 **Jesus said to them, "I will ask you one question; then answer Me, and I will tell you by what authority I am doing these things.**

Mark 11:30 **Was John's baptism from heaven or from men? Answer Me."**

From what source was John's baptism? From heaven means divine authority; from men indicates that John just went out there on his own, without any authority, and began to baptize men.

The Lord was not intimidated by the Pharisees. They have rejected Jesus Christ; so how could they learn anything. The Lord's truth always trumped their religious hypocrisy. That is the power of God's truth. It can be rejected, but it cannot be defeated. You do not have to fear those who reject it. God's truth has not been defeated at any time in history, but it has been rejected.

These slap-downs occurred again and again; yet these religious leaders never believed. They heard irrefutable truth, yet they never demonstrated anything but negative volition toward the Lord.

They are just like Satan in this. Satan saw and knew God in His very throne room; and that is where Satan fell. These pharisees will do the same thing that Satan did before the fall. Satan still has the objective to defeat the Lord; and this is the same thinking as the pharisees. The religious leaders would never admit that Jesus' authority is from God, despite demonstrating this time after time.

So Jesus asks them, "Where did John's authority come from?" Their response shows how their minds work. They did not consider the truth; they were only concerned about their own power and what was good for them. The truth is what is good for them. Truth is what I want it to be; truth is what is good for me.

Mark 11:31 **They began to argue among themselves: "If we say, 'From heaven,' He will say, 'Then why didn't you believe him?'**

They tried to reason this out amongst one another. They knew if they said A, what Jesus would say. If they said B, they knew the response of the people.

Mark 11:32 **But if we say, 'From men'"--they were afraid of the crowd, because everyone thought that John was a genuine prophet.**

They always thought in terms of expediency. They could only think in terms of what was good for them. They were in a trap of their own making. They had become very quiet. They waited for the answer of the religious leaders. This revealed their thinking. The people were somewhat on the fence, so they wanted to understand what the issues were here. They wanted to hear the religious leaders and compare this to what Jesus said.

John the Baptizer Was the Key to it All

1. The people believed that John the Baptizer was a prophet with authority from God.
2. They had flocked by the thousands to hear John teach in the wilderness. They wanted to know about the kingdom.
3. When Jesus Christ approached John the Baptizer at the beginning of the Lord's ministry. John said, "The Kingdom has come." Then he baptized the Lord.
4. The people were aware that John had vouched for the divine authority from Christ. The Kingdom has come, and John baptized Jesus.
5. This baptism indicated that John approved of the Lord's Person and work.
6. John characterized Jesus was One greater than Himself and with greater authority. One question, the exact right question. Everyone knew exactly what he was talking about.
7. According to John, Jesus had every right to teach in the Temple because of Who He was. The people agreed with this.
8. The dilemma for the religious leaders was the comparison between the authority of John the Baptizer and Jesus Christ. The pharisees could deny John's authority; and this would deny the Lord authority. But they stood in front of people who recognized the authority of John. How could they call John an apostate?

The Alternative Response

1. The religious leaders also realized that, if they acknowledged John's authority, as divinely commissioned, then...
2. They have to acknowledge the authority of the Lord as commissioned to teach, which they refused to do. This is how they reasoned their way through this.
3. They plead the fifth. "We don't know," they claim, which suggests that they do not really have any true authority.
4. By not answering, the religious leaders tacitly rejected the authority of Christ. So Jesus returned the favor of silence.

They say they don't know the answer; therefore, Jesus says, "I won't tell you by what authority I am teaching." Jesus refuses to declare His authority to them. Jesus' meaning was undeniable here.

Mark 11:33 **So they answered Jesus, "We don't know." And Jesus said to them, "Neither will I tell you by what authority I do these things."**

The people and the pharisees should have recognized the Lord's divine mission years ago, based upon His teaching and His credentials. After Jesus deflects the criticisms; and He proceeds to teach 3 hard-hitting parables.

He has the pharisees on the ropes and He will now pound on them a little bit. The Lord will crush them. These are some of the most revealing parables. They are all designed to show the men as derelict of their duties.

The parable of the two sons. Can you figure out what it is all about?

Lesson #08 Mark 11:28–33 Matt. 21:28–32 Life of Christ 12/14/2016 Wed

Jesus took control of the territory which had belonged to the religious leaders, which was the Temple. He challenged their authority as Messiah. He taught the truth and what He taught revealed just how little truth the religious leaders were teaching.

He enters the Temple for the second time and His authority was challenged by the religious leaders.

Mark 11:28 "By what authority are You doing these things? Who gave You this authority to do these things?"

This is what they questioned of the Lord.

Mark 11:29 Jesus said to them, "I will ask you one question; then answer Me, and I will tell you by what authority I am doing these things.

Mark 11:30 Was John's baptism from heaven or from men? Answer Me."

Jesus gives them a question, which is a debater's technique.

Mark 11:31 They began to argue among themselves: "If we say, 'From heaven,' He will say, 'Then why didn't you believe him?'

Mark 11:32 But if we say, 'From men'"--they were afraid of the crowd, because everyone thought that John was a genuine prophet.

They were unable to answer this question. They know that, no matter what answer they give, they are placed in a difficult position. Not believing in John the Baptizer threatened them. They did not like him, but they feared the people who liked John. They believed John to be from God, as a prophet; so they could not attack John.

Before his death, John vouched for the authority of Jesus. He characterized Jesus as being greater than himself. He said, "The Kingdom of God is here; it has come;" because the Lord was there.

The pharisees were boxed in by the Lord's question.

Mark 11:33 So they answered Jesus, "We don't know." And Jesus said to them, "Neither will I tell you by what authority I do these things."

Jesus then gives them 3 parables which shines a spotlight on these religious types. These parables would rip the veneer off of these guys. Their authority was not from God, as they had claimed. These parables addressed authority and responsibility.

Matt. 21:28 "But what do you think? A man had two sons. He went to the first and said, 'My son, go, work in the vineyard today.'

Matt. 21:29 "He answered, 'I don't want to!' Yet later he changed his mind and went.

Matt. 21:30 Then the man went to the other and said the same thing. "'I will, sir,' he answered. But he didn't go.

Matt. 21:31 "Which of the two did his father's will?" "The first," they said. Jesus said to them, "I assure you: Tax collectors and prostitutes are entering the kingdom of God before you!

Jesus will use their response against them. Jesus will identify these religious types as being like the 2nd son; and that there would be judgment for them.

At some point, they figured out that the parables were about them.

Matt. 21:32 For John came to you in the way of righteousness, and you didn't believe him. Tax collectors and prostitutes did believe him, but you, when you saw it, didn't even change your minds then and believe him.

The first son says, "I don't want to do it." He represents the sinner, the fallen man, who hears the question and then says, "No, I am not going to do this." Afterwards, he regrets it. Μεταμελομαι, which carries the connotation of regret with feelings or emotions; and it leads to a change of mind. Then he does απερχομαι, and did what he had been asked to do.

Interpreting the Parable

1. The first son recognized his own rebellion; but he felt bad about it. He changed his mind and he went to the field.
2. First he regretted his refusal and that led to a change of mind.
3. Because of that, he obeyed the will of the Father and went to work. This is a picture of someone who says no at first and then changes his mind. The key is not regret but the change of mind that propelled him into the vineyard.
4. That is also true in faith in Christ. No matter how we feel sheen this occurs.

Next Set of Points

1. This boy represents and unbeliever whoh totally recognizes that he is a sinner who falls short.
2. He comes to a point of realization of who he is; and he regrets it. Regret is not always a bad thing.

3. As long as he is not suffering from guilt. The regret that leads to a change of mind, that can be a believer as well. After changing his mind, he follows the instructions of his father, which is following the instructions of the gospel. He changes his mind.
4. By analogy, he believes in Christ, and then goes to work in the Lord's vineyard.
5. There is no salvation by works here.

How Do We Know this Is Not Salvation by Works

1. Two distinct verbs.
2. Regretting and changing one's mind
3. As a believer who expresses faith and changes his mind. He goes to serve the Father.
4. The going up always hinges on the changing of the mind first.
5. Faith alone in Christ alone is the means of salvation. Related to the word μετμελομαι. Grace all the way.
6. What follows is serving Him, which is απερχομαι, which is not a means or a proof of salvation.

The analogy of the first son. In a moment, Jesus will tell the religious leaders who the first person represents in the crowd.

The second son appears to accept the Lord's authority and he. Second boy, there was a contradiction between the boy's words and deeds. "Sure, dad, I'm going" but he won't go and he knows his dad will not check on him. He knew all along that he had separate plans.

This reminds Bobby of Eddie Haskal; and he was *yes, sir* all the way until he was out of the house and then no more. He was a cold-blooded calculator. Sweet on the outside and calculating on the inside. At some point it suddenly comes out. No intention of obeying; so he is the classic hypocrite. He was cowardly and false. He was completely untrustworthy. Could not trust him out of our sight.

Both sons represent different kinds of sinners; antinomian versus legalists. They are both sinners, disobedient, albeit in different ways. The point here is, there is no real advantage in preferring one to the other, as did the religious leaders, who understood immediately. They both fall short of the will of their father.

The religious leaders that their choice was the right answer; and they picked the first son. That son ultimately followed their father's will. They saw themselves as following God the Father's will. Yet they were nothing like the first son. They had the facade of obedience; but they were not even slightly obedient to God the Father. They were out for themselves; they did not do the Father's will.

Religion does not qualify as service to God; not ever. Even though this is how some see it. All of this depends upon a person's actual obedience to God and most were not.

The first son fell into the category of unbeliever, to believer, to worker of the will of the father. We all began as unbelievers somewhere along the lines. We did change; and as we grow, we had the opportunity. The second son fell into the category of religious hypocrisy.

The Lord reveals what the two types of sinners are.

Matt. 21:31 "Which of the two did his father's will?" "The first," they said. Jesus said to them, "I assure you: Tax collectors and prostitutes are entering the kingdom of God before you!"

The tax collectors were ostracized in society and they were so low that the prostitutes were the only ones who would hang out with them.

The pharisees chose the correct son; but they are not the first son themselves. They have indicted themselves.

The pharisees did not believe that they needed to change their minds.

The religious leaders saw themselves as being righteous from the very beginning. This is like the second son. How could they be servants of the Lord when they rejected the Lord themselves.

Matt. 21:32 For John came to you in the way of righteousness, and you didn't believe him. Tax collectors and prostitutes did believe him, but you, when you saw it, didn't even change your minds then and believe him.

It is easier for a sinner to find Christ than the self righteous hypocrite. Any category of people can believe in Jesus. The self righteous one is less likely to do so. This parable is the parable of the two sons; and it is parallel to the prodigal son. There were two sons there as well. The 1st and the 2nd son.

This could be understood as hate speech and why did the Lord do this? Why is he waving a red flag in front of a bull? The leaders had gone so far as to be dead to repentance. This indicted the leaders of Israel in front of everyone in the Temple during Passover weeks. How could they shepherd the people. They needed to admit the authority of John and follow his words in the parable. No way, no how would they do this.

Perhaps the people heard this and liked what they heard.

Lesson #08

Matt. 21:28–32 Life of Christ

12/15/2016 Thursday

Bobby had many questions.

Matt. 21:28 "But what do you think? A man had two sons. He went to the first and said, 'My son, go, work in the vineyard today.'

Matt. 21:29 "He answered, 'I don't want to!' Yet later he changed his mind and went.

Matt. 21:30 Then the man went to the other and said the same thing. "I will, sir," he answered. But he didn't go.

Matt. 21:31 "Which of the two did his father's will?" "The first," they said. Jesus said to them, "I assure you: Tax collectors and prostitutes are entering the kingdom of God before you!"

After completing this study, Bobby heard that there was a discrepancy. Why are those verses correctly translated, even though your Bible may be different.

A NASB, the first son is the one who answers his father, "I will sir, but he did not go." So the second son, in that version was the one who did the right thing.

The NKJV and NIV are both close to the original; and the Word version of the NASB, the order of the sons is correct. So, how did the scholars screw some of this up and have some different versions. The end result comes out to the same interpretation.

Problem solved? Not quite. There is that Greek problem; and it is not the problem just expressed. There is another Greek problem. The textual transmission is confused; how the copyist saw the text. There are 3 different readings, variants, which have to be analyzed, and a choice of the best reading must be made.

The Apostle writes an autograph; and this would be something that he personally writes. As soon as Paul wrote it, he sent it to a church; and they made copies to spread around. They were very meticulous, copying the epistles letter for letter.

However, as these copies are sent around, there are more and more copies made and copies of copies; and errors creep in. This goes on for 1000 years to medieval times. Once you have copied 30x, there will be differences from the original.

In this particular verse, we have thousands of manuscripts and fragments; and as a result, there are 3 readings of this passage. It is important to understand which of the readings is closest to the autograph. How do we determine the best copy? Age of the copy is important; and the older of course is the best.

All of these copies are compared. They are dated; and they are compared; and the various readings are examined, telling us that there are only 3 major readings.

Even if we held an autograph in our hands, we would not know it. How could we?

Groups of New Testament scholars do a careful analysis of all the manuscripts available. This is a meticulous and intense job. None of these manuscripts are infallible. Infallibility belongs only to the autograph. What they wrote originally was divinely inspired. A Greek text perfectly accurate. God so utilized all of these people to preserve His actual word right down to us today. That is what He has guaranteed.

The Jews were very meticulous about preserving the Old Testament. The translation that we use is dependent upon the Greek and are excellent translations. Whichever translation is used, there is no effect on this parable's interpretation.

There are very good helps for the exegete in understanding all of these variants. 3 primary readings of this passage, vv. 28–32. (1) The first son says yes and he goes; and he is seen as the one doing the will of the Father. (2) The last son follows the father's word. The B reading is rejected because it makes no sense. Either a copying error or sometimes the copyist made changes for whatever reason. (3) First son says yes and does nothing; 2nd says no and he goes. The religious leaders choose #2. *Ho usteros*, which means *the second one*. Also *ho deuterios*, which means *the second*. The C reading is way too complex; and several reasons for rejecting it.

Logically, if the first son says yes, then there is no reason to summon the second son. So, that would destroy the sensibility of it all. Furthermore, this breaks down to many different endings, suggesting that this is a bad translation. There is no conformity here.

Matt. 21:31 "Which of the two did his father's will?" "The first," they said. Jesus said to them, "I assure you: Tax collectors and prostitutes are entering the kingdom of God before you!"

They say yes, but they mean *no*; subterfuge and they are out for themselves. So they disputed the Lord's authority to teach in the Temple, as He challenged their authority. He was in their domain taking their authority from them.

The Lord made them reconsider, recognize?

The people believed John's authority. But John vouched for the Lord.

Looking at the verse below. John was not a liar. He came in the way; the prostitutes and tax collectors did recognize the Lord; and the pharisees did not. *Μεταμελομαι*. *Remorse, regret*.

The pharisees had no remorse; they did not regret their position; they did not back down.

What should the pharisees do? John spoke the truth to them; and he presented the Lord and they should have accepted Him, but they did not. They now followed the oral traditions of the rabbis and all the stuff which was added to the Scriptures.

Religion cannot find the Savior. They are works-oriented. You cannot find the Savior through religion; only through grace. Any bias religion diversion is a disaster, for salvation or for the spiritual life. This diversion describes religion at any time in history. Persecutors or wimps.

A priest in Italy and he took down the nativity scene so that he would not offend his Muslim neighbors. Focused on subjectivity and not upon truth. This religion disappears from history. Over thousands of years. It will continue forever.

Matt. 21:32 For John came to you in the way of righteousness, and you didn't believe him. Tax collectors and prostitutes did believe him, but you, when you saw it, didn't even change your minds then and believe him.

Interpreting this Parable

1. Received and believed the authoritative message of John the Baptizer. John's message was true; they believed it; and the prostitutes and the tax collectors. Their lives now reflected the change of mind. They were now servants of the Lord rather than of themselves.
2. The religious leaders served themselves; that is a hallmark of religion. Not the Lord Jesus Christ. This is the 2nd son. They serve themselves.
3. The religious leaders showed no such faith or change as did the first son. They should have been the agent of change as the purveyors of Bible doctrine. But they were anything but. There was no change as with the first son.
4. Thus they stood condemned for their rejection, the religious leaders. They were hypocrites, in contrast to the great overt sinners. They gnashed their teeth on this one. Their religious self-righteousness.
5. The tax collectors and prostitutes possessed something that no religious person can possess, the righteousness of God Himself based upon their faith in Christ. That is justification. The religious leaders expected to enter the Kingdom based upon their own righteousness; tax collectors and prostitutes only by the righteousness of God.
6. Then there was building of spiritual growth resulting in the production of divine good.
7. All the religious leaders had was their own flawed self-righteousness. They could never serve the Lord. They were unacceptable to God. They were looked up to by everyone. These hypocrites were fulfilling parts of Old Testament Scripture. The Lord will purify the sons of Levi like gold and silver. This is the priestly tribe. They will be purged of their sins and unfaithfulness. This tribe needed to be purged. They became the religious leaders. This very afternoon, they would stand before the Lord in the Temple and they will experience some of the fire of His Word. The tax collectors and prostitutes would find redemption in His words.

Jesus left the door open just a little bit for these religious leaders. All of them could; and some of them would follow after the antinomians. Those religious types would change their minds about the Lord. After the crucifixion and the resurrection, some of them changed their minds.

After this parable, the religious leaders were irate. They had suffered a loss of reputation and authority. This was totally unacceptable. This was the very worst and it happened right there in the Temple and they reacted viciously and murderously. But they could not carry out their evil intent right now.

Luke 19:47–48 should be added here. Luke 19:47–48 Every day He was teaching in the temple complex. The chief priests, the scribes, and the leaders of the people were looking for a way to destroy Him, but they could not find a way to do it, because all the people were captivated by what they heard.

Luke 19:47–48 Every day He was teaching in the temple complex. The chief priests, the scribes, and the leaders of the people were looking for a way to destroy Him, but they could not find a way to do it, because all the people were captivated by what they heard.

This ought to be shocking, but it is not. These religious types were always trying to destroy the Lord throughout His ministry. The Lord was teaching heresy in the Temple, they believed; and even more importantly, He was exposing them for the failures that they were. Throughout the ages, this has always been the aim, when faced with opposition, to attempt to destroy their opposition. They react with vicious and murderous attitudes. There is no tolerance and there is no pity. Plenty of injustice and cruelty in their souls.

This is the devil's world; and this has been since the fall of man. He must struggle and kill in order to bring about his own plan. Hell was created for Satan and his angels. Satan's final disposition will be confirmed when Jesus goes to the cross, 3 days hence. The chief priests and the scribes are the pawns in this historic event.

The Scriptures are filled with Satan's schemes going awry. He exists in total frustration and in a complete state of anger. His hatred and desperation blinded Satan to the purpose of the cross. Justice and love was meted out toward all mankind via the cross. These are the very same qualities...

At the cross, Satan was strategically defeated for all time, his doom being sealed. He struggles on with scheme after scheme. Attempts to destroy Christianity have been ongoing from the very beginning. Satan wants to stamp out translations of Scripture in the current vernacular. Many examples of this in the Middle Ages. John Wycliffe, 1330 to 1384, who was a proponent of translating the Latin Vulgate into the language of the day. He was condemned by Rome for this. This is how religion persecutes Christianity.

How many attempts have been made to exterminate Christianity? To wipe this truth from the face of the earth. The Roman empire attempted to do this at the very beginning of the 1st century A.D. Islam has attempted to destroy Christianity.

Many have stood for the truth of Bible doctrine. Another attempt is being made today by humanists, relativists, atheists, etc., who wish to purge all things Christian. Lies and even violence are the tools. If Christianity is suppressed and obliterated, then humanism can step in to cure all the ills of mankind. Bible-believing Christians stand in the way of this humanist utopia. If they would just give in and go away. Instead, we cling to the truth of Bible doctrine.

The humanist goal is a hopeless goal; they stand against the plan of God. Man can never overcome the sin nature that resides in all man. This is our nature; it is the nature of all of us. Only Jesus Christ and spiritual growth can do this. The humanists are doomed to failure.

What set off this group of religious leaders who are right in there with so many persecutors of Christianity? This time, it was a simple parable, the parable of the two sons, which we

have already studied. The Lord strips the facade of self-righteousness of religion off the religious types. All of this was accomplished by the Lord in public before a vast crowd of people in the Temple square. The pharisees could not figure out what to do, as the people were hanging onto His every word. There was no greater purveyor of the truth than the Lord; and the people were spellbound. They would not allow the Lord to be interrupted by the religious leaders.

The chief priests and the scribes did not want Him there; they wanted to destroy them there. Απολυμι = *to destroy, to kill, to bring about his ruin*. The religious types wanted to destroy Him and His entire message. There was a clear choice between His mission of truth and the lies taught by the pharisees. But they ran into the same problem over and over again—the people wanted to hear Him. In 3 days, they would have their way. They would try anything because the people might turn against them.

The Jews in that era loved a good riot.

The Lord continued to hammer them with good teaching; and He never backed off an inch to preserve His life. He would soon sacrifice His life for His Own free will. The plan of God and the reason for His appearance; he had these. What ever time than the Passover week to speak the truth? There were those religious leaders who heard this who would later believe in the Lord. Even religion does not block the grace of God. You would think that the Lord had taught enough to destroy the reputation of all the religious groups; but there were still unbelievers. The Lord wanted to make certain that no one could reject His message not having enough information.

We need to speak the clear message of the gospel. The Lord was giving a clear message and He was about to give another clear message. The parables.

This 2nd parable provides no let up against the religious leaders.

The parable of the householder who rented his vineyard to evil custodians; or parable of the all 3 synoptic gospels record this. Mark 12:1–11. Included in all 3 gospels shows just how central this was to us. The son sent to the evil religious leaders who would kill the son. The religious types would reveal the accuracy of this parable. The Lord will reveal His place as the chief cornerstone. It begins with a command.

Lesson #08

Luke 22: Life of Christ

12/18/2016 2Sunday

Matt. 21 and Luke 20

We have the ability to deal with difficulties and pressure; it is at our fingertips. How would you handle knowing that you will die in 3 days, to die a horrible death. The Lord was not thinking about Himself; He was thinking about the people who were listening to Him.

Parable of the Tenants; or *Parable of the Bad Tenants*.

The Lord tells the people what the religious leaders would do. The Lord often used humor and sarcasm, used against those who despise the Lord. Humor disarms people; and the Lord looked at these religious leaders and these parables were scathing. They had heard enough already. Tuesday was turning out to be a very difficult day of defeat. Why would the Lord give such a knife-turn here? They could see that the Lord had turned the tables against the pharisees. He was rubbing salt into their wounds. This further exposed their evil. This parable condemns them as vicious, evil killers. They were the most self righteous of people.

The pharisees were the epitome of self-righteousness; everyone was beneath them. It was not a happy day when the Lord exposed them. The Lord spared them nothing and He did this with a smile, exposing the evil underside of religion for all time. Christianity is not a religion; it is a relationship with God through Jesus Christ. A relationship with God through every Word in the Scriptures. We can know Him like no one else. We can know exactly what the Lord Jesus Christ expects of us. We can know exactly what He would do in any situation. We can know the answer to *what would Jesus do?* in any situation.

Religion is all about men, women and about what we can do for God (in our own minds). This is a condemning parable.

Mark 12:1 **And he began to speak to them in parables. "A man planted a vineyard and put a fence around it and dug a pit for the winepress and built a tower, and leased it to tenants and went into another country. (ESV)**

This is a first-class vineyard. This person knows what he is doing. The tower is for security. There is every provision made for the vineyard and the production. All of this would have been very familiar to the people. This was normal. Grape vines covered the hillside of Palestine.

Isa. 5:1, 2 is being quoted here.

There is a conscious plot designed to take the land away from the owner. If they kill the son, there is no person who can inherit the land; and the tenants can take it.

Mark 12:2 **When the season came, he sent a servant to the tenants to get from them some of the fruit of the vineyard.**

Mark 12:3 **And they took him and beat him and sent him away empty-handed.**

This was a brutal beating; and this was a message that the tenants were sending to the owner. The end result was a bloody mess.

Luke 20:11 **He sent yet another slave, but they beat that one too, treated him shamefully, and sent him away empty-handed.**

This time, the second slave was treated shamefully, atimazo, dishonored, degraded and insulted. Verbal assaults and physical degradation and possibly torture. They escalate their brutality. They were not going to give up any produce to the owner.

Luke 20:12 **And he sent yet a third, but they wounded this one too and threw him out.**

There is a 3rd which is sent, and he is wounded and thrown out. Wounded is τραυμιζω. The word *trauma* comes from this Greek word. The vineyard growers hoped that this would end the parade of servants.

Matt. 21:35 **And the vinedressers, taking his slaves, they beat this one, and they killed one, and they stoned another.**

Matt. 21:36 **Again he sent other slaves, more than the first. And they did the same to them.**

The owner did not want to give up the land.

Luke 20:13 **"Then the owner of the vineyard said, 'What should I do? I will send my beloved son. Perhaps they will respect him.'**

The owner decides to send his son, hoping that he would be respected. The landowner shows great patience. He has not returned violence with violence. It may appear as if the landowner is going way overboard with his patience.

Why would the landowner send his son? This would be the final chance. The landowner's last chance for his vineyard. His son would be the heir of the land. The landowner is willing to risk his son's life for this land. He was sent to confront the vine growers.

Unlike the owner of the vineyard, God would never be naive to assume that the religious leaders would not respect His Son. Why would He think that these religious leaders were accept Him any more than these growers would respect the son of the owner.

This is a perfect analogy to the history of Israel. They would not accept His Son. God had immense patience with the people.

Matt. 21:37–38 **And at last he sent his son to them, saying, They will respect my son. But seeing the son, the vinedressers said among themselves, This is the heir. Come, let us kill him and possess his inheritance.**

The religious leaders wanted to seize the land from God.

Matt. 21:39 **And taking him, they threw him out of the vineyard and killed him.**

The owner had yet to bring his power to bear against these tenants.

This parable is all about the religious leaders.

Matt. 21:40 Therefore, when the lord of the vineyard comes, what will he do to those vinedressers?

And the pharisees will respond quickly; simple question and answer.

Matt. 21:41 They said to Him, Bad men! He will miserably destroy them, and he will rent out the vineyard to other vinedressers who will give to him the fruits in their seasons.

The son of the landowner is Jesus Christ:

the servants who are sent are the prophets;

the workers on the land are the Jewish religious types.

The landowner is God the Father.

The *other* vine growers, after the murderous ones are gone, represent the believers of the Church Age and future joint-heirs with Christ.

Mat 21:42 Jesus said to them, Did you never read in the Scriptures, "A Stone which the builders rejected, this One became the Head of the Corner? This was from the Lord, and it is a wonder in our eyes?" Psalm 118:22, 23

Mark 12:4 Again he sent to them another servant, and they struck him on the head and treated him shamefully.

Mark 12:5 And he sent another, and him they killed. And so with many others: some they beat, and some they killed.

Mark 12:6 He had still one other, a beloved son. Finally he sent him to them, saying, 'They will respect my son.'

Mark 12:7 But those tenants said to one another, 'This is the heir. Come, let us kill him, and the inheritance will be ours.'

Mark 12:8 And they took him and killed him and threw him out of the vineyard.

Mark 12:9 What will the owner of the vineyard do? He will come and destroy the tenants and give the vineyard to others.

Mark 12:10 Have you not read this Scripture: "The stone that the builders rejected has become the cornerstone;

Mark 12:11 this was the Lord's doing, and it is marvelous in our eyes'?"

Mark 12:12 And they were seeking to arrest him but feared the people, for they perceived that he had told the parable against them. So they left him and went away.

Luke 20:9 Then He began to tell the people this parable: "A man planted a vineyard, leased it to tenant farmers, and went away for a long time. (HCSB)

Luke 20:10 At harvest time he sent a slave to the farmers so that they might give him some fruit from the vineyard. But the farmers beat him and sent him away empty-handed.

Luke 20:11 He sent yet another slave, but they beat that one too, treated him shamefully, and sent him away empty-handed.

Luke 20:12 And he sent yet a third, but they wounded this one too and threw him out.

Luke 20:13 "Then the owner of the vineyard said, 'What should I do? I will send my beloved son. Perhaps they will respect him.'

Luke 20:14 "But when the tenant farmers saw him, they discussed it among themselves and said, 'This is the heir. Let's kill him, so the inheritance will be ours!'

Luke 20:15 So they threw him out of the vineyard and killed him. "Therefore, what will the owner of the vineyard do to them?

Luke 20:16 He will come and destroy those farmers and give the vineyard to others." But when they heard this they said, "No--never!"

Luke 20:17 But He looked at them and said, "Then what is the meaning of this Scripture: The stone that the builders rejected--this has become the cornerstone?

Matt. 22:3 and sent forth his bondservants to call to those who have been invited to the marriage feast, and they were not willing to come.

His slaves are sent out to invite others to this wedding. However, the people were unwilling to come.

Matt. 22:4 Again he sent forth other bondservants, saying, Tell those who have been invited, Behold, I prepared my meal; my oxen and my fattened calves have been sacrificed, and all things are prepared. Come-here to the marriage feast.

The king has gone to great preparation. And the people were too busy for this. This was a very important banquet.

Most kings would have been quite disturbed here. The slaves were sent out again. The food has already been prepared. The king did not withdraw his gracious invitation. He gave the invited guests another chance. There was an added enticement.

The slaves present a menu as well. You would think that they would attend just to enjoy the food. This second invitation is representative of the invitation of John the Baptizer. The kingdom feast had been prepared and it was ready to begin at the 1st advent. The Jews only needed to accept the offer of their king; their Messiah.

Business interests were more important to those invited than the king's feast itself. This is unheard of; and this insults their king.

Rejecting the King's Invitation

1. There is nothing wrong with farming; or with business. It is a part of everyday life.
2. These people who were invited took something normal and proper, like farming, things that were normal and proper, and they made them wrong.
3. They were preoccupied with things that should have never taken priority. Their priorities were messed up.
4. They were too intent on their own paltry lives to take some time to please. That which is normal and proper in itself; but these things can be wrong if they are put in place of Jesus Christ; of spiritual growth, then they become wrong, even though they are okay. Life is filled with excuses.

The summoning slaves to the feast were beaten and even killed. These people did not really want to come to the party. They are rejecting pure grace; this is the perfect picture of grace being rejected. There is nothing which stands in the way, other than accepting the invitation.

These believers are negative to the obvious advantages of accepting the invitation. This carries some urgency. Jesus is going to die; He will go to the cross. The religious leaders will make that happen. But Jesus is speaking to a very large group of Jews at the Passover. There are many people there who need to understand the priority. Some of those invited

were indifferent and many were overtly antagonistic. Jesus was speaking to all the Jews in the Temple.

All of the sacrifices pointed toward the Messiah. Their history was filled with prophecy about the Messiah. Every prophetic book in the Old Testament prophesies about the Messiah. It is all obvious; not but, the kingdom had
The people rejected the kingdom; so there is no kingdom. The doors are wide open; all they have to do is go. This is the history of Israel. It is truly amazing.

The Parallels; Who represents what?	
the King	God the Father
the groom	Jesus Christ
the slaves	Men like John the Baptizer
the guests	the unbelievers of Judah

Hosea is one of the books filled with information about Israel. Despite

Hosea 4:1–6 is the result of what would happen.

6. This generation rejected the offer of Jesus Christ. They have had all of this history
7. Those with power envied the Lord's popularity. That is one reason that they wanted power. The opposition thought that the Lord had political aspirations as they did. He clashed with their ideas and He was a political rival. A loss of power. They were self righteous; they were law keepers. Just because they were Jews and religious types, they expected that their current range of power would bring them into heaven.

So many people think in these same terms. How good do you have to be? Where do you draw the line, if we are saved on the basis of works.

What about the Religious Types?	
1.	The religious leaders gave no thought to the kingdom.
2.	They also played a part in the death of Jesus' embassy, John the Baptizer.
3.	They masterminded the crucifixion. They then endorsed and participated in the persecution. They might say, "I am not against Christ; I am just not interested." They are only concerned with the here and the now.
4.	They went their own way, one to his farm; the other to his business. They became persecutors in many different ways.

Both groups of people did not attend the kingdom.

Heb. 2:3 ...how shall we flee away from him, if we neglect so-great a salvation, having received it in the beginning when spoken through the Lord, which was confirmed to us by those who heard it?

You do not have to be actively in opposition to the leaders do. The kingdom is lost; they reject or neglect the invitation of the Lord. They do not have to show outright rejection. The time for rejection occurs in this life.

The message is lost. The believer avoids the spiritual life. The time is wasted; the mandate is a revealing of the time.

Matt. 22:5 **But they neglecting it, went away, one to his own field, another to his merchandise;**

Matt. 22:6 **and the rest took-hold of his bondservants, and abused them and killed them.**

Matt. 22:7 **And that king, having heard it, was angry, and he having sent his armies, destroyed those murderers and incinerated their city.**

The parable covers the entire waterfront.

The Invitations Sent out	
1.	This describes graphically the destruction of Jerusalem by the legion of Titus in A.D. 70
2.	The religious leaders also perish in the holocaust. Where the Lord would stand would be reduced to rubble.
3.	It is the right of the king to want everyone there.
4.	Even though the first invitees shunned the feast, his son was still to be honored and celebrate
5.	The city was on fire.
6.	3 rd invitation by the king made to a different king.

So it was time to send out the invite to a wider audience.

Matt. 22:8 **Then he says to his bondservants, The wedding is prepared, but those who have been invited were not worthy.**

This takes us through the Church Age.

Lesson #08

Luke 22: Life of Christ

12/29/2016 Thursday

No Bible class.

8:00 pm New Year's Eve service

Military Communion Service

We are celebrating a new year; but also to participate in a day by day worship. This is the only ritual that Church Age believers are mandated to participate in. This is a meaningless practice if we do not know the meaning of it. Thought is required. **"This do in remembrance of Me."** This is a memorial to Christ; and we call upon the doctrines in our soul.

A memorial stands for something; a hero or heroic deeds. Leadership, valor, victory. You may see a statue in a park and you may wonder, *what did they do to get a statue in the park?* Similarly we ask, *who is Jesus Christ? What has He done?* He has done one of the most valorous acts in all human history. But this is only a part of Who He is. We understand His Person when we begin to understand the union of His two natures. Even as a newborn baby in a filthy barn laying in a feeding trough, he was still full humanity and complete Deity; the Unique Person of all human history. Those two natures are inseparably united, without loss or mingling of attributes. If there was any sort of mingling, then He could not die for our sins.

The Lord was born from a virgin pregnancy, and therefore, did not possess a sin nature. In Adam, all humanity is spiritually dead. The Lord is the only person born spiritually alive. He also lived a sinless life during the 33 years that He lived on earth. He could not be a sinner and go to the cross and die for our sins. He was the reality of all the animal sacrifices which occurred prior to this time.

He was slaughtered in our place and took upon Himself the judgment that we deserve. Because He had no sins, He could die for our sins. He was the most innocent man to have lived.

The justice and righteousness of God was placated by the Lord's work on the cross.

Non poci pocar which mean *not able to sin*. He cannot solicit to sin or sponsor sin; He can only condemn sin. God cannot be tempted by evil; and He himself does not tempt anyone. In His humanity, He was poci non pocar. He lived without sin; He never succumbed to sin. He made consistent decisions not to sin. His human strength.

He had no inherent sin nature; so all tests came from the outside. These tests came from Satan. Satan offered great temptations to the Lord throughout His lifetime. He was tempted far beyond anything that we could imagine. Despite all temptation, He remained without sin. He is the only person acceptable to God. He received the penalty for sin that we deserved. He accomplished mediatorship because He was one-of-a-kind; and He was a go-between between two parties. He could represent the interest of both parties.

He could not intercede for us, if He had sinned. He would be fallen just as we are. He would have been incapable of dying for our sins. He could reconcile man to God.

Reconciliation is the function of His mediatorship. Reconciliation is peace between two parties; and the Lord mediated this reconciliation. This is appropriated by man when he accepts the work of the Mediator on His behalf.

We can have no association with God because we are sinners. We do not have to spend eternity in hell for our sins. John 3:16 gives us the gospel. One simple act of nonmeritorious faith in Christ and salvation is assured. We share everything that the Lord is and everything that He has. We have the indwelling and filling of the Holy Spirit. We have access to the unique spiritual life. We have the problem solving devices that develop as we grow spiritually. We also have a reservation in heaven.

When you take the high ground, you become a mature believer, occupation with Christ. We have a storehouse of thought and memories of the person that we love. Occupation with the Person of Jesus Christ is not different; only that we have never seen Him. There are so many doctrines to choose from; and it is all from this doctrine that is stored up in our souls. That is what it means to be occupation with Christ.

It is doctrine in our soul which makes Communion so wonderful and important. There is nothing grand about it.

The New Year is often spent looking back, thinking about things in the past year. We as believers must always look forward; and who we are and what we are is always bound up in our service to the Lord Jesus Christ. The world around us is an entirely different place.

Everyone seems to resent something or someone. People are all unhappy about how they have been treated. They cry racism, persecution; they demand that their grievances be dealt with. Many think that if their demands are met, there will be a great world or utopia. They use law or authorities to bring about various utopias. This is the view of socialism, communism, environmentalists, various atheist, homosexuals, the politically correct; but not Biblical Christianity. None of those ideologies or philosophies can result in greater justice or fairness. Even in their victories, they are never satisfied. They do not recognize injustice as being inherent in man. They cannot provide a world with justice, without racism, with equality.

The unintended consequences are more injustice. Social engineering is tyranny. Reaching the goals of these people requires edict. When engineering fails, they make even more demands or threats and cry fall in the media. They pompously and viciously deny any opposing viewpoint. Freedom of speech is replaced with politically correct speech. Opposition must be suppressed. This cannot produce freedom and justice for all.

A standard method employed by the social justice crowd is to ignore existing law; and injustice proliferates when courts become the lawmakers. Justice becomes the tool of tyrannical ones. The symbol of law is a woman holding scales and a sword and she is

blindfolded. Justice must be dispensed without regards to ideologies and prejudices. But the law cannot be blind when it is involved in social justice or social engineering. It no longer serves a true justice. That is the law of the land in which we live.

This sort of corruption is inevitable because humans are flawed; even in the best systems, injustice creeps in. Juries are swayed by emotionalism. Legalism confuses the original intent of the law. Today, the very basis of objective law, which is the Constitution, is being reinterpreted, calling it a living document. Social justice for some is promoted rather than justice for all.

When the demands for social justice is not met, people fill the streets and riot and burn and steal. The rule of law is replaced by criminal behavior. Injustice to correct injustice results in more injustice. In essence, it becomes vengeance. That is the weakness of human justice. That is the corruption of the sin nature.

Human justice is necessary for social order and to curb criminality and to provide equitable solutions for disagreeing parties.

There is an absolute justice that is never wrong, which is always fair, based upon perfect standards, which is divine justice. This is a recurring subject of Scripture. Only God's justice is justice for all. Totally correct and totally incorruptible. This is the only hope for justice for mankind.

Let's define the attribute of justice, which is possessed only by God.

God's Justice

1. God's justice is unconditional fairness. Nobody gets a raw deal with God. "I get raw deals all the time."
2. God treats all of His creatures alike, without bias and without playing favorites. "You are not His favorite." **For there is no partiality with God.** God deals with us perfectly and we get so much more from His grace. Human justice is inherently impartial. Human justice never has all of the facts. No court of law has all of the facts. Those facts often do not agree; eyewitnesses do not agree; and facts are presented in various ways with various spins. God knows all of the facts, so He is inherently just.
3. Only God's omniscience has total knowledge, so His justice and decisions are never wrong.
4. Therefore, God alone judges mankind with perfect fairness. None of us have been judged unfairly.
5. Even where man's injustice is present, God's justice is still in action. In the midst of injustice, God's justice is still in action. Rom. 8:28 This is the promise of God's justice in every believer in His plan.
6. Divine justice can never fail; it always functions according to God's perfect righteousness.
7. So His righteousness guarantees no mistakes. Deut. 32:4b a God of faithfulness and without injustice. We will face injustice this year as we did last year; on every level.

We can depend assuredly upon God's justice. Do not forget that God's justice cannot be separated from His absolute righteousness. Righteousness is the foundation of His perfect justice. God is love and God is just and He is righteous. The justice of God will meet us where it hurts. His justice and decisions always conform to flawless standards. If God's righteousness were compromise, His justice would be perverted. The Lord is righteous in all His ways. The Lord Jesus Christ is sinless; He is God; He is righteous in all His ways.

God's Integrity

1. God's justice and righteousness blend to form His holiness or His integrity. God always deals with man from perfect integrity. Isn't that what you want from friends and spouses and relatives? How much of that do you find? Integrity is a rare commodity. But not with God. His righteousness and justice form His integrity.
2. His integrity is the synchronized operation of righteousness and justice.
3. Righteousness and justice always work together to prevent compromise of God's essence. If God is compromised even one time, to even just one person in one instance, then He is not God.
4. Righteousness and justice always work together to prevent any compromise of His essence.
5. Righteousness is the principle of God's integrity; justice is the function of God's integrity. Righteousness is the standard and justice is the carrying out of that standard. What the righteousness of God requires, the justice of God evaluates and takes to a just result. Psalm 19:9
6. What the justice of God rejects, the righteousness of God must condemn. We must be condemned therefore by God.
7. What the righteousness of God accepts, the justice of God acquits. To save us, God had to find a way to meet His perfect demands. So God the Father sent His perfectly righteous Son to this earth. He would solve the integrity problem. On the cross, all of our sins were imputed to the Lord, past, present and future.

Bobby was judged a long time ago a Miss Teen Texas. Bobby asked for the definition of integrity and only one could do that.

How many sins have you committed? You would probably be unable to name every single one of them that you committed today. The Righteous One took the place of the unrighteous ones. "Do you understand what God did to save us?" Sins are no longer an issue between us and God. We are released from all of our sins. But we must exercise faith alone in Christ alone.

Saved, we meet the righteous standards of God. We are saved. That is what God's integrity does for us.

Many believers think that the Christian way of life is just morality; that it is doing good; participating in obscure rituals. This leads to self-centeredness. You think you are doing

things which please God. Self-centeredness cannot please God. The narcissist has not capacity to love. He become malicious, petty.

This is an opening. Tomorrow, two services, Bobby will continue what he began tonight. We will look at one of the great passages in Rom. 2 in God's justice.

Bobby's coming year prediction. We seem to be entering a year of hope. Last year was a long season of political promises. The execution of those promises has yet to begin. They will not all come to fruition. They never do. No politician; no political party; no legislative body; no political party can please all citizens. This is particularly true of us as believers, because we have absolute standards in our souls. The world cannot meet our standards. Do not expect it, or you will be frustrated and disappointed. We will be vulnerable to unhappiness in the coming year.

National leadership can move the country toward morality, toward economic prosperity, toward military strength. This could be our direction in the coming years. There is certainly a hope of that.

We are more important than the incoming administration; than the legislative body. We are. That is the challenge of the New Year. We are far more important to the client nation status. It is in our spiritual hands. It cannot happen through political activism or self-righteousness. It comes from thinking a with renovated soul.

A new problem may loom in the horizon; nonetheless dangerous to the client nation; prosperity. It sounds great; but it is not as good as we think it is. It can distract us even more than adversity.

Lesson #02 Luke 22: New Year's Eve Message 1/1/2017 1Sunday

No one is shortchanged in this life. God's righteousness and justice see to that. Many believers today ignore God's perfect righteousness; and they depend instead upon good works and morality. These things are essential for the interactions of the human race, but they lack spiritual dynamics. Anything that the unbeliever can do is not the Christian way of life; even if what they do is laudable.

Morality is a result of the Christian life; but it is not the criterion for living the Christian life. Eph. 5:3 morality can be the result of the Christian life; but this can be the product of a righteous soul in the unbeliever.

Self-righteousness rather than renovated thinking is the incorrect way to think of the Christian life. Subtle forms of anger and bitterness. There is no question that the other person is having a good time; and a twinge of jealousy is formed. "I wish I was having fun like that person is..." and yet, condemning them at the same time. That is self-righteousness.

The same believer may have the same kind of sins in his own life, but he refuses to recognize them. The believer who builds the Christian life apart from the Holy Spirit and Bible doctrine

in the soul. Grace extended to the sinner by God is not extended by this believer to other sinners. That is a lack of grace orientation. This self righteous believer adds to his self-righteousness a cluster of mental attitude sins and verbal sins. He refuses to take the responsibility for his own failures. The self righteous one will judge everyone else's failures; but he will never see himself as sinful. He does not realize that he is no better than the person that he is judging. Self-righteousness is the basis of their own self-esteem, which is self-esteem built upon sand. A self righteous person like this will not renovate the self righteous thinking in his soul.

This is also the profile of the Christian activist. That is a self righteous person; he wants to change the world to fit into Christian standards. Only the spiritual life changes people. Christian activism is doomed to frustration because they cannot attain their goals. Christian activism is meaningless; it is Christian evangelism and Bible teaching which are important. No one has a righteousness equal to that of God.

The self righteous Christian acts as if he has a corner on righteousness. Capacity for happiness disappears because self-righteousness resents grace. Grace and doctrinal orientation. Such a believer becomes the worst kind of a person; a monster of legalism. An unjust judge of others. That kind of person inevitably will want to play God. He will try to squeeze those around them into the same arrogant mode. "Be like me; be miserable." Self righteous people are generally miserable people.

No believer can build a spiritual life by comparing his relative good with someone else's unrighteousness; yet, that is what legalism does. You cannot build the Christian life apart from anything other than the Bible doctrine in your soul. Self-judgment comes from God's standards. If doctrine is not implanted in your soul, then you do not have those standards in your soul. It is so easy for the believer in Jesus Christ, because of what they understand Christianity to be, it is so easy for them to become self righteous. They experience a change on their behavior and they think that this is the Christian life.

Understanding God's perfect righteousness, you can see yourself as God sees you. That is what we must be able to do as believers. We are imperfect. God sees us through the grid of perfect righteousness.

The Believer and True Righteousness and Justice

1. The believer must comprehend the righteousness and justice of God to have the correct perspective of himself. Otherwise, you do not see yourself correctly.
2. He must observe himself in the light of the righteousness of God. Then you can see your own inadequacies. You need a true standard to look up to.
3. Thus is gained an attitude of humility rather than self-centered arrogance. That is the enemy of the Christian life. Humility is the attitude of the Christian life.
4. The believer must also understand the justice of God, so as not to judge others in self-righteousness. If you understand absolute justice then you know how far you have fallen. **"Judge not lest you be judged."**

5. This is why God's integrity is so important to understand. This is the synchronized operation of His justice and righteousness.
6. Understanding His integrity results in understanding humility, which is the attitude of the Christian way of life.

Romans 2 is where we are going.

Rom. 1:32 **Who, having fully known the ordinance of God, (that those who practice such things are worthy of death), are not only doing the same things, but also are consenting with those who practice them. (MLV)**

What has been committed here are the acts previously listed acts of sin and immorality. This shows the depths of the depravity of the human race. The sins named are those worthy of His judgment. Rom. 1:20 tells us that these people have no defense.

Adjective: *anapologêtos* (ἀναπολόγητος) [pronounced *an-ap-ol-OG-ay-tos*], which means, 1) *without defense or excuse*; 2) *that which cannot be defended, inexcusable*. Thayer Definition only. Strong's #379.

What Same Things?

1. Those who judge in Rom. 2 are judging those in chapter 1.
2. In Rom. 2, Paul is judging the self righteous ones.
3. It says that they practice the same things—sin. They just fall into different categories of sin. Immorality and judging are seen as equal sins. He is not sticking his nose into the air saying, "I am better than you are." There is no difference.
- 4.
5. Sin is sin. Sometimes, you just don't like such a person and avoid them. Christians often think that this self-righteousness is the Christian way of life. "I am righteous compared to other people." Every member of the human race has an old sin nature. He has a lust pattern, trends.

Rom. 2:1 **Hence you are without defense, O man, who judges; for* in what you are judging the other, you are condemning yourself; for* you who judge are practicing the same things. (MLV)**

God knows the depravity of sin; and He says, **they practice the same things**. When you have doctrine, you realize how far you are from His standards and you know that you have no self righteous act to stand upon. The self righteous type has only his own morality to stand upon. *Krino* means *to judge*.

Gossiping and maligning is where self-righteousness goes. He builds himself up and he may be thinking the same thing that the immoral person is doing. That is hypocrisy. Judging is the antithesis of impersonal love toward all. This is the mandate for all believers.

Ironically, judging the sins of others is a sign or moral decline. It is meant to show uprightness, but it is moral decline.

The Self Righteous Believer

1. The growing believer develops a strong sense of righteousness.
2. He understands his own culpability.
3. As his attitude changes toward himself and he grows spiritually, he gains maturity; and his attitude towards others change.
4. His sense of justice recognizes that sins are the same as his thinking them.
5. That is the spiritual comparison that dissolves self-righteousness.
6. From humility comes an attitude of humility, fairness and impersonal love. Morality is now the Christian way of life.
7. These qualities preclude judging the sins of others.
8. Humility and impersonal love overcome self-righteousness, arrogance and being judgmental. This is an occupational hazard.

The Christian world is inundated in this kind of stuff.

Another aspect of judging. When self righteous judging is practiced in personal love relationships. It is very destructive. Personal love is at its best when it includes a strong sense of justice and fairness. Your love interest, your spouse, your best friend; you put other weaknesses in the same category as your own weaknesses. When you have a strong sense of justice and fairness, your attitude changes. You gain capacity for love. That is important in building trust in a personal love relationship. You cannot be hypercritical of those you love and look down on them because they do not meet your standards. Love is not expressed by criticism, nitpicking, and self-righteousness. This drives those you love away. It alienates those who are friends or acquaintances. When you judge those whom you supposedly love, you are trying to make them fit your mold and your expectations. Instead, both of you need to take in doctrine and deal with each other with integrity. Personal love does not try to change a person to your own self righteous standards.

Lesson #03 Luke 22: New Year's Eve Message 1/1/2017 2Sunday

No booze sermon this New Year's day. If you think someone else needs to hear this sermon, then you need it, because you are self righteous.

Rom. 2:1 **Hence you are without defense, O man, who judges; for* in what you are judging the other, you are condemning yourself; for* you who judge are practicing the same things.** (MLV)

You are without excuse. Moral degenerates.

Adjective: anapologêtos (ἀναπολόγητος) [pronounced *an-ap-ol-OG-ay-tos*], which means, 1) *without defense or excuse*; 2) *that which cannot be defended, inexcusable*. Thayer Definition only. Strong's #379.

Self-righteousness thrives on self-rationalization.

Without humility, there is that tendency for morality to become arrogant self-righteousness. Morality is necessary for a society to function to fulfill divine establishment principles which preserve a nation. However, we do not have the superimposition of standards. The LGBT are self righteous about their immorality. Scripture calls it a sin; and they are self righteous about it. The self righteous believer is just as evil and just as sinful as the immoral believer.

The moral man is not the obvious sinner, like his immoral counterpart. He hides his sins behind a facade of self-righteousness; and is seen as a pillar of Christianity. The self righteous person finds security in constantly judging and slandering others. It makes them feel better about their own failures and weaknesses. They feel better if they can find someone worse than they are. A false perception of the Christian life. The Christian life does not depend upon how moral or righteous we think we are. That is a believer without humility. This manifests itself with insecurity in life. When you are insecure, you need the reinforcement that you are okay. There is never enough approbation to please and insecure and self righteous person. There is no contentment, no happiness, no sharing the happiness of God.

These people are also hypersensitive; and they are threatened by any challenge to their self-image. They lose their sense of humor. This simply means that you are so hypersensitive that you cannot grasp humor that is directed toward you. Uptight and insecure. No instincts for love. You must choose wisely those with whom you spend intimate time. Hypersensitivity; self-righteousness. Such people have no tolerance; they are so easily offended. They cannot get along with other people in life. They cannot promote anyone or anything besides themselves.

There are those who can only talk about themselves. The conversation comes to them and they can only talk about themselves.

Self-righteousness

1. Judging, slandering, maligning others is not only a sin, it is a defense mechanism on which self-righteousness is built on someone else's unrighteousness. You feel better when you compare yourself to someone else's faults and weaknesses.
2. The criterion for the Christian life becomes comparative righteousness. We ignore the principle of the integrity of God. How far do I fall from God's righteousness?
3. God's integrity of thinking must become our integrity of soul. In no other way can be gain such great integrity of soul. The Christian should have the greatest integrity. The mind of Christ of absolute integrity.
4. However, the one who rationalizes away his own sins, based upon evaluating someone else's sins, sets himself up as the supreme judge of character. They judge the character of someone else rather than examining the character of someone else.
5. Such a judge becomes an arbiter of the lives of other Christians. They superimpose their own standards rather than allowing others to evaluate themselves.

6. Other believers must become accountable to the self righteous judge, rather than being accountable to God. Some churches talk about being accountable to each other. That is confused. God is our guide and judge; His standards are meaningful.
7. Gossips, maligners, judges are evil people; they seek to superimpose their self righteous standards over others. That is a spiritual bully. They act as if we should be accountable to one another. Evaluate such bullies with doctrinal standards. Legalism obscures and corrupts the spiritual life. Your evaluation just not devolve into mental attitude sins or into verbal sins. You are not the one to warn everyone else about their flaws, even if they are judging you. **Those who practice such things...**

Rom. 2:2 **Now we have known that the judgment of God is according to truth upon those who practice such things.**

Rom. 2:3 **Now O man, who is judging those who practice such things and you are practicing the same yourself. Are you reasoning that you will flee away from the judgment of God?**

Do not bring judgment upon yourself. That is the quickest way to bring judgment to yourself. *Katakrito down, against judging*; this means *to judge against, to judge down*. You bring judgment upon yourself when you judge others. This phrase finishes with the accusative singular, direct object of seauton. When an action expressed by the verb refers back to itself, that is the reflexive. You are doing something to yourself. You judge and nitpick and by this, you judge yourself.

Self-righteousness

1. The self righteous judge is as sinful as the objects of his condemnation. The person being condemned might deserve it. You may have spent the last year condemning everyone in the United States. They have flaws; some are dastardly flaws. Who made you the arbiter? Can you decide who you want to vote for. Personal judging and personal character is not your prerogative.
2. In these judgements, the person judges himself you have just brought judgement on yourself.
3. Sin is sin; it is just a matter of categories. That is how sin should be viewed in your thinking. There are different categories and they are all handled by rebound. An example and two houses, one next door to the other. One has dirt and the other has dust in it. One is not cleaner than the other. My dust does not look as bad as dirty. Dust judges the dirt and downplays the dust. Only God has a clean house.

The Justice of God

1. Only the justice of God can correctly judge the life of the believer or any unbeliever. We know the judgment of the unbeliever.
2. Only the justice of God is allowed to judge His creatures. His justice particularly falls on those who see no dirt in their house. They see it in everyone else's house.
3. When a believer understands that judging is God prerogative, he will not try to usurp that perfect justice with his own relative righteousness.

4. The Supreme Court of Heaven is never on recess. It dispenses justice day and night. Only a perfect judge can produce perfect judgment.
5. That disqualifies believers as the final arbiters of sin. Leave it alone; turn it over to the Supreme Court of Heaven. You may not recognize how justice is dispensed. Just make sure that it does not come down on your head.
6. We must always allow for the judgment and discipline of the Lord.

Let's find an example of this. The pharisees on John 8:3–11 how did they know about this woman? They charged this woman with immorality; but not the man.

John 8:3–5 **Now the scribes and the Pharisees lead a woman having been overtaken in adultery, and having stood her in the middle of them, they say to him, testing him, Teacher, this woman was overtaken in the very-act of committing adultery. Now Moses commanded us in the law to stone such people. Then* what do you say of her?**

They think that they have the Lord here; that they can find a problem with either way that he answers.

John 8:6–8 **But they were saying this, testing him, that* they may have something to accuse him. But Jesus stooped downward and with his finger was writing in the soil and making-like nothing was happening. Now as they were remaining; asking him, he stood-erect and said to them, He who is sinless among you*, let him cast a stone at her first. And again he stooped downward and was writing on the soil.**

Sometimes they use the criterion that it hurts other people. But their judging and maligning also harms other people. This always enhances their hypocritical judgment of others. A whole group of pharisees got all worked up over this woman; they had more sin in their own souls than this woman had in her entire person.

They did not mind their own business. Pious legalists pry into every aspect of those in the church. When they discover some trespass, they strike like rattlesnakes. Grace and rebound are not considerations of the legalist. These are the solutions for all sins. Look at your own culpability. See your own sins. Take care of your own sins. Leave the sins of others to God.

No one is saying that immorality is correct. This is another kind of sin, other than self-righteousness. Look to yourself first; see your own faults in the light of divine integrity.

There are parallels here to the passage of Paul's. Which is perfect and which is flawed? No stones were tossed. This is a rationale for humility and dependence upon divine judgment. Always leave judgment in God's perfect hands. The lesson here; you must preclude those holier than thou actions. Imperfect people are not qualified to judge imperfect people. Do not worry about the immorality of others.

People like to judge those whose area of weakness make them look good. Mark those whose sins are in their area of strength. For the self righteous, there is nothing to be gained by exposing those with the same self righteous trend. The sins of our nation are so overt.

Divine establishment has gone out of the window in so many areas. We may have some hope of it coming back. We have no right to become self righteous any more than we have the right to become immoral.

God's justice never fails. No one ever escapes it.

John 8:9–10 **Now when* they heard it, being convicted by their conscience, they were going out one by one, beginning from the elders to the last one and Jesus and the woman was left alone, being in his midst. Now Jesus stood-erect and said to her, Where are those men, your accusers? Did no one condemn you?**

John 8:11 **Now she said, No one, Lord.
Now Jesus said, Neither do I judge you. Go-onward. Sin no longer.**

Just pray that divine establishment is furthered and that our nation survives as a client nation. That all depends upon us.

Lesson #0950 Matt. 22:4–12 Life of Christ 1/4/2017 Wednesday

The Lord would prove that these are murderers; and that He is the Messiah.

The Wedding Feast Parable.

Two invitations were sent. One was sent way before the wedding. This is so that they can know well in advance. The idea is to get an RSVP. The first invitation was like this. This allowed the wedding guests to prepare; and it could last for 7 days.

The second invite is to inform everyone that it is time.

Matt. 22:4 **Again he sent forth other bondservants, saying, Tell those who have been invited, Behold, I prepared my meal; my oxen and my fattened calves have been sacrificed, and all things are prepared. Come-here to the marriage feast. (MLV and throughout)**

The king sends his slaves to make the invitations and he was being slighted by his own people. The people were rejecting his invite; everyone was refusing to come.

The slaves calling the guests refer to many sets of people: the Old Testament prophets, John the Baptizer, Jesus Himself. Very interesting that the Lord would be one of these. Isa. 53 calls Him a suffering servant.

The guests who rejected the invitations were the religious leaders during the 1st advent along with the rest of the unbelieving people of Israel.

Matt. 22:5 **But they neglecting it, went away, one to his own field, another to his merchandise;**
Matt. 22:6 **and the rest took-hold of his bondservants, and abused them and killed them.**

The Antagonistic Ones Did Not Want to Attend; They Did Not Even Want to Hear the Invitation.

The rejection of the wedding invite

1. Christ was speaking to all of the Jews in the Temple, which included the religious leaders in the Temple.
2. They were called to attend the feast of their great king; to accept the Lord as King. "Just come, everything is ready." He offered it to them; all they had to do is accept the invitation.
3. They rejected the Messiah and His offer; and they crucified Him.
4. Thus they lost the kingdom blessings. They rejected them. They did not want them. They could have easily obtained them.
5. Instead, they said *no*, and the result would be terrible times for them. This was a command performance, but they refused in their negative volition.
6. God the Father would bring horrendous discipline upon them. They could have had a great time, yet they rejected Him. They played a part in the killing of John the Baptizer; and they masterminded the crucifixion. In the not too distant future, they would endorse the persecution of the early church.

Matt. 22:7 was the result. The king set their city on fire. The holocaust of A.D. 66–70 is very common knowledge.

Matt. 22:7 **And that king, having heard it, was angry, and he having sent his armies, destroyed those murderers and incinerated their city.**

This destruction is not the end of the parable. The king still wants to have guests at his wedding feast. The king sends out a 3rd invitation; and this goes out to a different group.

Matt. 22:8 **Then he says to his bondservants, The wedding is prepared, but those who have been invited were not worthy.**

They refused such a simple gracious offer.

The Church Age Break

1. This parable moves ahead past A.D. 70. The dispensational character of this parable is marked.
2. There is a dispensational break between vv. 7 and 8. There is the Age of Israel; the Hypostatic Union dispensation; and the Church Age. The kingdom was offered during the Hypostatic Union. Now, there is the dispensational break, which is the Church Age. Between the destruction of Jerusalem and the next invitation to the Jews, there is this break or intercalation.
3. This break encompasses the Church Age.
4. Beginning on the day of Pentecost, the beginning of the Church Age, when God the Holy Spirit descended upon the disciples, making them Apostles. They are then sent out As many who would attend; there is no limit here.

5. Many were invited; many believed and many continued to do so in the Church Age.
6. This parable foreshadows a great deal more than the previous parables. It goes beyond the parable; and even gentiles are invited to this wedding.
7. It is clear that the gentiles will come to the wedding.
8. Israel comes back on the scene in vv. 9–10. They went out to the streets and offered this wedding to anyone.

Those Who Are Invited.

1. In this context, Jesus is addressing the Jews in the Temple and the kingdom and the invitation to the kingdom.
2. No gentiles heard this message; this took place in the Temple.
3. It was slow information about gentiles.
4. The kingdom of national Israel was still in view at this point.
5. But it is now a kingdom which has been expanded to include a whole new...
6. The king says, "If you don't want the kingdom; I will invite a larger audience.
7. The problem is, they did not accept the kingdom and they killed the king. But this offer was never abrogated. God's promise to national Israel. The group invited has now expanded.
8. Many generations of Jews in the history of Israel have failed in the past; and...starting with the Exodus generation.
9. God had continued to preserve them as a people to offer them the kingdom, even in the 1st advent, after all of their many failure.
10. This new offer came to a future generation of the nation with an addition; now an added group of gentiles would be

The Lord continued to preserve them making the invitation with the Messiah. No need for things to change with the Lord's...

a new generation was coming up.

What Else Is Coming Up?

1. The scene in v. 9 moves away from all of this.
2. It moves to a new invitation. The final act of the Age of Israel.
3. This wedding invitation has special emphasis on the time of the 2nd advent which will initiate the kingdom.
4. The invitation of v. 9 refers to the final evangelistic movement in human history. Matt. 22:10.
5. Who are these slaves? They are the 144,000 Jewish evangelists.
6. These evangelists invited everyone that they could find—the good and the bad, the moral and the immoral.
7. These people will be salvaged from the horrors of the Tribulation. They are obviously not a part of the church.

8. They enter the kingdom in mortal bodies. They have to repopulate the earth after the great slaughter.

Two classes of people to be found, classified by their sin natures. Present the gospel to them; and if the servants came across anyone who accepted this; then they were in. Righteous or unrighteous in the eyes of the world.

Matt. 22:9 **Therefore, travel on the thoroughfares of the roads, and as many as you* may find, invite to the marriage feast.**

When we invite people to a. The only ones who attend have said yes. They are in the banquet hall (this is the 2nd advent). They are true. They were from all walks of life. They would be included in the kingdom. "I know that you will reject Me; this will be proven in 3 days."

1. Rejected in the 1st advent.
2. The kingdom is initiated in the 2nd advent. Not Church Age believers here. The wedding hall is not heaven. Beginning in v. 11, the parable illustration moves back. The Jewish leaders believed that they would reside in the kingdom. They believed themselves to have already been accepted. They are also descendants of Abraham. The k

Jesus reveals the conditions that must be met by the invited guests. They must accept the invitation. The first group would not accept the invitation or the preparation. But the next group would accept the invite.

Matt. 22:10 **And those bondservants, having gone out into the roads, gathered together all things, as many people as they found, both evil and good and the wedding was filled with people reclining at the table.**

What do you do before going to a party. What is the condition. You first put on the appropriate clothes. You must be dressed in the proper attire in the feast of a kn...a dress code is required in order to go to the feast.

It seems like an attendee at the feast was not wearing wedding clothes. Everyone there needed to be properly covered. The man could not offer any excuse; he was speechless.

What Is the Permissible Garment?

1. This is the proper clothing to be presentable before the king.
2. The arrogant guest did not think that he needed such a garment to be in attendance. He saw himself as being acceptable upon arrival. His dress did not meet the kingdom criteria. The pharisees thought that they were in.
3. The picture is of the righteousness needed in order to be added. We need to be clothed in white, clear garments.

4. The clothing of righteousness comes from faith in Christ. This is the righteousness imputed by God Himself.
5. So that is the garment to be worn to be acceptable in the kingdom. Clothed in the righteousness of God.
6. The
7. His inappropriate garment is his own works; unacceptable; wrong uniform.
8. This was the view of the religious leaders. Only the righteousness of God is acceptable.
9. Their self-righteousness was they thought. They failed to accept the king's gracious terms and they refused.

Matt. 22:11 **But when* the king came in to look at those reclining at the table, he saw a man there who has not clothed himself in wedding attire;**

Matt. 22:12 **and he says to him, Comrade, how did you come in here not having on your wedding attire? Now he was dumbfounded. (MLV)**

So here is what the king has the man seized and thrown out.

Lesson #0951

Matt. 22: Life of Christ

1/5/2017 Thursday

There is appropriate attire for various events. Sometimes, a certain dress is understood. The styles are so casual that no specific sort of style is noted on the invitation. Generally, women tend to dress better than men, which is fine with Bobby. Some dress for comfort exclusively. Wearing the proper clothes for the occasion or the event is simply respectful. No telling what people will wear when nothing is specified.

Bobby has done a few weddings; and people do dress in a number of different ways.

To accept the invitation and to celebrate the wedding is the most important. Bobby has done a ton of weddings prior to Berachah. Stand up weddings, beach wedding, destination weddings, etc. In a wedding, they often end up looking at the person who is speaking, but not at each other. All kinds of things happen at weddings.

Weddings for royalty require a very specific attire, a protocol that cannot be ignored. You don't go in a tee-shirt and ragged jeans. The wrong clothing shows tremendous disrespect for the couple, and the nation and the royal family. That disrespect stands out. Bobby is trying to set us up for the wedding parable and one invited guest was not appropriately dressed. The invitees must be properly dressed to attend.

Matt. 22:12 **"He said to him, 'Friend, how did you get in here without having wedding clothes?' [The man] was speechless. (The Welcome Bible)**

The word *friend* does not really mean *friend* here. The person who came there thought that he was dressed appropriately; and he stood out.

The Garment Worn

1. The clothing worn represents the righteousness.
2. Must be righteous clothing, or no entry.
3. The righteous clothing is only thing which is allowed. Faith alone in Christ alone.
4. The clothing is put on only through faith in Christ. We are made righteous.
5. The one who did not have this garment was an unbeliever.
6. He believed that he was good enough to be there. He arrogantly believes that he is the best dressed person there.
7. His inappropriate garment is his own good works. Nothing to do with following the protocol of the king.
8. This was exactly the view of the religious leaders, who had rejected the Lord. They believed that their self righteous covering was the right dress to wear. They were in the tribe of Levi, descended from Abraham. But it was not appropriate. They rejected the king's grace terms.

The king appears to overreact here. "Bind him up and throw him out.

Matt. 22:13 "Then the king said to his servants, 'Tie him up hand and foot and take him away, throw him into outer darkness; there will be weeping and gnashing of teeth.'

He was caught in a web of his own making. He was about to be rejected and ejected from the feast. There was on simple grace condition. He did not meet that condition. The kingdom is initiated at the 2nd advent. This is at the end of the Tribulation when Satan and the fallen angels are bound and tossed into the pit. They are bound and cast into outer darkness. They are separated from the Light of the World. This is characterized by weeping and gnashing of teeth. An incessant misery and grief; and it is not pleasant; it is torturous. It was not designed to be a pretty picture.

Jesus Christ is speaking to the religious leaders. These religious leaders think that they are going into the kingdom.

Matt. 22:14 "For many are invited but few are chosen."

Points of V. 14

1. God invites all people to salvation. Through the proclamation of the gospel.
2. This way, they can be prepared and clothed with righteousness.
3. The chosen ones, the few, are those who have free will and positive volition.
4. They are the ones who respond to the call of the gospel. They respond with faith alone in Christ alone.
5. Thus by faith, the few have demonstrated what God promises. By faith, a few demonstrate what God knew in eternity past. He knew who would respond to His call. He did not predetermine who would be saved, He knew their free will choices, and decreed it to happen.

6. The free will of man and the sovereignty of man coexist in the plan of salvation. God makes certain in His decrees...
7. In contrast, those who reject the Lord's invitation to be saved remain lost; they are the ones tossed out of the kingdom.
8. And, if that seems harsh to you; what did they do that was so wrong? The outcome is perfectly just; they willfully rejected the righteousness of God and stood upon their own righteousness. Rejecting the Son of God is the greatest insult of all. But you say, "I don't care; doesn't mean anything to me."

Looking back over the parable of the wedding feast, the first part continues the theme of the previous parables. The original intended heirs, the Jews, finally and completely rejected the Lord Jesus Christ in the 1st advent; so the invite went out to others (the gentiles). The disciples went forth and they invited everyone, every Jew and gentile in the land of Israel. The Apostle Paul became the Apostle to the gentiles. He was probably the most brilliant Christian of that era. Today, we all have the invite.

Rejection is one of the most difficult things for a person to handle. The most difficult one comes from those we are close to: a friend, a spouse, a relative. You have to realize that one of the greatest rejections of all is that of the Lord Jesus Christ. Do not be discouraged. "Many are called; few are chosen." It is our responsibility to call; their responsibility to respond.

Offering the Kingdom to the Gentiles

1. Jesus will offer the kingdom to a new, wider group.
2. With the immutable promise to national Israel in mind. The Jews rejected Him throughout their history and now in person. But the nation of Israel is still in view here. The promise cannot change.
3. At the 2nd advent, the institution of the promised kingdom, there will be a new, regathered Israel. Here, in these 7 years, the time of Jacob's trouble, so that when the Tribulation is finished and the Lord returns at the 2nd advent, Israel has been regathered. Until then, there is no national Israel as promised in Scripture. It is still a nation of Jews and a nation to be honored; and God will curse those who curse the Jews. If we depart from that, look out.
4. Now the gentiles are included in the kingdom, those who have accepted Christ.
5. Then Christ defines the conditions for those who enter into the kingdom and are seated at the banquet. How are you dressed? How are your clothes?
6. No self righteous garment is acceptable. Rev. 3:18 19:7-8 **He made Him Who no sin to be sin on our behalf, with the result that we might become the righteousness of God in Him.** We are the righteousness of God; that is justification.

We have completed the 3 parables.

Notice how the Lord teaches. It is brilliant. We may want to consider these methods.

There Are 6 Ways the Lord Teaches.

1. He uses very common situations to teach truth. Something people know and understand.
2. He challenges His audience to think. He often does this by asking provocative questions so that they must consider and answer.
3. He aroused their sense of justice and outrage to make His point. We hear this on the news very often. They get us worked up.
4. He allowed people to pass their own judgment; to make their own decisions. He did not make those decisions Himself for them. They drew their own conclusions.
5. He did not insult their intelligence by interpreting every detail. Bobby has done a lot of interpreting; but many times, the congregation is way ahead of him. The teaching method is there.
6. Christ used these parables to objectify truths that were unpalatable to the audience. He gave a very practical view, something that they could sink their teeth into. It was difficult for the pharisees to accept the justification by grace; because they justified themselves.

If you can use just one of those, you will be doing fine.

We will move on from the parables, which were given that morning. After these scathing parables in the Temple, the religious leaders will attempt to discredit the Lord just one more time. They will be provocative and make Him give conclusions and answers.

They start out with politics and religion. This will be a very practical study. The Biblical view. God's view. Then there will be a question about resurrection. The wrong and the right side of it. Thirdly, the pharisees were generally concerned with a 3rd area of religion, that we will get to.

The pharisees were bested in their very place of power and influence. They are not going to give up. They are madder than ever. After this latest crush, they have a meeting; and the idea is to be rid of Him and to kill Him and to wipe out any semblance of His teaching.

The pharisees did not accept grace. They had to get at the Lord, but without riling up the people. They had to trap Him with His words, so that they can use them against Him. They had a new plot here; and it is quite clever. They want to lure Him into making a seditious statement. This is a new idea. Before, everything was confined to their religion and what was right and wrong. If it became a Roman matter, then they could wash their hands of it. They were religious politicians. A sneaky underhanded method by which they could attack their enemy. This was against their own Messiah, against the God of the Universe. The end justified the means.

There is murder at the seat of power. Murder has gotten people to the top time after time. In the Middle Ages, there was a massive amount of murdering going on to advance various careers. Some murdered their wives. Along with this philosophy was the arrogant self-righteousness of the pharisees. They were unable to look at themselves as they truly were;

they could not see themselves objectively; they could not see themselves as God saw them. Those who cannot see themselves for what they are; who hide their true self; not just to the rest of the world, but to themselves. They will always reject God's grace. They cannot get past themselves. They trip over themselves. They see themselves as much greater than they are.

The Cook up Something That They Think Might Work

1. They turn to a brilliant strategy that involved the hated tyrants of Palestine.
2. They would use an enemy to destroy an enemy.
3. They would use a classic, political question as it related to a legal matter connected to religion.
4. The question went to the old argument about the allegiance to religion and state.
5. Is it necessary for the Jews to give tribute to Rome. Is it necessary to pay taxes to the state when God must be paid first. Is it legal for Jews to give money first to the tyrant who ruled them.
6. This hinged on the politics of Jewish independence from Rome. There will be two factions sent, to set this up.

Matt 22:15–18 Then the Pharisees went and took counsel how they could trip him up in his words. They sent out their disciples along with the Herodians to him saying, "Master, we know that you are true and teach God's way in truth, neither do you give special care to any, for you don't regard the status of people. "Tell us therefore, 'What do you think? Is it lawful to give tribute money to Caesar or not?'" But Jesus knew their wickedness and said, "Why do you tempt me, you hypocrites? (Welcome Bible)

Lesson #0952

Matt. 22: Life of Christ

1/8/2017 1Sunday

Bobby read an article in the paper with a normal service and then a nontraditional, weird service for atheists and the like.

Sometimes, Bobby has moved slowly; but there is an underlying purpose for all that time spent. Bobby has taught through Jude, Esther, 1Corinthians and Philemon.

We have listened to and observed the very source of all Bible doctrine, which is God the Son. We have learned doctrine just as His disciples learned it, from His sermons and private talks and teachings. If you have been consistent and your life will begin to reflect His life. You are what you think. When you think with His mind and follow the pattern of His life, you are living the Christian life. This has been a study of Bible doctrine in action. Together we have learned how Jesus Christ approached life and how everything is oriented to grace. How He handled opposition and how He treated those that He loved.

This helps us to understand God's love for us. Apparently anger and hatred that could only originate outside of the physical realm. We face this same opposition as we continue to advance to maturity. This last week, before the crucifixion, there was a peak of hostility.

On Tuesday of this final week, a day of intense controversy. We see that tremendous opposition. He is showing them the problems with religion with these parables. The parable of the two sons, the householder leasing his vineyard; and the parable of the wedding feast.

The pharisees were not happy under these circumstances; they are filled with hate and anger in this days. Luke 20:19 the chief scribes and priests would have wanted to seize Jesus, but they feared the people. The only avenue left to them is to devise a new plot. They will attempt to get the Lord to make a seditious statement. They will use an enemy (the roman leaders)

Today in our country, the concern is church and state. All kinds of factions involved. to destroy an enemy (Jesus).

They send spies pretending to be righteous. They send out their understudies, their students, to ask a question to tie up the Lord. What did they do this? They wanted to catch the Lord off-guard. Send someone else to catch the Lord unawares. Jesus knew what was going on. If they hear the professor give an opinion, they often believe what he says. Or in seminary, too many views were given. They believed that Jesus was public enemy #1.

Mark 12:13 **They sent to him certain Pharisees and the Herodians to catch him in his words.**

Constant conflict between the Jews and their Roman oppressors. They are God's people; not the Roman subjects. So they try to address this issue.

Many and Joseph left where they were to pay taxes.

The Romans took what they wanted and the Jews hated them. This was a common question and the Lord would reasonably have to answer this. This is a natural question.

Bobby was sent to a mosque to see what was going on.

Mark 12:14 **When they had come, they said to him, "Master, we know that you are true and not preferential about anyone, for you do not pay special attention to anyone's appearance but teach the way of God in truth. Is it lawful to give taxes to Caesar or not?"**

There is a doubtful emphasis upon truth. They say this, with the intent to trip Him up. He was always level headed. The spies tried to butter him with compliments.

Strange bedfellows, which is not uncommon in plots for power. Hall of Congress. Two disparate groups. They are young theologians. They are so dogmatic; they know so much. Two famous Rabbinical schools, Harvard and Yale, Hillel and . They were closer followers of the pharisees and they were religious purists.

They want this authority so that they could rule. The young wanted to rule the authority of religion of the pharisees.

Going on to the doctrine of church and state next time.

Lesson #0953

Matt. 22: Life of Christ

1/8/2017 2Sunday

Mark 12:14 *When they had come, they said to him, "Master, we know that you are true and not preferential about anyone, for you do not pay special attention to anyone's appearance but teach the way of God in truth. Is it lawful to give taxes to Caesar or not?"*

Matt. 22:16 *They sent out their disciples along with the Herodians to him saying, "Master, we know that you are true and teach God's way in truth, neither do you give special care to any, for you don't regard the status of people.*

This is the setup. The Pharisees send their disciples and they send some Herodians as well, those who support Herod, who is the one in charge and representing the Roman government.

They are hoping to trap the Lord with their questions. One group wanted independence from Rome, and from the Herodian dynasty. They wanted autonomy in Palestine. The second group are the Herodians and they were students, but in any school, you have different schools of thought.

Bobby could not believe the range of theologies in his seminary.

Here we have 2 schools of thought, mostly in opposition to one another. The Herodians were pro-Herod. Sympathy with that dynasty, and they preferred the rule of Herod, rather than the rule of Rome; and they wanted the Romans out. They felt that they would have more autonomy under Herod than under Cæsar.

The Herodians were very pragmatic about politics. They wanted the best deal that they could get, which was not under Rome. The Herodians wanted some independence from Rome, but they would not push for complete autonomy. The pharisaical party wanted complete separate, particularly when it comes to taxes.

Historical Background

1. The pharisees were a religious party with some political parties.
2. The Herodians were chiefly a political party with religious overtones.
3. We see in this unholy alliance the concept of the union of religion and state.
4. In the minds of both parties, the two issues could not be separated. Whenever these two come together, the actual government will be aggressive, violent, and they will persecute and enslave.

History is filled with oppression and violence when religion and state unite. It may happen in the name of Christ, it is all apostate. One of the greatest unions of religion and state. Today is the problem of union of church and state. A problem over and over again on so many occasions. During the period of the absolute union of church and state, there are massive examples. The Roman Catholic church was tyrannical over all Europe. In Spain,

during the inquisition, persecution and torture were pursued. Toquemada trying to convert Jews to Christianity. England, under the church of England persecuted Protestants. France rescinded the treaty of Nance and persecution began in earnest. These things still occur in South America. Likewise, Islam is a union of Mosque and state with horrific results. The conquest of North Africa and the Balkins area and most of the Middle East. In nations run by mullahs, to deny Islam is a crime. The exception is Israel, the theocracy of client nation Israel in the Old Testament. Everything else since then has been a poor counterfeit.

What Is a Theocracy and What Does it Mean?

1. A theocracy is where God ruled Israel directly. When Moses went into the Holy of Holies, he received guidance by God.
2. God developed a unique relationship with nation Israel, which has never been duplicated. We have individual relationship.
3. Israel is the first client nation in all of history.
4. Israel was God's specially protected nation; directly responsible to God, for the custodianship of His Word. Israel was to be the source of evangelism. This was known throughout the world.
5. Under the theocracy, taxes were paid to the state for specific purposes, the state being Israel; and this was specified in the Old Testament. Civil monies which were taxes, over and above simple giving.
6. Taxes paid were for the maintenance of Israel; and they were divinely sanctioned. The support of the priests in the Temple and all of those things involved in the theocracy. It was the government structure in Israel.
7. So the principle of taxes to maintain the state is still sanctioned. It is a part of divine establishment. Today, not to maintain the power of the church in the state of theocratic Israel. In more recent history, our founding fathers desired a degree of separation between church and state; but what they actually meant is still a hot debate today. How much influence should the church have on government, if any? For the atheists, total separation is the answer, with no influence of the church over the state. They want to remove Christianity completely from life; and they try to get this in the courts. They go way beyond the bias and equal rights that they espouse.

The Christian Answer to this Question

1. Both separation and influence
2. The separation of church and state as declared by the founding fathers is not as complete and as total as it is taken by many today. The interpretation today does not match up with the founding fathers.
3. The ff wanted the church and state to both survive, but separately. This is true of all religion that imposes its power over the state.
4. But they did not want to remove the influence of Christianity on the government or the removal of all things Christian from the public forum.
5. The fundamental document written by the founding fathers and the Bill of Rights were based upon divine establishment principles. These principles can be traced throughout these documents.

6. So Christianity was very much the thinking of the founding fathers; it was the basis of what they were thinking. Our nation has been a client nation throughout its history. The advance to spiritual maturity maintains the vibrancy of the client nation. They promote the greatest amount of freedom in a nation. Immorality in a nation, demands acceptance of relative. If a Christian questions the morality of homosexuality, they will be criticized, mocked, and sometimes the object of violence in one form or another.

Total Separation and Influence

1. Total separation from the influence of the church is destructive. Many of the excuses are, it offends someone else if there is a manger scene.
2. This is a Satanic attempt to deny the influence of Christianity in a client nation. If they can remove Christianity from the public forum, then we no longer have a client nation. This would mean that the believer no longer has any real influence. This is an indicator that there is no spiritual growth.
3. Promoted by atheism and secular humanism, the doctrine of demons.
4. The loss of influence of divine establishment and Christianity within the state, has terrible repercussions in many ways.
5. When the influence fades, Deut. 12:8, then everyone does what is right in their own eyes. This means, that Israel was no longer following the tenets of divine establishment as prescribed in the Mosaic Law and applicable for all time. It got so bad and the people became so relative in their thinking, and they removed themselves so far from God's Word, that their mission was set aside and removed. Israel became degenerate and suffered intensely for it. The cycles of discipline which came upon them.

The Mosaic Law is filled with divine establishment. That is the basis of our laws. It reflects divine establishment; and today, divine establishment is the reflection of the influence of God over the state. The politically correct atheists and humanists, and they oppose Christianity in every possible way, are driving the United States down the road of degeneracy.

The laws of divine establishment are so narrowing. Today, everything that is wrong. All lives are marked with degeneracy, but it is called something else. Let's bring every activity into our culture and say that it is okay. The laws of divine establishment define our freedoms. When everyone can do everything they want, they impost on other people's freedoms. If you don't like it, they will be all over your freedom. That is not freedom; that is tyranny. The laws of divine establishment are the underpinning of freedom in any nation. Remove that influence, the nation degenerates into a morass of confused thinking and degeneracy. The humanist can offer no solution for rising violence and hatred.

So, they must embrace degeneration as a normal progression of human evolution. What is evil becomes good; and what is good becomes evil. Perfect definition of the doctrine of demons. The protections afforded to a client nation are removed. Israel is the perfect example of this.

What Is the Role of Christianity in the State?

1. It is the spiritual influence of believers, including individual believers who are a part of the government. There are many believers in government today.
2. They are not trying to impose Christianity by fiat or activism.
3. They must represent divine establishment in law and governance. Everything else is relative.
4. The church as an institution should never be the state nor should it superimpose itself upon the state nor should it every rule the state.
5. There is room for both church and state to...
6. The state is blessed through the laws of divine establishment found in Scripture and the spiritual influence of Bible doctrine in the souls of advancing believers. That is the relationship.

Bobby will prove to us all of this stuff. These things are taught from the Lord Jesus Christ Himself. The Lord is the source of any doctrine. This doctrine is critical to understand.

Matt. 22:17 "Tell us therefore, 'What do you think? Is it lawful to give tribute money to Caesar or not?'"

Bobby did tell a story, but that was to set up an all-important doctrine. The impact of His answer will be all that much greater.

Lesson #0954

Matt. 22: Life of Christ

1/11/2017 Wednesday

Matt. 22:15 Then the Pharisees went and took counsel how they could trip Him up in His words.

What would these men do, if they were not promoting themselves and their own power or looking to destroy the Lord Jesus Christ? We are in the final week and there is a great deal of conflict occurring at this time. The Lord, as a rabbi, is cleansing the Temple. They sold animals at an exorbitant price; which animals were required for a proper sacrifice.

Then the Lord gave them 3 parables; so the religious leaders looked to remove the Lord from the scene.

Matt. 22:16 They sent out their disciples along with the Herodians to him saying, "Master, we know that you are true and teach God's way in truth, neither do you give special care to any, for you don't regard the status of people. (The Welcome Bible)

The pharisees sent out disciples and Herodians to spy in the Lord, to attempt to catch the Lord saying something wrong or seditious.

Luke 20:19–20 And the chief priests and the scribes sought to lay hands on Him in that very hour, and they were afraid, for they knew that He spoke this allegory against them. And having watched [Him] closely, they sent spies, pretending themselves to be righteous, so that they

should seize on His word [fig., catch Him in some statement] in order to hand Him over to the rule and the authority of the governor.

Two groups of theological students are sent; and they are those who often are stuck with a particular point of view. They wanted separation from Rome and from the Herodian dynasty. But the Herodians wanted independence from Rome, but they did not mind Herod Antipas. Both parties did agree at this point to be rid of Roman rule; and they wanted to see if they could get the Lord to agree with that point of view. It was their own viewpoint that they wanted the Lord to say; and then they would use this against Him.

The theological students were posing there; and this was their cover. They came to Him with a difficult moral and legal problem. Their case hinged on the politics of Jewish independence from Rome. This was a very touchy political matter. They were always at odds with the Roman government and half of them were at odds with the Herodian government.

A politician who is asked a simple *yes or no* question, and they are able to talk for a very long period of time without saying the words *yes or no*.

Matt. 22:16 They sent out their disciples along with the Herodians to him saying, "Master, we know that you are true and teach God's way in truth, neither do you give special care to any, for you don't regard the status of people. (The Welcome Bible)

"If You are teaching God's truth; then you do not bend to anyone; and you are not partial to anyone. They are setting the Lord up. "Answer this question without prejudice." This was done in front of many Jews and they wanted a lot of people to hear His answer. "Speak before all of the crowd here; give us Your wisdom here," which was going to include a statement of sedition. Once a seditious statement is all they need.

The Sparticus revolt is one of the many revolts that we know. During the Spatacus rebellion, it was expected that the Lord would say the wrong thing.

Matt. 22:17 "Tell us therefore, 'What do you think? Is it lawful to give tribute money to Caesar or not?'"

"You are the great Man of truth; so tell us your opinion here." Then they ask, "Is it legal" do we support the state with our taxes or not?

Is there a conflict between the 4th divine institution and the spiritual kingdom. The bone of contention is the payment of taxes. What is the interaction? Two aspects to the church and state here.

Divine establishment should be the proper influence. There is supposed to be personal, spiritual growth. The answer is the trap set by the students.

What Is the Trap?

1. If the Lord says pay the taxes, then he could be branded as a Roman sympathizer.

2. If He said yes, that is contrary to being free of...
3. How could He be the Messiah if He gives credence to Rome?
4. He would alienate the sympathies of many Jews if
5. They expect the Lord to say *no*.

What Befalls Him If He Says No?

1. He would not be the Messiah
2. He would be placing
3. This would play him at odds with
4. Later there would be a death sentence on the people.

This is all about vying for power with Rome.

They will prove themselves to be exactly what the Lord claims to be.

A politician will assign an evil motive to another politician; but this often occurs

they would make certain that the Romans or

What Did the Lord Do to Escape Their Untruth?

1. The Lord presented the proper balance between nationalism and civil government.
2. He presented the allegiance of the believer to God. Both can exist side-by-side.
3. Both do exist; and it is Biblical. The Lord knows their thinking.

And the Lord asks, "Why are you telling."

This approach places the disciples on the defensive.

Mention of the press conference of the president-elect is men. The president-elect put them on the defensive. He put up with no guff and is a perfect example of what is happening right here. They thought that they had him

Jesus perceived their malice. He understands that they are just pawns; and that they oppose Him.

Mat 22:18 **But Jesus having known their wickedness, said, "Why do you(p) test Me, [you(p)] hypocrites?"**

The Lord is looking to get their attention away from their one-sided mind. The Lord was going to give them the truth. "I know who you are; hypocrites." They were going to get Him to say the wrong thing and then get Him killed for it.

They were hypocrites. They were ponêria; they were wicked. Their motives were evil and duplicitous. Countless times, the Lord has said, "You hypocrites!" They were not doing the right thing; they were testing Him.

Παιροζω means *to put on trial* (to discover what they think). They are not kidding the Lord. He did not answer the question and He throws them off balance.

Matt. 22:19 "Show to Me the coin [used] for the tribute [or, the tax]." So they brought to Him a denarius [i.e., a Roman, silver coin].

A genius explanation. The denarius would be used to pay taxes with.

Matt. 22:20 And He says to them, "Whose image [is] this, and the inscription?"

Maybe they start to get a little concerned at this point.

Matt. 22:21 They say to Him, "Caesar's." Then He says to them, "So render the [things] of Caesar to Caesar, and the [things] of God to God."

The Answer of the Lord

1. The very coin of the realm had the head of Tiberius on it; minted by the covenant theology. It came from Cæsar.
2. This represented with the Jews brought to Palestine. They hated the Romans and did not consider this.
3. Jesus used this coin.
4. The coin of the realm paid for some autonomy.
5. The Romans allowed them to have some semblance of their own government.
6. They got protection from the Roman government. The Jews were in constant fear
7. The people paid for military protection. This is legitimate.
8. The coin represented the 4th divine institution.

This benefitted the Jews. So they should have been. They did not want to be taxed, but they did want the benefits. They profited from Roman providence.

They wanted the autonomy to do anything that they wanted to do; but this destroyed the divine institution. They called this freedom. It was freedom for them to do with ever they wanted. Their freedoms imposed themselves on the freed.

People come here all the time to try to enjoy our benefits here. Taxes go to all kinds of things; even things that we do not like; and we have to accept them.

People today take the free benefits, but give their allegiance to the nation of their origin; or to the flag of another they want to take advantage of all that is offered them, without taking any plla

freedom without responsibility is chaos and anarchy.

They did not get what they wanted; they get the opposite; the direct iron rule of Rome and the destruction of the Jewish nation. In their hypocrisy, they will bring down the wrath of Rome. They will go out under the fifth cycle of discipline.

Matt. 22:21 They say to Him, "Caesar's." Then He says to them, "So render the [things] of Caesar to Caesar, and the [things] of God to God."

Matt. 22:22 And having heard, they were amazed, and having left Him, they went away.

Lesson #0955

Matt. 22: Life of Christ

1/12/2017 Thursday

Matt. 22 Mark 12 Luke 20 the question is, *do we pay taxes or not?* Students spies were sent to try to trip up the Lord.

Matt. 22:17 "Tell us therefore, 'What do you think? Is it lawful to give tribute money to Caesar or not?'"

What Is Being Asked Here

1. The issue is between the secular state or religious authority. Which rules?
2. Should the Jews be separate from Roman governing or not?
3. It is a political-religious issue.
4. Should the two be separate or not? Which one receives priority?
5. They should be independent of Rome. Taxes should be paid to the priests as per the Old Testament; that is what the theocracy of Israel required. So this was a real issue to the religious leaders. They believed that they should govern Judæa according to the Mosaic Law and the rabbinical writings.

They expected to hear, "Judaism ought to be separate and independent of Rome." But that is not what the Lord told them. They were expecting a political savior. Now, if Jesus says this, He will be accused of being a revolutionary and He will be executed. This is what the plot was.

How did the Lord handle this trap? He spoke doctrine.

Instead of political correct answers, Mad Dog Mathis gave the correct answers, unfiltered. All they could do is talk about the LGBT community. This is what we need to hear is the truth and bluntly spoken; and this is what Jesus was doing to these student spies. What He does is normative for all time.

Mat 22:18 But Jesus having known their wickedness, said, "Why do you(p) test Me, [you(p)] hypocrites?"

Then Jesus says, "Does anyone here have a little money? Give it to Me."

Matt. 22:19 "Show to Me the coin [used] for the tribute [or, the tax]." So they brought to Him a denarius [i.e., a Roman, silver coin].

So they bring Him a Roman coin.

Before every football game, the captains of the football team go to the middle of the field to flip the coin, and he says, "Here is the coin and this is the *head's* side." Jesus does the same thing. The coin is the symbol of Roman authority.

These people denied Cæsar his portion. The taxes of the Jews paid for a certain, protected autonomy. But they wanted to be rid of it all.

You cannot separate nationalism from the governing of civil government. The students believed that they were setting the Lord up; but He set them up.

Matt. 22:20 And He says to them, "Whose image [is] this, and the inscription?"

Jesus Settles this Argument

1. Jesus settled this subject for all time; with one line.
2. This is the statement of the relationship between church and state. In this case, it was Judaism and state.
3. What Jesus said, was, man has a duty to civil government under the 4th divine establishment institution. The tax is the price that the individual pays.
4. This is most pertinent to most Christians, as the Lord manddaeted this doctrine. Cæsar and God meet here.

Matt. 22:21 They say to Him, "Caesar's." Then He says to them, "So render the [things] of Caesar to Caesar, and the [things] of God to God."

What Does Apodidmi Mean?

1. Give it up; fulfill your duty to someone else.
2. The duty is to pay a debt owed; that debt is called taxes.
3. The police on the street are paid for by our tax money; the military are paid by our taxes. So is Congress and the Senate.
4. People most certainly owed taxes that must be paid based upon the 4th divine institution. There are Christians who do not think they should pay taxes. They forget about rendering to Cæsar.
5. Payment includes everyone; believers and unbelievers both. The IRS should not need to enforce this law of believers, is it is required.
6. Many Jews did not see this as necessary.

The imperative of command; pay up, shell it out. That is your obligation.

Pay Your Taxes

1. The principle of taxation is a bona fide operation of government; and the believer must support this.
2. The government must provide money for basic operations. That is why order rules and not anarchy.
3. How about the practical question? The Romans were tyrannical and unfair.

Government is indispensable.

Purpose of Government

1. God ordained government for stability, protection and perpetuation of the human race. All of this fall under nationalism.
2. The 2nd divine institution is nationalism; the norm for human existence in this world. Separation into nations occurs at Babel.
3. A nation cannot operate without government. It was an anarchist who started WWI. This was the match that lit the fire. He wanted to do away with government; and look at what happen.

Failed states all over the world today. Libya is like this. An evil dictator was deposed by revolution, which the United States supported. A worse condition occurred.

Keeping a Got Intact

1. Destroying an existing government can destroy the stability and sometimes even the existence of that nation.
2. Without the authority of a government, nation states degenerate into chaos, crime and civil war. His worl is fill with chaos. Many middle eastern nations fulfill this principle.
3. Even when a government is not good or even oppressive, it is still a functioning government.
4. Rome was not a perfect governing power. Necessary for people to survive and even to thrive. The Jewish people did not like the Roman government.
- 5.
6. The government works for good as a divine institution. There is no caveat
7. Government is ordained by God, even though it can lend itself tothe abuse of man's sin nature.
8. Therefore, no believer should demand the dissolution of government; or take part in a revolutionary endeavor. Wo

MacArthur set up a government to be in operation immediately in Japan. So this was done throughout

Jesus spoke to the Jews; and Paul was writing to the Roman believers.

Rom. 13:1 Let every soul be submitting to higher [or, governing] authorities, for [there] is no authority except from God, but the existing authorities have been appointed by God.

Governments are established by God.

Authority in Government

1. There are no qualifications given here. This authority is not qualified.
2. Paul's Biblical doctrine of civil order and authority does not distinguish between types of gov. It does not differ from today. Bad authority is not an exception.
3. The government that Paul was under in which he lived and wrote, and which ultimately ordered his death,
- 4.
- 5.
6. Taxation to preserve and allow government to function. If it is a government, then it has authority. That authority comes from God. The worst government you can think of still has legitimate authority and authority from God, ordained by God. It keeps order. There were social benefits; there were many things that were not beneficial to some. Rome killed hundreds of thousands of people and Rome was a client nation to God. The roads were good; and believers could walk those roads to the far corners of the empire and... Suppose we come under great authority? Do we take arms and revolt to take the government down? The American revolution is not the same.
7. The people of a government owe allegiance to their government.
8. This is what God has ordained.

The Roman Empire looked out for Rome and Romans; but some were slaves and some were slaughtered in the colosseum.

There are many points to come and things that we need to consider. It is a lot to swallow and a lot to understand. You may have to rebound.

True revolution is an internal revolt against an existing government within the nation. From the inside they destroy the governing authority. In Russia, they wiped out the czars and ended up with 50 years of murder.

The American Revolution did not destroy a nation or a government but it built one.

Lesson #0956

Matt. 22: Life of Christ

1/15/2017 1Sunday

The relationship between church and state is debated and a divisive issue. An apropos time for this message. Church and state is highly debated today; and this was addressed by the founding fathers. Humanists want every visage of religion removed from anything related to government. Other ideas include the influence of divine establishment as the legal code of the nation. The Mosaic Law was the legal code of the theocratic kingdom of Israel in the Old

Testament. It was a nation ruled directly by God; but that is not true today. The Mosaic Law should not be the legal code for our nation today.

Divine establishment influences the legal code.

Divine establishment? What is that? The laws of divine establishment are principles ordained by God for the morality, survival, protection and the increase of the human race throughout human history. These laws of divine establishment are certainly reflected in the United States legal code. Divine establishment was written into the Bill of Rights; and it works admirably because it is from God. These laws are good for believers and unbelievers alike. The benefit is good and fair governance. Christianity cannot be imposed on people or the state. Many monarchs of Europe did attempt to force Christianity on Jews and pagans through torture, etc. that does not work.

The final idea is, individual believers, who make up the church as a body of believers, should have spiritual influence through spiritual growth and individual participation in the government by voting and holding office. That growth and participation is always necessary in order for the United States to retain its client nation status. Input and influence of believers; which are mostly divine establishment influence. Divine principles as well.

Jesus has provided the true and definitive approach to government and the Christian. Should taxes be paid to the ruling empire?

Jesus said, "Render to Caesar the things which are Caesar's and to God the things which are God's."

Aorist active imperative of ἀποδίδομι, which means *to fulfill one's duty to someone; to fulfill one's duty; to pay a debt*. We are paying a debt to the state for a functioning and running government.

Jesus tells them, "Pay your taxes," which is the 4th divine institution. All men have a duty towards Cæsar.

Divine Institution #4

1. The 4th divine institution is nationalism; the Biblical norm for human existence in this world. This concept is under attack today.
2. We are divided into nations, beginning with the Tower of Babel. God sanctioned Israel as a nation when He brought them out of Egypt.
3. Therefore, internationalism is not God's design for the human race. It is destructive; and we can see it in our midst today.
4. A nation cannot operate without government as a part of divine establishment. There are those who do not want government. There is a point where government exceeds its boundaries and overreaches.
5. Government provides a nation state with protection and stability.

6. Without governmental authority, nation-states degenerate into failed states. Many states in the middle east and Africa are failed states.

There is no perfect government. Some think that the solution is more and more government. The more the government intrudes, the more the sin nature intrudes.

How do we distinguish?

Rom. 13:1 **Let every soul be submitting to higher [or, governing] authorities, for [there] is no authority except from God, but the existing authorities have been appointed by God.**

The authorities which exist have been established. There are no qualifications in Rom. 13:1. He does not call dictatorships are wrong. All govts are allowed. The issue is not the type of government. We are to submit to the authority of government as it is ordained by God. Being anti-authority is anti-God. Rom. 13:1. God is the source of all authority. Even under the tyranny of Rome, of brutal Rome, the Jews still were to obey them. They receive much.

Basic Concepts about Government.

1. Being a Christian does not exclude the believer from responsibility to the civil government. You cannot claim your Christianity as a reason for not supporting government.
2. Anarchy and revolution is not sanctioned by the Lord or by the Scriptures.

Too many thought that Jesus

Liberation theology is quite Marxist in its viewpoints. Jesus first came to save us from our sins.

Revolution and Divine Establishment

1. A physical revolution is never called for. When people say, "Jesus is a revolutionary, they know nothing."
2. Government is divinely established and ordained.
3. So the intent to overthrow one's own government, either through plots and intrigue. There are many trying to stop what happens on Friday.
4. What about the American Revolution? Fomenting revolution and the lawless usurping of power. We may see senseless mob violence soon. That is simply auni
5. Whatever is gained in revolution, which is nothing, could have been accomplished without revolution.
6. The ends to not justify the means. Crime does not breed a good new government.
7. Problems require divine establishment solution

Revolution is to destroy the government within the nation. Our War for Independence was not the classic destruction of an internal government. Nothing like the Russian or the Chinese revolution. We did not eliminate the land-owning aristocracy or the rich.

We have a republic which allows for the full-throated support of freedom. Our army fought for freedom; it did not fight to destroy the interior government. Every government. What about the oppressive and degenerate government. When Paul wrote Rom. 13:1, Nero was the worst Antonine Cæsar and possibly the worst Cæsar; and Paul. Paul did not abrogate a divine institution despite the degeneracy of Nero. Nero represented this divine institution,

render to Cæsar what is Cæsar's and to God what is God's.

Closing principle: Do not get upset by what goes on around you in government. Put it in the Lord's hand and faith-rest it. The Jews refused these divine establishment principles. Claudius later banished the Jews from his area.

Rom. 13:2 Accordingly, the one setting himself in opposition to the [governing] authority has resisted God's ordinance, and the ones having resisted will receive judgment to themselves.

Rom. 13:3 For the ones ruling are not a terror of good works, but of evil [works]. So do you want to not be fearing the [governing] authority? Be doing good, and you will have praise [or, approval] from it [i.e. the ruling authority].

Rom. 13:4 For it is a servant of God to you for good. But if you are doing evil, be fearing, for it does not bear the sword without reason. For it is a servant of God, an avenger for wrath to the one doing evil.

Rom. 13:5 For this reason, it is necessary to be subjecting oneself, not only because of wrath, but also because of your conscience.

Lesson #0957

Matt. 22: Life of Christ

1/15/2017 2Sunday

Matt. 22 is where we are going back to?

Government is authority ordained by God. What kind of government ordained by God. "Render to Cæsar the things which are Cæsar's and to God the things which are God's."

Rom. 13:1 Let every soul be submitting to higher [or, governing] authorities, for [there] is no authority except from God, but the existing authorities have been appointed by God.

Did God ordain Adolf Hitler? The principle is authority, regardless of the leader, regardless of the type of government. Paul lived under one of the great tyrannies of the ancient world; Nero killed Christians just for fun. He put Christians in the coliseum and lit them up like torches; he beheaded them. This was written to believers who received the brunt of Nero's tyranny.

The religious leaders who listened to Jesus did not expect this. They expected Him to speak toward separating from the Roman empire. He could have said that; He claimed to be Messiah. Why did He not say, "Render to Me" rather than to Cæsar.

The Jews refused these establishment principles. They rejected the authority of Rome based upon a doctrine that they would cite. Christians would do this too. I will not for anyone who is not a Christian; or for anyone who does not agree with me.

This is how the Jews were: hard-headed. They Jews believed their allegiance belonged to the coming Messiah. The problem is, they missed the real Messiah; they looked forward to another *messiah*. Their anti-authority attitude was anti-God. So many Christians are like this: *I don't like this government, or this or that policy; and I will do anything to pull that government down*. There is a lot of garbage that comes out of government. This is what the Lord was teaching on that particular Tuesday.

There was a tremendous siege by Rome against these anti-authority Jews. They were punished for violating the Lord's instructions regarding the 4th divine institution. The Jews hated paying taxes to the Romans. This is why the question was asked. Now, if Jesus agreed with them, then they would turn Him in. Such hypocrites!

Too many expect government to promote their ideas and ideology. We will see that on Friday for the inauguration. If they don't get what they want, they will march, riot and burn.

Basic Principles

1. Always respect the authority of government, even when that authority is being abused. Whenever you see government abusing authority, remember Rom. 13:1; God ordained that government for a good reason.
2. Always respect the office of authority of a leader, even though that leader may lack character and perpetrate bad policy.
3. You can oppose the policy of the actions of the government, but never the institution of the government. You have no right to overthrow and destroy government.

The Second Basic Principle

1. Government authority does not derive its power from the people.
2. Rom. 13:1 this authority comes from God. Those governments which exist are established by God.
3. That is the underlying premise of nationalism.
4. X
5. God uses human government to wield necessary authority as a buffer against anarchy and chaos. Good or bad government; social order is kept by the divinely ordained government.
6. Anti-authority thinking is anti-God. Bobby learned that principle in college. He learned this first hand in college. Bobby went to college in the 60's and there was nothing but protest. He walked by a building and he started to cry; he had just been tear gassed.

Kids took over a building and the police were gassing them. Bobby then went and joined the ROTC as his own protest.

7. What God has ordained, the believer must not contradict or oppose. The institution of government.
8. Leave the abuse of governmental authority up to God. Leave this abuse in the hands of the Lord, as the early church did. Do not foment revolution against government. There are fine lines here. Government should NEVER be brought down through revolution. You can oppose governmental policies; but your actions can be incorrect or anti-God.
9. God's justice will prevail. Never forget that. Even though government may persecute and abuse its power, God's justice will prevail. God brought down Nero shortly after he beheaded Paul. Your life could be taken in persecution.
10. The institution of government is divinely ordained; therefore, it must not be destroyed. Under Mao, the church had to go underground; and the church had to do this under Rome. Regardless of the circumstances; the justice of God is still there; and the institution of government is still divinely ordained.

God's Justice

1. All rulers at all levels are responsible before God for the abuse of their divinely delegated authority and power. Rulers, governors, presidents.
2. God does not sponsor human revolution to tear down His Own institution of authority. Their authority is not ours to remove.
3. Yet God may permit revolution as punishment for abuse of power; not from us, but from others. God can permit other evils to foment revolution.
4. That punishment may be directed toward a degenerate nation; in which case the whole nation is affected. Everyone gets a bad deal. The oppression of the czars of Russia was replaced by a more violent communist dictatorship. The ruling class in France was replaced by rabble in the streets; and the 20 years of war with Napoleon. Revolution can remove a bad person; but it is replaced with a worse government or a worse person. Adolf Hitler replaced a corrupt government; but he was even worse. Revolution is not where we want to go.

When leaders abuses their civil power, this contradicts the divinely given power of government under the 4th divine institution. Human arrogance and the rejection of divine authority always leads us in the wrong direction. The 1960's was not a marvelous time of burgeoning rule by the people. This goes on even today. All authority is useless apart from human volition. This divine institution affects all other divine institutions. Always view the first divine institution first and you will see the rest.

God's Authority Will Not Be Mocked

1. God's authority will not be mocked by anyone, whether by the rabble or by bad rulers. When those rulers abuse the authority, they are evil and they mock the divine institution.

The believer must also fulfill his duty to God while residing within the state. To be an ambassador for Christ and to pray; and there is no other choice for a believer in Jesus Christ. Divine authority in the life of the believer must never be compromise. Authority has been delegated. What happens when the state illegitimately imposes its authority on the believer's obligation to God. What happens when the state persecutes or disallows the worship of God. The government authority become tyrannical, as did the Roman empire to the early church. They outlawed Christianity, especially in Middle Eastern countries today. When that occurs, we have to choose God. But we do not cite God for simple civil disobedience.

At no time is the believer authorized to initiate or to take part in revolutionary activities. To profess Christ in the face of government tyranny can be very costly; as it was for the Apostle Paul. Many martyrs since then in the history of the church. That is included in fulfilling one's responsibility to God. The believer is under the protection of the justice and the power of God. No one and nothing including a tyrannical government can remove us from this life until it is God's time for us to go home. We need not fear death; we are not going anywhere.

God did not guarantee that it would be smooth sailing in this life. Our issue is with the authority of God and what we render to Him. We focus on accomplishing God's will for our lives, while still rendering to Cæsar what is Cæsar's. One is the authority of God; the other has the authority given by God. Bobby believes tomorrow's inauguration ought to have the Bible open to Rom. 13:1.

Legitimate Authority in Government

1. Government authority does not derive its power from the people; it comes from God.
2. God sanctioned government for the survival, stability and perpetuation of the human race. This is why there is authority given to government.
3. Otherwise the anti-authority arrogance of the sin nature would drive people to anarchy and destruction. That is what the authority of government is supposed to do.
4. Therefore, being anti-authority is being anti-God. Our country is very anti-authority at this moment. Those perpetrating this will be in full view tomorrow. The new president represents the institution of divinely instituted authority.
5. God uses government to wield necessary authority. As a buffer against confusion, chaos and the very base nature of humanity. How many disaster movies have you seen, where it is total chaos and every man and woman for himself. No authority and that is no government. Silly movie.
6. This is the underlying premise of the 4th divine institution. What God has ordained, the believer must not contradict or superimpose. Leave governmental authority in the hands of God. If God has divinely designated authority in government and that authority is abused, then God will deal with it. All leaders and rulers and responsible before God. Divine establishment is in play here.

God's ultimate authority will not be mocked by perverse or immoral human activity; nor will He be mocked by the alternative anti-authority revolutionaries. The leaders who are illegitimate authorities who have seized it. Who delegates authority to the one who abuses it? That would be Satan. He corrupts the 4th divine institution; and he does a great job of it;

and that is supported by human arrogance. Power lust is a motivating factor in arrogance abuse of government.

God makes war on the arrogant. Those people who mock God are destroyed in history.

How does authority abuse and the rise of dictatorships work? People use their own free will to gravitate toward an evil system of power and authority. It is all around us; especially in times of historical disaster or upheaval. They turn toward any strong man who promises them whatever.

Germany after WWI was out of control. Their government was inept and out of control. Along comes a strong man who promises stability and prosperity; and who is evil to the core.

Nazis took power because Hitler was voted into power; and Christians supported him who had no doctrine and could not recognize evil. When believers gravitate to Bible doctrine; they use good decisions.

When believers gravitate toward anti-authority systems, they are using their volition to make bad decisions from a position of weakness. Nothing is more stupid than anti-authority people. They might be smart people in their IQ's. But they buy into a system sponsored by Satan. When you oppose God, you are a fool. Evil has no authority apart from human consent. Inevitably, they will give their allegiance to bad human leaders with disastrous results. This explains the rise of great wicked men like Castro, Hitler, Stalin, Lenin. An Islamic president in Ghana; he simply grabbed the power.

Anti-authority thinking is not for people or for government. The very seat of divinely appointed people. Our government is jammed with power-mad people.

Satan constantly does everything in his power to pvertrow authority.

Government Abusing Freedom

1. Government is divinely ordained if it provides freedom.
2. Freedom and authority must coexist; there must be a balance. Freedom without authority is anarchy; authority without freedom is tyranny.
3. Even in abuse, the principle of authority in government remains in effect. Inaugurations are a test to see if we can be authority oriented.
4. What is freedom? The right of privacy, the right of self-determination, the right to hold your own opinions. The sacredness of life and property; and the evangelism and worship of God.
5. In spite of the form of government authority, authority oriented or tyrannical, christian spiritual growth and the obedience provides the civil order.

Rome was a client nation which persecuted believers.

1. The elevation of establishment and morality in compliance with the divine laws of establishment by believers accomplishes more than human race ever could. Divine authority respected with always accomplish more than Satanic authority. God's justice is always in operation.
2. It does not matter how justifiable revolution appears to be in the face of the abuse of power. We see the abuse of power and tyranny, and we want to tear that government down.
3. The application of doctrine in the face of bad government is the Christian's great line of defense.
4. The divine principle of governmental authority for people in government.

Klassen Staffenberg who tried to assassinate Hitler. Bonhoffer opposed Hitler and he is still remembered as an ambassador for Jesus Christ.

The Apostle Paul was protected from tyranny and from his enemies because he was a Roman citizen. God's sovereignty was the ultimate decider of Paul's destiny; not Rome. Paul was to render to God rather than to Cæsar. Paul lived by Rom. 13:1

the principel of render to Cæsar are the principles that we just learned. Our Lord does not let the Jews off the hook because the taxes are too high.

There are those today who dispute God's established authority. They used the excuse of immorality or governmental abuse. This is anti-authority.

Paying taxes is a mandate for believers. Jesus did not set up a percentage that was acceptable and one that was not.

1. Matt. 22:21, the Lord confirms the legitimacy of the Christian supporing the state.
2. It is the believer's responsibility to o
3. Christ confirms the legitimacy of both entities. National authority and God's will and purpose, operating side-by-side.
4. Believers' duties to the state are compatible with their duties...
5. They both have a place.
6. Under the Biblical doctrine, they should have a conflict. There is the conflict...both from God.
7. Christian is to carry out the will of God for his life; even if the state kills us.
8. Part of the obligation....

A Summary

1. Jesus makes a clear distinction between church and state.
2. Christ gives great emphasis to the state. The Romans were the state or the government; yet they allowed the freedom of worship. They asked for taxes, but...The Jews revolted and Jerusalem was destroyed.

3. Until Christ returns, church and state will remain, operating separately.
4. The state provides the maintenance of law and order and stability, which insures freedom
5. The church however provides a spiritual kingdom for believers. This is spiritual growth and Bible doctrine.
6. The Christian supports the state in the maintenance of law and order and freedom. When we become anti-authority, we have violated that principle.
7. In essence, both render to Cæsar and render to God meet in the preservation and operation of freedom in the client nation. That is the picture of the history of the United States of America.
8. Humanism, relativism, and the persecution of Christians. The believer must place his loyalty in Jesus Christ.
9. Influencing the state to define and to maintain freedom; and let the LORD handle the outcome. That is what the Apostle Paul did in the face of Roman opposition. He rendered to the state and he rendered to God and with exactly the right outcome.

Rom. 13:1 Let every soul be submitting to higher [or, governing] authorities, for [there] is no authority except from God, but the existing authorities have been appointed by God.

Lesson #0959

Matt. 22:21b–22 Life of Christ

1/22/2017 1Sunday

Eucharist

Man is purchased and redeemed. Christ bought us out of our spiritual death.

“If it dies, it bears much fruit.”

For while we were still helpless, at the right time, Christ died for the ungodly.

God redeem Israel by payment of value assessed. This payment delivered Israel from the chains of Pharaoh; thus they were saved.

Ex. 13:13 Every firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. Every firstborn of man among your sons you shall redeem.

Very unusual verse. God teaches profound truth by analogies to animals. If you are an animal lover, you have already discovered this. So many comparisons in the Bible to animals, our sin is like a sow wallowing in its own filth.

The donkey needs cleansing, just as man requires cleansing from sin. Only a pure animal could be used as a redemptive sacrifice. The corrupted donkey could not redeem itself. Sin cannot be a substitute for sin. A clean animal is necessary. A donkey cannot change his own

unclean status. Man's nature is compared to a wild donkey; confirmed by Hosea 8:9. Ephraim has hired lovers. Isaiah warned against this with the sign of foreign tongues. The donkey is a picture of sin and depravity.

The donkey will be redeemed by a lamb; has to be a clean and spotless lamb. Scripture has many things to say about the donkey. A whip is for the horse; a bridle is for a donkey. They are stubborn animals and often compared to natural man. Man is a wild ass who needs the restraint of the bridle and he does not like it.

If you do not redeem it, then you must break its neck. What a graphic description. The donkey by nature is recalcitrant and hard-headed. The designated redeemer is the lamb. This is linked to the redemption of Israel from slavery. Israel was delivered from Egypt when there were 10 plagues. The 10th plague was the death of the firstborn from every household. Death passed over the houses. This consecration of the firstborn is a symbol.

The firstborn of the animals included. **Devote to the Lord the first offspring of every womb. The males belong to the Lord.**

By law, the firstborn donkey must die. Possibly some Jewish owner might complain that the donkey cannot help his own nature. He was condemned by the Law anyway. Those who are men who claim, "It is not our fault that we are born sinners." They claim that they cannot help but have a sin nature. They had no choice in the matter; and they therefore, blame God.

People are always ready to lay blame upon God, and they charge God as the source of their sinfulness. Because of God's love, our condemnation is turned to salvation. God sent His Son into the world, that we won't all die from a broken neck. The work must be done by the Creator on behalf of man.

Foolish people who think that they can redeem themselves. They think that they can be a good beast of burden; and that they can achieve great things in God's sight.

Jesus and the rich young ruler. All the merit can be found in God's Son; none is found in us.

Ex. 13:13 a lamb for a donkey; and when the lamb was sacrificed, the donkey was freed. Then the donkey could be used by its master without fear of being destroyed. The donkey changes from unclean to clean. This sinful believer now becomes sanctified; justified. Christ's death becomes the medium of our blessing. The price that staggers the imagination. To make the payment, God the Son took on the suffering of man. He became a curse for the very ones that He created. The Lord was made sin for us; the very thing that He most hates.

The life and service of the donkey belongs to the master, who redeemed this animal. The donkey is now free to live his life. Our life belongs to our master; we serve Him in whatever way pleases Him. This passage illustrates our only escape from death.

The next time we see a donkey in a field, think about our redemption.

The Battle Hymn of the Republic was sung by the United States Army Choir. There on the steps of the Lincoln memorial, the words were sung, "God's truth is marching on..." along the mention of the Lord Jesus Christ was also sung. This symbolizes a new day for this country, when the name of Jesus Christ will be spoken out loud, without shame or condemnation.

Matt. 22:21 **Render to Cæsar the things which are Cæsar's, and to God the things which are God's.** The church must support good government, but it must never become the government. Christian influence in government is allowed. We have an influence because we are growing spiritually and we stand for the truth. We are responsible to pay taxes; for military service, to obey leadership. Rom. 13:1. It is hard to think that you do not resist tyranny. Government is ordained by God as the ruling authority; regardless of what type and regardless of the abuses. Paul did not call for the destruction of the Roman empire, even though that empire had called for his death.

The believer does not stand for these Biblical viewpoints legalistically. To be personally ridiculed for speaking the truth requires moral courage; we are so mandated. To be some wide-eyed fanatic is not productive. Jesus did not call for withholding taxes from Rome; he condoned the principle of the 4th divine institution, despite all of the abuses. The sin nature cannot be removed from any institution where humanity is involved.

The administration at this point may be good and it may not be. There is an emphasis upon the Person of Jesus Christ. But we do not know what direction this will go, at this point. If our hope is in this government, we have made a mistake.

Matt. 22:22 **When they heard it, they marveled. And they left him and went away.**

Order and stability of the empire allowed Christians to spread the gospel. The Lord upheld the divine institution while giving the correct point of view. All these students could do is ponder the wisdom of Jesus Christ, and return to the pharisees and report their failure.

There would be another confrontation almost immediately, and it would come from the sadducees.

Lesson #0960

Matt. 22: Life of Christ

1/22/2017 2Sunday

Same day, but a new set of questions. These are sadducees. They are very different in their class, theology and their views on the Old Testament. They were the aristocratic party of the Sanhedrin. The sadducees were primarily a political party, many of whom were priests; but there were many from the general population. There were 70 members, a number that they took from the Old Testament, for the 70 elders that Moses chose to help him out.

They sometimes took the pattern of the Old Testament; and sometimes they ignored the Old Testament. The Sanhedrin were ruled by the High Priests. The High Priest was chosen from this group, like the pope is chosen from a group of cardinals.

Such a one claimed authority like Moses did, the first leader. This is how these men saw themselves as having Moses' authority. They also were very strong nationalists, and they opposed the Romans. They were pragmatists and not opposed to the Herodian dynasty. The sadducees were willing to give the Herodian ruling class their due. They are academic elites and power brokers, many filled with arrogance. This is what goes on in government in some places. This is what they were like. They looked down on anyone who did not hold their views. This is true in much of government. "If you do not believe what we believe, we are going to castigate you." That is how the sadducees worked.

In the future, this same group would be against the early Apostles and their followers.

Usually, such a group would ask questions based upon their own theology; the sadducees did not here. They did not believe in angels, the immortality of the soul, or in unseen powers. They were empiricists and rationalists. They were very partial to the Pentateuch rather than the prophets. They were lawyers and lawyers love debate. The sadducees loved to argue politics and theology. They revered the law, but as the basis of human government. The Mosaic Law was not absolute doctrine, as criterion from God. It was not divinely inspired. They spent hours debating the Old Testament Law.

We might compare them to liberal theologians today. Such have a very skewed view of Scripture. They debate human machinations. They approach God's Word from a very different view than we do. They do not believe in the resurrection. Yet, they would debate the resurrection with the Lord. They did not proclaim Easter messages. They did not believe this. They repelled by the implications of a doctrine of resurrection. It could not be proven by logic. It was too mystical to them. They were skeptical of the immaterial world; and of anything related to God. They opposed the resurrection; they did not believe it.

Resurrection is often presented in ways that are popular; and in those days, there was a way of presenting it them, that men were restored to their former bodies. Some people believed that there would be a body of lusts and passions, and they believed that marriage was a part of this. Now, the sadducees thought this to be ridiculous. They reject God, they reject Christianity; and they believe that eternal life is just an emotional crutch.

They express their derisive attitude toward the Lord. The resurrection presented an unsolvable problem. No one could prove resurrection; how ridiculous is that idea?

When Jesus returned into Jerusalem and was with him all this time? Lazarus. Here he is standing around the Lord Jesus Christ. The sadducees claim, "It cannot be proven;" and they refuse to believe that Lazarus was really raised from the dead.

They will present an imaginary case to the Lord, with the intention of laughing him out of the Temple. They did not expect to lose this argument/debate. Their plan was to discredit the Lord Jesus Christ, and to show how ridiculous the resurrection is. The pharisees failed, but where they failed, the sadducees would win.

In 3 or 4 days time, this same Jesus Christ would die and rise again. Many people would see Him. The sadducees themselves were discredited.

Matt. 22:23 **The same day Sadducees came to him, who say that there is no resurrection, and they asked him a question,**

They are going to quote Deut. 25:5–6. They took the Mosaic Law and they distorted it.

Deut. 25:5–6 "If brothers dwell together, and one of them dies and has no son, the wife of the dead man shall not be married outside the family to a stranger. Her husband's brother shall go in to her and take her as his wife and perform the duty of a husband's brother to her. And the first son whom she bears shall succeed to the name of his dead brother, that his name may not be blotted out of Israel. (ESV)

The idea is to preserve the person's name, the Levirate law.

The Levirate Marriage

1. Under the law, an unmarried man must marry the widow of a dead brother.
2. This was a concept which elevated women to a high status in the ancient world. We think of woman in the ancient world as being 2nd class citizens. They were not to be forgotten or set aside. This is one law that presented this. Israel's law stood out for women's rights. It protected and stood up for women.
3. Taking a brother's wife also preserved the name, the memory and the interests of the dead brother. The family was a very important unit in the ancient world; at least in family. Breaking up a family was a disaster.
4. If the second marriage produced children, then the dead brother would be acknowledged as the legal father of the firstborn son of that marriage.
5. That son would receive all the inheritance due to the first brother and he would be responsible for the family, including the mother and the estate.

The sadducees present a pretend case. There were 7 brothers; not just one. The first marries and dies; and the next brother marries. This continues. They are really going to get weird. The 2nd brother dies; and the 3rd brother dies.

Matt. 22:24 **saying, "Teacher, Moses said, 'If a man dies having no children, his brother must marry the widow and raise up offspring for his brother.'**

Mark lists some of the stuff which is said.

Matt. 22:25 **Now there were seven brothers among us. The first married and died, and having no offspring left his wife to his brother.**

So, the sadducees present this absurd situation. And this is how they can show that the resurrection is just silly; because their illustration is silly.

Matt. 22:26 **So too the second and third, down to the seventh.**

The postpositive conjunction δε is used. It indicates an addition; an hypothetical case being added into the Levirate Law.

They used Scripture to discredit Scripture. The sadducees were adept at such arguments. This had become a very common practice. The misuse of Scripture in order to prove a point. Today, this is proof texting. Taking a passage out of context and to make the passage to mean what he wants it to mean.

Lesson #0961

Matt. 22: Life of Christ

1/25/2017 Wednesday

Many pharisees, but only 70 sadducees. They think that they are the best and the brightest. Many of the Jews bow down to them. The present Jesus with a theological question, even though they are primarily political. They believe their question to be unsolvable. They think that this is an unanswerable question. They did not believe that this question could be answered. They were always skeptical.

They also wanted it in writing; and if not, then they would debate it.

Many claimed that the Lord had raised people from the dead. The sadducees believed that could not be true. So they must refute His claims, and they figured this would be quite easy. Others had trouble with the Lord; but they were smart enough to tie Him up with logic. Disprove the resurrection, then that would make Jesus a phony. They mocked and derided anyone who held to the belief in resurrection. They were derisive toward anyone who did not agree with them.

We see this constantly today. This type of derision is nearly always in view if you watch the media. The media does not report the news; they simply give their opinion about it. When Hollywood goes political; it gets weird.

The sadducees were ready to mock and deride. Once they got their kicks in, then they could bray like the asses that they are.

The Levirate Law

1. The Levirate law, when a man died without a male heir, the nearest relative (usually his brother), was to marry her.
2. The objective was to produce a male heir.
3. The firstborn son of this new marriage would perpetuate the line and the name of the deceased father. Why was this so important?
4. The family name in Israel would be preserved, and that was very important. That was the intent of the legal statute. God promised them land; so their sons would inherit the law.

The sadducees enhanced the Law; but they did believe in it and they followed it. But they were good at taking God's law and reinterpreting it. Their abuse here of the law was just done to make a point. They did this in order to attack the Lord.

Matt. 22:24–26 saying, "Teacher, Moses said, 'If a man dies having no children, his brother must marry the widow and raise up offspring for his brother.' Now there were seven brothers among us. The first married and died, and having no offspring left his wife to his brother. So too the second and third, down to the seventh.

So they have put together an absurd way of looking at this. This is how the sadducees minds worked, and they split hairs and removed the whole point of the Mosaic Law. This illustrates how they would corrupt and rewrite the Law.

Matt. 22:27 *After them all, the woman died.*

So now we come to the absurd punch line.

Matt. 22:28 *In the resurrection, therefore, of the seven, whose wife will she be? For they all had her."*

They think that this question cannot be answered. The Levirate Law was completely misunderstood and misapplied here. This was an inane example in order to ridicule the concept of resurrection. That was their point. To their minds, this illustration would discredit the Levirate law; and the Lord Jesus Christ as well.

Their idea is, the resurrection cannot exist because of an example like this. It was such an absurd example that they could not disprove anything. They are trying to disprove God's existence; which makes them fools anyway.

Syllogism. Major premise, if a woman is married 7 times, and husbands all die; and then the wife dies. Minor premise, who is married to whom in the resurrection? Conclusion: this is ridiculous.

When the Lord entered Jerusalem, who was by His side? Lazarus, who had been resuscitated, and plenty of people observed this. The more that people think they are smart, the more foolish they really are.

People in this country today think they are so smart; and what is best for the country, and they know everything. And they become fools. Millions of them in the streets acting like fools. What they were doing was foolish. Whether you agree with the administration in power or not; but at the time that they were marching, the president had not done anything.

Right in front of these sadducees was proof of the resurrection: Lazarus.

They are only 3 days out from the crucifixion. Caiaphas the priest will drag the Lord out in front of the Romans. He is the High Priest and the head of the sadducees. But 3 days after that, the Lord would be resurrected.

We will see the same sort of lunacy coming our way. The atheists, the agnostics, the empiricists today. These people are materialists; and to them, all life is materialism.

The skeptics had never seen a resurrection; and therefore, it could not happen. It's not very scientific. Science does not show this.

The religious leaders did believe in God. Logically, they should have considered that resurrection was a real possibility. If the Lord can create life, then He can raise anyone from the dead. This is true and logical. They refuse to entertain this rational thought of divinity.

What was the Lord's answer? He provided scorn for the scornful. He calls them out in no uncertain terms.

Matt. 22:29 **But Jesus answered them, "You are wrong, because you know neither the Scriptures nor the power of God.**

"You are wrong because you don't understand the Scriptures or the power of God." This is where He hits them, where it hurts. "You are ignorant."

plumnaho is the word used. This should be stronger than a misunderstanding. The sadducees did not want to be corrected. Provide any unbeliever with the truth and they will reject it. They deceived themselves; they were self-deluded. This would describe the hysteria occurring in this nation today. Some are flat out psychotic.

They were deluded about the power of God. The subject is resurrection. They should have understood that power.

Oida mê, which means *not understanding*. This means they are ignorant of they have a deficient view of Scripture.

The Logic of God's Power and the Resurrection

1. How could an omnipotent God not be able to raise men from the dead? If God is God, then He can raise you from the dead.
2. The answer to that question is, *yes, God can raise man from the dead; God gave us all life!* That is the power of God, which they reject.
3. God is the master over life and death. That is a basic understand of His power.
4. The Scripture, which the sadducees often questioned, "I am the Maker of all things," God said.
5. God created without any construction crew or help; and it did not take Him millions of years.

6. Who but God could make this vast universe. Bobby first understood this just by looking up at the night sky and wondering what it is all about. You do not have to wonder; that is the power of God.
7. Who but God could make this vast universe which stretches to infinity.
8. What are God's limits? How could resurrection be impossible for a limitless God?
9. The sadducees had an entirely inadequate view of God and His power.

The Sadducees and Their Views of God

1. They represent an age-old power. They do not know who God is. The Lord is just talking about one aspect of our Lord.
2. Why is He limited?
3. They confine God to activities that humans understand; they give Him human characteristics. They only are willing to ascribe human activities to God. They refuse to understand God except through their own experience.
4. The unlimited omnipotence of God is crystal clear from Scripture. But as Jesus just said, they were ignorant of Scripture.

What about this Scripture?

1. Scripture confirms that God is all-powerful. Job 37:23 He is exalted in power. 1Chron. 29:11–12 **By His infinite power, He rules and upholds all things.** Isa. 43:14 **Even from eternity, I am.** The only way to describe the Lord; He just is. "I am He and there is none other. I act and who can reverse it?" How unscientific are these 3 verses.
2. The proof is all around them.
3. The Apostle Paul would define that truth and expose their negative thinking. Rom. 1:20–21 **For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened.** The universe is empirical evidence of the Person of God. All of it. We would be derided for being a Creationist to believe that everything came into being from chaos. No one has an excuse for rejecting the power of God. And Jesus tells them, "You don't understand." The religious leaders thought that they knew God. They did not honor Him for Who He was. "If you do not believe in the resurrection, then you do not believe that God is omnipotent." Climate change is not going to wipe out the world; so do not be afraid. Don't be upset if the EPA is not as strong as it used to be.
4. The fact of the case is this: God's omnipotence guarantees that nothing is impossible with God.
5. God can do all that He purposes to do, like resurrection. There are things that He purposes not to do. He does not do things which are against His Own will. He set the earth in motion because there are things still to come. There will still be a Tribulation

following the rapture. God will not destroy the earth because it is not time for that yet. God will destroy the earth in the future, but that will be in His time.

6. His omnipotence made the universe and He will continue to hold it together. Even though such a fact is beyond the rational and empirical capability of man's full comprehension. We will not ever understand God fully until we behold Him face to face. These guys know nothing of His power or they would not limit Him. It is God Who upholds the scientific laws.

Nevertheless, the sadducees were unconvinced.

Matt. 22:30 For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.

Lesson #0962

Matt. 22: Life of Christ

1/26/2017 Thursday

This is Tuesday prior to the crucifixion. Now we are dealing with the sadducees. Always nice to see how the Lord deals with this opposition. The Angelic Conflict is getting more and more intense; and Satan concentrates and focuses upon these final few days.

This confrontation is a reflection of our own lives. We deal with these confrontations as well; and we get to see how he handles it. Our Lord counters this feeble attempt to counter Him. They distort the Levirate law in order to make a point.

Matt. 22:23–28 The same day Sadducees came to him, who say that there is no resurrection, and they asked him a question, saying, "Teacher, Moses said, 'If a man dies having no children, his brother must marry the widow and raise up offspring for his brother.' Now there were seven brothers among us. The first married and died, and having no offspring left his wife to his brother. So too the second and third, down to the seventh. After them all, the woman died. In the resurrection, therefore, of the seven, whose wife will she be? For they all had her."

Law has intent, and this goes way beyond the intent of the law into absurdity. I guess they could go back and refer to Judah's sons, where two sons die. Yet they start with a big *what if*; and they really parsed the law. They used the minutia of the law to try to govern every single circumstance. They try to cover every possible angle with every law. They are also laying a trap for the Lord Jesus Christ.

So they ask, whose wife is this woman in eternity future? The real purpose of this question is to disprove the resurrection, as they did not believe in it. They can mock the Lord as a phony, which is their intent here.

What was the reason for speaking about the resurrection? People were talking about the Lord performing miracles, like the raising up of Lazarus. They ignored the evidence which is in front of them.

The Lord calls them deficient. They believed themselves to be the best of the best.

Matt. 22:29 **But Jesus answered them, "You are wrong, because you know neither the Scriptures nor the power of God.**

They know the Scriptures and this is a pretty rugged thing for the Lord to say to them. In their logical minds, they should have reasoned that, if God created the universe, then He could give and take life at any point. If God could create, then could He not raise from the dead? Simple a fortiori logic. If Christ raised some people from the dead, is He not God and the Messiah. The logical answer is, *yes, the Lord is the Messiah*. However, the sadducees rejected what they did not like, which was the supernatural.

These same sadducees esteemed the 5 books of the Law. They believed the first 5 books to carry most of the weight. The writings of the prophets were debatable and untrustworthy to these add.

They revere the Mosaic Law; but they were confused about just what the Mosaic Law taught. The Lord speaking of the resurrection in the future simply assumed its truth.

Jesus never addresses which man is legitimately her husband.

Luke 20:34 **And Jesus said to them, "The sons of this age marry and are given in marriage,...**

Mark 12:25 **For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven.**

Because they are like angels, they sons of God. It is true, the God-man, the King of Kings has spoken.

Jesus Addressing the Question

1. Jesus has just provided the status of resurrected believers concerning marriage in eternity.
2. The underlying assumption is that there is an eternity. None of this makes sense without an eternity to follow.
3. Jesus ignores the question, but answers it in an answer that matters.
4. He refutes their scenario while stating that
5. The woman with 7 husbands will have no husband in the resurrection.
6. Thus Jesus sets up a description of one aspect of existence. The Lord is answering their question, despite their scenario is ridiculous.

Mark 12:25 **For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven.**

This is a statement about angels and their relationships. The Gen. 6 incident. After that, they no longer have the ability to marry or to procreate. They became like people in eternity.

Matt. 22:30 For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.

Angels and Man in Eternity

1. The angels will not marry in eternity and we won't.
2. Resurrection gets some
3. It can be concluded that the marital bonds on earth will not carry over into heaven. Marriage is for this temporal. Islam claims that there will be a number of wives; a selling point. Jesus disputes Islam right here
4. Since angels live in a different mode of existence, we
5. Being immortal, angels do not need to reproduce; their numbers do not change. Exactly the same number of angels from eternity past
6. Their lives center totally around God; not around wives and children. So it will be
7. This verse does not say that resurrection man will become angels.
8. The verse says that we are like angels, as we cannot die once we are resurrected.
9. This is a comparison of immortal existence only. It is not a facsimile of being. Some of you may be fretting.
10. This does not mean that believers will not resurrection family from earth; or friends.
11. Family will not be unimportant. 1Thess. 4:1-17
12. All believers will be family. We will be known as the family of God.
13. We will live in a mode of existence of absolute happiness and bliss far beyond anything that we have ever known or imagined. God provide marriage as it is necessary for the survival of the human race; but this is not necessary in eternity.
14. Companionship and love will be found in heaven. If you equate love and sex, forget it.
15. What God has planned for us in eternity is the greatest existence imaginable. We cannot fully understand.

Next in His proof, Jesus quotes what God said to Moses. We are coming to the proof section of resurrection. Christ appeals to Moses and Moses is nearly God to the sadducees. They see Moses as their great predecessor.

Matt. 22:31 And as for the resurrection of the dead, have you not read what was said to you by God:

Matt. 22:32 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not God of the dead, but of the living."

{Mk 12:13-17 & Mt 22:15-22 & Lk 20:20-26 Courtyard of the Temple, Tues.}

Christ later challenges them on their understanding of the Law. Haven't you read with is said in the book of Moses?

Points on the next Thing the Lord Says

1. The passage quoted, Ex. 3:6, has the strongest case for resurrection.
2. This is borne out by the fact that He uses the present tense of the verb *I am*. If the patriarchs had died and were gone, they He was the God of Abraham, Isaac and Jacob.
3. "I am the God of Abraham means, they are still exist?"
4. Their souls are very much alive, awaiting the resurrection.
5. There can be no doubt that the patriarchs had died physically and their bodies were buried and had gone to just.
6. If God is not to be the God of the dead but of the living, then the patriarchs must rise from physical death. Otherwise God is a lying at the w
7. God continues to be their God after physical death.
8. God is their God after death because of the resurrection of the body and soul.
9. "For all are alive to Him." This can only be true if the soul is immortal and there is a resurrection of the dead. No one truly dies. Our bodies stop; but our souls continue to live. No soul sleep and no soul death.

Matt. 22:32 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not God of the dead, but of the living."

Luke 20:34–38 And Jesus said to them, "The sons of this age marry and are given in marriage, but those who are considered worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage, for they cannot die anymore, because they are equal to angels and are sons of God, being sons of the resurrection. But that the dead are raised, even Moses showed, in the passage about the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. Now he is not God of the dead, but of the living, for all live to him."

Matt. 22:33 And when the crowd heard it, they were astonished at his teaching.

Matt. 22:34 But when the Pharisees heard that he had silenced the Sadducees, they gathered together.

Some were in the background happy that Jesus straightened them all out. The crowd appreciated this.

The Lord presented proof of the resurrection in a clear, air-tight way. This is one aspect of our future. We will be resurrected no question.

The people were astonished. They did believe in the resurrection (the people did); but they expected being resurrected to their original bodies; and His interpretation as...

It was not just a mortal body that they expected to receive.

A lawyer will come up with a great legal question. The arrogant lawyer thinks that he has the best question to stump the Lord.

New set of specials. 48 lessons chosen on the riches of God's grace that Bob has taught.

Next Sunday is Superbowl Sunday...

This final week of the Lord's life seems to go on forever; there seems to be a day of confrontation. A question about resurrection, which is something that the sadducees did not believe.

Now, there is another controversy and it is initiated by a lawyer; and this is one of the greatest controversies begun by a lawyer.

Matt. 22:34 But when the Pharisees heard that he had silenced the Sadducees, they gathered together.

The sadducees were the cream of the crop; and they were unable to trap the Lord with a difficult question.

The pharisees were fine with what the Lord said about resurrection. The Lord supported one of their theological positions; and most of the time, they were in conflict with Him. There was a good answer given to the sadducees.

They were arguing about the next confrontation that was taking place. A scribe is walking by and he takes this in; and he is a lawyer; and he is apparently stimulated by this.

This question will get everyone's interest.

Mark 12:28 And one of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, "Which commandment is the most important of all?"

This is a question which had been debated over and over again. The pharisees loved to argue about the Law; this was a Supreme Court level case. What made this question a potential trap for the Lord Jesus Christ? This was a legal hair-splitting question. They spent so much time splitting hairs there.

613 commandments in the Mosaic Law. 248 affirmative precepts; 365 negative precepts. Truly silly minutia. They made their categorization of the Law of primary importance; making this sort of thing more important than the Law itself. Many ongoing discussions about them. They acted as if this was what God wanted them to do. "Tell us, O Rabbi; which of these commandments is the most important."

They were trying to give human takes on the laws from God. The pharisees in general did not like the *you will not* type commandments.

They loved ritual. They make high churches today appear as though they have no ritual at all. The magnification of ritual over reality; the reality for them were the additional laws and rulings which the superimposed over the Mosaic Law. There was also the matter of the ritual. They would pick and choose which of the laws needed to be followed no matter what; which could be modified, etc.

The correct view of Scripture is what we have heard over and over again. All Scripture is God-breathed and profitable for doctrine. Any other view is incorrect. The Scriptures are infallible. Those who think that some Scripture is unimportant, they are in agreement with the scribes and pharisees. Such a view completely denigrates the Law. This reduces or negates some of the lesser or lighter commandments.

In our own law code, we have thousands of them; and so many are ignored and many are contradictory. If they did not like a particular law, they just made it a lesser commandment.

Their legalistic hair-splitting was serious business. Their views were not to be taken lightly; and that is power. The scribes and pharisees had a...

In the time of Jesus, this kind of stuff was rampant.

The pharisees had confronted the Lord many times, as He did not...

Many of the regulations pointed toward the Lord; the sacrifices spoke of Him. The blood of the Lamb being spilled on the altar. He did not keep the sacrificial laws. The Lord did not have to keep some of these laws.

This is where the legal question just posed; and this question was designed to trip of he...

If this lawyer could get Jesus caught up in a theological argument and made a statement. The Lord was an outsider and they wanted to get Him to say something against the Law so that they could get Him. "Just let Him try to answer this question, and we will..."

The Temple Court becomes an outdoor courtyard. Silence will descend upon this crowd...

One of the toughest questions from the Mosaic Law. His answer would be definitive. His answer would be completely correct.

Matt. 22:35 **And one of them, a lawyer, asked him a question to test Him.**

So He gives His answer. He gives two laws.

Matt. 22:36 **"Teacher, which is the great commandment in the Law?"**

the Lord begins with a reference to Himself. Israel must listen to Messiah.

Mark 12:29 Jesus answered, "The most important is, 'Hear, O Israel: The Lord our God, the Lord is one.

This will be one of the most important answers that the Lord will give; and this is the heart of our relationship with God.

Lesson #0964 Mark 12:29–30 Deut. 6:3–4 Life of Christ 1/29/2017 2Sun.

Bobby is curious about the habits of people on Sunday morning. He notices that some people come for the first service or second service only.

The first session was a set up for the second service. The pharisees figured, "He cannot answer this question because we cannot answer this question." We will wait for him to say the wrong thing while trying to answer this question, and we will use that against Him.

Mark 12:29 Jesus answered, "The most important is, 'Hear, O Israel: The Lord our God, the Lord is one.

Jesus opens with the shemah, and leads this to the primary commandment.

Deut. 6:4–5 "Hear, O Israel: The LORD our God, the LORD is one. You shall love the LORD your God with all your heart and with all your soul and with all your might.

Jesus makes an announcement that is earth-shaking. This is the basic confession of faith in Judaism. Unfortunately, this meaning has been all but lost. It has become quite ritualistic. We may tune out the introduction to Bible class, but it points to the importance of Bible class.

Their ears are so tightly plugged because they hear nothing. The Old Testament Scriptures have become distorted or ignored.

The sacred Tetragrammaton is found here. YHWH, the God of Israel. The second word is Elohênu. YHWH echad.

1. The Lord Jesus Christ cites the shemah, the sacred Tetragrammaton. Most often the Jews would not pronounce this. This is a ritual understanding.
2. Ironically, *Y^ehowah* refers to Him as the God of Israel. He is speaking of Himself.
3. The first line means *Y^ehowah is our God*. He is actually saying to them, "I am your God."

1. He
2. He is the Shekinah Glory; He is the dwelling God with His people. This is Jesus, Who has been with His people throughout history. He is the God with them.
3. The visible manifestation of this God is the 2nd Person of the Trinity.
4. The Shekinah Glory, the same God Who have lived with Israel, from the beginning of her history; Abraham was to be a great nation. The Shekinah Glory was with Israel in

the exodus; He was the presence in the cloud by day; in the pillar of fire at night. He spoke to Moses directly; He was the burning bush. He is the dwelling presence of God with Israel. That is Who is standing right in front of them. The Lord revealed Himself in His glory to James, John and Peter.

5. The Shekinah Glory now dwells with Israel in the flesh. He is the Lord Jesus Christ; He is their God. See the significance of the Shemah?
6. It was this Person to Whom the shemah referred; and He would be the One to answer this lawyer's question. They could not trip Him up. The Lord was always able to answer these questions from the Old Testament. Here He is in the flesh to answer this question, and they must listen, and hear what He says.

The Lord Is God; the Lord Is One (Unique).

1. This pronouncement is the Lord as the Person of the Trinity Who is unique.
2. Judaism rejects the Trinity because of this verse. God is One God, but in 3 persons. Each of those in the Godhead are equally God. This refers to the One God standing in front of them. Jesus is the totally Unique God of Israel. The people around them were polytheistic. Each one had meanings; the Lord is unique, set apart from all these others so-called gods.
3. He is the Member of the Trinity, One God Who is Theistic; a member of the Trinity. But now, He is the uniquely born-one in their presence; the unique God-man in all human history. Everytime the Jews cite the shemah, they are speaking of the Lord Jesus Christ. They hear this, but they do not hear and understand.

So, citing Deut. 6:4, Jesus is simply citing the truth that they agree to. "I've told you this before and I will tell you this again." They are gazing at the One Who gave these commands to Moses in the first place. This is no nitpicking answer to some ritualistic law. So many laws that they argued about for centuries. The foremost command requires something that these scribes had not considered.

This is the foremost commandment, right up front. Love God and have a personal relationship with Him. It does not get any more relational than that. As a believer, it is our responsibility to love God. We must develop a personal love for God.

The pharisees love themselves; they do not love the Lord. Think of someone that you love; did you love them at first sight? That is just visual. But you get to love them by spending time with them and evaluating that person; the way that they think and act toward you. That is the development of love. Many people say *they love*, but they do not have a clue as to how that is done.

Love must grow based upon a number of factors. You cannot get away from love and knowledge going together.

Mark 12:30 **And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.'**

the unbeliever does not have the capacity to love God.

1. These things are all invisible; heart, soul and mind; they are spiritual as opposed to material. The very nature of a person.
2. So, this love mandate must come from within; it is a characteristic of a person's nature.
3. This is the real you. You are what you think. The brain is translating thinking from your thinking to words or actions.

Let's begin with the word καρδία; these 3 words do not all mean the same thing.

The Heart and What it Means

1. Καρδία a general reference to the source of the real life.
2. In our context, heart is the ability to assimilate knowledge of God.
3. The sea of information the faculty to assimilate this knowledge and to accept it.
4. It is the place where knowledge is collected, which forms the basis for love.
5. That knowledge comes from what is taught; it is not innate. Bobby gives us information; and as believers, we have the Holy Spirit Who teaches us all things. This does not leave out emotion as a response to what is learned by God. Some believe in Jesus in no time at all and have a great emotional response; some just get over their hangover and move on. There is a marvelous response to learning Bible doctrine. This is what God has done for us. There is nothing physical in love for God. Hollywood tells us that love is in the body; when people have sex, then that is love. This is not true. The heart is the collection point for love and thinking.

Lesson #0965

Matt. 22: Life of Christ

2/1/2017 Wednesday

Beginning of a superbowl blitz in Houston. A lot of traffic.

This is the final public verbal assault on the Lord, taking place at the Temple. The pharisees are considering their next move. They hire a scribe, a brilliant lawyer; and they hire him to go after the Lord with a dicey legal question, which was about a debated subject of the Mosaic Law.

Matt. 22:35 **And one of them, a lawyer, asked him a question to test Him.**

Matt. 22:36 **"Teacher, which is the great commandment in the Law?"**

This was something that they had debated for quite awhile; and how could the Lord answer this question satisfactorily when no one else could? So, the idea is to get Him all caught up in this theological hair-splitting, He could be easily shown to be ignorant of these weighty issues.

Further, they could pronounce the death penalty, if He was teaching heresy. But Jesus teaches absolute truth, answering quickly. Jesus knew the Law, as He had communicate this Law to Israel. Jesus knew the Law absolutely.

Mark 12:29 **Jesus answered, "The most important is, 'Hear, O Israel: The Lord our God, the Lord is one.**

Mark 12:30 **And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.'**

Jesus begins with this all important statement from Deuteronomy 6; He states the shimei.

Deut. 6:4–5 **"Hear, O Israel: The LORD our God, the LORD is one. You shall love the LORD your God with all your heart and with all your soul and with all your might.**

The Preamble to the Great Commandment

1. This phrase was the expression of Israel's faith in the One, Unique God. He initiated a personal relationship with Abraham and then with Israel. The shemah was a reminder of that.
2. He is speaking the most sacred of phrases in Jewish liturgy. He used this as a preamble to the authoritative answer on the foremost commandment. He was introducing the foremost commandment.
3. He was the Unique God of Israel. He was the Second Person of the Trinity. He was the dwelling Presence of God in Israel. He was Y^ehowah; the Revealed Member of the Trinity. "I know this is the foremost commandment because I gave it to you."
4. He meant, *listen to your God*. He is the Author and originator of the Law.
5. The answer he was about to receive was the answer to their debate. They had been debating this for years. This would encompass the whole law in these statements.

The Foremost Commandment

1. The first and foremost command is a relational command; the relationship they ought have with the Lord speaking to them.
2. This is the relationship that the Jews *must* have with their God.
3. He defines that relationship in terms of volition, thought and feelings. Volition, you must choose to have a relationship; thought—you must actually put thought into your relationship. **"You will love the Lord your God."** They must develop personal love towards God.

Mark 12:31 **The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these."**

Then the Lord tells them where the love must be derived from.

Matt. 22:37 **And he said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind.**

So now we must determine what this means. So we have to understand the heart:

Understand the Καρδια.

1. Καρδια is the immaterial part of us: thinking, volition and emotion.
2. In our context, heart is especially the faculty to assimilate knowledge of God.
3. There in the heart is the seat of volition, which is important.
4. This is accepting knowledge, which is the basis of love.

This does not leave out emotion. Fantastic to know love for God. We may have some emotion. Bobby has known pastors and there was chapel everyday. You got to see a whole spectrum of theological opinion and how they taught. Most unforgettable pastors could weep whenever it was needed. The word *love* often brought the tears out. Our response to God's love might be emotional.

Understanding Ψυχῆ

1. This is the apparatus for building love. Love is built; it is not spontaneous. Bobby said this on Sunday and some understood it and some did not.
2. Soul is a general reference to the immaterial, spiritual apparatus through which knowledge of God through Scripture is processed.
3. This is where doctrine is metabolized, based upon positive volition and the power of God the Holy Spirit.
4. This is the source from which the understanding of God develops. This is a part of the process; our understanding of God develops, in order to acquire love for God. What we are doing right now is building love. The more we know, the more we love.
5. You cannot love without knowledge and insight into a person's qualities and character. What happens too often in a premature marriage, one or both of them wake up and think, "What have I done?" No character; no compatibility.
6. The same is true of God; we must love God in our souls.
7. The more knowledge of God is metabolized, the greater our love will be.

Third word is διανοια, which means *thought, understanding*.

What Is Διανοια

1. This is the stream of consciousness; where the doctrine flows. Here is where doctrine is stored and applied.
2. Doctrine metabolized now flows through the stream of consciousness, culminating in a maximum expression of personal love for God. You know God and understand Him, but now there is an expression of it.
3. In 3 words we have the process of loving God. It is not that hard, but it takes time.

Iskis means strength, power, might.

The Meaning and Use of ισχύς

1. The stronger the spiritual life, the greater the love for God. It is so clear that our love for God and our relationship with Him is based upon spiritual strength emanating from our hearts, soul and mind. This is a picture of a believer in Jesus Christ growing spiritually. This is a real process with a real result.

This is the foremost relationship of all believers; this has to be first and foremost. This is the very definition of Christianity. It is a relationship with God through Jesus Christ. This is a personal love relationship.

The foremost command encompasses the entirety of the Law. This is not what the pharisees were doing.

Matt. 22:38 **This is the great and first commandment.**

This is it, He says. "Do you get it?" There is no rebuttal here; there is no reply.

Then, without being asked He spoke of the next great commandment.

Matt. 22:39 **And a second is like it: You shall love your neighbor as yourself.**

The thrust of the pharisees is following the legal minutia of the law developed in their traditions. They stuck their noses in other people's business to see if they were keeping the Law properly. This precludes the quality of love and compassion toward others, something that their theology lacked. They were without mercy for the weaknesses of the sin nature of others. They loved no one other than themselves and the few that they approved of. This was a system of favoritism. They acted as if they themselves lacked a sin nature.

Jesus countered this view with the 2nd foremost commandment. They could not play favorites; it is their neighbor. This does not mean someone living next door or acquaintances or those in the immediate vicinity; this refers to all the people of Israel and wider to all mankind.

We cannot develop a personal relationship with someone that we do not know; or they are barely on our radar screen. The second greatest commandment cannot be personal love because it is directed towards all people. Personal love is impossible towards all people. Personal love requires something. It requires some attraction or some merit. Personal love is conditional. It is based upon the condition of the other person. This is required for friendship or for falling in love. This is not personal love towards all mankind. We know this as impersonal love. It is the greatest kind of love in human relationships. It also applies to those we know personally. This is the strongest and greatest love of human relationships.

Strength of Impersonal Love

1. Being the second most important commandment makes impersonal love the foremost love between people. This is all about relationships.

2. Personal love has weaknesses because it depends upon other people and their merits. If they lack merit, then there is no personal love.
3. Impersonal love is much stronger because it depends only upon the strength of the spiritual life of the one who is the subject.
4. A bonus of impersonal love is it provides the capacity for personal love.
5. When personal love fails, impersonal love kicks in.
6. Therefore, impersonal love receives priority as a mandate for human relationships.
7. It is impersonal love that fulfills the 2nd greatest commandment, which is love for all people.

A Summary of Impersonal Love

1. Impersonal love is unconditional with regards to the object. Love requires a subject and an object. With personal love, the emphasis is on us, the attractiveness on the object. With impersonal love, the emphasis is upon the subject.
2. No merit is assigned to the object of love by the subject.
3. The object of impersonal love can be known or unknown; friend or foe; attractive or repulsive; honorable or dishonorable; good or evil; believer or unbeliever. That is the definition of neighbor.
4. All the merit and integrity reside in the mature believer who has developed the spiritual skill. Impersonal love is a developed spiritual skill. It is developed in order to express impersonal love.
5. The motivation for impersonal love is not attractiveness; it is not rapport; it is not compatibility; it is motivated by the believer's own virtue and the integrity of the believer with a mature spiritual life.
6. Characterized by tolerance, unprejudice, objective,
7. Impersonal love was a skill demonstrated by Jesus Christ toward His antagonists constantly always. No one revealed more impersonal love than Him. That is the ultimate in impersonal love, Him dying for us.
8. Therefore, the defining characteristic of impersonal love is integrity of soul based upon the application of doctrine that takes precedence over the flaws and faults of others. Regardless of the sin nature, violations of the law, or any other human weakness; even wrongs committed by them against you. This is an amazing skill; a critical skill; at the heart of our relationship with the world.
9. This is developed from spiritual growth. We develop personal love every time we listen to do. Personal love toward God and impersonal love towards man. This is a part of your spiritual skill from maturity.

Rom. 13:10 **Love does no wrong to a neighbor; therefore love is the fulfilling of the law.**

Impersonal love excludes evil done to another. This was the exact opposite of the thinking of the pharisees toward others. When we have impersonal love, we fulfill the commands of the Law. This is why love summarizes the entire law. Jesus said this and Paul said this.

Tomorrow, love your neighbor as yourself.

Lesson #0966

Matt. 22: Life of Christ

2/2/2017 Thursday

There have been a million poems and even more songs written about love. *All you need is love*; or *Endless Love*. *How Deep is Your Love* is a good question. Love defines the greatest of relationships. Marriage, for children, platonic, etc. Bobby is skeptical about the subject that is so little understood. Love is so often solely dependent upon the physical. You cannot have personal love apart from actually knowing the other person. Without developing that knowledge, which is the real basis for love. People find frustration and they find failure in love; and for many, they find out that it is not the panacea that they are expecting. But love must begin from the inside and radiate from there. An outward expression alone is not love. Love must begin from the inner being.

The believer in Jesus Christ has a corner on the market of real love. Why is that? The greatness of love and what it is and how to find it and how to maintain it is revealed in the Bible. Mark 12:30–31 is where it can be found.

Matt. 22:36 "Teacher, which is the great commandment in the Law?"

Our only source about God is from Bible doctrine.

Mark 12:29 Jesus answered, "The most important is, 'Hear, O Israel: The Lord our God, the Lord is one.

Mark 12:30 And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.'

Heart, soul and mind. Heart is that inner faculty to assimilate knowledge of God; thought of as the inner you. The soul is the immaterial, spiritual apparatus through which knowledge of God from Scripture and teaching is processed. Do you believe it or not; do you understand it? Then we have mind, which is the stream of consciousness, where knowledge and understanding of God has been metabolized and stored in the soul. None of this is physical; it is all immaterial.

Personal love for God is the process and action of loving God based upon the metabolized doctrine which emanates from the inner thinking of man. This fulfills executing the foremost part of the Law. There is another asset for developing personal love for God. There is a connection and capacity for all other kinds of love comes out of this. With God, He is utterly worthy of our love. But we have the key to developing personal love relationships.

Matt. 22:37 And he said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind.

Matt. 22:38 This is the great and first commandment.

The next foremost command is:

Matt. 22:39 **And a second is like it: You shall love your neighbor as yourself.**

Neighbor is anyone else; good or evil, believer or unbeliever, attractive or not; they are all your neighbors. This love is impersonal love.

Impersonal Love Summary Points

1. Impersonal love is unconditional with regards to its object. That seems impossible. There are always conditions on love; that is human. That is why personal love is so strong.
2. To fulfill unconditional love, no merit is assigned to or required of the object of love by the subject. The spirit of unconditional love is best illustrated by dogs. This is their nature. They are born with impersonal love. That is the nature of impersonal love. Might be the only impersonal love that you will ever know.
3. It is not attractiveness, it is not rapport, it is now how someone else treats you; so how do you love someone under those conditions.
4. This love must come from the believer's own integrity. This comes from the inner spiritual life.
5. So that kind of love is the nature of the mature believer. This develops as the believer matures. More tolerance, non-prejudicial attitude, by objectivity. You are being lambasted by someone; and they send you an email attacking you or chewing you out; and you read this and think, "How can they say this about me?" Impersonal love takes care of this. Impersonal love is in operation. You are not disturbed by people who are antagonistic towards you.

Matt. 22:39 **And a second is like it: You shall love your neighbor as yourself.**

This is the epitome of impersonal love. You give yourself priority. You care for and nurture yourself; you are tolerant and forgiving of yourself. So you have the same attitude towards other people. The phrase *as yourself* is very well understood in Eph. 5:28, which is in the context of husband and wife.

Eph. 5:28 **In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself.**

Here is the concept; you love your wife as you love yourself. There is personal love involved in marriage; but there must also be that skill of impersonal love. When there are problems, disagreements, conflicts, pain and even disgust; and at that time, impersonal love must take over. Always, some of that is present in marriage. You can be as attractive as anything to your mate. How far does that attractiveness take you? This is why impersonal love is so critical.

There are times when impersonal love is the most important characteristic in the soul of either spous.

Dogs and Mates

1. Impersonal love is defined in v. 28 by treating your wife as you treat yourself.
2. You place your wife on an equal footing with yourself. In the midst of an argument.
3. Self-centeredness cannot think and act like that. It cannot fulfill v. 28.
4. When impersonal love takes over, the criteria comes into play: you treat your wife as yourself. You have to always consider that.
5. You treat yourself with great respect and tolerance and care. You think very highly of yourself.
6. Impersonal love transfers that attitude towards self to her in times of difficulty. This is not easy when you are mad and in a big conflict to the argument is getting heated. How about arguments involving children. You must place her in the place of yourself; and this works both ways.
7. Thus, you love her as you would love yourself. Not easy but it can be done. This must be developed. This does not just happen naturally.
8. Impersonal love toward her is not based upon her merit; it is based on your integrity of soul.
9. The result: you put her best interests along side of your own, which has great affect when you are in conflict. But to be fair and objective her interests and argument must be placed on the same level as you. Listen to their criticisms, because those criticisms are real to them, whether you believe them to be valid or not.
10. Taking care of her as you would take care of yourself is impersonal love. Nourishing and cherishing her as you would your own person. Eph. 5 is part of your wedding ceremony.
11. In fact, this describes placing her interests above your own. That is what impersonal love does.
12. That is a love that contains virtue in the face of adversity. How long did we study virtue love?
13. Impersonal love is the love that solves problems; it solves relational problems. You can use this to solve any relationship problem. Impersonal love requires a renovation of your thinking. Impersonal love does not just appear. It is modeled after the Lord Jesus Christ throughout His life and in His application of doctrine.

Bobby has had friends who have asked, "Are you still there back in Berachah?" They moved past Bible doctrine; and expected him to do that as well. How do you renovate your thinking without Bible doctrine?

The difficult circumstances what require the most of you. You cut yourself some slack, even when you fail; so cut other people some slack when they fail your expectations.

Before developing impersonal love, you always put your interests first. The best interest of others, no matter the circumstances, fulfills the mandate of impersonal love. The most valuable is your relationship with God. But, when it comes to people, this is the foremost mandate.

Not Sure

1. With those qualities you are not threatened by other people, when you has spiritual self esteem and humility.
2. That means you have a relaxed mental attitude under pressure. Very critical skill to relax under pressure. You cannot function under pressure when your mind is going in 20 different directions.
3. With spiritual self esteem and humility you do not give in to the desire to retaliate, to hate, for vengeance anger hate or lying. How important is that in today's political climate?

Here is a tough example. You can spend your entire life hating and being angry at a politician you have never shaken hands with. You have not put the interests of the nation first. Constructive criticism is okay; but spitting on others or destroying property is the epitome of no impersonal love. With impersonal love you can relax even when you watch the news, 24/7. Addicted to it. Stirs them up or makes them angry or happy. Impersonal love allows us to listen to the news and not to become upset. With impersonal love, you do not have to be upset at all these other people.

How Do this Interact to Fulfill this Command

1. Spiritual self esteem first and foremost generates confidence in God. Human self-esteem is having a favorable opinion of yourself. This can easily deteriorate. Spiritual self esteem gives you confidence in God.
2. You do not gain spiritual self esteem through who you are or what you do. Your self-esteem is often up and down.
3. Spiritual self esteem comes from who God is and what He has done for you. You are never down when you recognize that.
4. Spiritual self esteem is the produce of who and what you are in Christ. You have everything in Him. You share all that He is and has as a believer in Him.
5. Your self-esteem derives from your spiritual life and not from your human life. Not coming from others and how they think of you. There is someone out there who does not like us; so, boom, there goes your spiritual self esteem.
6. Spiritual self esteem and confidence in God overshadows inordinate expectations in people. People are no damn good.
7. With your confidence placed in God; confidence in His justice and in His omnipotence, it just does not matter about people and their problems and antagonisms. So you are not surprised or discouraged by others.
8. With spiritual self esteem, you do not react to people, even when they do not meet your expectations. In marriage, spiritual self esteem is critical.
9. You treat your mate as you would treat yourself, even when they are antagonistic toward you.
10. In spiritual self esteem your focus is on your relationship with God and not with people. Your self-esteem cannot fail when it is based upon your relationship with God.

11. Your self-esteem derives from that relationship and that thinking and it carries over to all aspects of relationships in your life. No person can undermine your spiritual self esteem. How does God view you? God has given us everything; His grace towards us is unmeasured. We are considered by God as a family member; He gave us eternal life through the death of His Son. No matter how worthless we are, we have value to God. He saved us, despite our negativism.
12. When you realize this, it is an humbling experience. You must come to this realization, which is what spiritual self esteem is. You begin to understand how grace works and you develop true humility.

Finish this up

1. You do not look down on other people as inferior when you have spiritual self esteem and impersonal love. You do not dwell on their obnoxiousness.
2. Your integrity is the focus, not their lack of it. That is spiritual self esteem.
3. Spiritual self esteem and humility eliminate emotion and arrogance as a criteria for the treatment of others. Nothing wrong with emotion as a criteria for you.
4. So you no longer become disappointed, hurt, angry, revenge motivated, when they hurt you or despise you.
5. You are now showing impersonal love based upon your spiritual self esteem and your humility. You cannot be arrogant and have impersonal love. You are now fulfilling the command of Jesus Christ.
6. Your self worth is directly related to how God sees you in grace and in unfailing love, even though you are unworthy of it.
7. God's grace counters your failures and weaknesses. You know it so your gain humility. You know your weaknesses and your own sin nature. God gives you rebound and spiritual growth. You apply this same gracious attitude toward others. It is not about them; it is about you.
8. Spiritual self esteem humility grace orientation are the attitudes for the effective function of the believer's impersonal love toward the entire human race.

Lesson #0967

Matt. 22: Life of Christ

2/5/2017 1Sunday

Love is probably the most confusing subject and many seem to think that love is the key to everything and the essence of Christianity.

There has not been much love in the streets lately; a breakdown of the rule of law. Love is not the overpowering motivation of man. Love is fleeting and ethereal. It is still an oft-stated goal of people.

Love is a paramount quality; love for the Trinity is mandated; it is central to Christianity. The Lord has provided the unique spiritual life. He has provided the mind of Christ and the Bible for our study and spiritual growth. We have an eternal home in heaven prepared by God. There is no substitute for love in the Christian life.

The Lord made love towards God as the foremost commandment. Personal love for God is central to the life of His people. We cannot get around it. The more we know about Jesus Christ, the more that personal love for Him grows.

Matt. 22:39 **And a second is like it: You shall love your neighbor as yourself.**

The thorny problem of love for other people. We can understand loving God; loving people is a whole different thing. Love for people is the second foremost law in the Mosaic Law.

Neighbor in this context applies to all people, regardless of their status in any way.

Impersonal love is all about the subject; not the object. In personal love, there are things in the object that make him or her loveable. But, with impersonal love, there is nothing which recommends it. Impersonal love survives the onslaught and shortcomings of people.

The defining characteristic of impersonal love: it is integrity of soul based upon knowledge and application of Bible doctrine that takes precedent over the faults and shortcomings of others.

Impersonal love does not mean you let everyone walk all over you. But impersonal love precludes many problems. It turns conflict over to the Lord. Impersonal love is the greatest love possible in the human race. Personal love is easy; impersonal love is difficult. Personal love is easy to find; not easy to maintain. Impersonal love is the greatest love of all.

Great personal love in marriage; but it is held together with personal love. It is easy to speak conceptually. What does it mean in practice?

The Criterion Is, “You Will Love Your Neighbor as Yourself.”

1. What does it mean?
2. Just as you give yourself priority; you are tolerant and giving of yourself. Just so that you have the attitude toward others as you have towards yourself.
3. When impersonal love takes over, the criteria for any con
4. Impersonal love transfers that love towards self to others during times of difficulty.

You put the best interests of your antagonist along side your own. Sometimes I marag...what does it take to have this kind of love? This sort of love requires you to remove arrogance and self-centeredness from your own soul. Not easy if you have a reactive and controlling sin nature. This requires a renovation of your thinking. We are not born with impersonal love. For the believer in Jesus Christ, our model is a renovated attitude, which is acquired from spiritual growth. This is why the study of the life of Christ is so important. Impersonal love is the product of the growing believer's soul. The relaxed mental attitude is an asset that you cannot miss in the Christian life. Without the spiritual life, you are constantly agitated.

Impersonal love give us a relaxed mental attitude throughout all of this. It is a great asset of life for the believer in Jesus Christ. You can take someone speaking you in terms which are very unpleasant.

You don't want to retaliate; you don't want vengeance. This is the most miserable way to live life. That is why there is no substitute for it.

Matt. 22:40 **On these two commandments depend all the Law and the Prophets."**

"There is no other commandment greater than these two. On these two commandments depends the entire Law and the prophets" This would have been quite an incredible statement.

Personal love for God and impersonal love towards all mankind is the

The prophets were tough guys. So often the prophets spoke just by themselves. They spoke great.

Jesus would give His people information and motive; and He conin

Present middle indicative of κρμανηνυμι When a door depends upon the hinges, it is these hinges which hold up that door. The entire Old Testament hangs upon these 2 mandates. So then our spiritual life also hangs on it. These are the greatest, most important commandments. You cannot fulfill the Christian life unless you fulfill these two mandates.

Our Lord's answer strikes a responsive cord. He likes this and like what he just heard.

Mark 12:32 **And the scribe said to him, "You are right, Teacher. You have truly said that He is one, and there is no other besides him.**

This scribe is endorsing the words of Jesus.

Mark 12:33 **And to love him with all the heart and with all the understanding and with all the strength, and to love one's neighbor as oneself, is much more than all whole burnt offerings and sacrifices."**

This is truly an amazing statement. This man has some positive volition. He is beginning to see through the legalism that he has learned all of his life. It is not about me; it is not about how many rituals I perform; it is not about the good deeds that I do every week. This guy is starting to get it.

He is beginning to understand that he cannot keep all of the laws and regulations taught. He was thinking about this. He is weighing the reasonableness of the Lord's answer.

Jesus tells him that he is close to the Kingdom of God. He understands the concept; he understands the teacher. He just needs to flip into the right direction. Grace is making inroads to legalism here. That is the power of understandings God's love toward us.

Mark 12:34 **And when Jesus saw that he answered wisely, He said to him, "You are not far from the kingdom of God." And after that no one dared to ask Him any more questions.**

They got on the Lord right away with their questions to trip Him up; but He goes in with a set of questions. Jesus is giving this question for a purpose. He is both God and man. This must be known and accepted in order for anyone to understand the Lord.

Lesson #0968 Matt. 22:41–45 Psalm 110:1 Life of Christ 2/5/2017 2Sun.

The Lord did not pull any punches; He went right to the heart of all their questions about the Messiah. He is the God-man and He is talking to these men about Himself. The commandment to love God; and they are to love Him. And impersonal love towards man Jesus is showing that Himself.

So now Jesus goes to the heart of their faith.

Matt. 22:41–42 **Now while the Pharisees were gathered together, Jesus asked them a question, saying, "What do you think about the Christ? Whose Son is He?" They said to Him, "The Son of David."**

He asks them simply about the concept of the Messiah. They all believe in the Messiah. They know that the Messiah is coming. Now Jesus asks them about Who do they think the Messiah is.

Prior to this, Jesus aggressively asks questions. The first question, they think they know. "He's the Son of David," they respond, not realizing that they have just fallen into the trap. The lineage of the Messiah is clearly given in the Old Testament. He is clearly from the house of David. Their emphasis is upon the humanity of Jesus. He is the human Son of David; and that is as far as they take it.

They expect a conquering king to take them out from under the heel of Rome. They knew He would sit on the throne of Israel; but they leave out that He will sit upon the throne of God. The Messiah is the Greater Son of David.

The pharisees have essentially excluded the Deity of Messiah. We understand that He is God and man in One Person. He took on the form of man, for one reason, to provide our salvation.

Jesus will correct them, and point them in the correct direction. They study the Messiah; they know Him, but they miss this point. So much of religion makes this mistake today. The truth is, Christ is God and man; and so many see Him as just a man. The divine part confuses

them. He is a good man, a unique man. How can a mere man be a mediator between God and man? How can a man have standing with God? How can He be a true mediator?

If Jesus is only a good man, then we believe in nothing; we have been deceived. The liberal wing of Christianity confuses Jesus Christ as being simply human. We are Christian if we follow His human example; that is what they believe Christianity to be. So many denominations are like that today.

What is the difference between Islam and Christianity is Jesus is just a man?

Matt. 22:43 He said to them, "How is it then that David, in the Spirit, calls Him Lord, saying,...

David wrote Scripture; therefore, he is in the Spirit.

Jesus quotes Psalm 110, which is understood even by the pharisees to be Messianic.

Psalm 110:1 A Psalm of David. The LORD says to my Lord: "Sit at my right hand, until I make your enemies your footstool."

In this passage, Jesus will claim to be God.

"If the teachers of the Law say that Messiah is David's Son; then how can David, through the Spirit, call Him *Lord*?" How can this man be David's Son and David calls Him *Lord*?

Matt. 22:44 "The Lord said to my Lord, "Sit at My right hand, until I put Your enemies under Your feet"?"

David, through the inspiration of the Holy Spirit, calls his own Son, *LORD*. There is no argument here; that is what the Scriptures say. So Messiah is far more than a human king.

The first *LORD* is *Y^ehowah*; which is a reference to God the Father in this context. *My Lord* is *Adonai*, which is a variation of *Adoni*, and this means He is God.

How Do We Know That Both Terms Refer to God?

1. We know that this is true because this is how Jesus interprets the passage.
2. Both words in the Hebrew are translated by the same Greek word, Κύριος.
3. Κύριος is most definitely the word for Deity in the context.
4. It is used in both cases for *Lord*.
5. So, there are two divine Lord's.
6. Both Lord's refer to God; therefore, we are speaking of two Members of the Trinity.

This is very confusing to the pharisees, because they have no Trinity in their religion. This is a new concept to them. My Lord is invited to sit at the right hand of My Lord. So the Messiah is also God; and He will be seated on the Throne at the right hand of God. The

Messiah, Christ, and now this says this same Messiah is also God, because that is what David calls Him. He will sit on the throne of Israel but He will also sit on the right hand of God the Father.

Now, they understand the first seating; they do not quite believe the second. David was considered to be God's man; and the new Messiah would also be considered to be God's man. But they did not recognize this Messiah as God. They did not consider it; they did not believe it.

Christ's Point

1. These would be the same words of the Father towards Jesus Christ. This takes place in heaven.
2. This is when Jesus will be seated next to the Father. The pharisees had not reasoned this out before.
3. The Messiah would be seated next to the Father as His enemies are utterly defeated.
4. This is when His enemies would be a footstool for His feet; an image of conquest.
5. It would be Jesus Christ, the Messiah, Who would accomplish this conquest. Then and only then, He would sit upon the throne of Israel.

David's psalm indicated that the Messiah would be exalted on the right hand of the Lord. It is airtight here. It is weird for a king to call his son *LORD*. Jesus will hammer this home.

Matt. 22:45 **If then David calls Him Lord, how is He his son?"**

How many of these pharisees will consider what Jesus is telling them. There were many proofs of Who the Lord is. Many of them failed to believe.

Lesson #0969

Matt. 22: Life of Christ

2/8/2017 Wednesday

In these verbal confrontations, which the Lord has had to endure; we have found to be quite continual. The pharisees and scribes want to trap the Lord and disparage them.

But the Lord asks them a question, but not out of spite, not out of payback, but He presents the kingdom. He counterattacks so that they have a true vision. He will prove from the Old Testament that He is not just a rabbi, priest or prophet (names affixed to Him throughout His ministry), but He is going to teach that He is God as well.

Matt. 22:41–42 **Now while the Pharisees were gathered together, Jesus asked them a question, saying, "What do you think about the Christ? Whose Son is He?" They said to Him, "The Son of David."**

Matt. 22:43–44 **He said to them, "How is it then that David, in the Spirit, calls Him Lord, saying,..."
"The Lord said to my Lord, "Sit at My right hand, until I put Your enemies under Your feet"?"**

Jesus gives His infallible interpretation of Psalm 110:1:

Psalm 110:1 A Psalm of David. The LORD says to my Lord: "Sit at my right hand, until I make your enemies your footstool."

There are parallel passages. Luke 20.

An expanded translation. Jesus says, "If the teachers of the Law say that the Messiah is the son of David, then how can David through the Spirit call Him Lord?" This is the steel trap that they have gone into.

Now the Lord will interpret Psalm 110:1. David was inspired by God the Holy Spirit.

Luke 20:42–43 For David himself says in the Book of Psalms, "The Lord said to my Lord, "Sit at my right hand, until I make your enemies your footstool."

Interpreting Psalm 110:1

1. In the Hebrew of Psalm 110:1, the first *Lord* is *Y^ehowah*, the sacred Tetragrammaton.
2. The second *Lord* is the Hebrew word *Adoni*, which is a derivation of *Adonai*. Both words are translated *Lord*.
3. The phrase, as interpreted by Christ, the LORD [Deity] said to my Lord [Adonai; Deity].
4. Jesus interprets these two words using the Greek word *Κύριος* each time.
5. *Κύριος* is most definitely Deity.
6. This is Christ's interpretation of Psalm 110:1. Jesus associates Messiah here, in the Old Testament, is Deity.
7. Why would David call his own son *Lord*?
8. His son must be greater than David. So Jesus has linked Messiah with a man; but also with God. And Jesus has claimed on a number of occasions to be Messiah.
9. God the Father would make the Lord's enemies His footstool; and then He would sit on the right hand of God the Father.

Jesus Christ is in the physical line of David. If that is true, how is it that David, speaking through the Holy Spirit, calls Him, *Deity*? The answer is, *the Messiah is God*. Jesus is teaching the doctrine of the hypostatic union. "I am God and I am man."

The Lord is telling the pharisees, "Well, now, ponder that one, pharisee."

First Christ came to liberate them physically, that they might enter into the spiritual kingdom.

More Interpretation of Psalm 110:1

1. With the footstool reference, Jesus indicated the Messiah's throne was heavenly and earthly.
2. There was an equality in both *Y^ehowah* and *Adonai*, God the Son. That is what is being represented in Psalm 110:1.

3. This then is a reference to two Members of the Trinity by David in this Messianic psalm. Remember when Jesus said, *The Lord is One*; and Jesus is telling them, "There is One God (in essence); but at least two in Person.
4. The fact that Messiah is in the line of David testifies to His true humanity.
5. The fact that the Lord calls Him *my Lord*, testifies that the Messiah is True Deity. They are one in essence; at least Two in Person.
6. This was the claim foretold by the psalmist about the Messiah that Jesus claimed for Himself.
7. He claimed to be the Messiah—no question about that.

Their true King was standing right before them. After the resurrection, Who Jesus was began to click with a few people. Over 500 people saw Him in a resurrection body. They were not all hallucinating. They saw the same thing. And they described various things that He did. He was God and He ascended to heaven, just as David said He would.

Matt. 22:45 **If then David calls Him Lord, how is He his son?"**

Matt. 22:46 **And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions.**

The pharisees are exasperated. They cannot answer any of the Lord's questions and He can answer all of theirs. They cannot accept what they just heard or recognize that Jesus is right; because then they must accept that Jesus, the man before them, is Messiah and God.

Jesus showed Himself over and over again to be the Messiah. Necessitating Lazarus is something that they have no answer for. How can you not say that He is God?

Once again, they were defeated in arena of Scripture.

Mark 12:37b **...and the large crowd enjoyed His teaching.**

Jesus will give His last public discourse to this crowd. This is His final indictment of the scribes and the pharisees. It was scathing. He pulls no punches.

We are still on Tuesday, but this is a new increment. Mark 12 Luke 21

Luke 21:38 **And early in the morning all the people came to him in the temple to hear him.**

Jesus now teaches His disciples, but He teaches them so that everyone could hear what He was teaching. Jesus warns them about the pharisees. Everyone in the Temple got the benefit of these words.

Jesus denounces these people and He will give the reason that they will be judged; and this is a vivid portrait. "These men in front of you are no damn good, and you had better heed My words."

Mark 12:38 And in his teaching he said, "Beware of the scribes, who like to walk around in long robes and like greetings in the marketplaces

Mark 12:39 and have the best seats in the synagogues and the places of honor at feasts,

Using Moses here indicates a blatant misuse of Scripture by these men. They all claim to have a high possession; and they claim to be Moses' follow on. Moses was the liberator of the Jews. He was the father of nation Israel. He was also the one through whom God gave the Law.

Moses received instructions from God in the Tent of Meeting. Moses was the only one who could go into the Holy of Holies; and when he exited, his face would be glowing like the sun.

Moses did not describe the Lord's features; Moses was there to get the Law. That was authority. By virtue of this divinely appointed position, Moses had tremendous authority. And the scribes and pharisees had assumed Moses' authority.

The Pharisees and Their Distortions of the Law

1. During the time of Christ, the pharisees and scribes assumed for themselves the prerogatives that God gave to Moses.
2. They fancied themselves to be the new Moses, proclaimers and interpreters of the Law. God gave Moses the Law; and the pharisees claim this same authority. They claimed this with a vengeance.
3. They combined these religious duties with political aspirations. They claimed political power, and this is where they ran into trouble with the Romans.
4. Therefore, as the self-appointed spiritual and national progeny of Moses, because they had assumed the chair of Moses, they felt absolutely free to add to the Law. That was the big problem. Moses got the Law right from God. They are claiming the same authority as the Law in their additions.
5. Because of this assume authority, they places a myriad of extra-Biblical regulations. Bobby will mention some of those. There were incredible additions. Designed for the religious leaders to control the people. Very different from Moses relaying the Law of God to the people; and what the pharisees did.
6. They justified themselves and these extra-Biblical regulations as necessary to clarify the Law for the people. "We will parse certain parts of the Law."
7. The pharisees were clarifying the Law, based upon current political and social circumstances in Israel. Such changes would advantage them.
8. The problem was, the Law was not being interpreted by the pharisees as God originally intended it to be.

Similar that the Constitution today and how it is interpreted today by some as a living document, meaning that it is interpreted according to the political conditions of the day rather than the way that is politically correct. This is why Gorsich is being opposed.

The pharisees are using their authority to change or to add to the Mosaic Law. They overlook that it is God who gave these laws to Moses. If Moses did not take liberties with the Law, then the pharisees could not do that either.

They insisted that their add-on regulations have the same authority as the Law of Moses. They used God's name and Moses' authority in order to support their additions to the Law.

Mark 12:40 **who devour widows' houses and for a pretense make long prayers. They will receive the greater condemnation."**

Lesson #0970

Matt. 23: Life of Christ

2/9/2017 Thursday

Legalism tonite. Legalism was the great enemy of the Lord Jesus Christ. It is still the great enemy of Christianity. Legalism is critical to understand, in order to understand our opposition.

Jesus has just shut down the pharisees by His interpretation of Psalm 110:1. He had proven that He is God and man in One Person, the doctrine of the Hypostatic Union. In His humanity, it is clear that He is in the genetic line of David. He is the future king to sit on the throne of David; and He is the Lord of David. He is the Son of God Who would sit on the throne at the right hand of God the Father.

At this point, Jesus is no longer interested in sparring with the pharisees and scribes. He made it clear Who He is. They have a few days to decide to they believe in Him or not?

The religious leaders. The result was dramatic. **No one was able to answer Him a word, nor would anyone ask him another question.**

He has just shown the scribes and pharisees up for who they are. He launches into one final public discourse. It was directed to the disciples, but He gave it that Tuesday so that it could be heard by anyone in the Temple.

Jesus pronounces a serious judgment upon these scribes and pharisees, who have rejected Him, but are unable to answer Him.

Matt. 23:1 **Then Jesus said to the crowds and to his disciples,**

Matt. 23:2 **"The scribes and the Pharisees sit on Moses' seat,**

The Scribes, the Pharisees and Moses

1. Moses was the illustration that the Lord used to reveal the blatant misuse of the Law and Scripture.
2. They have seated themselves in the chair of Moses. There is a legal understanding here and they have assumed authority which they do not have. They have grabbed for themselves authority which is not truly theirs.

3. The scribes and pharisees have taken for themselves the mantle of authority that Moses carried, as the divinely appointed leader of the nascent nation of Israel.
4. Moses was the one through whom God had given the Law. Moses was not the Lawgiver; he was the mouthpiece, the amanuensis. God gave him the Law.
5. He was the proclaimer of instructions from God. He received instructions directly from God. When he exited the Tabernacle, his face glowed.
6. This authority could only be bestowed upon Moses by God. This authority was exclusive to Moses. Aaron had some authority; but Moses was the leader, and this was divinely ordained.
7. During the time of Christ, the pharisees and the scribes assumed for themselves the prerogatives that God gave to Moses and made them their own.
8. They fancied themselves as God's new proclaimers and interpreters of the Law.
9. They provided new stipulations and regulations to the Law given by God. They made additions which were to fix up the Law.
10. They took great liberties in explaining the Mosaic Law. They added tremendous numbers of extra-Biblical instructions. They could go off in 100 different directions.
11. They overlooked the fact that God gave these laws and instructions directly to Moses. Moses was not the originator of the Law. He did not provide statutes of the Law. He could not add to what God gave to him. Moses could not write Scripture or add to the Law?
12. If Moses could not take these liberties, then these religious leaders could not take them either.

Moses simply took the Law and proclaimed what was there. He did not assume more; Bobby could not write Scripture.

The Additions of the Scribes and Pharisees

1. The additions of the scribes and pharisees departed from the divinely inspired purpose of the Law. To understand that purpose, the Law must be understood.
2. In many cases, their additions would supercede the divinely ordained Law given to Moses. That is like taking the Constitution and adding your own amendments to it.
3. When the scribes and pharisees made a new regulation, or pronounced an extra-legal interpretation of the Law, claiming to be the follow-on to Moses, they insisted that it carry the same force as the Mosaic Law itself.
4. This was a corruption of the Law and the Scripture itself. This is occurring in churches today. It is no different from those who take Scripture and add to it or take from it for their own purposes. Every cult that calls themselves Christian today, is doing the same thing.

Cults Can Be Just like the Pharisees.

1. In the name of God, they add additional doctrines to Scripture. They take that Scripture and take interpretive power beyond the Bible.

2. They distort Scripture to their own advantage with new text, teachings or interpretations.
3. These new teachings contradict the Bible. Sometimes they have some true doctrines which they add false doctrines too.
4. The extra-biblical information always takes preference over the Scriptures. Scientology, Christian Science, Unification Church, Mormonism or JW's. They quote Scripture and misinterpret them; and they ignore other Scriptures.

There Is a Method to Understanding and Interpreting the Bible

1. You must interpret it in the time that it was written.
2. The original languages must be examined; and grammar and syntax.
3. Scripture must be compared to other Scripture; you cannot just ignore other parts of Scripture. This is what happens with these cults. Distortions and conflicts with the Bible are certain to occur.

Some examples of the doctrines found with JW's. Arguing with them is like arguing with a wall. They are excellent at taking one part of Scripture and ignoring other parts.

The one who brought this cult to us is Charles Russell and he was unqualified; but he assumed the same sort of authority that the pharisees did.

John 1:1 what does it mean when it says **In the beginning, the Word was and the word was with God and the Word was God**. They do not admit that Jesus is the God; but they call Him *a god*. There is no Trinity in this cult because they do not believe Christ is God.

To receive everlasting life, a person must identify with this cult; and knocking on doors is one of their #1 ways to serve God. In their theology Jesus was resurrected as a divine being of sort. He returned in 1014, as a matter of fact. They camp on that 144,000 passage. They evangelize and are martyred. The JW's take those as 144,000 as JW's. Well, aren't there more? Make them angry; call them *Russellites*. They do not believe that hell exists. There are pastors who teach there is no hell; just annihilation.

False religions takes pieces of the Bible as well. Some even claim that Islam and Christianity as parallel religions. But Islam rejects Jesus as God; and they reject the Trinity. They even think that Mohammed is greater than the Lord.

The pharisees did the same thing, roughly.

The Koran is filled with contradictions. The pharisees often contradicted themselves with their legalistic traditions. In Islam, you are saved by achieving the 5 pillars of faith. There say over and over again, "There is no God but Allah; and Mohammed is his prophet." Praying, Almsgiving, fasting, and a pilgrimage to Mecca.

There is the 6th one which is Jihad, not always a pillar of faith. Terrorists who are killing people call it Jihad. It is a works religion. It is fundamentally different from Christianity. One

man decided that he was a prophet and he wrote some more stuff. He did what the pharisees did.

Satan's great weapon is to mock the Bible and to confuse with religion. If you study the tenets of Islam and try to speak to a Muslim about it, the similarities are false. This is the doctrine of demons. These additions; these extra-Biblical authors write the doctrines of demons. They have seated themselves in the chair of Moses. They believe themselves to be in the place of Moses, just as the pope has assumed the mantle of the Apostles.

Islam means *submission*. The Lord demands obedience, but only to true doctrine. Because of these distortions, many have rejected the Messiah. "You are sitting in places of authority, yet you have rejected Me." These men had to be some of the most evil men who have ever lived. They were power brokers who loved their power and loved to see others submit to their power.

"Therefore, all that they tell you, do and observe." The idea is, obey what is obviously in the Law. However, they proclaim, but they do not practice these things. No way can they keep up the practice of these things. Christians can be hypocrites.

Matt. 23:3 so do and observe whatever they tell you, but not the works they do. For they preach, but do not practice.

The pharisees did teach the Law, but with their distortions. They demanded obedience even when they themselves did not follow it.

Matt. 23:3 so do and observe whatever they tell you, but not the works they do. For they preach, but do not practice.

We have seen a perfect example of this. Our President placed a ban on entry from 5 nations and within 48 hours, this was opposed by a court. So the first thing that required was for a court to have standing. Was anyone really affected by this?

District court has never given an opinion. The court of appeals agreed with it. They ruled that the state of Washington did have standing because several students for U of W could not get back to school. That is splitting legal hairs. This is what the pharisees were like; this is what they did. They did not do according to the Law that they were supposed to uphold.

Our courts today are bringing all sorts of extra laws that supercede the actual law. They adjust the law to fit their thoughts and deeds.

When there is nothing distorted, the Law of Moses was God's Law. It contained a spiritual code; it contained doctrine in the rituals; the Law was enough. The rituals had a reality behind them. When extra laws or regulations were added, not in the Law; this system became legalism.

The Purpose of the Rituals.

1. The Mosaic rituals pointed to the need of salvation.
2. No one could keep the Law perfectly for acceptable righteousness before God. If someone could keep the Law perfectly,...
3. The religious leaders could not; they were hypocritical.
4. Imperfectly keeping the Law did not gain God's favor. The pharisees and scribes added to the Law so that they could claim righteousness. They demanded that everyone else keep the Law.
5. It did not earn them salvation. The Law did not do that. Many churches put emphasis on certain rituals for salvation. Rituals represent something.
6. So one of the purposes of the Law was to show us how far we fell short of keeping the Law.
7. The Law and the rituals pointed toward the need of Jesus Christ and His perfect sacrifice.
8. Man needed faith in Christ to receive imputed righteousness. This satisfies the righteousness of God. Then and only then can a person enter into the Kingdom of God.
9. The religious pharisees and scribes demanded law keeping in order to enter the kingdom; that is the perversion. Those distortions were at the heart of the Lord's judgment of the pharisees and scribes. Legalism misused the Law as a way of righteousness. They touted law keeping for righteousness; and they lived a lie. They did not keep the Law that they taught.

JW's are righteous and you are not (in their eyes). But we are righteous because we have the imputed righteousness of God. Nothing new under the sun; it's all been done before.

Lesson #0971

Matt. 23: Life of Christ

2/12/2017 1Sunday

The Eucharist February 12, 2017:

There are several priesthoods; the revelation that God has given us of the eternal priesthood of our Lord is awe-inspiring to all of us. His priesthood relates what He did then and what He is doing now.

He is the only priest to offer Himself as our sacrifice; all other priests offer up animal sacrifices in the stead of the person.

Melchizedek appears in one chapter and then disappears. He is the King of Salem, later named Jerusalem; and he lived in the time of Abraham. He is an Old Testament type, and he shadows some New Testament thing or person.

In Gen. 14, Abraham met Melchizedek on the road. Abraham had just rescued Lot and Melchizedek brought out bread and wine to celebrate Abraham's delivery and deliverance. [This Melchizedek met Abraham when he was returning from the slaughter of the kings, and](#)

he ministered to him. Abraham tithed or gave money to Melchizedek. He considered Melchizedek a true priest of God. This blessing and tribute makes him superior to Abraham; and Abraham recognizes this fact.

Melchizedek was first of all, *king of righteousness*, by the interpretation of his name and the King of Salem. He has a double royalty. He came into this world for righteousness sake. King of Righteousness in Heb. 7:2 is followed by *then also he was the king of peace*. The essence of the future millennial kingdom is peace. Only Christ can be the King of Righteousness. He stands alone as the King of Peace. Only God can reign in the realm of perfect righteousness and peace. Jesus is the means of our righteousness.

In a messianic prediction, Zech. 6:13 ...It is he who shall build the temple of the LORD and shall bear royal honor, and shall sit and rule on his throne. And there shall be a priest on his throne, and the counsel of peace shall be between them both."

Jesus is now the superior priest of all mankind, which we just studied in Psalm 110:1. We should always be thankful that we have such a priest. Our High Priest and our King of Righteousness. This could never be true of the past family priesthood of Abraham or the Levitical priesthood. The Levitical priesthood could not provide salvation; what was needed was the Lord, Who provided the perfection. His priesthood is without flaw or weakness. There is no perfection in any other priesthood.

The Mosaic Law under which the priesthood of Aaron operated showed great priestly imperfection. No one could keep the Law for salvation. Some priests were good and faithful to their office; others were cold and indifferent and failed in their entire work. No matter what group they belonged to, they were all imperfect. Shadow, substitutionary sacrifices.

Another priesthood had to arise; and only through His priesthood can we come to God. It is reassuring that He is a priest forever. The only priesthood that represents us and advocates for us never ends. Without mother or father, He abides forever, having no end of days.

For Christ did not enter the Temple, a mere copy, but into the Presence of God. He is our advocate. Immutable Christ. Death claimed the lives of every priest from the Age of Israel; but not so for the Person of Jesus Christ. Because he abides forever, He holds His priesthood forever.

What is this priesthood or advocacy that the brief.

When we rebound, our Great High Priest argues our case. We have no spiritual life without our Great High Priest.

Because He was true humanity, the Lord relates to us and He is able. He appeals to the Father for us and this is unceasing until we are in heaven and we meet our Great High Priest in heaven.

So, why do men go to human priests today? They do so because they think that a human priest. They believe that a human priest has the power to see them safely into heaven; but we are our own priests today; and we can represent ourselves directly before God. You do not need anyone else but the Lord Jesus Christ. He sacrificed Himself He has saved us eternally. He is at the right hand of God. He represents those who are His royal family. We look daily to the Great High Priest. In any circumstance of life, we appeal to Him. He never fails in His supplications or care.

We are now in the final week of the Lord. The Messiah stands before these religious groups; and standing before this corrupt priesthood, was their Great High Priest, their Intercessor. They claimed to seek such a one, but He is standing right before them.

The operative word to apply to them is hypocrisy. We see this word used all over the place today; but in the gospels, *hypocrite* is synonymous with *scribes and pharisees*; and the Lord uses this word 20 times, 7 times in this passage alone.

He strips the bark away from a rotting tree so that everyone could take a look at it.

Lesson #0972

Matt. 23: Life of Christ

2/12/2017 2Sunday

Message dedicated to hypocrites. We all have a bit of that in us. We all have hypocrisy in our lives. All it takes is a little bit of arrogance. The real hypocrites are self-deceived. They think they are above everything, but they are above nothing. This is so that we may identify hypocrisy in our own lives. The Lord makes it rather clear that there is nothing worse than a hypocrite.

Matt. 23:1–2 Then Jesus said to the crowds and to his disciples, "The scribes and the Pharisees sit on Moses' seat,..."

This is *not* a compliment. These pharisees have assumed the mantle of divinely appointed leadership. God told Moses to get His people out of Egypt; and Moses was in between God and the people. He did teach the laws given by God; and He interpreted these messages. That is who Moses was, and the scribes and pharisees believed themselves to be this. They failed in their spiritual leadership. Moses was a success because he followed the word of the Lord.

They interpreted the Law far beyond the intent of the Law; they applied pure legalism in opposition to the Law. Unable to keep some or all of the statutes of the Law; they needed some righteousness, as pointed out in the communion service. They needed faith in Him. The pharisees placed their faith in law-keeping. That is how they interpreted the Law.

They insisted that their interpretations and add-ons as equivalent to the Mosaic Law.

Then Jesus makes the odd statement:

Matt. 23:3 **so do and observe whatever they tell you, but not the works they do. For they preach, but do not practice.**

There is nothing wrong with the Law; and the people were to still obey the Law. But do not according to their deeds. *Do as I say and not as I do.* This is the hypocritical side of the authority which they assumed. Legalisms and the distortions of doctrine.

The Lord's disciples would face many legalists. Peter will face these same scribes and pharisees in Jerusalem, where his ministry takes place. They have led the people away from the Savior, away from the Messiah, away from salvation. People are taken away from the truth and they focus upon the non-essentials.

When Israel departed from the truth, Israel chased after false gods. They even worshiped the fertility gods and sacrificed their children. As Christ says, these religious distortions of the Law do not provide people with the truth and their actions often turn off other people. *Christians are hypocrites*, some will claim (which may be true). Hypocrites often mishandle the Scriptures, but this does not invalidate the Scriptures.

The disciples should be able to separate the true Law from the add-ons. Stick to the doctrine that comes from the Scripture and from the mind of Christ. Stick with what the Scripture says. One way to deal with all of this: become grace oriented. Don't become self righteous lest you become a hypocrite as well. Self-righteousness leads to hypocrisy. If you look at the hypocrite and say, *I am better than that*, you are on your way to self-righteousness.

The scribes and pharisees turned the Law into salvation by works. A spiritual life that is based on nothing but good works. That is not what the spiritual life is based upon. We must recognize the difference between legalism and grace. They did not teach the true emphasis of the Law, which is the...

Matt. 23:4 **They tie up heavy burdens, hard to bear, and lay them on people's shoulders, but they themselves are not willing to move them with their finger.**

"I am going to put a load on you, but I am not going to bear it." Δεσμησω. These are like camel drivers who put heavy loads on their pack animals and do nothing to balance or lighten the load. These are the regulations from the pharisees and the scribes. Everyone understood what Jesus was telling them. It was wrong to abuse these animals.

All of this is figurative; tying up heavy packs on the backs of people. The burdens laid on by the pharisees are those of the extra-Biblical regulations and to the point where the original law is obscured. There have been all sorts of regulations placed on businesses today to the point of harassment and punishment. Such burdensome regulations are harassment and enslavement to all. The pharisees are taskmasters; they have a whip. They are like the Egyptians to the Jews when enslaved. They used their regulations to whip the people into line.

Επιτιθιμι means *to place upon, to inflict.*

Regulations and Christianity

1. The pharisees placed burdens upon the people rather than teach the Word. Taboos like "Don't you smoke" which is outside of the realm of the church. It might not be good for you.
2. Worse they inflict human viewpoint rather than inculcate God's Word.
3. That is what legalistic religion always does. It inflicts false standards and requirements. There is enough Bible doctrine to learn for the rest of your life. You do not need any extra-Biblical standards.
4. This is an incredible reminder that Christianity is not a religion.
5. Religion imposes impossible tasks on the people.
6. Christianity offers salvation to mankind by grace through faith in Christ alone.
7. Christianity is not like some religion.

The requirements of the pharisees were grievous and could not be fulfilled. So great were the regulations from the pharisees that they would be debated all of the time in the various schools.

Legalism, *is it lawful to kill a louse on the Sabbath?* They actually debated this. Was this a prohibited work on the Sabbath? There were many regulations over which there was no longer any debate and most of them had to do with Sabbath-keeping, which contained some of the greatest burdens. It became a day of great burdens, to insure that work is not done.

It was unlawful on the Sabbath day to carry food from one house to another. A donkey could not be let out into the road unless all of its coverings and load had be place on him before the Sabbath. You could not put an egg in a hot kettle to boil. Unlawful to light or to extinguish lights on the Sabbath. You could not move furniture except when used as a ladder, and then only to take 4 steps with it. You could not wear jewelry or ornaments, which was understood to be bearing a burden on the Sabbath. Unlawful to tie your sandals on the Sabbath.

Forbidden to fix a leaky barrel of water. They spent all of their time coming up with these decisions. You could not stop the bleeding of a wound unless the life is in danger. Anything to do with sewing was forbidden; could not do any of it. When the disciples picked a little grain on the Sabbath, and the pharisees were all over them for that. They could actually be put to death for breaking such actions.

You could dip a raddish in salt, but not for too long. Did not want to accidentally pickle the raddish. Mud on a dress; and you could crush it in your hand and get rid of it; but no washing it off. It was impossible to follow all of these regulations.

The real purpose of the Sabbath was lost in all of this. A time to worship the Lord and a time of rest; and it became a burden. The regulations, all this stuff and more. But this stuff did not apply to the pharisees, typical for those who abuse power. They exempt themselves from laws that everyone else must follow. They live by their own set of rules, which are not as oppressive as the rules which the place upon others.

A body of legislatures place laws on us which do not apply to them.

Matt. 23:4 **They tie up heavy burdens, hard to bear, and lay them on people's shoulders, but they themselves are not willing to move them with their finger.**

They place all these burdens on others, but they would not remove the smallest of burdens with their little finger.

Lesson #0973

Matt. 23: Life of Christ

2/15/2017 Wednesday

Aphorisms: *do as I say, not as I do; practice what you preach.* These standard phrases mean, *be true to your word; so what you say you are going to do; mean what you say.* Today, we require a massive contract; and many times, these contracts are litigated in court.

Politicians often promise to do many things; our current president is trying to make good on his word. He is going to do what he says. This is not normally found. Politicians try to please as many people as they can. Bobby appreciates knowing what a leader is going to do, based upon his word.

If a person's word does not match his deeds, that is called *living a lie*. All of this adds up to making promises or laws or deals without integrity or intent. It is fairly obvious when a person in authority does not match his word with deeds.

This is the case with the scribes and pharisees in Matt. 23.

Matt. 23:3 **so do and observe whatever they tell you, but not the works they do. For they preach, but do not practice.**

They are hypocrites of the highest order; they say one thing and do another. There are many examples to draw from here. Their extra-legal regulations are placed on the people; attempts to further define what they believed was in the Mosaic Law. They assumed the mantle of authority yet they expected everyone to obey these regulations, which they themselves did not keep.

So Jesus describes their hypocrisy. Figurative tying up. People are being saddled with those extra-Biblical edicts. Basically, the Law said, "Keep the Sabbath." It was a day of remembering God's grace. But the pharisees took this day and made it a day of extreme legalism. They attempted to inflict a special day of extreme burden upon the people. All those regulations imposed by the scribes and pharisees which did not apply to themselves. We see the same thing done by our legislators. Thousands of pages of a healthcare plan, which they themselves are not under. Many examples of this. The burdens placed upon the Jews were burdens that the pharisees and scribes themselves did not shoulder.

Matt. 23:4 **They tie up heavy burdens, hard to bear, and lay them on people's shoulders, but they themselves are not willing to move them with their finger.**

They demonstrate no integrity. They would not lift these burdens from the people. Can't kill a louse on the Sabbath or wash dirt off your clothes on the Sabbath. All of these things were deemed as work. You had to plan your day around what you could not do. The pharisees were really good at this.

The Lord could have called for the removal of such people from society. However, this is not His message. They were not there to remove religious leaders. Don't do what they do; do not copy their thinking. Diabolical and genius. They were adept at finding loopholes for themselves. They were great law keepers and congratulated themselves for that.

Legalistic church cliques do this today. They are bound together by their pious self-righteousness. They take on an attitude of superiority. The Sabbath was supposed to be a day of rest, and it was gummed up with all that legalism.

The pharisees wanted to be recognized and lauded by those upon whom they inflicted all these burdens.

This reflects the arrogance of bad government. People who are enslaved to a welfare state continue to elect those who enslave them; supporting their slave masters and thanking them for being their masters. It is amazing that tyrants can do so much evil in the name of good.

"You will do what we say and you will like it and you will praise us for it!" They held the power of life and death regarding these regulations. The pharisees offered burden; Jesus offers freedom and joy and peace.

Matt. 23:5 **They do all their deeds to be seen by others. For they make their phylacteries broad and their fringes long,**

Phylacteries

1. They received accolades based upon outward appearances not on inward substance.
2. The greatest inward substance is Bible doctrine in the soul. Religion gives an outward appearance; a shell of piety. It is a facade of good.
3. The pharisees' outward deeds are performed in order to satiate their power lusts. Many illustrations of this. Power lust is everywhere. It is well-illustrated by legalism in churches. Imposition of regulations and taboos upon people. Nothing but outward deeds to gratify power lust. The history of certain churches in this world is exactly that. Those who set the standards receive the approbation of those under the regulations. Selling of indulgences.
4. Gaining power and approbation and self-esteem.
5. They want people to be impressed by with their religiosity. Truly religious people want this. This motivates them and it shines forth from their outward activities and appearances.
6. They are just keeping up appearances. Inside, they are filled with dead men's bones; and the Lord will describe them in this way in v. 27 coming up. "You are like

whitewashed tombs which appear beautiful on the outside, but on the inside are filled with dead men's bones." This describes Islam to a tee.

To accentuate their appearance.

Matt. 23:5 **They do all their deeds to be seen by others. For they make their phylacteries broad and their fringes long,**

Phylacteries occurs only here in the Bible. Two small boxes which contain Old Testament verses. One box is strapped to someone's forehead while praying; the other is strapped to the arm. They are generally called teflin, which means prayers. Every adult male wore these at daily morning public prayers. Very similar to Islam. A superstition concerning these little boxes. The hand or the arm tephlin was attached first, right above the left elbow, and this placed it close to the heart. This showed just how important these verses were to their religiosity. Only outward appearance. Box contained 4 passages. Ex. 13 14 Deut. 6:4–9 11:13–21. Then the head tephlin placed on the head second. These were attached so that it formed the consonants for the name of God, Shadai, which means *the Almighty One; Omnipotent God*. Repetitive prayers cited every time.

So much of prayer is not really speaking to God; but it is reciting words which mean nothing. Just the rituals of prayer. The true use of the tephlin was a good thing. It was a memorial of God's commandments; and it was a witness to surrounding pagans; and it would indicate that these Jews were called by the name of Almighty. It was all to testify to that. Evangelism and purpose, which was a good thing; but just became a medium for the self-elevation of the pharisees who wore the boxes. All external. The larger the phylactery the more spiritual the person was. They would never think of appearing without these boxes. This was more important than believing and doing what the Scriptures said.

This is called *eyewash*, something needed only for appearances sake. Dog and pony shows were put on for the commanders. The outward display with no inner reality. Once Scripture is relegated to the background; phony exterior and activities always emerges as superior to the Bible. The externals become the most important. The high churches which depend so much on ritual; just be there for the ritual. It is all external. No Scripture; no doctrine. No spiritual growth. Just sit there and go through the motions and God will bless you. This goes on in so many churches in America. There is nothing there; it is empty. It is nothing.

In that day and age, the Jews had better follow the rituals.

They lengthened the fringe trim of their garments. This suggested greater spirituality. Long tassels. Made sure that they were long, visible and seen wherever they walked. Like walking with their graduation cap and gown, reminding everyone who they were.

Christianity Verse External Worship

1. Righteousness regeneration the spiritual life are never based on outward appearance or upon legalistic activities.

2. Rather, it is based upon fellowship with the Holy Spirit and spiritual growth. All internal changed. Christianity begins internally; not externally.
3. The Christian life is marked by internal renovation; not by external activities.
4. True Christian works emanate from the renovation of thinking spiritual growth.
5. In that case, any outward activities of a believer are manifestation of the true inner manifestation. The order is always from the inside to the outside.
6. The outward activities are not the proof of an internal transformation.
7. If that were the case, then that would indicate salvation by works.
8. If that were the case, then works would be the proof of salvation; and that is never the case. Faith alone in Christ alone regeneration and filling of the Spirit and
9. A believer can produce no outward deeds and still be mature. He can still be a Christian too.
10. Alternative, a person can produce mountains of good deeds and not be a Christian. Externals never indicate what is inside. Do not put the cart before the horse. Works are a confirmation of faith if they come from spiritual growth. But the externals do not prove anything.

Approbation and power lust can be seen.

Lesson #0974

Matt. 23: Life of Christ

2/16/2017 Thursday

All people need some kind of affection or recognition. However, that can move into approbation lust.

Approbation Lust

1. Approbation lust is an inordinate desire to be recognized; to be applauded, made to feel important. Might want it from too many people.
2. For some to lose that approbation is to lose the reason for living or for life itself. That is how strong that drive can be. The athletes who finish their time playing and they miss that status that celebrityship. That is the highest moment of their lives.
3. Approbation lust is a massive ego trip of self righteous and self-centered arrogance.
4. It can also be an extension of a lust for power and prestige. The lust for approbation and power can sometimes be two sides of the same coin.
5. Approbation lust and excessive ambition can work in tandem as well.
6. Approbation lust can be a desperate need to have a specific self-image reenforced.

Bobby is not painting a pretty picture here, but it can be a pretty destructive attribute. Especially in a time where arrogance is elevated to virtue status. We need to recognize this when it is in ourselves. As we grow spiritually, we need to be able to evaluate ourselves and our weaknesses and strengths, as we grow spiritually. Do not become arrogant and indulge approbation lust. Jesus has the perfect example for His disciples of what approbation lust looks like.

When the Lord warns the disciples, He is warning us as well. Mark 12:38–40 and Luke are parallel passages. They loved to be noticed for their outward displays of religious trappings. Jesus warns them.

Mark 12:38 **And in his teaching he said, "Beware of the scribes, who like to walk around in long robes and like greetings in the marketplaces**

These long robes made them noticeable. This was just like the pharisees and the stuff that they wore. The scribes wore the long robes. Everyone looked at them; and this gave them attention. They looked like they were on the Supreme Court and everyone knew who they were.

The market places were the central places where they gathered and they hung out primarily to be seen. They loved being called rabbi. This name means *teacher*. It was an academic accolade of the time period; and it recognized your accomplishments. This meant that you submitted to a higher spiritual order. In those days, rabbis had great authority. They had great knowledge of the Law and great recognition; and they took upon themselves the mantle of Moses, as if they were his successors. So they must be obeyed and given obeisance.

They were supposed to receive this approbation; this was the culture. Similar to our celebrity obsessed culture today.

They got the chief seats in the synagogues and places of honor at the banquets. They were often down in front and they faced the congregation. They were 50 yardline seats. They saw everything and they could be seen by everyone. They were the paragons of society.

Mark 12:39 **and have the best seats in the synagogues and the places of honor at feasts,**

The choir loft is always empty. Why isn't there a choir in there? Churches usually have choirs. Why isn't there someone in the chief seats. Bob, in a very controversial move, fired the choir, as only he could. He said, "I am a music love and that is why I did it." That was his sense of humor. This was a chief seats kind of thing; and it gave them a false prominence; and approbation that they should not have gotten.

If you looked up there to the choir and you could see some of them talking during the entire sermon. All sorts of stuff going on up there; and much of it had nothing to do with taking in Bible doctrine. Maybe that was the genesis of Bob speaking about those who were rude in the congregation.

When someone disagreed with Bob, it was often obvious to those sitting in the congregation, and this gave them some power and they even built a coterie of followers in the church. Some of them in the choir thrived on this approbation. The choir in the chief seats became the hotbed of rebellion against the ministry of this pulpit. Most of them left the church and they started up another church elsewhere, not to far away.

The scribes and pharisees did what was necessary to be noticed; it was about them.

They got places of honor at the banquets; and they received preferential treatment.

The scribes wanted approbation from those who they were supposed to serve, but they only really served themselves. It was all for show and for approval.

The religious leaders did not receive pay for their services. They had ways of getting paid; selling animals at exorbitant prices. They made money in another way. They depended upon hospitality given them by devout Jews. In doing so, there were massive abuses of this hospitality.

Devouring widows' houses. They could not just drop in for dinner, but they exploited the lives of those with limited means. They took all that these people would give them. They devoured all of it; it was all for them. No one matters but that scribe or pharisee. They also unethically swindled others out of their property.

They were great at long-winded prayers. Elaborate and well spoken and beautify composed and they were something to listen to. Many of them had memorized a great deal of the Old Testament and they threw various passages into their prayers.

All of this is eyewash; it was for public consumption. Not unusual then or now. They were not talking for God, but for the ears of those who were nearby. It was all about public accolade and approbation. Long and loud prayers; and meaningless.

There used to be prayers before ball games; and some of those went way long. In effect, their prayers mocked the power of prayer.

God will not be mocked. He will not be mocked by those who use prayer in the wrong way.

Mark 12:40 **who devour widows' houses and for a pretense make long prayers. They will receive the greater condemnation."**

Receive Greater Condemnation

1. Those charged with spiritual leadership, the scribes and pharisees, and those who are in leadership positions today; they have an added responsibility to the Lord. Do not take this leadership lightly. You are not that because you are elevated in some way. That is the wrong motivation. Once a year, we hear the names of the deacons and they are paraded in front of the congregation. They are doctrinally oriented.
2. To take it lightly or to abuse that authority will not go unnoticed. It is not about Bobby noticing it; but about the Lord.
3. The pharisees and scribes would be severely punished for these hypocritical activities. They will get it in the teeth.
4. How will they be condemned? It will happen in A.D. 70. They will get attention.

The Lord has given a scathing description of the apostate leaders.

Matt. 23:6 **and they love the place of honor at feasts and the best seats in the synagogues**

Now that he has told them what they should not be; the Lord is looking at His disciples and He is telling them what not to be. The disciples will have the greatest responsibilities in the Church Age. The pressure on them will be very great. They would receive a lot of it. Do not get approbation lust.

Jesus warns His disciples. The concept here is correct. Brother and sister simply means that we are one in Christ. The term has meaning. We are all one.

Matt. 23:8 **But you are not to be called rabbi, for you have one teacher, and you are all brothers.**

The next warning. "Don't call anyone *father*." This is not a reference to your actual father.

Matt. 23:9 **And call no man your father on earth, for you have one Father, who is in heaven.**

We have one instructor or leader. Does this mean that no one else is a leader? This is about outward appearance and motivation which is all about approbation.

Matt. 23:10 **Neither be called instructors, for you have one instructor, the Christ.**

The key is grace orientation:

Matt. 23:11 **The greatest among you shall be your servant.**

Grace is the most important thing for the believer.

Matt. 23:12 **Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.**

Do not exalt yourself, or you will be humbled.

This Sunday will be the annual business meeting. No Bible class Wed/Thurs. this coming week.

Lesson #0975

Matt. 23: Life of Christ

2/19/2017 1Sunday

Some people work hard much of their lives to attain some title and this is often considered success in life. There may be a number of motives here. Respect and appreciate and compliment; but in some cases, the desire is approbation lust. Some just want applause, recognition, or make you see important in the eyes of others.

Mark 12:38–40 **And in his teaching he said, "Beware of the scribes, who like to walk around in long robes and like greetings in the marketplaces and have the best seats in the synagogues and the places of honor at feasts, who devour widows' houses and for a pretense make long prayers. They will receive the greater condemnation."**

There was some arrogance included with their desire to have the chief seats. There were dinners and testimonials. All of this was a part of their approbation lust.

Devouring widow's houses is the dark side of approbation lust. This is monetary exploitation. There is plenty of that going on in churches today. *Send me money and I will pray for you.* Widows were the most vulnerable and schemes were used to take their homes from them, placing them into poverty.

But, on the religious side, offering long prayers for appearance sake. Beautiful, flowering prayers, even though these people...

The disciples of Jesus would carry the high office of *apostleship*. Sage, wisdom; and Bobby likes the name of this street. From Berachah comes the most sage advice to come from anywhere. You cannot get any more sage than the Bible. Very appropriate for Berachah, even though that was not the original meaning of *Sage Street*.

These men would perform miracles and they would speak in tongues. They would bring the message of Jesus Christ to the church. The Lord does not want his disciples to become arrogant; that is the wrong mode for leadership in the church. The dangers of arrogance. Arrogance is the wrong thinking for a leader, and...

"Do not desire to be called *rabbi*." Jesus warns His disciples.

Matt. 23:10 **Neither be called instructors, for you have one instructor, the Christ.**

Matt. 23:11 **The greatest among you shall be your servant.**

Matt. 23:12 **Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.**

A Few Point on Matt. 23:12

1. Grace orientation.
2. Self-exaltation is the worst enemy of the believer.
3. This is particularly true for those in leadership positions, because in the church, the leadership positions affect the spiritual lives of others.
4. It is very easy to hear compliments and to become impressed by them.
5. Grace orientation cannot coexist with arrogance.
6. Arrogance is the great downfall of the believer; the foundation of the sin nature.

Strong lust for approbation, which is never satisfied. It must feed on something; and people will do nearly anything to get that approbation, including very bad things. The scribes are thinking, *we earned our rabbinical degrees and the rest of you need to get that.*

The disciples would become teachers of God's Word and you cannot teach His Word from a position of arrogance. Do not ever seek approbation. This is an occupational hazard for any kind of teacher. Believers who receive Bible doctrine from a pastor's teaching may

become enthusiastic and appreciative. Bobby gets to see people at these conferences that he never sees. It is not a bad thing to be enthused about Bible doctrine.

It is normal to express gratitude to the person providing Bible doctrine. This is why they express themselves. The teacher cannot take that personally. It is not about the teacher; it is about the content. Compliments must be taken with the right attitude, without becoming arrogant as a result.

The pastor teaches; the human spirit takes it in; and the human spirit assimilates the doctrine. The Holy Spirit is the teacher to the human spirit. The Holy Spirit is the mentor. Pneumatikos, which is spiritual information. The Holy Spirit automatically transfers this information from the staging area to the launching pad. To the Holy Spirit goes the credit. The pastor is only a mouthpiece, nothing more. A pastor can never forget that there is just One Teacher. The pastor-teacher needs the ministry of the Holy Spirit.

No pastor can afford to become arrogant because of his teaching ability; and this is difficult because people compliment. The pastor-teacher cannot afford to become arrogant and to see himself as above all other...

In Christ, You Are All Brothers

1. Even though these men will all become apostles,
2. We are a part of a spiritual family.
3. We have equal status and equal opportunity. It does not matter if you are a pastor, a congregant or a
4. Each one of us has a duty before the Lord.
5. Each believer is equally important to the Lord in the body of Christ.

There is no room for hierarchies in the church; no room for tassels, etc. It is not a problem to record. Striving for recognition of titles is a distraction. The emphasis should never be upon the...

God has given certain believers leadership titles. Greatest benefit of service to the church. The application. There are no titles to promote a human hierarchy in the church. All believers are priests. We do not call each other *father*. All men and women who have.

Some introduced Thiem as *Father Time*. There are no other intermediaries between us and God. *Priest, father, pope* are all invalid offices.

When a leader in a church becomes enamored over his position of authority, he is on the way to arrogance. There are titles in the church to designate types of authority in the church; and their authority is limited to administration and teacher. Leadership means service; the deacons serve us. Paul called himself a slave.

Berachah has a wonderful board of deacons; not an arrogant man among them.

Lesson #none **Matt. 23: Life of Christ** **2/19/2017 2Sunday**

Business meeting.

Lesson #none **Matt. 23: Life of Christ** **2/22/2017 Wednesday**

conference

Lesson #none **Matt. 23: Life of Christ** **2/23/2017 Thursday**

conference

Lesson #0976 **Matt. 23: Life of Christ** **2/26/2017 1Sunday**

Florida conference this past week. Encouraging to see those outside of Berachah who are also growing.

When we were growing up, our parents should have been concerned how we would turn out as adults. Parents have great responsibility in raising a child. How many books and seminars on raising a child. None of them said it would be easy. Wisdom and perseverance are needed to raise a child. The Bible affirms that good parenting is a Christian responsibility; and divine institution #3 is family. [Train up a child in the way he should go. Even when he is old, he will not depart from it.](#) The parent should be dedicated to raising up a child. They must make plenty of time for children. What is the objective of this dedication? The way the child should go.

If you are a Christian parent, that is a great responsibility in your life. So many things involved in this child-rearing. Bob drilled Bobby over and over again about what does it mean to be saved. Bobby understood exactly what believing in Jesus Christ meant. Volition must be involved and make certain that their children believe in Jesus Christ.

You cannot force it down their throats. This sometimes turns them off. Make application of doctrine for them; read Bible stories to them. There is an outline of teaching for children at Berachah Church. Parents must set the example. If you are not positive toward doctrine, then they won't be either. We must grow spiritually to facilitate their growth.

Sending kids to prep school is a start in that training, because that training is outstanding for doctrinal accuracy and challenging their young minds to learn God's Word. Great creativity of the teachers there. Prep school is a small amount of time; and it is not a substitute for parental training.

Some believers think that *when he is old, he will not depart from it*; is a guarantee and promise. But that is not true. Proverbs presents general principles and not promises. Great wisdom and great divine viewpoint; but volition is always involved. Children may reject the Word of God just as adults do.

Prov. 22:6 **Train up a child in the way he should go; even when he is old he will not depart from it.**

Bob decided to have a teen class and it was well attended. People were afraid to be called on; but he did that to make them listen. Bobby stood up and spoke and showed his ignorance many times; there were a lot of cute girls there.

Child Learning

1. There are still people from that time and those lessons were implanted.
2. Lessons from early in life, and repeated lessons, stay with young people.
3. Adults will recognize the standard and lessons that they learned as children. Think about what you have learned as children. Does it still impact you? Many of us still remember that teaching.
4. Parents cannot make decisions for the child or for their adult child.
5. Training a child in the ways of doctrine for living life is always the best course of action.

There is an individual and corporate responsibility in raising a child. This is exactly what Jesus was doing with the disciples. They were His children; they were learners having nothing to begin with.

Jesus had about 4 years with his disciples. He had to intensely train them. Parents have 18 years or so.

Matt. 23:8 **But you are not to be called rabbi, for you have one teacher, and you are all brothers.**

The scribes and pharisees loved to be called *rabbi*.

Matt. 23:9 **And call no man your father on earth, for you have one Father, who is in heaven.**

It is okay to call one of your parents *dad*.

Matt. 23:10 **Neither be called instructors, for you have one instructor, the Christ.**

So what does this mean?

A summary of what He taught. Jesus here is commending the only attitude for the Christian life. Legalism and approbation lust do not make up the Christian life for believers. All it takes is being out of fellowship and neglecting Bible doctrine. In no time, the line between Bible doctrine and ____ ...

The disciples should not have a lust for power, influence or approbation. We must all remember who it is who teaches all believers. It is the One, referring to the Holy Spirit. The Holy Spirit is our mentor. The credit goes to the Holy Spirit; no matter how well-spoken a pastor is.

“You are all brothers.’ Even Apostleship does not give the Apostles the right to lord their authority over others in the church. Being a leader in a church means that they must serve all believers.

There is no need for the teacher to require all these titles be. Some revel in those titles. This warning concerns striving to be called, *leaders*.

Nominative plural of καθάγητης. This noun occurs only here. This is the highest title which can be given here. There is no truth from the human mind.

Noun masculine:kathêgêtês (καθηγητής) [pronounced], which means, 1) a guide; 2) a master, teacher. Thayer Definition only. Strong’s #2519.

leadership is a position of service; Bobby only has this in order to be of service to his peoplem

Bobby had intense leadership training in the armed forces. If you are in it for yourself and for your promotion and to gain a higher rank; those in that unit know it. They know who you are; they know it. They know if you are using them to climb over them to the next higher position. Troops follow leaders who take care of them and care about them. They know that the leader is concerned about them. This is true of any leader, manager. The leadership principle is always service, which is what Jesus is making clear to His disciples.

Matt. 23:11 **The greatest among you shall be your servant.**

Lesson #0977

Matt. 23: Life of Christ

2/26/2017 2Sunday

The context of v. 11 is what our Lord is teaching the disciples about being teachers, leaders, and what they are required to be in order to be Apostles in the very near future. The titles are not important. These men had tremendous power. They were divinely inspired. Their job was to teach what they knew from divine inspiration.

These men certainly had power and prestige and they could have easily presumed upon fro all of that power and prestige.

Jesus is speaking to His disciples.

Matt. 23:11 **The greatest among you shall be your servant.**

They are the greatest, with the title of *Apostle*; and they would serve all those around them. Authority and servanthood go together. That authority is to be used in the service to others; not in one’s own service.

The scribes and pharisees used their position in order to gain fame, money and power; and to exercise authority over others. They have little or not concern for those under them. This is exactly like many in government.

There is a trade-off between leadership and servanthood. The great leader is concerned about those under them. The commander-in-chief is Jesus Christ. Do not forget this. Do not forget your service as well.

How many times have you seen in high circles where some high muckety muck sticks out his hand to be kissed. It is a form of bowing and scraping. Popes, cardinals, bishops; their lofty, hierarchal status. Jesus is anti-clerical. That is part of what drove the protestant revolution was about. The Protestants understood what leadership was; Martin Luther, *Scripture alone*. The leader must not bully or forget whom they serve. That is simply human nature.

What must these men be? They must be *διακονος*, which is an official title of the church. This is not the meaning of *διακονος* for these men. This is a technical title here for the *Apostles* here. They are servants of the Lord and they are never to take on the qualities of the teachers in Israel.

They love to hear their names called out; and they want the best places at the banquets to sit. They want to serve themselves.

And the final warning from Jesus to the disciples:

Matt. 23:12 **Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.**

One of the great moments. Bobby has seen some of the best and worst leaders. He has never seen a bad leader serving himself or herself whoever gained the type of power and prestige that they were after. They might have increased in rank, but no matter how high they go, it eventually catches up to them. This servanthood idea is critical. Jesus is intensely anti-hierarchical in the church.

If you are under the authority of a bad leader, they will be humbled. We don't have to do it. Let the Lord handle this. Divine viewpoint is, arrogance is humbled. There is first an outward humbling. The bad leader, the arrogant person will be depressed with disappointment in their lives. You may think they have everything, but they will be disappointed.

Bad or Arrogant Leaders

1. The attempt to exalt self and to satisfy power and approbation lust will have the opposite effect. Wait and watch and be objective. Do your job. These are miserable people.
2. Exalting self with result in complete deflation in the plan of God. Leaders there to exalt themselves will have complete
3. God's plan operates only on the concept of grace in every phase. You do not have to be upset all of the time if things do not go your way. God's grace takes up the slack.
4. There is no place for the arrogance of self-exaltation under God's plan. That is what Jesus warns the disciples of. Don't see yourselves as great; just do your job. Do not lose sight of who is in charge. If you don't lose sight of this, then you have the greatest

job and the greatest life possible. That is what grace does. You do not have to be so concerned about yourself.

5. All provision including authority in the church, is from God. Bobby would not be here if that was not true.
6. All glory goes to God. If a believer has a leadership gift in the spiritual life, and they grow spiritually and they are prepared by means of spiritual advance, an office of leadership will open up, if you are prepared.

Preparation is all important. This is true of all endeavors. The young generations do not want to move up in the ranks; they just want it now.

You must learn your profession. Leadership is not the result of self-gratification or self-aggrandizement. When you are prepared, things happen. If you are put into a position for which you are unprepared, you will fail. Known in the army as *paying your dues*. Learn your profession; practice your profession.

Listen; learn; learn your job and then you are prepared. You do this as unto the Lord. You are grace oriented and you become successful, fulfilling the plan of God for your lives.

Grace in action and grace appropriated. To be effective, the leader must advance spiritually; and that is an absolute prerequisite. Master the subjects of Bible doctrine. Be out front with spiritual growth. As a leader, demonstrate grace and doctrinal orientation. Knowledge application and service in the spiritual life. People observe you and understand the importance of spiritual growth in life.

This is the way a leader is exalted.

Bobby was an instructor in the Ranger dept for a little over a year. Worked for someone who was universally hated. Another guy in the headquarters there, an NCO, a doctrinal believer from Berachah. Bobby and Craig understood that this guy was extremely arrogant. As he left, when it was time for him to leave his position. Bobby had to get money to buy him a gift at his goodbye banquet. Bobby called Bob and told him the situation. "What do I do?" The grace of God came through. Bob passed along a knife. The guy's hobby was taxidermy. The knife was gorgeous. Wrapped up and everyone watched him at the banquet.

He unwrapped it and looked at it and cried. He got something that he did not deserve. He served no one but himself. Best thing to do is to give grace. Bobby learned what not to be. And Jesus taught His disciples what not to be, by pointing to the pharisees and scribes.

God exalts a ready leader at the right time with the proper circumstances. God knows when you are ready. He provides the time and place. It does not have to be in an official position. Leadership shows itself in the believer's everyday life. Leadership needed in a teacher; at prep school. Teachers are also leading by example. Grace stands out. One of the most important leadership positions is in the family. All of those are leadership positions. To function as a spiritual leader requires humility from spiritual growth.

1Peter 5:5b **Clothe yourselves, all of you, with humility toward one another, for "God opposes the proud but gives grace to the humble."**

1Peter 5:6 **Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you,...** Great satisfaction for every leader who leads his congregation to spiritual maturity. You need to have the right mental attitude.

There is no ability no talent no asset of self which can produce for God. Some have great abilities and talent; some do not. But we can produce only what is required from grace orientation.

1Pe 5:7 **...casting all your anxieties on him, because he cares for you.**

Lesson #0978

Matt. 23: Life of Christ

3/1/2017 Wednesday

Sam Ammons passed away this week. Pastor of Liberty Baptist Church. Affiliated with Berachah Church. Bobby reads his obituary. Born 1925 in Wallace, TX. His background; opened up 3 gas stations; opened a diner; reopened Café Ebony. The Lord told him to get out of the nightclub business. He became acquainted in 1969 with Berachah and opened up a church across from his old diner. He spent about 30 years teaching Bible doctrine; and he spent many hours having coffee with Bob.

Story about a soldier missing his gf; and he went AWOL. Stopped by a guard with a rifle and he said, "I have a mother in heaven, a father in hell and a girlfriend in ____, and I am going to see one of them tonite."

Jesus will now continue His judgments, which He began in Matthew. These are known to us as woes. Vv. 13–36 are the woes and this is what the disciples should never be.

When Jesus calls these religious types these names, it gets their attention and the attention of everyone else. He calls them the children of the devil. They had taken over a client nation and totally corrupted it.

Perverting the Scriptures; perverting basic principles of mercy and justice; they are a superficial religion, concerned with outward appearances; they have hypocrisy in outward stuff; and they were criminals.

We begin to examine the character of these enemies of Christ; and they are the enemies of all believers. He was motivated, not by anger or by hatred; but by love. He wanted to gather them under His wings, but they would not.

When people reject Jesus Christ, we have known those who profoundly reject the Lord. People have all sorts of reasons for doing so. Most of them come up with something that God has done or has not done, and they blame Him. They reject God and blame God; but they are all products of their own decisions.

We are all the product of our own decisions. The Lord's love for mankind should not be questioned.

There is a formula: "Woe to you, scribes and Pharisees, hypocrites." Then He tells them why. There is a dastardly failure of spiritual leadership. An exclamation of calamity or displeasure at the very least. Pharisees have to be the head of the class when it comes to hypocrisy. Greek actors have two masks, one with a smile and one with a frown. The masks have nothing to do with the real person. How many people have been taken by those who are not who they appear to be? They put on a great act. The scribes and the pharisees are not who they appear to be. They slam the doors of heaven in people's faces.

Matt. 23:13 "But woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in people's faces. For you neither enter yourselves nor allow those who would enter to go in.

They lead their people through the wrong door. Rather than enter into the Kingdom of Heaven, they lead them to the wrong door. This is the grace entrance, which is faith in Christ. The pharisees' recommendation precludes entry in through the wrong door.

Why Is the Door of Heaven Slammed on the People?

1. They have gone through the wrong door, guided by the pharisees. The people going through the wrong doors are individually responsible.
2. These leaders have pretended to be on the inside of the kingdom; they present themselves as insiders who know how to get there.
3. They have made the choice that their leaders have demanded.
4. The people have followed the leaders, blindly, obediently and blatantly. They will never enter into the kingdom.
5. Every individual is responsible for his or her own decisions. "You are helping them right along through the wrong door."
6. They will not enter into the kingdom; nor will these leaders. These leaders bear a greater responsibility.

The scribes and pharisees have rejected the grace door, over and over again. They have chosen instead to stand on their own righteous deeds of legalism. They believed that they kept all of these regulations all of the time throughout all their lives? Maybe they were not really capable of keeping the Law? They were totally blind, groping in the dark. The Law itself is the arrow that points through door #1. They have chosen just their own works.

In a few days, the Lord will be on the cross; and this is what the others will choose or reject.

The Pharisees Make it Impossible for Others to Believe

1. As spiritual leaders, they will impose on others a works-righteousness. Their own system of salvation; which is non-Biblical and anti-grace.

2. The pharisees are condemned for this works righteousness. They are called directly sons of hell.
3. The pharisees has slammed the door to the kingdom in the faces of the people. Great metaphor to make certain that no one enters into the kingdom.
4. They have covered up God's Word to those who need it most.
5. Religion rejects grace; that is the #1 principle. Christianity does not reject grace.

If we understand these points, we understand many of the basic problems in evangelism today. This woe extends to every communicator of religion in the Church Age. A pastor-teacher who fails to teach Bible doctrine is being condemned here. "Proclaim the Word," we are told.

Theologians who depart from Scripture. Teaching the social gospel.

Spiritual leadership is non-existent and there is a great judgment for this failure. Great failure in religious leadership. In denominations where ritual is aligned with salvation; that is a problem.

All religious falsehoods reject grace. Works are not required to prove salvation. A very subtle point. "You may not be a Christian if you are not producing enough good works."

Such people remain immature believers all of their lives, always worried about not doing enough works.

Matt. 23:13 "But woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in people's faces. For you neither enter yourselves nor allow those who would enter to go in.

V. 14 is not originally a part of Matthew. It is an insertion Mark 12:40 and Luke; and these are original. So the missing verse does not belong in Matthew, but is a part of the Lord's teaching.

Marj 12:40 who devour widows' houses and for a pretense make long prayers. They will receive the greater condemnation."

Swindling the Widows out of Their Homes

1. Callousness and greed which is phony care and compassion.
2. They continued to speak about protecting children and widows. Widows had a rough time in the ancient world. Husbands were the breadwinners. If the husband died, there was nothing for the widows. Pharisees said they would help them.
3. But the pharisees took the houses of these widows.
4. They swindled widows into giving their houses to the Temple. The pharisees would steal their homes and then pray long and loud prayers. Religion steals; those in authority and religion steal.

Some religious groups and individuals rip off Christians. “Send us \$5 and we will pray for you.” I am a Christian investor and I have an investment scheme to double your money. They intimate that God is blessing their scheme. Our Lord could not let that moment pass. They will be punished for their crimes; and destruction will come A.D. 70. Pharisees and sadducees disappear after that.

The second woe is here:

Matt. 23:15 *Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves.*

The pharisees were travelers and they would travel over land and sea. Περιπαγω means *to go up and down; all over the place*. They scoured near and far with great missionary zeal. These same disciples... They traveled maximum amount of territory in order to disseminate Satan’s propaganda for money.

Foreign missionaries often disseminate false doctrine. Salvation by works or the social gospel.

Altruism and compassion involved in improving the physical environment of others; but there must be the salvation message of faith alone in Christ alone. That is the only cure for spiritual poverty. The gospel is the only guarantee to an end of physical poverty. Spiritual poverty is a much greater problem than physical poverty. These people only want what the world offers them; they are not concerned with the end. Do you want a few years of monetary gain and eternity in hell?

The spiritual life is far beyond the material life that we live right now. We don’t see poverty here like other places, like Haiti.

Proper Use of Missions

1. Foreign missions are not primarily relief missions.
2. Aid can provide an opening for the gospel. Missionary doctors; but you cannot lose sight of what this is all for.
3. No humanitarianism for humanitarianism sake. Healing someone is great; but the purpose is healing them spiritually. Today, there is no money to be made as a missionary; but pharisees did it. Find the money.

Lesson #0979

Matt. 23: Life of Christ

3/2/2017 Thursday

This chapter is the most concentrated look at the evil in Israel; and everything that is wrong with religion. This chapter explains why religion is the devil’s plan.

There is no v. 14; it is not one of the 7 woes of this chapter, but it is found elsewhere in the other gospels.

The best descriptive word for religion is *hypocrite*. “One you proselytize someone from far away, you make him twice the child of hell that you are.”

Matt. 23:15 **Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves.**

Obviously, a very derogatory term. Christ saw these men as the devil’s emissaries. Jesus would call them what they are. This *son of hell* designation comes from doing a right thing in a very wrong way. A client nation needs to spread the gospel. One of the main aspects of a client nation is the spreading of the gospel throughout the world.

It seems that the scribes and pharisees were traveling men, and they would roam over land and sea for another nefarious purpose. Περιπατω is what they were doing. This means *to go around, to go up and down*. They are searching far and near with great energy. What are they looking for? They look to make one proselyte. This seems odd and it seems like a very bad use of time and resources. A missionary does not stop with just one convert and call it mission accomplished. Acts 1:8 **you will receive power when the Holy Spirit comes upon you. You will be My witnesses in Jerusalem, Judæa, to Samaria and even to the remotest part of the earth.** Does this sound like a missionary going out after one proselyte?

Proselyte is προσηλυτος, which is a transliteration. It means *one who comes over, a convert*. It originally refers to a gentile proselyte. They go from pagan gentile to circumcision.

What Proselytizing Is All about

1. The aim of the roving pharisees was not to bring people into the kingdom by faith in Christ. Believing in the Messiah was equivalent then to believing in Jesus Christ. The pharisees were not doing as they had been designed to do.
2. What were they bringing them into? Their own pharisaical religious practices. That is false missionary activity. This jeopardizes our client nation status.
3. Instead of seeking pagan in need of s; hey looked of rwe lateople s
4. They use they used people to enrich their own coffers. Money was the main thing on their list. They would use unethical practices to gain wealth. There are many religious organizations whose... They may not use unlawful tactics. But they often use tactics that do not jive with Biblical ethics.

There is no question that churches and other ministries live on donations. They must be met in order to continue to function. The policy of Berachah is not to ever solicit for money. Not a single dime has ever been solicited in Berachah.

There is a doctrinal message in the passing of the plate. This gives us the opportunity to give or not. We must know what the Biblical principle of giving is. God always sees to the needs of Berachah. 63 years with this policy. A lack of funds would indicate that God is finished with this ministry. Or there may be conflict that must cease. This does not mean that the gospel and doctrine will no longer be taught.

Berachah supports missions; and Bobby teaches Bible doctrine. God supports the message. So many other churches laugh at Berachah's approach.

Giving in the Church

1. The Biblical doctrine of giving emphasizes God's grace and nothing more; never man's effort to collect money. Bobby went to a memorial service awhile ago. The gospel was never mentioned; but what was said about the deceased was, he gave a lot of money to the church.
2. God supplies what is necessary through the support of grace oriented believers. If you are not grace oriented, you have no business giving.
3. Enticing, soliciting, intriguing is never to be done.
4. God's grace is the issue in giving. The issue is supporting the ministry of the church, but for the individual believer, the issue is grace. When you look at the bottom line, you are able to say *grace*.
5. God supplies through be who are motivactid
6. Never grudgingly or of necessity, for God loves the well-motivated believer.

One of the finest men Bobby knew in seminary, who wrote a recommendation for Bobby to teach in Berachah, and he was the president of that seminary; and he often spoke to others about the giving. This guy asked Bobby about giving. Many have heard the policy of Berachah Church. Grace giving is so rare in the Church Age.

This Is What the Pharisees Were Doing

1. Once a pharisee contacted a proselyte, there is a lot of
2. The wooed the proselyte with great status and approbation. They were giving someone an avenue and greast ssa
3. They must have had schools for proselytizing.
4. They often engaged in a self-centered zeal,
5. These proselytes became rabbid about the Satanic system of salvation by works.
6. They became a son of hell. The spiritual leadership of Israel, a client nation, those who were to proselytize, they were making them sons of hell.
7. Not only did they become part of Satan's counterfeit system, but they will share in the eternal destiny, the Lake of Fire. What a miserable end; deluded by

Religion Is Opposed to True Grace

1. Religion breeds emotional instability when the proselyte yields to a hierarchy of human beings, who enforce ritualistic systems of asceticism and intense zealotry for false doctrine. The Jews were the hierarchy. The promoted intense zealotry for false doctrine.
2. The converts of false religion are the most zealous workers for that religion. Mormons, Jehovah's Witnesses, radical Islam. Most everyone in this room has been accosted by a Mormon or a JW. There are a lot of lost people in this world. A false religion does the same kind of proselytizing as Christianity.

3. Religion always opposes the... weird ideas about grace; and grace is only defined in scripture.
4. Religion opposes grace.

Stay away from sneaky people; they were snakes. They used legal language to get around truth. They were legal experts in finding loopholes, always for their own benefit.

Lesson #0980

Matt. 23:13–16 Life of Christ

3/5/2017 1Sunday

In the last week prior to the crucifixion, the religious leaders were on His mind and they were in His face. They had followed Him around, criticized Him, and they doubled their efforts to discredit Him, and they have planned His death.

Why Did Jesus Argue with His Enemies?

1. Jesus did not simply like to spar with His enemies; nor did He despise them; nor was it His reasoning to spend time away from teaching. He pushed back as a part of His mission; this is why He was on this earth. He gave them another chance to believe in Him; and they would get one more chance to enter into the Kingdom of God.
2. He secondly pushed back so that the Jews around could hear what they were rejecting and accepting.
3. Finally, He was warning His disciples the same thing; the same persecution and death.

This was a very evil bunch of men who had taken over the religion business; and they had handsomely been rewarded for their graft and greed. Because of this, they would incur terrible judgment in the near future. This is the fate of all client nations who depart from their mission.

Our Lord reveals the judgements which would come upon them. These are revealed as a series of 7 woes. The word for woe is onomatopoeic. There was judgment on the way.

Woe to you, scribes and pharisees; hypocrites is said 7 times, followed by the word *because*.

Matt. 23:13 "But woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in people's faces. For you neither enter yourselves nor allow those who would enter to go in.

Israel has a King; they are promised a kingdom. It is the scribes and pharisees who are obscuring the way into the kingdom. This is a terrible charge. What could be worse than tampering with the people of a client nation. Bobby has the responsibility to not block the gospel from others. Others often add little bit of works here and there, with the gospel. Such people are pharisees and scribes.

Someone apparently challenges Bobby; and he is asked to leave. Bobby allowed him to stay, hoping he might take in doctrine. First time, he had to ask anyone to leave in 13 years.

V. 14 does not count as a woe, as it is not really found in this passage. It was a scribal addition, as this is found in Luke and Mark.

Now, they travel all over to make a single proselyte. One of the reasons or motivations to go out and witness; if every Christian just got one person to believe in Christ; that would evangelize the world.

Matt. 23:15 **Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves.**

When this proselyte becomes one of you, you make him to be twice as much a child of hell. Wherever it was, they covered land and sea to solicit for hell. The mandate was to proselytize gentiles and pagans; but these people evangelized Jews, for their own purposes. There was no actual spiritual process here.

They knew the book of Jonah, which was all about Jonah failing to go to Nineveh; and Jonah said, "No I won't," and he hopped on a ship going in the opposite direction. So he went to Nineveh reluctantly; and that is the pattern for making proselytes. One of their motivations here was money. This operation is positively cultic. The proselyte surrenders control to a hierarchy of religious fanatics. Such people often become more zealous; like JW's and Mormons. That is the kind of zealotry that the pharisees incurred.

Religion is Satanic in origin and it is therefore evil. "Religion is evil? Religion is of the devil?" Many might dispute this, claiming that religion does great things for God. Religion is problematic because it goes against the grace of God. All of these good works are not the essence of Christianity. If they are opposed to grace, opposed to the gospel. Religion is opposed to God. The pharisees had a wonderful facade and they appeared to be godly men. But inside, they are dead men's bones.

Also, they lined their pockets with the wealth of their proselytes. *Who in this town can we bring into the fold?*

3rd woe is vv. 16–22:

What the Pharisees Did Regarding the Law of God

1. This woe is spoken, the scribes and pharisees disregarded the clear teaching of Scripture.
2. They disregarded it in a very duplicitous way. They were sneaky. Legalism must be devious because it is a lie. Politicians lie because they are devious; there is something behind it; it is a facade.
3. They used legal language to get around the divine truth of God's law. They constantly were searching the Law for loopholes.
4. They were legal experts at finding loopholes.

5.

By using these technicalities, they did not consider themselves tethered to God's laws. They did this for their own benefit.

Have you ever been on a hike with a blind guide? Ask a blind guide to lead you through Yellowstone Park? You cannot follow a blind guide. The pastor-teacher who teaches no doctrine or false doctrine is a blind guide. They were unable to be the spiritual leaders that they were designed to be. This woe stretches into the future and all the way until the Lord returns. There will be blind guides who want to take you off in the wrong way.

This is going to be all about swearing blind oaths. If you ever bought a home, and it is super thick and do you know what you just signed? How many legislative bills went through coverage; and we did not know it was all about that. All of these woes have great application for today. If you do not make some application to today, in our country, in business, in government, then you are not getting the entire message.

Matt. 23:16 "Woe to you, blind guides, who say, 'If anyone swears by the temple, it is nothing, but if anyone swears by the gold of the temple, he is bound by his oath.'

Lesson #0981

Matt. 23: Life of Christ

3/5/2017 2Sunday

They opposed the God of the Universe, utterly and completely. To hear His teaching, to see His miracles, and to reject Him; to see all of this and to crucify Him, that is the epitome of religion. It is all religion; if it is religion, by definition, it opposes the grace of God. Religion takes us far away from Jesus Christ and even for believers, religion can take a person far away from the Christian life.

Jesus gives them a clear picture of who they are; and what they face in the future. 7 things that the pharisees did over and over again. Their only thinking was, *what is in it for us?*

The pharisees were keeping themselves and others from the gospel; and they would go over land and sea to proselytize one person. This is because they went after rich Jews; they did not proselytize gentiles, even though this was their job

the 3rd woe is all about circumventing God's Word or God's Law. Were they being used to manipulate the Law for their own benefit? Of course. These laws were not binding for the scribes and pharisees; and there was a reason for this. Their legalistic hair-splitting when it comes to legal vows. These are religious vows. They took their oaths and vows very seriously. Such an oath or vow was thought to be air tight. They changed the vows concerning their fidelity. There were some standard vows, which were made non-binding but there was a new specific kind of oath, and it was supposed to be binding, but it was non-binding for them. They made some artificial distinctions. Artificial and wrong.

When a military person enters into the service, he makes a vow. He solemnly swears to uphold the Constitution of the United States. That is considered to be a binding oath. It is not an oath to a person or persons (not an oath to the president, not to Congress). They are bound to uphold the laws of the nation; and they are bound to the nation by oath.

That is what the binding vow of Israel was all about. Dictatorships require vows to the dictator. This is what Adolf Hitler did, he required oaths to follow him to the death. It was not a vow to the nation or to law. He was the law. The oath was binding in the eyes of them; but this led to WWII. This affected the world today.

Pharisees and Their Vows

1. The pharisees oaths were binding and, at the same time, represented great evil. This is the epitome of great evil.
2. In the case of their vows, the oaths were manipulated so as to become non-binding to them (to the pharisees). This opened the door wide for all kinds of manipulations and abuses.
3. Fine lines of distinction instituted.
4. They did this in order to invalidate their own vow, if need be.
5. They demonstrated a phony integrity or evil intent by using and distorting God's Law. These vows were taken from the Law, but they had been manipulated. Changing a few words; what does *is* mean?

First oath is found vv. 16–17. The religion is taking them down the road of... Christ speaks of them swearing by the Temple; but when they throw in the word *gold*, that makes it a real oath.

Matt. 23:16 "Woe to you, blind guides, who say, 'If anyone swears by the temple, it is nothing, but if anyone swears by the gold of the temple, he is bound by his oath.'

Then Jesus calls them blind fools. Which is most important? The Temple or the gold in the Temple?

Matt. 23:17 You blind fools! For which is greater, the gold or the temple that has made the gold sacred?

Speaking of Oaths, Vv. 16–17

1. The first oath is sworn to the Temple, and that seems like a good oath. To them, the Temple was a sacred building.
2. Even though they seem to be swearing a binding oath, inwardly, they had no intention of keeping that oath.
3. But when they swore a new oath to the gold in the Temple, that is the vow to which people were obligated. The emphasis is no longer on a sacred building; it is on the gold in the building.
4. An oath that took the vow, this took it one step further to the pharisees advantage. They loved gold; they had the concession in the Temple where they sold animals and made a bundle of money? They were selling these animals and making a lot of money by doing that. Now they have an oath going for gold. A lot of schemes going on. Their legal loophole was not a loophole at all. Neither oath was worth anything. This

was a legalistic technicality which emphasized money. They were good at making money. The pharisees were skilled in technicalities. They included swearing here.

This required the gold to be in the Temple so that they have access to it. Nothing to do with the spiritual life; everything to do with human greed. Religious organizations can be some of the richest organizations in the world. There is the beautiful St.Peters and the marvelous golden dome on the inside. One of the wealthiest organizations in the world. They are not alone. There are churches which are extremely wealthy; and they get it, not because of God's grace, but simply because they take it from people who can least afford it. The pharisees are the forerunners of all religions. Swearing an oath for gold?

They Do Not Fully Appreciate the Vows That They Take

1. They were actually in the sacred building which represents Jesus Christ; Whose house it is. They are the ones behind the building, who make it what it is.
2. They were swearing by God, and, in this case, by the Lord Jesus Christ, Who stood before them.
3. That was the real object of the vows to be sworn. What they should do is swear allegiance to the lord.
4. The important vow is to believe on the Lord Jesus Christ and be saved. Their oaths were far from swearing allegiance to the Lord. They will be the subjects of His crucifixion? The pharisees were not interested in their own spiritual welfare or the spiritual welfare of their nation. They were only interested in their own power and welfare. Can you spot that? Lies; they use lies to build up personal power. Leaders who are out for themselves.

They do not realize that they oppose the Man Who was represented by the Temple. Their hair-splitting vows were invalid. Jesus was looking for faith alone in Christ alone. The pharisees used these vows to drive people away from Jesus Christ. Same things in vv. 18–22.

There are oaths to follow, and they swear on God, and on His abode, and on His altar.

What are you doing, swearing oaths that are meaningless?

Matt. 23:18–19 **And you say, 'If anyone swears by the altar, it is nothing, but if anyone swears by the gift that is on the altar, he is bound by his oath.' You blind men! For which is greater, the gift or the altar that makes the gift sacred?**

The oaths that these guys are taking and the Lord is calling them on it.

Matt. 23:20–22 **So whoever swears by the altar swears by it and by everything on it. And whoever swears by the temple swears by it and by him who dwells in it. And whoever swears by heaven swears by the throne of God and by him who sits upon it.**

This strategy that they were using, to take an oath on the altar, and then absolving themselves from this oath and the enforcement of it.

Let's swear on the gift of the altar rather than upon the altar itself. They had no intention of keeping the vows that did not benefit them. Promises made; promises broken. They were bound by all of these oaths because God is behind it. But they do not change their motivations; and these oaths are hardly recommendation for the people of Israel. Blind fools in one verse and blind guides in another verse.

We understand the importance of oaths; like when a person says, "I swear to God that this is true." Maybe this woe was worthwhile. These guys are criminal. At best, they are simply greedy. Their condemnation is even greater because they are religious leaders in the religious nation.

They deceive others and they deceive themselves as well. They used their own reasoning, their own minds, for these vows that they deem important to themselves.

Certain kinds of organizations are particularly dishonest in this arena. They seek power over the general population and money for themselves. They promise to wield their power to do good things for the people. Justice and security for all. Even preposterous promises, like ending war. They may appear to be valid and worthy. They are mostly unattainable. Have you ever watched activists today in their demands and actions. They will use false promises, intimidation and violence to get their way. Their opposition is to be swept aside, crushed, eradicated. They discredit their goals.

Some Universal Principles.

1. Evil does not perpetrate good.
2. Lies do not bode well for good outcomes. Legislation supported by lies is doomed.
3. The ends never justify the means when the means are wrong.
4. Bad means are the causes of bad results. You can take these axioms to the bank.

Everyone must follow their rules even though they do not follow their rules. They can justify anything in the name of their own objectives. Pharisees love power as much as they love money. Environmentalism is a good example of this. Man-made global warming is a scientific fact, in their thinking. There is much evidence to the contrary; yet if all these different findings are never examined or debated, they are quashed in the name of power and control, and in the name of monetary grants. They are hysterical fanatics. The dishonest means to their dishonest ends are fundamental. They reject Christianity and support this instead. Whatever it takes; lie cheat steal. People think that the earth is going to perish unless something is done; which blinds their minds to the plan of God. If they can control water and private property, then they can control everything. That is their ultimate goal; and that is the only way that they think that they can win; that is the ultimate goal. It is all for the best because they believe that this is all for the best. Humanistic means to gain power. If it happens, those who use such subterfuge, lies and propaganda have the goal of reaping

benefits for themselves. They claim altruism, but they want power. They swear oaths which they have no intention of keeping.

Lesson #0982

Matt. 23: Life of Christ

3/8/2017 Wednesday

Nation Israel has rejected the Lord and Jesus will go to the cross in the next few days. Pontius Pilate involved in the trial and he washed his hands of it; the scribes and pharisees are involved. So, in Matt. 23, Jesus rejects the nation. The scribes and pharisees are the great enemies of grace and Jesus Christ. Religion opposes God's plan.

The 7 woes of this chapter. Calamity of hypocrisy, which hypocrisy defines the scribes and pharisees. Pharisaical hypocrisy has come upon this nation.

The first woe begins in v. 13, that the pharisees have shut off the Kingdom of God to people.

The First Woe

1. They do everything that they can to keep those who are entering from proceeding.
2. Those entering are the ones attracted to the message of Jesus Christ.
3. The scribes and pharisees are influenced away from believing in Christ.
4. The scribes and pharisees carry such influence as they themselves do not believe in Christ. They don't enter into the Kingdom of Heaven. The people pick up on this.
5. For this reason, the scribes and pharisees block grace with their works-righteousness.
6. They assist Satan in his work to blind the minds of those who don't believe.

Religious zeal is the second woe, and they travel a long distance to make a single proselyte.

The Second Woe

1. When they find a single proselyte, they take them towards error.
2. This proselyte will be caused to fall under the sway of their false doctrine.
3. The proselyte becomes even more jealous in promoting pharisaical falsehood. They take it and run with it. They become double the sons of hell.

That is enough to damn the pharisees.

Vv. 16–22 is the third woe.

The Third Woe

1. They teach that some oaths may be kept. These are oaths based upon the Mosaic Law or a facsimile of it; while other oaths may be broken. They may be broken if they are carefully worded. A legalistic technicality of language.
2. Based on linguistic semantics, some oaths carry a greater obligation than others.
3. The rationale for this is, some things are of a greater value or a great authority than others; so they developed a scale of values to...

4. God was not looking for absurd, hair-splitting vows. He was looking for faith in Christ.
5. Yet the pharisees used these vows for their own purposes, to gain the advantage for themselves. No spiritual leadership; it is all phoney.

The fourth woe is Matt. 23:23–24

Matt. 23:23 "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others.

A blind guide can take you nowhere; he stumbles and you stumble.

Matt. 23:24 **You blind guides, straining out a gnat and swallowing a camel!**

Apodecatoô is the word meaning *to tithe, to levy taxes*. Such tithes or taxes were authorized under the Mosaic Law, for specific purposes.

Tithing to the Priests

1. The taxes provided for the Levites, for the priests. They were not paid employees of the Temple; they received from the people. Num. 18:21, 24
2. The feasts and sacrifices required cash.
3. An additional tithe for the poor of the land. Deut. 14:28–29

This was all provided for by a taxation. The scribes and pharisees had distorted this into another legalistic, religious activity. Jesus makes a comparison between the essentials and the non-essentials of tithing. The Mosaic Law is God's law; it is the only law to come from God. All the statutes of the Law were to be kept. This cannot happen if they are ignored, misapplied, or added to.

They Looked at the Minor Details and Ignored the Important Things.

1. The scribes and pharisees and scrupulous about tithing. That is why the minutia of these spices are mentioned.
2. In Israel, the tithe was to be paid on all profits, even to the smallest garden herb.
3. In paying their tithes, the scribes and pharisees were hugely conscientious. They paid every one of them. They penciled in exactly what was necessary to the last penny. They took great pride in even the smallest amount.
4. In their minds, that proves that they are scrupulous in law-keeping and actions.
5. Our Lord says that they shirked the serious and most important requirements of the Law. This is so typical of those who hang their hat on keeping the Law.
6. What were the essentials? They failed to manifest justice, mercy and faithfulness, all demanded by the Law.
7. What could be more essential in Law than justice and mercy and faithfulness. "You guys keep the smallest, most unimportant laws, but you ignore the real stuff."

What They Actually Did

1. They could do the spice thing, but not justice.
2. They showed no mercy when imposing all of their laws.
3. So there was no grace in their actions toward others. Nothing but hard legalism.
4. They were unfaithful to their spiritual provisions in Israel.

They enforced the most minor things for the Sabbath; but did not really teach the grace of God. They distort God's grace or ignore it.

Christians produce all kinds of works, in order to prove that they are saved. It is insidious. If you must prove your salvation by what you do, then you are not considered saved unless you produce something. This destroys the concept of eternal security.

The spiritual life consists of work, work, work, in their thinking. How many times has it been said that Berachah Church spends too much time listening to doctrine. Those who are producing are also taking in doctrine. Grace is distorted for works. The skewed idea of grace giving, which is called tithing. Some people have called for the tax to be a tenth in the US. That would solve a lot of tax problems. But, that is not grace giving. It is about motivation; it is about thinking. It is about knowing the grace of God and responding to it. If you do not have a grace motivation, you should not be giving. Giving is a critical doctrine; and it is neglected, distorted or ignored.

Grace, when it is not foundational, apostasy and further doctrinal distortions set in. Once down the road of grace orientation, all sorts of apostasies appear. Some denominations are so far from Christianity, to a point of not even being Christian.

The pharisees were unfaithful to the mandates of the Mosaic Law. Keep the little laws and disregard the big picture. Ignore justice, mercy and faithfulness.

In some churches, you are a part of the church if you observe their rituals. We do not need that ritual today. The only ritual that we do in the Church Age is communion; it is what we look back. The ritual by itself means nothing; it needs to be tied to thinking, to the doctrine in your soul.

The scribes and pharisees strained out gnat. They majored in the minors. They emphasized tithing. They gave a distorted picture of true tithing; and they emphasized the minutia of it.

They ignore that which is big and central to the Law, and focused on the minor stuff. They swallowed them whole and then they were gone. They made small things of what is important; and assigned great importance to the most minor of things. They were blind guides because they were distorting and confusing the Law.

The blocked the Kingdom of God to others. They held to the minutia of the Law because it is meaningless; they distort everything. Religion distorts everything.

Matt. 23:23–24 "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others. You blind guides, straining out a gnat and swallowing a camel!"

The scribes and pharisees were the phoniest people ever. Those at a party who talk only about themselves, what they have or where they have been. The scribes and pharisees took the prize for superficiality.

Bobby has washed a lot of dishes.

Blindness is a way of life with the legalist. They are particularly blind to their own faults. Legalists see everyone else's faults. The first function of the sin nature is arrogance. Satan fell because of his own arrogance in heaven. Self-centered. The woman succumbed to temptation because she too had become arrogant. She wanted to be able to see what God saw.

Adam followed suit. He knew better; he was not deceived. After doing it, he then blamed his wife for what he did.

Matt. 23:25 "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but inside they are full of greed and self-indulgence."

One this 5th Woe

1. The quickest way to get into arrogance in a serious way is to deny one's faults and shirking responsibility for your own actions. This is a common malady. Some more and some less. Nearly every husband and wife knows the faults of their spouse; do they know their own?
2. Difficulties and responsibilities become someone else's fault. People blame you but do not admit their part in it.
3. Human nature is to project fault away from themselves. My being fired is the fault of the boss; he's no good. My failures are the response of society or government is not taking care of me.
4. Failures and troubles are always the fault of someone else. They are liable; and not me.

An Arrogant Person and His Flaws

1. When an arrogant person gets into that kind of denial, he projects upon others his own flaws.
2. He assigns his flaws to someone else. They do this so they do not have to examine their own flaws. All you can do is blame someone else.
3. Neither does the one who blames have to take the responsibility for any bad decision.
4. They don't take responsibility for bad decisions but they will take it for the good ones.

5. The projection allows them to sidestep all personal responsibility and all culpability. That is a rampant malady in society today. It is an epidemic.
6. An arrogant person can see himself as he wants to see himself. So he entertains his own illusions.
7. He has a facade of correctness and self-righteousness. They walk around holier than you; they see themselves as a bright light in a dark world. Easy to think about others; but you are to evaluate your own flaws. You do not want to be the one with a facade of righteousness.
8. Everyone else falls short of those muddled personal virtues of the illusions that you have about yourself. No one can equal you.
9. In that case, and this is the payoff; there can be no balanced evaluation in relation to others. To the arrogant, everyone else is an idiot. Spiritual advance and rebound means that you are evaluating your own flaws and your own life; and in life, you kick these flaws out of you.
10. This is a common manifestation in Christians who have a legalistic trend of the sin nature.

There is no real loyalty for such arrogant people. They can see only the flaws of others.

Matt. 23:26 **You blind Pharisee! First clean the inside of the cup and the plate, that the outside also may be clean.**

Lesson #0983

Matt. 23:25– Life of Christ

3/9/2017 Thursday

Online ordering at Amazon.com. Phone order and mail-in orders are still available. Maybe it is not really Amazon but an online way of ordering.

The dishwashing woe.

Matt. 23:25–26 **"Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but inside they are full of greed and self-indulgence. You blind Pharisee! First clean the inside of the cup and the plate, that the outside also may be clean.**

The Jewish nation is rejecting the Lord and they are being led by the scribes and pharisees.

The Scribes and Pharisees Deserve this Woe

1. They emphasize the externals of religion, rather than the internals of the spiritual life. Christianity is a relationship with God and it builds as you advance in the spiritual life. The scribes and pharisees only look at the externals.
2. Their words and actions are only for show; there was nothing underneath.
3. They demonstrated that they were righteous in all their ways in all their superficial actions. They were anything but.
4. They scrupulously observed the rituals of Judaism.

5.

They were totally committed to the great rituals of the Law without any reality behind it. They use these forms for their own purposes.

Inside, they were filled with robbery and greed and self-indulgence. They were unaware of their own faults but certainly aware of the faults of others. They ran the show according to their own preferences.

Human behavior is not to admit to one's failures and faults. Finding fault with someone else but not admitting your own faults. Arrogance is unable to properly evaluate oneself. They deceive yourself; you justify yourself; and you elevate yourself in your own eyes. This person never has to critically examine himself. They do not evaluate themselves.

Bobby saw an horrendous article today about a man in Kentucky and he scalped her, taking part of her hair off, and then had her pit bull attack her; and he said, "It was not my fault." This is not unusual for a person to think this way. That is the manifestation of arrogance in the souls of people. They sidestep all personal responsibility and all culpability. The arrogant denier can always see himself in a good light. The legalist, like the pharisees and like the scribes, builds a facade of outward morality, interspersed with self-righteousness. Arrogance always finds others inferior. It is a common fault with Christians who have a legalistic trend of the sin nature.

We have all failed; no question about that and we know it. We all have a sin nature; and we all know to use 1John 1:9. We have character flaws; but arrogance has a way of suppressing our arrogance from ourselves.

The scribes and pharisees are the epitome of arrogance. We are now in a complete state of deceiving oneself. But you cannot see them. For the believer in Jesus Christ. There is no excuse for that self-deception. To have that self-deception means that you are not advancing. You are lying to yourself about yourself. This is even more destructive than lying to others. How can you recognize what you are truly like in the eyes of others? Maybe you should listen to the criticism of others. You cannot do that if you lack any standards of doctrine.

Spouses, close friends, relatives, they know your flaws, because they know you most intimately. Unless you are arrogant, you can evaluate and correct, utilizing the spiritual life to do so. When you are advancing, you are evaluating.

Some people cannot verbally evaluate themselves, so they use 4-letter words to describe others. These are often the most arrogant people. This is how they denigrate others; call them as many names as possible. God makes war against the arrogant and He gives grace to the humble believer.

If you cannot evaluate yourself, how can you name your own sins? You have not the ability to evaluate yourself.

Bobby loves the dishwashing illustration here. In college, he had a roommate and a kitchen; so his roommate did the cooking and he cleaned the dishes.

Everyone in the military got some kind of KP duty. His old nemesis pots and pans. Massive amount of food was made in these massive pots and pans. Black, crusty, burned. It was not an easy job. The mess sergeant would then inspect and if you did not pass, you started over again, doing them all. No one passed the first inspection.

The inner surface of the pots and pans is much more important than the outer surface. Food poisoning could result if a pot or pan was not thoroughly cleaned. These legalists only cleaned the cups and plates on the outside, but it is the inside where the filth was.

The pharisees and scribes were filthy on the inside; they were spiritually poisoned and they were all spiritually sick; and their legalism affected everyone around them. Those dishwashing pharisees had it backwards. They emphasized the clean exterior; but they ignored the interior. The cups and dishes looked great on the shelf, but they still had all kinds of food in them.

The Scribes and Pharisees and Their Externals

1. The scribes and pharisees emphasized the externals, their rituals and facades.
2. Therefore, they ignored the internal condition of the individual. They were responsible for the nation of Israel. They ignored that for the externals.
3. They were ignorant in what was necessary for a person to be clean. It was not self-righteousness; it is imputed righteousness. We can be very attractive on the outside; but inside, it is a much different thing.
4. Their outward self-righteousness did nothing to clean the rot on the inside.
5. It made no difference what the self righteous person thinks or how he is motivated. They did not care.
6. Only the externals of what was done was important to them. You are what you think. "I am what I think I am." If you think with doctrine, the outward appearance may reflect that character and the doctrine in the soul. It may be good and it may be evil. What is underneath will, sooner or later, come out. You are what you think.

This ties into, *can you evaluate yourself?* Can you apply doctrine? What is the motive in your life? Does the doctrine in your soul work out? That is the Christian way of life; what you think as opposed to what you do. That is how legalists depart from the Christian life.

A believer can be superficial; who lacks doctrine. So many churches want you to go out there and do good things for the Lord. A fake Christian life. No matter if the exterior facade is there; if your thinking is corrupt, your external actions are then corrupt.

The pharisees were filled with malice and lust and self-righteousness. Outside, they seemed fine; but inside, it was a whole different thing.

The Hypocrisy of the Scribes and Pharisees

1. That was their hypocrisy.
2. Inner sins makes outward religiosity a sham.
3. The religious avoid the obvious outward sins.
4. That is the facade of legalism; of hypocrisy.

Matt. 23:25–26 "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but inside they are full of greed and self-indulgence. You blind Pharisee! First clean the inside of the cup and the plate, that the outside also may be clean.

Full of robbery, pillaging, extortion. Ακροσια which means *lack of self control; intemperance*.

They were not above the greed of self-indulgence. No different from the antinomian. They simply hide it better. But they would lie to themselves concerning their own faults and sins, while projecting these faults and sins on others.

Inner and Outer Life

1. Cleaning the inside speaks of the permanent inner cleansing of regeneration and justification. Cleaning the inside of the pots and pans is analogous to faith alone in Christ alone.
2. Rather than the imposition of self-righteousness of one sinner upon another sinner. The justification is the imputation of one over another. Underneath, they were as evil as it goes.
3. Ongoing temporal cleansing occurs in the believer. This is in the life of the believer; the grace rebound technique. The Holy Spirit is gained or regained. The power for living the Christian life resumes and that is a temporal cleansing. Every time you wash them, it is rebound. It is a never-ending cycle.
4. So Christianity, distinguished from religion, always emphasizes the inner life. What is going on inside of you.
5. The secret to the outer life is the inner life. If there is no virtue in the soul, then there is no virtue.
6. The outer life is clean only when the inner life is clean.
7. Inner life of thought and motivation is necessary.

A house is a good illustration. You make the exterior and interior look superficially good. The shower pan leaks; it is old; the roof leaks; the real renovation is not paint, it is not drywall, it is not the external. The real house is the inner workers, those things which get inspected and need to be right. This gives us an understanding of the 5th woe and prepares us for the 6th woe. The hypocrisy of the scribes and pharisees.

If you can't get this 6th one, you can't get any of it.

Daylight Savings Time

Eucharist March 12, 2017: Seven statements with the verb *I am*, which is the very name of God, the God Who Reveals Himself. Ex. 3:13a “**I am Who I am.**”

Jesus Christ made the world. “**Thus you will say, Moses, to the sons of Israel, *I am has sent me.***” *I am* was His name forever.

Jesus, referring to Himself as the *I am*, revealed that He is the God and Messiah of Israel. This connection is seen in John 8:58 “**Before Abraham was born, I am.**” Jesus is claiming eternal existence. People understood what He said and they took up stones to stone Him.

John 6:35 is His first *I am*: “**I am the Bread of Life.**” The people there missed the point of His provision of the bread, so He explains it to them.

Moses did not provide bread to the people in the desert; the Lord did. The bread of life was not for physical nourishment; the bread’s appearance was designed to present Christ as the great *I am*. Jesus originated in heaven and is sent by God; He gives life and sustenance to the world.

2. “**I am the Light of the world; he who follows Me will not walk in darkness, but will stand in the light of life.**”

The cloud by day and the pillar of fire by night. This light of the world is an offer to guide mankind, just as He guided Israel in the desert. He leads us from spiritual death to the light of salvation.

3–4. John 10:7 “**Truly, I say to you, I am the Door.**” “**I am the Great Shepherd; I lay down My life for the sheep.**” The *I am* is the true shepherd. Shepherds guided their flocks into stone enclosures had not gates or doors; the shepherd lay in the door, the only way that someone could go into that pen would be over or through that shepherd. Lying in the door pictured Him as the only door; Jesus’ life is committed to carrying forth or keeping watch over His sheep. This is His care and constant devotion; in marked contrast to the religious leaders, the hireling shepherds, who really cared nothing for the sheep. The Good Shepherd would lay down His life for the sheep. The Good Shepherd would make his life possible by sacrificing his own life. His mission was to lead His sheep out of the fold of false religious dogma and into His pen.

5. “**I am the resurrection and the life; he who believes in Me, though he die, yet shall he live.**” Christ is life, but that must be appropriated by faith. This was said after Lazarus had died and He entered into Jerusalem one last time, and He raised Lazarus who had been dead for 4 days. Standing before his tomb, the Lord shouted to Lazarus, “Here, outside.” Christ gave him life and the freedom to enjoy it.

The secret to resurrection life is a relationship to Christ alone; He is the Lord of all life. Even though the believer dies, he will live, as the Lord has conquered death.

6. John 14:6 "I am the way, the truth and the life; no man comes to the Father but through Me." How could there be anyone else, if He makes this statement? Jesus is the greatest liar of all time or He is the truth and the life.

7. "I am the vine...apart from Me, you can do nothing." Roots, stems, branches, grapes are all from the vine. Together, they constitute the whole, ready to produce. The Holy Spirit unites us with that vine, making the production of spiritual fruit from these branches possible. The root is of no use without the stem; and the stem is of no use apart from the fruit; and there is no life apart from the Holy Spirit.

We are attached to the *Great I am*.

The Lord, the Great I am, will return and set up His kingdom. The greatest name in all eternity. But people reject that name; they think of God as nothing, as nonexistent. They view the Lord as just another man, in all of His ministry. All that we can understand about God and the cross; all of this happened for us. This is one of the most important discourses given by the Lord, as it exposes religion for what it is. We must not forget the great I am, the One Who will save us.

We will address and go through the woes rapidly. Keep in mind, eternal God is speaking these words.

Lesson #0985

Matt. 23: Life of Christ

3/12/2017 2Sunday

Wed/Thus/Sunday will be Rick Hughes.

Every religion outside of Biblical Christianity is seeking God through their own works. You would think that pronouncing one woe would be enough. Jesus wants to make sure.

The scribes and pharisees do everything that they can to cut off people from the Kingdom of God. They try to tamp down on those who are positive toward the message of Jesus Christ. Jews wanting to express faith alone in Christ alone are discouraged, blinded, turned away from the Lord. What could be worse than doing this?

Bobby reviews all of the woes:

Matt. 23:13 "But woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in people's faces. For you neither enter yourselves nor allow those who would enter to go in.

Matt. 23:15 Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves.

Matt. 23:16 "Woe to you, blind guides, who say, 'If anyone swears by the temple, it is nothing, but if anyone swears by the gold of the temple, he is bound by his oath.'

Matt. 23:17 You blind fools! For which is greater, the gold or the temple that has made the gold sacred?

Matt. 23:18–19 And you say, 'If anyone swears by the altar, it is nothing, but if anyone swears by the gift that is on the altar, he is bound by his oath.' You blind men! For which is greater, the gift or the altar that makes the gift sacred?

Matt. 23:20–22 So whoever swears by the altar swears by it and by everything on it. And whoever swears by the temple swears by it and by him who dwells in it. And whoever swears by heaven swears by the throne of God and by him who sits upon it.

Matt. 23:23–24 "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others. You blind guides, straining out a gnat and swallowing a camel!

The scribes and pharisees worry about the most minute details, and ignore the great overarching principles of doctrine.

Matt. 23:25–26 "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but inside they are full of greed and self-indulgence. You blind Pharisee! First clean the inside of the cup and the plate, that the outside also may be clean.

Then a condemnation of a condemnation of the phoniness of the scribes and pharisees. The scribes and pharisees were very big on the externals of law-keeping and outward morality; and they liked elaborate rituals; but they were filled with hatred, envy and pride, approbation lust, gossip and slander was what they did. That is their hypocrisy.

The 6th woe:

Matt. 23:27 "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people's bones and all uncleanness.

This reminds Bobby of a military cemetery. In Normandy, there are 10,000 graves, beautiful rows of white marble crosses, each cross standing for the one noble person below it. This is a beautiful grave yard, but every grave is filled with dead men's bones.

Matt. 23:28 **So you also outwardly appear righteous to others, but within you are full of hypocrisy and lawlessness.**

But, what is on the inside.

Those of you who are single, if you marry after a few weeks, you do not know that person. You need to know what is beneath that beautiful exterior.

These verses describe hypocrisy and this is a bit of a summation of the hypocrisy already spoken of.

The Grave Metaphor

1. Dead men's bones is a metaphor for inner sin, a secular thought-pattern and motivation. A dead spiritual life.
2. Whitewash was the thin veneer covering what was rotting inside; sooner or later, the whitewash peeled off.
3. Pharisaism was a system of external observances which made men appear to be outwardly righteous.
4. This covered over the true nature of what is beneath.

There was a criminal aspect to what the scribes and pharisees have done.

Matt. 23:29–30 **"Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the monuments of the righteous, saying, 'If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood of the prophets.'**

They claim, had they lived in an earlier generation, they would not have been a part of killing the prophets.

Matt. 23:31 **Thus you witness against yourselves that you are sons of those who murdered the prophets.**

In this way, you testify against yourselves.

Matt. 23:32 **Fill up, then, the measure of [the guilt] your fathers.**

This is a criminal indictment based upon the past of Israel. This was a case of the sons continuing the criminal business of their fathers; Murder Inc. They were all a part of the same kind of criminal actions.

The pharisees spend time building tombs (and memorials?) to the martyred righteous; and yet, they are no different from those who murdered these martyrs. These prophets spoke out against the idolatry and the cultic nature of Judaism; and this is the system of religion believed in by the scribes and pharisees.

The Jews killed the prophets and continued to chase after their false gods. Jeremiah, one of the greatest prophets of Israel, was stoned to death, by the Israelites in Egypt. Isaiah faced tremendous opposition and they faintly killed him as well.

The pharisees, knowing all of these, revered the prophets and disavowed the actions of the people of Israel. They claim that they would be different from their forefathers.

It is the message that made the prophets of Israel great. The message of the prophets was the same message proclaimed by the Lord Jesus Christ throughout His entire ministry. The scribes and pharisees were rejecting constantly the message of the Lord; the scribes and pharisees were perjerer themselves. Great hypocrisy.

The Hypocrisy of the Scribes and Pharisees

1. The pharisees were of the same ilk as their forefathers.
2. What was murder of the prophets in Israel's history was ongoing with the scribes and pharisees at that time. They had not changed.
3. The religious leaders rejected the Greatest Prophet send by God; they totally rejected Him.
4. The message of the Lord mirrored the martyred prophets. "Had we been there, we would not have persecuted the prophets;" but they would have.
5. The Jews did not believe the message of Jesus any more than their forefathers rejected the message of the prophets.
6. The rejecting Jews of old were just as negative in the time of Jesus.
7. They were guilty of the same sins as their progenitors. They denied any guilt at all; but their motivation, attitudes and actions were the same.

The indictment is given by the Lord.

However, the current scribes and pharisees were plotting the death and crucifixion of the Lord at the same time. Murder was their m.o. They will fulfill the pattern of their religious forefathers.

They would seek out and execute their own Messiah. Thus they would complete the rejection of the prophets, and their evil forefathers had begun centuries earlier. The exact same results; the destruction of the nation.

Isaiah and Jeremiah warned Israel and Judah of imminent destruction; first by the and then by the Chaldeans under Nebuchadnezzar. Jesus warned them of the same sort of judgment which was before them.

Rejection of Christ by a client nation results in destruction of one form or another. Military, economic, social destruction. This same destruction will come upon the United States of America. We in the congregation stand between this nation and its destiny.

We have a great Constitution, a great military, and great people; but if our client nation fails, so goes the nation. We face great degeneracy in this nation today. Look around you and take in Bible doctrine.

These are the degenerate, vicious, evil leaders of Israel at this time; and Jesus is telling them to wake up. Complete condemnation is what should be expected:

Matt. 23:33 **You serpents, you brood of vipers, how are you to escape being sentenced to hell?**

Jesus looks them in the eyes and calls them serpents and a brood of vipers. How can you escape being sentenced to hell?

The place called Gehenna, which is where the fire was constantly burning. This is the illustration of hell. No doubt, this is more than separation from God; a metaphor for eternal punishment from God.

Jesus focused on the outcome of all of these woes. There was nothing light and frivolous about this pronouncement. Does this sound like ultimate, universal salvation of all people? Some pastors from Berachah Church teach this universal salvation; and it is wrong. Such theology always denigrates the righteousness and justice of God.

Hell is for those who reject the Great I am. It bothers our sensitivities. The very fact of an eternal Lake of Fire is horrendous; and Bobby must speak of it, because here it is. We do not want our worst enemy to end up here.

Why Does Jesus Use the Image of Venomous Snakes?

1. He places them in the same category as their forefathers, who killed the prophets.
2. This invokes the image of the first evil serpent; none other than Satan himself. They are a part of Satan's kingdom.

It is Satan in the form of a serpent who voiced this message of deceit in the garden; and he was beautiful. That is exactly the illustration. They were attractive on the outside. Snakes are very attractive. That external appearance belies the evil underneath. Beautiful exterior; righteous facades, but deceitful all the way to hell. Jesus associated the pharisees with snakes, like a cobra with his hood spread, and ready to strike.

So Jesus pronounces the same sentence upon the scribes and pharisees as He does upon Satan and his angels. We may not think of these holy people in robes as evil; but the Lord pulls no punches here. He calls them as He accurately sees them.

Lesson #none

Matt. 23: Life of Christ

3/15/2017 Wednesday

Rick Hughes

Lesson #none

Matt. 23: Life of Christ

3/16/2017 Thursday

Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar.

This sounds like it is addressed to the pharisees and religious types. This is quite devastating.

Matt. 23:34 Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town,

He starts out by saying, *because of this*.

ΑΠΩΣΤΕΛΛΩ

1. This is a futuristic present. This is happening in future time that is being spoken of in the present. It is a prophecy of what will come after the pharisees crucify Him.
2. There will be sent out to them a group of 3 types of men: prophets, wise men and scribes.
3. These men will stand face to face with the people. They will deliver the Lord's message to them. The people will continue to reject that message; and this is the message which He has been teaching all of this time. The Lord is the Messiah, the Savior.
4. The prophets, wise men and scribes do not refer to the great men of the Old Testament.
5. He now refers to new prophets; prophets to the early church; men like Peter and the other Apostles.
6. Wise men like James, the head of the Jerusalem church. He will be murdered by these same scribes and pharisees.
7. Scribes would be the great theologians of the early church, like Paul.
8. Most of the Apostles fall into this category and they will be persecuted and martyred, as well as others. Many of them will be killed in various places, in various ways. Only one of them will survive to old age. Those we know of died as martyrs in terrible ways; and some are based upon the legends of the early church. Regardless, there were a lot of martyrs.
9. Even though the pharisees have inherited the rejection and murderous intent of the forefathers. It is exemplified by their plotting to kill the Lord. There is no difference between their forefathers and their intent to kill the prophets; and the people in that day who wanted to kill the believers and Apostles. This martyrdom is a prophecy.
10. They would continue to kill the prophets, scribes and wise men until Jerusalem is no more. Then, these men will disappear from the pages of history, never to return.
11. The new prophets, the Apostles, would be crucified. Peter was crucified and he said he should be crucified upside down, not deserving to die on the cross like the Lord. Many believers were murdered in Jerusalem and other cities.

This was quite a mass murder, hatred persecution.

The righteous blood refers to believers. Then Jesus gives some examples of those who they know were killed in the Old Testament. The pharisees would agree that these are martyrs; but they would not agree to their being the perpetrators. "The guilt falls upon you," Jesus tells them. So with what does the Lord charge them? Their lack of response to the truth of Jesus Christ and their desperate motives toward them.

Jesus wanted them to be a part of the Kingdom of Heaven; but they refused.

Matt. 23:35 so that on you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar.

Abel is the first person who is martyred. The last martyr of the Old Testament 2Chron. 24:20–22.

A Name Problem

1. Zechariah is called the son of someone else in the Old Testament.
2. But the Lord calls him son of Barachiah.
3. *Son of* is not necessarily a reference to a next generation.
4. It does not have to be the next generation of father to son.
- 5.
6. The other alternative is, Jesus could be referring to Zechariah who was the son of Barachiah according to Zechariah 1:1 (but this solution is far-fetched).
7. The 2Chronicles reference is most likely, as that covers all martyrs from beginning to end.

The people are following their viper leaders. Jesus has called these men murderers, sons of their forefathers. This was devastating. This nails down the coming judgement on the scribes and pharisees.

There would be a follow-on to the Judaism of that era; but the scribes and pharisees died in Jerusalem when it fell.

Law of Culpability

1. Culpability is liability for divine judgment or discipline from the supreme court of heaven; which is about what will fall. Rome was a client nation after the Jews fell; and Christianity spread with Rome. It was conducive to the spread of Christianity.
2. Culpability is always based upon volition.
3. We are talking culpability includes the name of each one of...
4. A corporate affect.
5. Every person is responsible for his own sins. He is not responsible for the sins of his parents. Believers in Jesus Christ can always break free from the problems of their forefathers. We can remove ourselves from some of the worst abuses in the past.

6. But it says that they are guilty of the sins of their fathers.
7. This does not mean that the generation of Jesus Christ did not sin but were being condemned for their father's sins. Why is the guilt blood on their hands?
8. This is because they were just as guilty of the same sins.
9. Culpability means that they have chosen to be guilty of the same murderous sins of their fathers. It is not guilt by association. So often we are associated with the guilt of our forefathers. Many people today are associate...
10. Every person is culpable for his own sins. We are culpable for their sins only if we continue with the same sins.
11. No one is culpable for the sins of parents unless they repeat the sins of their parents from their own volition; or follow the volition of others in their own generation. Deut. 24:16 "Fathers shall not be put to death because of their children, nor shall children be put to death because of their fathers. Each one shall be put to death for his own sin." The condemnation holds because the scribes and pharisees continued the sins of their fathers in the past.

Historians come down very hard on colonial England, but the divine perspective is very different. No one in England is interested in Christianity; and it is no longer England. What happens to them is destruction. Pray that the US does not go that way.

Jesus is using their forefathers as an example; and the scribes and pharisees are committing those same sins. Furthermore, there will be the persecution of early believers. God will bring in the fifth cycle of discipline. Jesus does not bring in this judgment lightly.

Matt. 23:36 Truly, I say to you, all these things will come upon this generation.

Matt. 23:37 "O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing!"

The children are the children of Israel; and they are unwilling to be gathered.

Matt. 23:38 See, your house is left to you desolate.

Their house will be left desolate.

Matt. 23:39 For I tell you, you will not see Me again, until you say, 'Blessed is he who comes in the name of the Lord.'"

Another prophetic statement. They hate Him; they will kill Him; and He will be resurrected on the same period of time. Jesus eventually returns to heaven; the King will return for the Millennial kingdom. The chra recjts them.

Once we get past this day of confrontation, and they we will have a great sermon of eschatology, the Olivet discourse. An incredible prophecy.

7 woes pronounced by the Lord Jesus Christ on the scribes and pharisees. This would be enough to stop a train in its tracks; but they just hated the Lord more and they wanted to harm Him even more.

Matt. 23:35 so that on you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar.

These men are vipers, as they want to destroy their followers; they are evil, venomous people. Jesus reveals their innermost thoughts in a very unusual way. He compares them to their forefathers who killed the prophets in the Old Testament, going to back Abel all the way to Zechariah. This is not the prophet, but the man in 2Chron. 24:20. The murderous intent of their forefathers is revealed in their anger toward Jesus Christ, Whom they will murder.

Even after all of this, the Lord does not stop in His condemnation. The Lord would send new prophets, wise men and scribes

Matt. 23:34 Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town,

This is Old Testament language but which is applied to New Testament men of God.

Matt. 23:36 Truly, I say to you, all these things will come upon this generation.

A brand new judgment, which expands the previous judgment. This is a lament.

Matt. 23:37 "O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing!

Jesus desires to gather their children as a hen gathers her brood. This is a way of describing Himself as God.

Matt. 23:38 See, your house is left to you desolate.

You will not see Me again, He warns them. These verses cover a great deal of territory.

Matt. 23:39 For I tell you, you will not see Me again, until you say, 'Blessed is he who comes in the name of the Lord.'"

Matt. 23:37 "O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing!

Stoning is capital punishment. This is quite an interesting operation. It was pelting criminals to death with rocks. 1Sam. 30:6 and other places. This is not a pleasant way to die; bones were broken; heads were crushed. It was not easy to watch. There was no immediate death. This generally took place outside the city. This is a fascinating look of what the Mosaic Law prescribed for certain criminals. The condemned person was stripped naked and then struck with stones. Ezek. 40 describes this. The first stones were used by the witnesses against criminal. The people who claim that they committed this crime had to stone them first.

Some Bibles have pictures; and sometimes there are pictures of the martyr Stephen. Stoning is pictured in one way, but it did not really happen that way. Stoning was much more up close and personal. To do damage to a person, you would be face to face with that person. This was quite brutal. Watching the pain and the time frame involved; it is difficult to contemplate. Men, just like us, were the ones who executed the criminals.

There was a reason for such a graphic method of execution. It served not only to reflect on the heinousness of the murderer or of the crime; but it set up a graphic example of the end of a person who committed such a crime. This terrible visual image was a deterrent to others. Some criminals will commit their crimes regardless. Everyone in the area saw this close up.

The ax man in the Middle Ages. That could be quite messy if the ax man missed. The guillotine was quite humane and fast; but very public.

The Biblical Doctrine of Capital Punishment

1. Capital punishment is a legitimate function of jurisprudence for capital crimes, beginning with murder.
2. Precedence for capital punishment is found in Gen. 9:6
3. Under the Mosaic Law, given by God to Israel; capital punishment is mandated for murder, violence against parents, kidnaping, adultery (which was rescinded by the Lord Jesus Christ for the adulterous woman), rape, bestiality (a sexual perversion), for incest, for homosexuality. We do not live under the Mosaic Law today. This was for Israel in Old Testament times.
4. Capital punishment is a deterrent and crime sometimes cannot be controlled without it. People see it as a horrible thing. But there must be consequences commensurate with the crime. God does not make laws which are wrong. It is sanctioned for the human race.
5. What can we take from the Mosaic Law? It represents divine establishment principles. One of them is the legitimacy of capital punishment
6. Maximum use of jurisprudence. There must be a trial and an objective judge.
7. When evidence clearly points to a crime, proven to be committed, then there must be punishment; that is divine establishment. The Mosaic Law defines what crimes fit the criteria for capital punishment. Our laws should also define the use of capital punishment
8. Since God sanctions capital punishment, crime cannot be controlled apart from the use of capital punishment. The Romans used crucifixion.

9. Capital punishment started in the first dispensation of Gentiles. It applied in the Old Testament dispensation of Israel and continued to be applied in the Church Age.
10. Capital punishment will take place in the Millennium. People will procreate, and sin natures will exist, and some will commit crimes. Every society has had capital punishment; everyone.
11. The laws of divine establishment keep anyone from seeking personal revenge. That is not capital punishment. Does not matter what crimes have been committed against you and your family.
12. So the principle of capital punishment is a part of the function of government under the laws of divine establishment.
13. Documentation:
 - a. capital punishment has been authorized from the first murder to the present day. Gen. 9:5–6 And for your lifeblood I will require a reckoning: from every beast I will require it and from man. From his fellow man I will require a reckoning for the life of man. "Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image." We are made in the image of God.
 - b. The judicial operandi in order to establish guilt; and then the administration of capital punishment.
 - c. Although we have sin natures, although we are fallen men, we are still in the image of God. 1Cor. 11:7 James 3:9 This is the key to cp.
 - d. In the context of Gen.9:5, this extends to animal who kill humans.
 - e. Man has the right to slaughter certain animals; but this does not give man the right to slaughter people. Animals are not made in the image of God. The animals are for their benefit.
 - f. Ex. 20:18 a simple prohibition: **you will not murder.**
 - g. Num. 35:30 describes the jurisprudence involve with dealing with capital crimes. Murderer must be put to death based upon the testimony of witnesses, at least two. Capital punishment is not to be used frivolously.
 - h. Jesus rebuked Peter for cutting off a soldier's ear. "Put your sword back into your scabbard, those who take up the sword will die by the sword."
 - i. Criminal who kill must die by the same violence. Living by violence means dying by violence. An eye for an eye does not mean vengeance by man.
 - j. This refers to the unlawful use of violence by criminals, terrorists, mercenaries, and religious fanatics. No one gets away with anything under the justice of God.
 - k. Those who draw the sword will die by the sword; by capital punishment or the ultimate result of God's law. If you mock God, God will not be mocked.
 - l. 3 exceptions to the killing of others, which is not murder. Law enforcement, in the function of the military, and the individual's right to defend himself, home and family.
 - m. Rom. 13:3–4 **For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you**

will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer. The executioner acts as a servant of God.

n. Lev. 24:17 **If a man take the life any another,...** This is not revenge killing.

The Image of God

1. Being created in the image of God means that man has something of the divine constitution as distinguished from the rest of creation. There is something different about the human race.
2. Image is the soul and spiritual nature of man. We do not have the material aspect of God.
3. This immaterial part is composed of the intellect, will, emotion, which combined makes man a responsible, self-conscious, self-determining being. This is why we are in the image of God.
4. Image means that man has self-consciousness. "I am, I exist; I know that I exist." This is patterned after God, Who said, "I am that I am."
5. It also means that man has moral reasoning power; the ability to process information and to draw conclusions from...
6. And we also have self-determination or volition to make personal decisions. Bobby once got into an argument with a professor. We talked about amo deie. "How do you know that my cat doesn't have a soul?"
7. Man as a free being is set over nature. We know that from the moment of creation. He is designed to have fellowship with God. That fellowship was broken at the Fall. We are designed for that. We were created to resolve the Angelic Conflict.
8. This is the basis for homicide being a capital offense punishable by death, because we are in the image of God. The same cannot be said for the highest level animal.

Romans 13:3-4

1. Do what is good, means to remain inside the Law. Pay your taxes and obey the law.
2. Avoid civil disobedience and unlawful violence. If you do, you are protected by the laws of divine establishment and the plan of God for your life.
3. A minister of God to you for good protects your freedom, privacy, property and your life.
4. Do what is evil refers to civil disobedience and using violence to solve problems and murder.
5. The evil doers includes criminals, terrorists, gangsters, warlords, mercenaries, paramilitary types, and religious fanatics.
6. Bearing the sword is the sign of capital punishment.

When a parent disciplines a child, it is unpleasant for the parent and child. The child does not believe that it is for their own good. The parent who loves the child recognizes that there is a necessity for it. As the generations progress, there is less and less response to authority (in the United States). Discipline looks out for the best interests of the child. This precludes even greater mistakes later in life. Discipline is always done in love; never in anger, retaliation or .

The crucifixion generation, the 1st advent generation, they are called the sons of hell in at least two places. Through all of this, the Lord still loves His people and He always wants the best for them. He has given them every opportunity to accept Him.

Matt. 23:36 **Truly, I say to you, all these things will come upon this generation.**

The judgment that the Lord calls for is not the final judgment on His people. Some would ask, how could a loving God do this, regarding to the holocaust. The environment of Nazi Germany was all persecution; and this provided for the thriving of His people. There will be a future generation. They will recognize their divine Parent, their King.

The Lord had emotion; and this is a moment of emotion for the Lord. He acknowledges and He laments the coming of great discipline and there is a reason for the discipline.

Matt. 23:34 **Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town,**

Matt. 23:35 **so that on you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar.**

Matt. 23:37 **"O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing!"**

This city had repeatedly rejected God and His messengers. This ran all the way from Abel to Zechariah. Abel is interesting, because he is not specifically a Jew.

Stoning was the capital punishment of the day. Other types of punishment in different eras and different places. The people of Jerusalem stoned to death God's messengers and they would approve of the killing of the Lord.

Capital punishment today in the United States is a matter of great controversy today. Some would like to see it completely abolished. It is a necessary and legitimate act in a national entity.

Lev. 24:17 **"Whoever takes a human life shall surely be put to death."**

Stoning is beating a person to death until they are crushed and dead is quite brutal. This was covered Thursday night. As brutal as stoning was, it reflected on the brutal act of the homicide itself. This image of public execution was a deterrent. This judgement precluded criminal activity.

3 exceptions: military operations; in the line of duty for the police officer; and protecting one's own life and property; and the state putting a person to death.

As far as Israel is concerned, there was a corporate requirement and this showed how serious the Mosaic Law was to man.

We are created in the image of God; and for this reason, we are not to be murdered by each other. You cannot trifle with God's law; you cannot mock God without facing judgment. Crucifixion is what was prophesied. Num. 21:9 and John 3:14

The Killing of the Prophets

1. In Matt. 23:37 the misapplication of God's law killing prophets.
2. These prophets simply brought the message of the gospel to the people and they were killed for that. Hundreds of thousands of Christians have been killed for adhering to the message of Jesus Christ. We are so fortunate in this country to have the freedoms that we have. We are not persecuted at this moment for standing for His message. Bobby is free to speak the Word of God and we are free to listen. Even in the military, there are questions about the presentation of the gospel.
3. They would be killed by the same type of religious zealots who stood before Jesus Christ at that moment. "You have stoned the prophets," refers to the forefathers and how the men before Him had this same attitude.
4. These same religious leaders standing before Jesus Christ, and plotting to kill Him were the same religious leaders who would later stone the first martyr, who was Stephen. Paul held the coats of those who stoned Stephen.

Murderer, though he was, Paul became the greatest teacher of God's Word. Obviously, it is terrible that Christians were persecuted and martyred. Yet, the greatest spread of Christianity occurred during that time. This was yet the greatest blessing that the world would know.

Even after the saturation of the previous generations of Israel, those who faced Jesus in that Temple, Jesus offered refuge and safety for those who stood before Him.

Matt. 23:37 "O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing!"

This is another claim of His sovereign deity. "How many times in the past have I wanted to do this for you, My people?" The children of Israel were God's people and the Lord would not abandon them easily. They had displayed it in the past and they were judged. 721 B.C. and 586 B.C. the northern and the southern kingdoms were subjected to the fifth cycle of

discipline. The diaspora is still ongoing. The same judgment is true for every client nation that fails. Whom the Lord loves, He disciplines. We can see the extent of that with the discipline of Israel.

When the volition of the people of the client nation reject divine establishment and become perverted. They reject and mock the salvation message of Jesus Christ; and when Christians turn away from Bible doctrine; and they will not accept the spiritual life provided by the Lord. Reluctantly and with great sadness, there is judgment proclaimed against the nation. **Behold your house is being left to you desolate.** That is the result of a client nation which is no longer a client nation.

Matt. 23:38 **See, your house is left to you desolate.**

House here can have a number of meanings here.

Lesson #0989

Matt. 23: Life of Christ

3/26/2017 2Sunday

The Lord never stopped loving His people; because of their apostasy, because of their loss of client nation status, he says to them, **"Behold, your house is being left to you desolate."**

Matt. 23:38 **See, your house is left to you desolate.**

House can mean one of 4 things: it may refer to the entire city of Jerusalem. Some of the worst judgment imaginable will fall upon Jerusalem. Since that day, Jews have been scattered throughout the earth. This could refer to the Davidic house, the dynasty of Israel; and the Jews looked to David's successor who would be David's Greater Son. Yet, they simultaneously have rejected Him. The consequences of their desolation. *House* could refer to the Jewish nation. Likely, it refers to the Jewish Temple. The Lord is speaking to them, standing in the courtyard of the women, with the beautiful Temple behind Him. It was the House of God; He was the Shekinah Glory in the flesh. This was His house and it would be leveled. The scribes and pharisees have rejected the Lord Jesus Christ. Even today, where the Temple stood, it was left desolate. Now the Dome of the Rock sits over it; a Moslem temple.

Some dwelling place of Israel and judgment would come upon it. The King Who offered them the promised kingdom, offering His people salvation; and He would withdraw and not be seen until a future time.

Matt. 23:39 **For I tell you, you will not see Me again, until you say, 'Blessed is he who comes in the name of the Lord.'**

The Lord would be crucified, spend 3 days in the tomb, and be resurrected, and then show Himself to 500 people; and then He would ascend into heaven. No one sees the Lord now; and that is what He is telling them. His public ministry was only 3 or 4 years.

He quotes the Old Testament; Psalm 118:26. These were the very same words that the people of the Lord spoke when He came into Jerusalem. He was hailed as their Messiah, but they would later reject Him.

They had rejected Him in the 1st advent. They have not been abandoned. The Lord's kingdom will come; and only then will the Lord's will be done here on earth as it is done in heaven.

The nation Israel would not be replaced by a spiritual Israel (the church). That is not what this refers to. Jesus promises, what has been promised before, that will be fulfilled.

Israel is the only democratic nation in that part of the world. They are tough, resilient people; but they are not believers in the Lord Jesus Christ. One day, that nation will be regathered as believers, right after the Tribulation. When we get to Matt. 24, that will be our study of the Tribulation.

When the Lord is laid in the tomb, they are desolate; and His disciples would remain desolate. The Prince of Peace is the One Who will come in the name of God the Father.

Matt. 23:39 For I tell you, you will not see Me again, until you say, 'Blessed is he who comes in the name of the Lord.'

This is the final message of the Lord Jesus Christ to these pharisees; and perhaps some of these things would stick with them.

Mark 12:41–44 Luke

A widow's gift; a widow's mite. This is still on Tuesday, a few days prior to the Lord's crucifixion. The Lord is speaking to a group of people. When He walked through the countryside, He could choose something from around and make a spiritual lesson of it.

Mark 12:41 And he sat down opposite the treasury and watched the people putting money into the offering box. Many rich people put in large sums.

Mark 12:42 And a poor widow came and put in two small copper coins, which make a penny.

Mark 12:43 And he called his disciples to him and said to them, "Truly, I say to you, this poor widow has put in more than all those who are contributing to the offering box.

Mark 12:44 For they all contributed out of their abundance, but she out of her poverty has put in everything she had, all she had to live on."

This passage has been greatly distorted and many churches make this all about money and about giving until it hurts. "You people have not given enough; you, over there; you've got more money than that."

This is a typical guilt trip that is put on potential donors. The anti-capitalists and socialists will cite this passage as a proof text. In reality, they do not care what the Bible says or teaches, unless they can use it to promote their own programs. Then the Bible becomes very important. "This shows that the Bible approves of our welfare programs; the rich are just greedy. Their money needs to be given to serve the poor."

All of this is a misuse of what this passage actually teaches.

The true reason why this woman gave is not considered by the welfare crowd. Their consideration is strictly secular and self-serving. The Bible approves of charity from grace orientation; but never the forced giving up of money.

Churches often make the mistake of using the passage to speak all about money. "If this widow can give her all, why can't you?" This view simply indicates that those speaking are more interested in money than they are in the teaching of the Lord. It is not about being prompted from outside influence; it is all about what is in this woman's soul. This is wrongly used to fill the church's coffers.

The Correct and Incorrect Views of this Passage

1. The internal attitude for giving; what is it? The disciples will depend upon many individuals in order to survive during their ministries.
2. This is about faith in God's plan.
3. This is about confidence in the Lord's care, no matter what the financial status or crisis; money is used here as a medium of exchange.

Jesus was observing how the people put money into the treasury. Let's take note that the Lord did notice how much was being given. This was not about how much each person contributed. This was a free will offering. Give more; get more; is how it is thought of today. God is impressed by motive; not by some outside activity.

Jesus is not saying, "The rich need to give more." It is all about motivation. This offering is a matter of worship of God. Worship requires the grace oriented attitude; not a self-serving attitude. Every contributor gave what he wanted to

What Is Being Taught

1. Jesus was not criticizing the others who gave. He was not after more cash. "Hook on to these people for a better church."
2. Nothing wrong with giving from profits. Don't give grudgingly and or of necessity.
3. In fact, the attitude of the rich when giving as well as the attitude of the poor, the motive should be gratitude and for no other reason.
4. Your desire should never be for approbation or to gain favor from God.
5. Do not give because of guilt feelings. You feel guilty because someone gives more than you.
6. The amount that people give is a matter of privacy; not public knowledge.

7.

True grace giving is a reflection of the desire to further the dissemination of the gospel and Bible doctrine. That is all about glorifying God.

Lesson #0990

Matt. 23: Life of Christ

3/29/2017 Wednesday

Those 3 verses are what Berachah Church is all about. Bobby received a letter. They appreciated that Bobby had been teaching for 13 years, and it is not the man, but the message. Do not take the Word of God, the Bible, for granted. To understand it and to know it.

Luke 21:1ff is the parallel passage. This is Tuesday of Passion Week; and we are drawing to a close here; and after all that has happened, it is a good bet that the Lord was tired, and there are all these plans to undermine Him. This was a very tough day for Him. No doubt, His patience with the religious leader was running out. There was a strained relationship between the people and the Lord; and particularly the religious groups.

There are 2 more recorded events for this every long day. Observation of and discussion of this poor widow. She gives all that she has, even though it is very little.

Jesus will have an audience with some Greeks and their status as believers. How do they fit into God's plan? They understand the judgments the Lord speaks of. They are curious. What happens to us?

This will be it for the large crowds. From this point on, He will give instructions to the disciples.

Jesus has been standing all day long, presumably, and He can observe what occurs in the treasury of the Temple. He knew how important money was to these religious leaders. There was always some scam or scheme that the religious leaders were interested in. What is the place of money in the lives of believers?

Jesus is observing those giving; putting money into the treasury.

Mark 12:41 **And he sat down opposite the treasury and watched the people putting money into the offering box. Many rich people put in large sums.**

He noticed that the rich people were giving large amounts of money.

Mark 12:42 **And a poor widow came and put in two small copper coins, which make a penny.**

A poor widow offers up the equivalent of a cent.

Mark 12:43 **And he called his disciples to him and said to them, "Truly, I say to you, this poor widow has put in more than all those who are contributing to the offering box.**

Mark 12:44 **For they all contributed out of their abundance, but she out of her poverty has put in everything she had, all she had to live on."**

First Points

1. This passage is not all about greedy, hypocritical rich people. In our society, those who succeed are seen as the enemy. Somehow, they get the idea that rich people are all evil.
2. Jesus is not being critical of those who are rich who are donating.
3. There is nothing wrong with giving from one's profits, when the attitude is right. There is no requirement that we place ourselves into financial jeopardy.
4. The attitude of giving, no matter what the amount is that is given. It should be given in gratitude to God. There should be no desire for favor from God. "If I chip in enough, then I will get a return from God." Our giving commemorates God's grace. Never do you give because of feeling guilty because someone else gives more. It has nothing to do. There is no competition to put money in the place.
5. The real point that the Lord is making is the internal attitude for giving. The second is, faith in the plan of God. Also confidence in God's care and keeping; logistical grace. No matter the logistical grace or status, God gives and takes care of us. It was customary, at that time, for people to make voluntary offerings to the Temple; this was not mandatory. No one had to do this. Now, it is possible that the pharisees had put some pressure on the people, but that is not a part of the text. There is no self-serving attitude. If someone is putting pressure on you to give; things you should be doing. No one in the church should be telling someone else what to do. No one should be pressured to do that. People should be properly motivated to teach in prep school.
6. All the contributors gave what they purposed to give, with no value judgment placed on them by the Lord. Jesus was not watching people and judging them for what they gave.
7. It is the exemplary attitude of the poor widow which is the issue. It is not about the money.

Mark 12:42 **And a poor widow came and put in two small copper coins, which make a penny.**

A penny today is practically worthless; and this is 1/64 of a modern penny. Jesus is not singling anyone out for their great contribution or for their lack of contribution. Obviously, the widow did not put in any amount of money.

So We Can Conclude 3 Things:

1. Her offering was proportionately more than the others. She had a very low net worth.
2. Even in her poverty stricken condition, she put in all that she owned. It is a proportional thing.
3. The others did not put their entire net worth into the treasury. They put in some of their profits, not the principal. Not touching the principal is good business sense. The rich simply gave of their profits. The widow gave everything.

The fact that this woman gave such a small amount indicated that she had nearly nothing. She was not looking for someone to help her out nor did she make a run to the welfare office. Wrong interpretation to say, she gave everything; and then we should give everything. Many an individual has been fleeced by such a one.

1Tim. 5:8 **But if anyone does not provide for his relatives, and especially for members of his household, he has denied the faith and is worse than an unbeliever.**

Interpreting 1Tim. 5:8

1. This does not mean that this believer has become an unbeliever. You do not lose your salvation.
2. In denying this obligation, a person denies a principle of doctrine. You should not denude your family of sustenance. You do not have to give all to the church. You are worse than an infidel for doing that.
3. The believer has God's Word to guide him or her. Even in matters concerning money. This is a very practical doctrine.
4. This lack of care for family is a failure of the spiritual life. This is a very basic failure.
5. You are in reversionism. This means that you act like an unbeliever; you are worse than an unbeliever because you are saved, you have the option of taking in doctrine, but you have turned away from it.
6. That is why they are worse than an unbeliever. They have the truth. They pay no attention or they just flat reject it.

Jesus calls the disciples and makes a point to the disciples.

What Point Is Jesus Making?

1. What this woman is doing is a pure act of worship. She was not looking for a payday for herself. That was not her motive.
2. She has personal love for God the Father; thus this was a demonstration of that love in giving.
3. In that worship, she also indicated confidence in the Lord to meet her needs. This was not a trade-off with God; she just knew God would take care of her.
4. She had an advanced case of faith rest. This was a sign that she has a mature Old Testament spiritual life. The average Old Testament believer were not filled with the Holy Spirit. A few were indued by the Holy Spirit. They did not have the assets that we do. Their faith rest was based on several things.

These people at the time of our Lord should have been able to look back and see how God has provided for Israel. They should have been able to recognize all that God had done for the 12 tribes and throughout all of their history. Faith rest for the Old Testament believer was the central application of Bible doctrine in the soul. No faith rest was the problem with the Exodus generation and their spiritual failure in the desert. They was what God did over and over again. They had no trust in the logistical grace of Y^ehowah except for the poor widow. She knew that she would remain alive as long as God had a purpose for her. She was not

security conscious. This woman and her life and what she did; and this should be a motive for our faith rest. We won't give it all away. Now, we might go bankrupt; but our security is in the Lord. When it came to worship, she gave all that she had. And this woman was not looking to be pitied nor was she filled with self-pity. If she had been filled with self-pity, would the Lord have commented on her as He did? She had it all together spiritually. She was grace and doctrinally oriented. She shared God's happiness in spite of her poverty. She had a sense of destiny in God's plan.

The point is, it is not the amount which is given, but the mental attitude sin which is behind it. Being wealthy and giving with the right mental attitude, that is good. If you are poor and you give with the right mental attitude, that is good. Please do not give away everything to the Berachah basket. You can give nothing and have the right attitude, and that is pleasing to God.

2Cor. 9:7 **Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful [= well-motivated] giver.**

2Cor. 9:8 **And God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work.**

Sufficiency in the plan of God. This does not mean that we will be blessed with wealth. The theology of the health and wealth gospel comes from places like this; but this is not what this means. This is sufficiency for the plan of God. Sufficiency is abundance. This is not about a specific amount. Because of the widow's attitude, she had everything to function in the spiritual life. The widow was prepared for every good deed because of her attitude. She produced divine good in the plan of God. That is the utmost wealth that anyone could have. A few years of poverty; and untold wealth in heaven.

The widow has nothing to worry about; she has the faith rest rationale. Some gave with the wrong motivation there; but she gave with great motivation. Money was everything to those religious leaders. She is a woman with a true spiritual life. She is contrasted with those who have no spiritual life. We all have an abundance of the spiritual assets.

2Cor. 9:9 **As it is written, "He has distributed freely, he has given to the poor; his righteousness endures forever."**

From this poor widow, the disciples get a great lesson. Their commitment would be strongly tested soon. We never find out what happens to this woman.

The disciples would not go out and have tons of money.

One more event for Tuesday; and this will involve some gentiles.

Jesus has not really dealt with gentiles; but He has spoken to Samaritans. The Kingdom of Heaven has been rejected by the Jews. In this final event, we find Greeks who are seeking the Lord Jesus Christ. Now, Jesus makes it absolutely clear that the gentiles are in the picture.

In this final week, Jesus covers everything necessary for the believer; a microcosm of what He has previously taught.

John 12:20 **Now among those who went up to worship at the feast were some Greeks.**

John 12:21 **So these came to Philip, who was from Bethsaida in Galilee, and asked him, "Sir, we wish to see Jesus."**

Gentiles came to Jerusalem as converts and learned about Jesus; but others heard about Jesus and sought Him out.

The Magiai were gentiles who believed in the LORD. Jesus spent an entire year in Galilee. Hearing of Him. Unlike many Jews, they accepted the Lord based upon what they had heard. The Jews heard Him, saw Him, and saw His miracles; and they rejected Him. But these gentiles heard about Him and believed, sight unseen; which was what the future would be. The gentile world would accept Christ without seeing and witnessing in person.

These Greeks represent the future; they approach Philip at this point. They may have gone to Philip because he had a Greek name; *lover of horses*. They made a polite request; **"Sir, we would see Jesus."** Philip did not care much for gentiles; and he did not immediately grant them their wish.

"You guys wait here, and let me figure this out." Philip did not ignore them; he knew that this was more than just curiosity.

John 12:22 **Philip went and told Andrew; Andrew and Philip went and told Jesus.**

Now, did Jesus really want to speak to these gentiles? And previously, the Lord had told them, "Go to the Jews and not to the gentiles." This was in their minds. However, they were able to recognize positive volition; and this was positive volition.

They were on the cusp of a new era; and the Jews had pretty soundly rejected Him as a whole. The pharisees had just rejected Him. And now it was time to reveal something to these Greeks and what was coming in the very near future.

Then Jesus says something which seems odd.

John 12:23 **And Jesus answered them, "The hour has come for the Son of Man to be glorified.**

The desire and request of the Greeks to see Jesus reveals several different important principles. The question that they asked precipitated Christ's discourse on His death. This was something which was quite new.

Is Jesus speaking to Philip and Andrew or is this what He is saying to these Greeks?

In death, there would be life; and Jesus here was providing access to Him. The Greeks wanted inclusion; they wanted to be a part of His kingdom. This was a revelation that was to shortly resound throughout the world.

Messiah was the Savior of the gentiles; as He was the Savior of the Jews.

The hour which has come, is the looming of cross. Jesus would execute the Father's plan. When the Lord made this statement, this was the crowning achievement of his life. The hour was at hand and He knew what He was facing; and He knew when it would occur. Jesus accepted this plan; He knew what was going to happen. This is what He came for; he was glorified in this.

The Lord's Death and His Glorification

1. He speaks of His death in terms of glorification. How many people have said, "I am going to die and I will be glorified by it." There is sometimes glory in death; but death does not glorify anyone but the Lord.
2. The title, Son of Man, means His humanity will be glorified in death. Then it will be glorified in resurrection and ascension. The Lord died for our salvation and arose for our eternal life.
3. That would not just be His glory, but it would also mean future glory for those who accepted Him; and they too would be one day resurrected.
4. He spoke here with reference to His humanity, as His Deity is always glorified.

Then Jesus explains what His death would mean; what it would be.

John 12:24 **Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.**

Truly, truly means, this is a doctrinal point. A grain of wheat must fall into the earth and dies, then it bears much fruit. This is completely connected to what the Lord was saying. Throw seed in the ground and crops grow. Jesus uses this main illustration to take them into the realm of the unknown.

This illustration is for the great doctrine, that through His death, life would be provided for all. There can be no new life; no production of wheat without the death of the seed. That is what happens in nature. Production of wheat is based upon the death of the seed; which refers to the seed being dormant in the soil.

The Illustration Is Unmistakable

1. Until the Lord dies, no salvation is available.
2. After the Lord dies, there will be a great harvest of souls.
3. Much fruit will be harvested.
4. Jesus brought the message to the Jews, but they rejected it; so He will bring the gospel to the gentiles.
5. In fact, the Greeks would be in the forefront of the harvest; more good news.

John 12:25 **Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life.**

This is not a salvation passage. These Greeks who came to the Lord were saved already; but they knew nothing else. This is their life after salvation. In this world and in the next.

Loving Your Life, You Lose It; Hating Your Life, You Have Eternal Life

1. Loving life in this world is self-gratification. You love your life; and Greek culture certainly emphasized this; they were a hedonistic bunch. They were well-known for their hedonism.
2. The believer who follows the path of loving their secular life will lose the spiritual life.
3. The believer who gratifies self loses his true purpose in this life as a believer. You are into your self; or you are into your new life.
4. Being entirely self-centered, such a believer sees no need for anything outside of his own way.
5. The spiritual life is God's way of life in this world. There is a distinction being made here.
6. Loving life in this world for a believer has terrible repercussions.
7. Therefore, the Greek way of life for this world for the believer refers to reversionism.
8. Reversionism means death of the spiritual life.
9. Death of the Christian life is no spiritual life; and no divine good production. You are out of it insofar as the Christian life is concerned.
10. Therefore, if you lose your temporal life, you have a loss of eternal rewards in the later existence in heaven.
11. The external existence in heaven is a reality for every believer; but rewards in that existence depends upon living the Christian life. The believer who loves his temporal life will find himself losing out on eternal rewards.
12. The Greek culture and the Christian life are incompatible. *What does it mean to accept Me?* Humanism is against the spiritual life. It is incompatible with the Christian life.
13. Legalistic religion is completely incompatible with the spiritual life.
14. Whoever clings to or craves the temporal material things in this world, does not cling to God and His Word. They are mutually exclusive.

15. He loses the greatest way of life in this world. He produces no divine good through living the Christian life. He loses eternal rewards; but never a loss of eternal life.

The Greeks hear this; they understand it; and it was brand new; and they loved it.

He Who Hates this Life in this World

1. Jesus is standing in the Jewish Temple; the place where He has met Israel over the centuries. He met Moses face to face in the Tabernacle. Who is there to pick up the gauntlet? The Greeks. This is a pivotal moment.
2. The opposite to hating his temporal life is loving Christ and serving Him; the Christian life.
3. Every believer must establish priorities in life apart from the priorities of this world.
4. The choice is very simple: chasing those things that the world offers as the epitome of a great temporal life—that is the first choice.
5. Or, advancing and living the great Christian life.
6. This is simply a matter of priorities; that's all.

What is your spiritual life? The alternative; do not grow; love your life in this world; and lose what the Lord is offering here.

This harkens back to the poor widow. She fell under this umbrella of hating her life in this world. She hated the way of the world and demonstrated her service to God by giving her all to Him.

Living the Christian life and the results of that life in eternity. The one who hates his life in this world and serves the Lord through the spiritual life, he has the bright, eternal future.

Serving the Lord for eternal consequences.

Jesus continues to speak to the Greeks, surrounded by the legalism of Judaism. Does this mean that Jesus was telling them to become ascetics? We do not have to be dull, ascetic Christians, constantly looking toward heaven as if there is a halo over us.

The Christian life is the most enjoyable life; we have capacity for life; a capacity for enjoyments. We have a capacity for the maximum enjoyment of life. So we are one with God's priorities in place. Matt. 19:29 1Tim. 6:12, 19 and one other place.

Lesson #0992

John 12:20–26 Life of Christ

4/2/2017 1Sunday

The Lord never had to rebound. He was sinless. He could pray to the Father, without stopping to figure out, what wrong have I done in the past 5 minutes?

A lot of people do not want to be involved in confrontation. The closer we are to friends, loved ones and spouses, the less confrontation that we want. Yet that is the confrontation

we face. The Lord Jesus Christ faced confrontation daily, and often coming from the religious leaders of His day. They attempted to discredit Him, to ruin Him; and worse. He had no choice but to unequivocally condemn the religious leaders, and He did this with a series of woes and even placed a charge of murder on them.

He must bring forth a new view of the future; and He has done this for us as well. He needed to do this before He departs. We must know what is ahead. Under the circumstances of confrontation and persecution, Jesus needed to tell His disciples what the new program is. So, *what now?* Since the Kingdom of God is postponed, God's plan marches on, but into a new era.

One more confrontation to go. This very last meeting and confrontation is actually a ray of light. Jesus meets with some Greeks. He involves Himself, previously to this, almost exclusively with the Jews. Jesus is the Jewish Messiah, and yet He speaks with these Greeks.

John 12:20–21 *Now among those who went up to worship at the feast were some Greeks. So these came to Philip, who was from Bethsaida in Galilee, and asked him, "Sir, we wish to see Jesus."*

Philip was unsure about what to do. Now, these Greeks were converts to the Messiah of the Jewish people.

John 12:22 *Philip went and told Andrew; Andrew and Philip went and told Jesus.*

John 12:23–25 *And Jesus answered them, "The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life.*

Jesus does give them an audience. The Greeks likely answered a few questions, but they are not listed here. The Lord's answer is something that we all need to understand; and it is about their future. The Lord's death would bring life, potentially to all. Also, this brings access to Himself as the Savior of all mankind.

The hour does not refer to a literal hour. This is just a figure of speech; which means *His time has come*.

Jesus speaks of His death as glorification. Whoever has died is glorification. In order to understand this, how His physical death could glorify Him, He uses an example that they can all understand. They can all understand the concept of a seed going into the ground; and from it springs life. Until the Lord dies, He cannot bring eternal life to others.

Here is a hint of the Church Age; and it will become more than a hint as He continues to teach.

The one who loves his life in this world will lose it; and he who hates his life in this world, will keep it, until eternal life.

The person who pursues his temporal life will lose his spiritual life in this world. That will go by the wayside. The believer who gratifies self will lose the real purpose of his life. His true purpose is to serve the Lord. Such a believer is in reversionism.

“He who hates his life in this world will keep it for eternal life.” What is your priority? Your temporal life or your spiritual life? This does not say that we ought to neglect the life that we are in. Every believer must establish a priority; and every believer must establish a set of priorities. Christianity is not a life of denial. “I can’t have this because it is worldly.” Or, “I can’t have this much money; God honors only the poor.” Maybe you are working on your retirement so that you can do nothing but fish. That is not to be our focus. We are supposed to do our job; we are supposed to do many things in life (which are not sinful); but it is all about priority.

Jesus explains what He has been saying.

John 12:26 **If anyone serves Me, he must follow Me; and where I am, there will My servant be also. If anyone serves Me, the Father will honor him.**

The key is “**You must follow Me...if you serve Me, the Father will honor him.**” Christ will give us His life for these men; and for all mankind. They must, in turn, reciprocate, by living the Christian life, which He has provided through His death. His exhortation, *follow Me*, requires that we continue to advance spiritually.

Let’s say, you train for a race, and you reach a target time. Does that mean that you are done with training? Of course not. It is no different with the Christian way of life. If you do not move forward, your advance is blunted and serving the Lord is not possible.

We should never be ashamed of the Lord; as He was not ashamed of us when going to the cross. Do not deny His doctrine in your own soul. The believer who follows the Lord will be honored by God the Father both now and in eternity. This honor is the greatest thing that any person can enjoy. “**Well done, My good and faithful servant.**” There is no comparison here, even to the words delivered to a medal of honor recipient.

The believer who squanders the opportunity to advance; and has too many things to do in this life.

Now we have a rare occasion, where the Lord turns inward. We do not get to read the Lord and His innermost thoughts very often. He reveals His innermost thoughts about Himself. We will learn how He thinks; and we will understand His thinking. He will reveal a troubled soul about what is coming up.

John 12:27 "Now is my soul troubled. And what shall I say? 'Father, save Me from this hour'? But for this purpose I have come to this hour.

We do not think of the Lord being emotional; and almost never do we hear Him speaking with regards to Himself. Jesus is looking ahead to the cross.

Verb: tarassô (ταράσσω) [pronounced *tahr-ASS-soh*], which means, 1) *to agitate, trouble (a thing, by the movement of its parts to and fro)*; 1a) *to cause one inward commotion, take away his calmness of mind, disturb his equanimity*; 1b) *to disquiet, make restless*; 1c) *to stir up*; 1d) *to trouble*; 1d1) *to strike one's spirit with fear and dread*; 1e) *to render anxious or distressed*; 1f) *to perplex the mind of one by suggesting scruples or doubts*. Thayer Definition only. Strong's #5015.

The Lord is fully human; but this is not an emotional reaction; this is emotion which contains thought.

What Do We Learn from the Lord's Emotion

1. If you are a growing believer, an advanced spiritual life, this does not mean that you will not be agitated or troubled by difficult circumstances in life.
2. With this agitation comes a relaxed mental attitude. The two things are not incompatible. We see this in the Lord.
3. This relaxed mental attitude comes from having a knowledge of a solution and dependence upon the Lord for that solution.
- 4.
5. In spite of a troubled aspect of the soul, you can still place this problem into the hands of the Lord, using the faith rest drill. You must go from the problem to the solution. If you have doctrine in your soul, then you apply it. If life is smooth, then it is easy to say, "God works." But can you say the same thing when it all hits the fan? When a situation hits you, it is often sudden and you do not expect it. The Lord Jesus Christ knew where His circumstances were taking Him. He knew what was happening with His death. He knew that moment and understood the horror of what He faced. The Lord is strikingly stirred when contemplating these moments on the cross. This was not fear or emotionalism, it was not cowardice. If that were His emotional state, that would be a sin; and the Lord was not sinful.

You cannot face your destiny without advancing in the spiritual life. If you are a believer, you have a predetermined destiny in your life. You have an individual plan which God has designed for you. The Lord is facing His all important destiny. It would be catastrophic. Jesus had a troubled soul; but without sin; He did not fear; he did trust in His Father. What is your focus in difficult circumstances? Yourself or the Lord?

The Lord showed that fear was not in Him. The Lord never wavered from the mission with which He was tasked.

The Thinking of Jesus Christ Here

1. The Lord abhorred the cross; He did not fear the physical pain. What did He abhor?
2. He was troubled by coming in contact with our sins. That is His great agitation.
3. He could not deny the thought that troubled Him. The Lord knew that His agitation could affect His mission; but it does not.

The Lord's unspoken prayer was an admission; it was a desire in His soul; and he knew that it could not be granted to Him.

We sometimes make a request outside of God's plan; and we have to be aware of that. In reality, we know that we must face the difficult hours ahead. He was not asking for relief. What was He saying? "For this purpose, I have come to this hour. Should I say to the Father, deliver Me'?"

What the Lord Was Thinking

1. It was from this troubled soul.
2. He spoke of the difficulty of the task ahead. He could ask to be delivered from this.
3. He knew what was to come and He accepted it.
4. The Lord entered into the coming ordeal with full confidence and dependence upon the Father. He would triumph in the end.
5. Jesus will not ask the Father for something that cannot be granted. He could not allow His emotions to take Him to that point. There is a similarity here to Matt. 26:39 **And going a little farther He fell on His face and prayed, saying, "My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as You will."** This was terrible what He faced; it stirred Him so deeply as to make this request; but the Father's will is more important. "I certainly wish that I did not have to do this; but I must and I will."

We will never have to face anything like this.

What Is Jesus Expressing?

1. This is an attitude of complete dependence upon God.
2. It is also a moment of seeking God's advice in difficult and troubled moments.
3. This is a request for guidance from the Initiator of the plan for our lives. He is reflecting faith rest in His Own soul.
4. Jesus with humility seeks the Father in prayer, which is also our refuge. What is your first move when in a difficult set of circumstances? You don't ask how to get out of it; you ask for God to be glorified in your life. It will work out for your best interests. If you are advancing spiritually, then it must work out for your best interests, and to glorify God. This is a great promise of Scripture.

The Lord is not asking to be removed from the cup.

What Is the Lord's Expression

1. This is the Lord's most innermost desire.
2. He knows that this is not possible. So He is ready to do it.
3. He will not depart from the plan of God; He will not shirk His duty.
4. The cross was not the preference of the humanity of Jesus Christ. He would accomplish His task because this is the Father's will. He accepted the mission and it is the Father's will for Him.
5. He fully accepted His task on the cross because that is the reason for the Lord being there in the form of a man. This is the purpose of Kenosis.
6. He had accepted this mission in eternity past; He always accepted this mission, even from Gen. 3:15. He was obedient, even to His death on the cross. Did He half to be happy, joyful and skip to the cross?

Poor example of this prayer. All of us have faced a critical final exam. A really tough one. We have to study very hard, drink a lot of red bull just to get through it; and then take this exam to fill up a blue book. This is a requirement of the teacher and the school; in order to pass the course, to get the grade, to get out of school. You look forward to the time that you are done with the test. You look forward to the time when you say, "Finished." We may not want to go through this ordeal and we are even agitated because of it; but we are not afraid because we have prepared for it.

At the end of the day, it is the will of the teacher for you to take the exam, whether you want to do it or not. The end product is advantageous to all; but it may be difficult. The Lord accepted the need and was confident in the results.

"It is for this purpose that I have come to this hour."

John 12:27 "Now is my soul troubled. And what shall I say? 'Father, save Me from this hour'? But for this purpose I have come to this hour.

John 12:28 Father, glorify Your name." Then a voice came from heaven: "I have glorified it, and I will glorify it again."

The Glorification of the Cross

1. Glorifying God would be what God accomplishes on the cross. This is the ultimate on what Jesus accomplishes on the cross.
2. This is why we are created. This resolves the Angelic Conflict. This requires the cross to have occurred.
3. This provides the picture of the love of God for the human race. "Who could have greater love than to give his life for his friend?" No greater love.
4. It also satisfied God's justice and righteousness, when the Lord became the substitutionary sacrifice for the sins of the world.
5. Therefore, the Father would be honored through the obedience to the Son through His will. God the Father will honor you as well.

We can only know about the future by means of what the Lord says. He takes the time to address several Greeks who come from a district outside of Jerusalem. They are actually seeking the Lord.

This puzzles some people, who have understood that the Lord is the Messiah to the Hebrews. These Greeks appear to have believed in the Lord; and there is a question in their minds, *did Christ include them in the future kingdom of the Jews?* This is a reasonable question posed by all non-Jewish believers in the Lord. They hung on the Lord's answer, as this was their future.

Unknown to the Greeks at this time, they would become an integral part of the age to come. Jesus is giving a big of a hint of this age on the horizon. The Lord gives somewhat of a roundabout answer. He tells them that he is about to die.

John 12:23 **And Jesus answered them, "The hour has come for the Son of Man to be glorified.**

These Greeks have the same involvement in His end and what will happen. He must die to bring eternal life to others. In death, comes life.

John 12:24 **Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.**

There will be a great harvest of souls. The death of Christ brings everyone to this plan of servitude.

John 12:25 **Whoever loves his life loses it, and whoever hates his life in this world will keep it for eternal life.**

The plan is for them to serve Him as His people, just as the Jews were supposed to serve Him.

John 12:26 **If anyone serves Me, he must follow Me; and where I am, there will My servant be also. If anyone serves Me, the Father will honor him.**

His servants, Jew and Gentile, must follow Him. "If anyone serves Me, the Father will honor him." Which includes Jews and Gentiles.

Jesus indicates that He is troubled; He is agitated.

John 12:27 **"Now is my soul troubled. And what shall I say? 'Father, save Me from this hour'? But for this purpose I have come to this hour.**

The Lord did not fear these hours on the cross; He accepted that reality. He has come for the salvation of the human race.

Individuals like these Greeks must accept His work on the cross. The Lord's substitutionary death would cause Him everything. But He would do it; and He would do it for our sakes. The Lord would rather not go to the cross and come in contact with all of our sins.

"For this purpose, I have come to this hour."

John 12:28 **Father, glorify your name." Then a voice came from heaven: "I have glorified it, and I will glorify it again."**

The Cross Glorified God the Father

1. Glorifying God would be accomplished on the cross. The ultimate execution of the Father's plan. This is why the Lord came, to glorify God.
2. This is the tactical victory in the Angelic Conflict; this dooms Satan. This demonstrates the love of God. This is the ultimate in love.
3. This is a picture of the love of God; no greater love. He is glorified; this is a picture of love for us.
4. Christ's death glorified God, as this satisfied the Lord's justice and righteousness. This occurred when the Lord became the substitutionary sacrifice.
5. The Father would be honored and glorified through the obedience of His Son to His will. In recognition of that glorification. "Then a voice came out of heaven, I have glorified it and I will glorify it again.

John 12:29 **The crowd that stood there and heard it said that it had thundered. Others said, "An angel has spoken to Him."**

The Voice from Heaven

1. Jesus lived 33 years without a sin. He had temptations that we would never experience; the direct attention of Satan himself.
2. The Father would be glorified by His Son's work on the cross. That seems odd to be glorified of seeing your Son punished on the cross. Eternal consequences.
3. He would also be glorified by the Lord's resurrection from the dead.

The people there heard a voice from heaven; they heard it but they did not understand. We cannot even imagine what it sounded like. The Gentiles thought it was lightning and thunder and the Jews thought it was an angel has spoken to Him. They all missed the point.

John 12:30 **Jesus answered, "This voice has come for your sake, not Mine.**

Jesus helps to explain what it is they are hearing. **"This is not a message for Me; this is a message for you."** It is for your benefit. This is, in the real sense, the Word of God. If they

understood this to be the actual voice of God from heaven; but they did not get the words. They were excited about what happened.

Bobby is speaking the Word of God, which comes from studying the Word of God. The words of Scripture are the same words as came from heaven.

The religious leaders were a pack of vipers.

John 12:31 **Now is the judgment of this world; now will the ruler of this world be cast out.**

The ultimate son of hell would be judged. Those who rejected Christ would be judged along with the Lord.

The Ruler of this World Would Be Removed

1. The ruler of this world is Satan, since the fall of Adam. There have been many rulers in this world. Behind it all, in this world, there is only one ruler. Why are we unable to be nice to one another; why we cannot get along. Why is there evil in the world? Why are there wars?
2. But, this is not a permanent position for Satan. He wants to make it permanent; that is what the Angelic Conflict is all about.
3. It was Satan's objective to be like the Most High. He wants to usurp God's authority over His creation. Jesus dying for us solves the problem. Satan has no power over us.
4. Satan will ultimately be defeated; John 16:11
5. Jesus will soon reveal to these very people that hell was created for the devil and his angels.
6. That is the judgment, the Father wants to see this generation of Jews to avoid this judgment; and this is His wish for all Jews. Satan is a false god, but he sometimes seems good.
7. V. 31 is a promise of the ultimate victory of Christ over the world, sin and Satan. The ruler of this world will be cast out.
8. This judgment is a reference to one outcome of the cross. Through Christ's death, the ruler of this world would be judged. God's plan had to run out; and the Lord Jesus Christ is central to this plan.
9. At this moment, this is the fulfilled promise of what is called in theology the proto evangel, the very first mention of salvation.
10. This is also a judgment on those who follow Satan and reject the work of Christ on the cross.

God would be glorified by the Lord's sacrifice; and He knew this was for their benefit. Jesus was cognizant of these things.

John 12:32 **And I, when I am lifted up from the earth, will draw all people to Myself."**

Jesus now speaks directly of the cross. *If* is a 1st class condition.

The Lord Is Lifted up on the Cross.

1. Lifted up from the earth is a word picture of the Lord hanging on the cross. Nailing His hands on the cross and then lifting up the cross to fall into the pit.
2. Every time the term *lifted up* is used in the gospel of John, it is a reference to the crucifixion.
3. He was lifted up on the cross; He hung between heaven and earth on the cross.
4. This is a picture of mediation on the cross between God in heaven and the world below. One God and One Mediator between God and man.
5. He bore the sins of the world so that God would be satisfied; so that man would be justified by faith alone in Christ alone.
6. There is no judgment for the justified. They have the righteousness of God imputed to them at the moment of faith in Christ. How many of you are perfectly righteous since believing in Jesus Christ? None. But we all carry the righteousness of God. The Lord died; we expressed faith in Him; and when we accept Christ, we have His righteousness in us. We become acceptable to God. He died for all, including gentiles. He will draw indiscriminately.

Anyone can believe. The Lord's salvation work applies to the gentiles as well. They will not be judged either. This is to their total benefit. This provides a way by which all men can come to Him and have eternal life. This is truly a unique and necessary death. This is the most detailed account of His work on the cross communicated so far.

John 12:33 **He said this to show by what kind of death He was going to die.**

The Lord knew from eternity past how He would die. Roman capital punishment; lifted up on the cross. The Jews wanted to stone Him to death. This was designed for criminals.

The Lord was without sin; He was the perfect Lamb of God; so His death was not deserved.

What follows now is the rejection of the Lord by the crowd. He has just described the most incredible thing.

John 12:34 **So the crowd answered Him, "We have heard from the Law that the Christ remains forever. How can You say that the Son of Man must be lifted up? Who is this Son of Man?"**

This confuses them. How can You say, the Son of Man must be lifted up? They knew this was the crucifixion.

They had just heralded Him as the Messiah. They had learned from the Old Testament that the Messiah abides forever. Psalm 110:1–6 Daniel 7:13–14. They could not reconcile His death with these passages in the Old Testament. The Old Testament predicted something different. There is a huge disconnect here. The Messiah as the Son of Man also confused them.

Is there a difference between the Messiah and Son of Man? Is this a contradiction? A Messiah Who would die? Their Rabbinical theology which confused them; they overlooked specific passages of Scripture. This is one of the great problems of interpreting Scripture. You cannot camp out on one passage, and yet ignore others. They completely forget Isa. 53. The answer is found in the fact that the Lord is the God-man.

Lesson #0995

John 12:2 Life of Christ

4/6/2017 Thursday

Bobby made a slight error yesterday; and it is a matter of terminology. He misspoke.

John 12:28 **Father, glorify your name." Then a voice came from heaven: "I have glorified it, and I will glorify it again."**

Correcting a Mistake

1. Christ won the strategic victory; not the tactical victory with the cross.
2. Jesus won the strategic victory with the cross, which was His
3. Before God created man, Satan fell and then made an appeal to God. Satan said, "You cannot be a loving God and sentence me and the demons to eternal hell." The strategic victory included the defeat of this allegation. The sacrifice of the Lord is the greatest act of love in human history. So Satan's appeal was denied.
4. Strategically destroyed the schemes and the works of the devil. These schemes are still on going, but they have been defeated.
5. Satan's doom was sealed by the Lord's strategic victory on the cross.
6. However, Satan's final defeat would be postponed until after the Millennium; until after the Church Age and the Tribulation. At the end of this time, the strategic victory is won.
7. The free gift of eternal life in Jesus Christ. Also the formation of the royal family of God. Christ is the king and we are members of His family; we are royalty. Therefore, His victory over death is our victory as the royal family of God.
8. We have been bestowed with tremendous spiritual assets and a spiritual life, designed for tactical victory in the Angelic Conflict. This is where we come in, with the tactical victory in the Angelic Conflict. The overall picture is in that strategy. The top brass wins the strategy and the grunts win the tactical victories.
9. The tactical victory of the Church Age occur when believers execute the plan of God in their lives. We do this by functioning in the spiritual life that God has provided for us. The spiritual life is the armor in which we are clothed to fight.
10. The victory encompasses the tactical defeat of Satan's plan of ruling his domain, which is earth. We are the opposition to Satan. Our assignment is the tactical defeat of Satan in the field. Our lives are the field. The conflict war idea between God and Satan is such a great illustration of what our great spiritual life is to accomplish. Martin Luther wrote about the grace of God, something which had been ignored for many centuries.
11. The believer glorifies God by utilizing the grace assets of God to win tactical victories. That is all that it takes.

12. Tactical meets strategic on the battlefield. The strategic plan was executed by God the Son; and we execute the tactical victories. The final blow is Satan being cast into the Lake of Fire.

13. Christ won the strategic victory on the cross for us.

It is up to Church Age believers to win tactical victories for the Lord.

The Angelic Conflict is more detailed on these points.

The most detailed account of the Lord's work on the cross up to this point in time. The most information brought out by the Greeks, who wanted to understand what their future was. They are now overjoyed, to know that they are part of this great nation and soon to be a part of the church, where we are all one in Christ.

The Jews only heard that Messiah must die; and this gives them another reason to reject the Lord.

John 12:33 He said this to show by what kind of death He was going to die.

They ask, "How can Messiah die? Does He not remain forever?"

John 12:34 So the crowd answered Him, "We have heard from the Law that the Christ remains forever. How can You say that the Son of Man must be lifted up? Who is this Son of Man?"

We have heard out of the Mosaic Law, that the Christ is to remain forever. He will sit on the throne of David forever; and that was true. "So, how can you say, the Son of Man must be lifted up?"

So they ask, "If the Son of Man will die, Who exactly is this Son of Man?" They were unable to reconcile the Lord's death with the Old Testament passages which they have studied. This was a strike against the Lord's claim to be the Messiah. This declaration contradicted what they already believed. The rabbinic theology had become their stumbling block. They emphasized one set of prophecies and rejected the others.

The answer is found in the fact that Jesus is the God-man. As man, He had to die for the sins of man. They should have understood this from the Old Testament, but they overlooked Isa. 53 and several other passages.

So, the Lord could have said, "Your theology is all wrong; let Me straighten you out and explain all of it to you." Would not that have cleared it up? The Lord knew that these people did not want the Son of Man Who would die on the cross; and arguing theologically with them would have been pointless. "They are not listening; their minds are made up. They refuse to hear anything else." The Lord did not go there because this was too complicated for these people, and they would not have heard it. He would demonstrate truth in a few days.

The Lord uses a metaphor, as He has used in John 8:4.

John 12:35 So Jesus said to them, "The light is among you for a little while longer. Walk while you have the light, lest darkness overtake you. The one who walks in the darkness does not know where he is going.

"Your problem is darkness," He says. "You are walking about without the light." Unless we have a path in the light, we will stumble.

John 12:36 While you have the light, believe in the light, that you may become sons of light." When Jesus had said these things, He departed and hid Himself from them.

This means, believe in the Lord Jesus Christ and you will be saved.

The Metaphor Jesus Is Speaking

1. These are soteriological metaphors. Designed for these blinded and hard-hearted people.
2. The light means that Jesus is the One Who brings illumination to the world.
3. The illumination is His Person; He shines the light of the gospel upon the world.
4. He provides the way to move from spiritual death into the spiritual life; into the Light of Life. All of this is illumination from the light.
5. We as believers ought to be taking in His thinking. That is our enlightenment from the light.

The Light is still with them, but not for very long. The Light will remain in heaven.

In darkness, there is just confusion and only death. All He is asking from them is to believe in Him. By believing in Him, they would become a part of the body of Christ. It is our life and our enlightenment and our way of life.

Christ directed the crowd towards Himself, as the True Light; as opposed to the Prince of darkness.

The more doctrine that you have, the more that you are enlightened; the more that you see how dark is the world in which you live. The darkness all around us is incredible. We will not have a naive human viewpoint of man's innate goodness. Human viewpoint thinks that evil is simply the environment in which we live; and the key is to fix the environment.

We should not become calloused to this dilemma of man. The Light attracts men to Him.

At this point, having presented Himself as the Light of the World; he simply withdraws from the crowd.

John 12:36b When Jesus had said these things, He departed and hid Himself from them.

He stopped speaking, and he left the scene.

John 12:37 **Though he had done so many signs before them, they still did not believe in him,**

This was a process that would not end. Every time they heard the gospel, they rejected the Lord. They kept on not believing. They saw and heard so many signs; and heard such great wisdom. They operated on habitual negative volition. This has not changed during His entire ministry. Many of them followed Him around; they refuted Him, they tried to trap Him; they may have given sermons against Him.

The Lord fulfills the words of Isaiah. Isaiah is a great illustration of a man alone who spoke the truth, and everyone kept saying *no* to him.

John 12:38 **so that the word spoken by the prophet Isaiah might be fulfilled: "Lord, who has believed what he heard from us, and to whom has the arm of the Lord been revealed?"** Isa. 53:1

In fulfilling the words of Isaiah, they could not believe. In spite of all the evidence, the people refused to see the light. Volition was always involved in saying *no*. Our volition will condemn us.

John 12:39 **Therefore they could not believe. For again Isaiah said,**

John 12:40 **"He has blinded their eyes and hardened their heart, lest they see with their eyes, and understand with their heart, and turn, and I would heal them."** Isa. 6:10

It does not say that they turned negative; it also says that *He hardened their hearts*.

Isaiah's Message Quoted by the Lord

Volition and how God is involved

1. Israel in the 8th century B.C. was unable to understand Isaiah's message.
2. Their ears were heavy and their eyes were shut. A metaphor for refusing to hear.
3. So in their refusal and rejection, they came to the point of no return. They were still alive, but they came to the point of no return.
4. It is described as hardened hearts. A hardened heart will never receive the message of God. Isaiah spoke to a very negative generation. His message never penetrated their degenerate souls. He spoke to the northern kingdom and to the southern kingdom both.
5. At this time, Judah listened to Isaiah; but Judah stopped listening at some point and they were taken out in 586 B.C. This same negative volition is found in the same generation of Israel. They had become completely steeled against the Lord's words. Their negative volition was locked in. They closed their eyes and ears, no matter how true, no matter how convincing. The result would be another crushing judgment that would come in A.D. 70.

What does it mean for Pharaoh's heart to be hardened? There comes a point where the Lord hardens the heart. It is a deadly, terrible thing to happen. Are we there today? Is our volition so negative today in America?

A.D. 33 on this day, the Lord entered into Jerusalem; and he was hailed by many as the Messiah; as their King; as the Promised One. By the end of that week, He was on the cross. How did he go from being hailed as the Messiah to being crucified on the cross. It happened because of Israel; because of their hardened hearts. This is one of the most concentrated times, facing rejecting. Doctrine is our life, given to us by the Lord Jesus Christ.

We have already studied Palm Sunday, and we got all the way to Tuesday of that very week. Our Lord has just given two of the most incredible sermons ever. Probably a longer sermon than what we have recorded. What comes through is the power of those two sermons. The first is about the necessity of our Lord's death. Second sermon is the *Light of the World Discourse*. He illuminates the world with His presence.

He spoke these things and then He went away and hid Himself from them. He was no longer in the view of the crowd. Why would He so abruptly depart? He had the attention of all Israel, but he left.

John 12:37 **Though he had done so many signs before them, they still did not believe in him,**

This is why He slipped away.

John 12:38 **so that the word spoken by the prophet Isaiah might be fulfilled: "Lord, who has believed what he heard from us, and to whom has the arm of the Lord been revealed?"** Isa. 53:1

The Lord's withdrawal fulfilled the words of the prophet Isaiah. In spite of all the evidence, the people of Israel refused to believe in Him. This is the definition of a darkened heart; the worst possible condition for any person to...

John 12:39 **Therefore they could not believe. For again Isaiah said,**

Even the Lord could not convince those who are negative. To say the least, these Jews were stubborn.

John 12:40 **"He has blinded their eyes and hardened their heart, lest they see with their eyes, and understand with their heart, and turn, and I would heal them."** Isa. 6:10

Another element in their hardened heart. The people of Isaiah's time could not hear his message; and the Jews at this time could not hear the Lord's message. It is frustrating. You know that you have the right thing to say. The ears of Israel; and He warns that they have rejected the God of Israel. They came to a point of no return. This is called *hardened hearts*. They perpetually reject God's message. A hardened heart means, *never hearing, always rejecting*.

The result is quite alarming; the northern kingdom fell; then the soul...this same negative volition is found in the souls of the people in Jesus' generation. Their negative volition was so complete that they will never hear it.

There are some who believe in Jesus Christ in the final moments of their lives. But Israel here is on negative volition and they are never going positive. Those who refuse to hear, they are miserable people. You cannot be without God and without salvation; and be anything but misery. There will be a point when God ceases to send light to them. The darkness of their soul cannot be penetrated. This appears to go against the grace of God. God knows, from His omniscience, that there will never be a positive response to the gospel. An entrenched negative volition. There is a limit. That limit leads to judgment.

Satan will never accept God's authority, ever. They are a lost cause. Further revelation is to no avail; to no purpose; it would be a waste of breath. Their souls are nothing more than impenetrable flint. Through an implacable enemy, God prevails. His plan never fails; it never suffers defeat.

Pharaoh, even after the deaths of the firstborn, still rejected the Lord. And it says, "God hardened his heart." God hardened the hearts of Jews. We are seeing the results of locked-in negative volition.

God released Satan to his own purposes and to his own ends; and in that came the fulfillment of God's plan for human history. No matter what happens, the Lord's plan marches on. Whether human-influenced or demonic; whether positive or negative volition, God's plan marches on.

Many in Egypt believed in the signs and in the God of Israel. He is honored by the destruction of those who reject Him. The worst circumstances of our life; the worst things in our life; Rom. 8:28 can be applied. You can never forget this in adversity. All things work together for good means, no circumstance can overtake you.

What was meant for evil worked for the greatest good. They can never win; they can only persecute, at best. These things are used for God's purposes and for His benefit. Rejecting God in Christ.

All of this works toward Israel's blessing; and to Egypt's. Now, some did believe in the Lord and some believed later on. It is not our call to determine when someone will believe. 2 months after the Lord was crucified, 3000 believed in Him. Saul was later saved; and he was very religious and very much anti-God. He ended up evangelizing the world. An eye-popping revelation from Isaiah coming up.

Lesson #0997

John 12:2 Life of Christ

4/9/2017 2Sunday

John 12:41 **Isaiah said these things because he saw His glory and spoke of Him.**

In 5 short days, these people would crucify Him. This great reception of Palm Sunday; and 5 days later, the Lord is put on the cross. He is made into public enemy #1.

Isaiah foretold 8 centuries prior to passion week that this would happen. Isaiah had many prophecies concerning the Messiah. Here was the God-man. Isaiah will tell us just who this man is.

Isaiah 6:1 In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple.

Notice that the Lord is in the Temple; and He is not in heaven.

Isaiah 6:2 Above him stood the seraphim. Each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew.

Isaiah 6:3 And one called to another and said: "Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory!"

Who Is this Person?

1. The King of Israel on the throne; he saw the Lord Jesus Christ. This was truly an Old Testament vision of God.
2. This glory was none other than the 2nd Person of the Trinity, called the Shekinah Glory. The Shekinah Glory of the Old Testament, the dwelling Presence of God, is the Lord Jesus Christ.
3. The dwelling of the Shekinah Glory is God with Israel throughout her history. This is distinct from God the Father. This is distinct from God the Father. This is a dwelling Presence of God with Israel. Same essence of glory as God.
4. Isaiah had a vision of God the Son. Israel's God who lived with them. Isaiah knew the history of Israel very well.
- 5.
6. This is the glory of the Lord Jesus Christ
7. This is the glory of Who sits at the right hand of the Father today.
8. The same glorified Person will sit on the throne of Israel in the Millennium after the 2nd advent (or, as a part of the 2nd advent). From there, He will rule over all the earth.

This is Isaiah's vision, 8 centuries before the 1st advent. Jesus is Y^ehowah; Jesus is God. Isaiah here predicts His 1st and 2nd advents. There are many such prophecies in Isaiah. Bobby lists a whole bunch of them. One of the greatest prophets of Israel. Isaiah saw Him, the coming Messiah, the Savior. The Jews knew Isaiah's prophecy. But they were blind, because they would not look for a Savior Who would die. They wanted a political Savior; they wanted to be rid of Rome. They rejected freedom through the salvation message. Irony is, the Scriptures came through the Jews, who rejected the Lord (for the most part).

His signs and glory were compelling reasons for believing in Him. Do not be discouraged by those with whom you speak who have a hardened heart.

John 12:42 Nevertheless, many even of the authorities believed in Him, but for fear of the Pharisees they did not confess it, so that they would not be put out of the synagogue;

There were those who believed in Him, but they would not take a public stand. A lust for power among those in the religious hierarchy. There was too high a price for men to pay, to confess the Lord. This would be like a funeral; ostracism from the synagogue; and you are treated as dead. Your family disowns you. So many of these believers would not admit to their faith. They were more concerned about their social standing and their social relationships.

“Follow Me,” Jesus urged, which precluded family relationships. Those who would not speak of their own faith, they were spiritual cowards. The confession of faith is still potential. There is a potential result of faith; but it is not a requirement of proof of faith. There are those who would say that these men were not really saved if they did not publically confess the Lord with their lips. This verse flies in the face of that.

Nicodemus and Joseph of Aramathia; both were secret believers. Nicodemus came by night; and Jesus still said that he was born again. Joseph gave up his tomb to bury the Lord Jesus Christ. These men were truly saved, but they were silent about it. They would be afraid of ridicule; of social ostracism. “Nobody can prove that Jesus was even alive...” some would say. Some do not want to lose the friendship of their friends and they sneak off to church even. Someone at Berachah paid a heavy price for speaking the message of Christ.

In some places in the world, loss of life is a real possibility. About 50 Christians were killed in Cairo, Egypt today, for their faith. Do not be afraid to proclaim the faith of Jesus Christ. The most powerful statement that can be made on earth is a confession of the gospel. The Holy Spirit is behind this message. More people are affected by the gospel than any other message in the history of mankind; including the message of Mohammed.

John 12:43 for they loved the glory that comes from man more than the glory that comes from God.

We are given the spirit of...sound judgment. What is the purpose of all this. Sound judgment; reciprocal love. Doctrine in the soul engenders all of that. What do you have to fear in all of that?

Once saved, always saved. Imputing the justice of God to us; and then God takes it away? Or maybe it did not take? That has led so many people to fearing to act, thinking that they might lose their salvation. What that does is ruin their spiritual life. They never get past “Go.”

A person who is afraid to serve the Lord, and this can mean a loss of rewards but not the loss of eternal life.

Now Jesus will indict the entire nation. This will be the final words of Jesus to the crowd. Did He not walk away already?

Jesus cried out, speaking the truth loudly.

John 12:44 **And Jesus cried out and said, "Whoever believes in Me, believes not in Me but in Him who sent Me.**

Faith exercised in the Lord is exercising faith in the True God. Jesus gives an invitation to believe in Him.

What Meaneth This?

1. The person who believes in Jesus also believes in the God Who sent Him. This is because He and the Father are One. Faith in Him is also faith in the Father. They are both God.
2. He and the Father are two Persons. They have the same essential attributes. He is teaching the Trinity here as well.
3. He came into the world to reveal the Father to people. John 1:18
4. The Scripture tells us, "No man has seen the Father," but here
5. This is an unequivocal statement of His Deity and He declares equality with the Father. Throughout His ministry, He revealed His Deity in so many ways.
6. The Incarnate Christ is the revelation of the Father's plan. He speaks the plan of God; His words are divine words.
7. To know and believe in Christ is to know the Father. To understand the Lord's salvation plan; that means you understand the salvation provided by the Father.
8. To know and believe in Jesus Christ means that you have a personal relationship with both the Father and the Son. This is a benefit of faith in Christ.

John 12:45 **And whoever sees Me sees Him who sent Me.**

The atheist believes in evolution. Given enough time, this block of matter will become us. A Big Bang; something happened. This is the answer. "There is God and He has been seen. There has been a visual on God. His Word and His works." *Show me evidence*, they may say. The evidence is Jesus Christ. God and the Father are One. Jesus Christ is the greatest proof of all; He is real and He lived among us.

You are either in light or in darkness. The great philosophers and scientists are not enlightened. The enlightenment was all about humanism?

John 12:46 **I have come into the world as light, so that whoever believes in me may not remain in darkness.**

Lesson #0998

John 12:39–47 Life of Christ 4/12/2017 Wednesday

This is often called the belief gospel. Jesus taught them, 3 days prior to the crucifixion, that He is the dwelling Presence, the Shekinah Glory of the Old Testament.

John 12:39–41 **Therefore they could not believe. For again Isaiah said, "He has blinded their eyes and hardened their heart, lest they see with their eyes, and understand with their heart, and**

turn, and I would heal them." Isa. 6:10 Isaiah said these things because he saw His glory and spoke of Him.

Some believed in the Lord, but they were afraid to make this known. They might be disowned by their families and put out of the synagogues; and this is very true even in Judaism today. Some are actually given a funeral.

John 12:42–43 Nevertheless, many even of the authorities believed in Him, but for fear of the Pharisees they did not confess it, so that they would not be put out of the synagogue; for they loved the glory that comes from man more than the glory that comes from God.

And Jesus claims to be God; He claims equality with God the Father in essence. He was divine in every respect.

John 12:44–45 And Jesus cried out and said, "Whoever believes in Me, believes not in Me but in Him who sent Me. And whoever sees Me sees Him who sent Me.

This is quite strong, and the Lord claims Deity here. To have a relationship with God Himself, through Jesus. This is the benefit of faith alone in Christ alone. To know Him personally; to know the Son is to know the Father. The disciples knew the Lord in the flesh; but we know about Him through historical documents. God the Father is very knowable; He is not distant from us.

If you understand the gospel that Jesus speaks here, we can give the gospel to anyone.

John 12:46 I have come into the world as light, so that whoever believes in me may not remain in darkness.

Every man should hear His verse, that he not walk in darkness.

John 12:47 If anyone hears my words and does not keep them, I do not judge him; for I did not come to judge the world but to save the world.

The Message of the Lord

1. Jesus stresses the importance of His Words. So many people stress the man, Jesus; but He says, "You must listen, comprehend, accept."
2. Dankness is the alternative; that is what we choose instead.
3. His purpose for entering the world is to save the world. He did not come to judge the world, but to save the world. If Jesus returned as the King, then He would have to execute justice, which means, we would all die. But He came to save us instead. Jesus is the way out of judgment.
4. The world is darkness and judgment. All the brilliant unbelievers and even considering the period of time called *the enlightenment*; and all of the great brilliance of all those who have lived, that is darkness. This is wisdom in the world; but that is darkness by comparison to the light of Jesus Christ.

5. He brings men to the light of salvation and .
6. Release from darkness and ignorance of judgement is through Jesus Christ.
7. Christ says, "Even though I do not judge you now, there will be a judgment for those who reject Me."

Believing in the Lord keeps a man from judgment. The Lord also confirms here a last judgment, which is for anyone who does not receive His words. The people have heard the Lord's claims over and over again; and they have seen the great miracles that the LORD has done; and they will be judged and condemned based upon their rejection of the Lord.

Believe and spend eternity in heaven; do not believe and spend eternity in hell. Do you think that the grace of God is incredible. It is a free gift. It is the rejection of the LORD that brings judgment. This is the one last message of the gospel, which He summarizes.

John 12:48 **The one who rejects Me and does not receive My words has a judge; the word that I have spoken will judge him on the last day.**

Jesus is not speaking from His Own authority; but He speaks from the authority of His Father.

John 12:49 **For I have not spoken on My Own authority, but the Father who sent Me has Himself given Me a commandment—what to say and what to speak.**

The LORD never stopped for a single second being obedience to the Lord.

John 12:50 **And I know that His commandment is eternal life. What I say, therefore, I say as the Father has told Me."**

"He gives Me a command and I do it."

Countless people have made so many statements; but none have made a statement like this. His final message to the crowd is to accept Him and His Words. "Trust in Me; receive eternal life." This is where the Lord Jesus Christ ends the record of His public ministry. He has said these things over and over again; and now He needs to prepare His disciples.

Summary

1. Jesus made man's attitude toward Him is the foundation of a relationship with God.
2. He predicted the universal affect of His work on the cross. He told the Greeks and His disciples what His work means.
3. He pronounces judgment on unbelieving Jews. But even after pronouncing judgment, he offers them salvation once again.
4. He will predict the destruction of Jerusalem and the Temple next.
5. His message and ministry is the criterion for man's destiny.

So many speak of their destiny and where they are going; but our salvation is tied to Jesus Christ and faith in Him.

We have come to the end of Tuesday; and His message to the Jews and that ministry is complete.

On Wednesday, the Lord looks into the future; and this is found in all of the synoptics. Matt. 24 Mark 13 Luke 21:5–38.

Nation Israel was a colossal failure at that time. They distorted Scripture. They mangled it and garbled the message. What Jesus dealt with so often were these vipers.

Now, there is this desolate house, which is where the Lord was standing at this time. The disciples seemed to step away from the Lord and they discussed what the desolate house meant. Was this mentioned before?

A History of the Temple, the House Which Would Become Desolate

Israel had rejected the Lord Jesus Christ; what was her future? And Jesus tells them, “The Temple will be destroyed.” The disciples are confused and upset. We are headed for the Olivet discourse.

1. Solomon built the first Temple. David wanted to build it so badly, but he was a man of war; and God told him that Solomon would build it.
2. Nebuchadnezzar destroyed the Temple in 586 B.C. So there is a precedent for destruction.
3. It was rebuilt by Zerubbabel. Cyrus of Persia sent him back to build the Temple.
4. This second temple could not escape destruction.
5. This second Temple was partially destroyed and defiled by Antiochus Epiphanies. He was a horror. 167 B.C. He came into the Temple and gutted it and put up a statue of Zeus.
6. 3 years later, control of the Temple was resumed. The Maccabean revolt; led by Judas Maccabeas, a great name in Jewish history.
7. He repaired the sanctuary and rededicated that Temple to the Lord. This is celebrated by Hanukkah.
8. The second Temple was again defiled by Pompey in 63 B.C. 9 years later it was plundered by Crassus.
9. Herod the great stormed Jerusalem and caused some problems with the Temple.
10. It was Herod who would begin a massive reconstruction program. He damaged it; he was a Jew; he knew what they were capable of, so he rebuilt the temple.
11. The work on Herod’s Temple began on 20–19 B.C. The basic building was finished in about 1.5 years.
12. The courtyards and porticos were not completed until the 60's A.D., according to Josephus. This intricate work included further repair and ornamentation of the Temple.

13. So the completion process was still ongoing in the time of Christ; but the Temple had returned to great splendor, even as it was being ornamented and improved.
14. Herod, among many talents, was a master builder. He was a genius in many respects. It was a project he wanted to get into. He started it and planned for it; and wanted the Temple to be a monument to himself. He wanted it to outlast the pyramids. Obviously a massive ego here.
15. With all this understanding, the disciples, who understood this, figured that this is a permanent building; and the Romans were in favor of it; so who would destroy it when being under the protection of the Romans.

But the Temple was destined to be a desolate house. This is the opening salvo of Wednesday, and the disciples are confused.

The disciples asked 3 questions. If the Temple is destroyed; what will happen to Israel? What is happening with Your reign on earth? What are the signs? What is going to happen? And the answer will take all day Wednesday.

Lesson #0999

John 12:4 Life of Christ

4/13/2017 Thursday

We are on Wednesday of crucifixion week. It is dawn; dawn breaks, and the disciples are dazed and confused. Their brains are filled with questions. The Lord has laid judgments upon the pharisees, upon the nation and upon the Temple building, where He had spent all day Tuesday. He calls the Temple a desolate house; and Israel's religion revolves around the Temple. How can the Temple be a desolate house?

The Temple was built, completely destroyed, built again, partially destroyed, built up again. Herod was a master builder and this building was his masterpiece. He was the ruler of Palestine; Herod began in 20–19 B.C. and build the Temple in the main; but there was a punch list which took another 60 years or so to complete. Did not last much longer after that.

The Temple for Israel is the assurance that God is with them; a permanent kingdom. Herod built it, not really as a sacred building, but as a monument to himself, expecting it to last longer than the pyramids. The disciples also expected it to last. They expected the kingdom to last; to them, it spoke of the kingdom and Israel as well. The Temple being destroyed did not compute. Israel's hope for the glorious future was destroyed. They cannot reconcile the prophecy with what they knew already about prophecy.

The Lord would be on the Mount of Olives. The disciples unleashed their confusion on Him; they expressed their fears. What about all of this, they ask Him.

The Lord must now reassure them that Israel has a future. So they must not get their eyes on that event. They don't know when it is going to happen; but they recognize that the Lord knows the time.

Jesus makes it clear that their eyes should not be on this future event; but they must concentrate on Him. Do not worry about the future; there is a future. His words of confidence in Israel's future would last; even though the Temple would be rebuilt. His words would one day be their words. This was an important part of that writing.

Bobby wonders if they were taking copious notes. The disciples were able to remember and write the Olivet discourse, based upon the power of God the Holy Spirit. Jesus knew that the Jews would continue to hold onto the hope of a future Messiah; and this would be lost with the destruction of the Temple.

The Disciples and Their Questions about Future Time

1. The kingdom was postponed at this point because of Israel's rejection of the Messiah; they were Jews and they knew the prophecies.
2. Christ reveals in the Olivet discourse that the kingdom will not be instituted until a later time, because He was rejected.
3. The Lord will reveal the signs of the coming kingdom. They expected it right away; but obviously, that would not be the case.
4. Israel had a future in spite of his spiritual failures and rejection of the Lord. In the discourse, leading up to this future kingdom, would be horrendous.
5. Like the Roman destruction in A.D. 70, it would be filled with upheaval and savagery. What the disciples were about to hear; and this is truly earth-shaking. They would remember what they are about to hear.

When the disciples heard this discourse, they still knew nothing about the church and the Church Age. Take note,

Placing the Teaching of Jesus Here in a Context

1. Jesus answers their questions in the context of national Israel. If you have the wrong context, then the interpretation is going to be wrong. You have to separate it from the church.
2. This is critical, this contextual fact, in understanding what the Lord says.
3. It is the eschatological interpretation of the Lord's words.

Where Israel failed to accept Christ in the first advent, this will change in the 2nd. Matt. 24–25 (the most extensive section) Mark 13 Luke 21:5–38.

Everything that He says is a look into the future.

Matt. 24:1 **Jesus left the temple and was going away, when His disciples came to point out to Him the buildings of the temple.**

Matt. 24:2 **But He answered them, "You see all these, do you not? Truly, I say to you, there will not be left here one stone upon another that will not be thrown down."**

The Lord has left the Temple and He has gone to the Mount of Olives; from where you can have a marvelous view of the Temple Mount.

Mark 13:3 **And as he sat on the Mount of Olives opposite the temple, Peter and James and John and Andrew asked him privately,**

Mark 13:4 **"Tell us, when will these things be, and what will be the sign when all these things are about to be accomplished?"**

end of v. 3:

Matt. 24:3 **As He sat on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things be, and what will be the sign of Your coming and of the end of the age?"**

What Age Is Being Talked About?

1. When will the Temple be destroyed? When would the stones be torn down?
2. What would be the signs of His 2nd coming?
3. What would be the sign of the end of the age?

Only Luke has the answer to the first question. We will begin with that question.

Before we begin the study on the discourse, it is essential that you understand the dispensational context.

The Dispensational Context.

1. Our Lord here is revealing the prophetic program for Jerusalem. This is about the Jews.
2. There is no reference to the church or to the Church Age; nor to the end of the Church Age, which we know is the rapture.
3. That is not the end of the age asked about in the 3rd question.
4. The discourse concerns the end of the age which is the period just prior to His 2nd advent. That will take some time. Do you remember the prophecy of Daniel 2 and 9? That becomes integral and necessary to understand the end of the age.
5. Thus His discourse is directed exclusively to the future of national Israel; not spiritual Israel. A dispensational distinctive. National Israel no longer has a future? We are spiritual Israel? Wrong and wrong.
6. Jesus spoke to these men as representatives of the believing nation of Israel, called the faithful remnant of the nation (which is a very specific term).
7. The Lord is speaking to His disciples as members of the believing nation of Israel. This distinction must be made. In a few days, these men will be the cornerstone of the Church Age. There is a crossover here which can also be troubling. He is speaking to them as Jews of national Israel.
8. Jesus is seeking to divest the disciples about false ideas about the nature of His kingdom. Where do they get these false ideas? They had a heritage of rabbinic

teaching which they had learned in their lives, developed over centuries. This is a tricky transition for them. They will hear about Israel a few days before they become the church. They are assured that the promises to national Israel will come to pass. As a part of the Church Age, they will never see this in their lifetime. On that hinges the future of that nation. When they go into the Church Age, they will become Apostles in the Church Age.

The disciples now ask for signs of His return, which would end that age. They know this; but they are ignorant of the intervening Church Age. When he comes, the kingdom is supposed to happen. The Messiah, the kingdom; and that is what they are waiting for. Most of the Jews wanted a political messiah who would rid them of Roman control.

Messiah will be cut off; but then He will be resurrected. Messiah will be gone. Well, then what? And one day, we do not know when; there is the rapture of the church.

the 7 year period of the Tribulation; the 69th week. The starting point and the terminal point. This will terminate the Age of Israel. This is what Jesus is talking about; but the disciples will not see this in their near future. All of this is all about the Tribulation. So they are asking for signs to discern His return. For them, what were they thinking, to ask about the present age? The end of the age would be when all the covenants to Israel be fulfilled. There are a number of them, but there is really one covenant to Israel. It begins with the Abrahamic covenant. The Lord promised to make him a great nation. The Lord promised a king in the line of David to rule forever over Israel.

The disciples are looking for the Millennium, and that is when there is the fulfillment of the covenants that God made to Israel. They knew that this was not happening at this time. There was just flat rejection and they were only too aware of that fact. God promises and God delivers. But when? The minds of the disciples were focused on the fulfillment of these covenants.

Sorting out What Jesus Is Going to Teach Them

1. We know, as the disciples did not at this time, that they would be representative of the Age of Israel and of the church.
2. They would transition from the Age of Israel to the Church Age on the day of Pentecost, not too far into the future.
3. The faithful remnant of Israel of which the Lord speaks in this discourse does not exist in the Church Age. The faithful remnant are those in the Tribulation awaiting the Lord.
4. The disciples must now make that distinction between Israel and the church. That is why the Lord gives this discourse.
5. Believing Jews are now a part of the church; "We are all one in Christ, Jew and gentile; there is no distinction."
6. Following the removal of the church at the rapture, national Israel will resume.
7. That is the 70th week that Daniel prophesied in Daniel 9.

8. During that week, for a period of years, many Jews will accept Christ, which then constitutes a faithful remnant of national Israel. This will not be a pleasant wait.
9. They and the years in which they live are the subject of the Olivet discourse.

Lesson #1000

John 12:4 Life of Christ

4/16/2017 1Sunday

Eucharist Easter April 16, 2017

Two Old Testament heroes, Joseph and Jacob, and our Savior, are the focus this morning. They are connected by proof of life. Our Lord, dying on the cross, has given proof to us, of His resurrection. Jacob believed his son to be dead; and yet he was alive in Egypt.

Then they went up from Egypt and came up to the land of Canaan, to their father and said, "Behold, your son is still alive and over all the land of Egypt." And when he saw the wagons that were sent, he believed it. "My son Joseph is still alive and I will go see him before I die." Joseph's story has always been a delight for many. Great Christological doctrines there.

7 lives that typify the life of the Lord Jesus Christ: Adam, Melchizedek, Abraham, Isaac, and Joseph. The story of Joseph's life begins in the home of Jacob. What seems to be an idyllic existence seems to go very wrong. The divine destiny of Israel and the spiritual growth of believers.

Jacob sends his son Joseph on an errand of mercy. His brothers sell him into slavery. All that Jacob sees is a coat covered with blood, causing him to have inconsolable sadness. Famine swept over the land of Canaan. Jacob sends his 10 sons; but some unusual things happened. Joseph recognized his brothers; he accuses his brothers of being spies and one brother was left behind as a hostage. They were told not to return without their youngest brother Benjamin. Their brothers were forced to return to Egypt; and they knew that they could not return without the youngest brother, Benjamin. Jacob allowed his son to be taken to Egypt. In due course, all the sons returned to Jacob with a supply of food; but they brought tremendous news to Jacob, that Joseph was still alive and living in Egypt; and the brothers had been accepted by Joseph, a redemption for their sins against him. Here is Joseph, a resurrected son, one thought dead. Did he faint; did he break down; did he think it was a cruel joke? But Joseph was alive, back from the dead, as it were. The greatest good news he could have heard. Overjoyed at the revelation of a son who is not dead.

11 sons bore witness to Joseph's life and they brought the wheels of Joseph, evidence. Joseph would receive the family to himself and exalt those members in the new land. How does the story of Joseph parallel the story of Jesus Christ?

Numerous analogies. Joseph greatly beloved by his father; no sin is recorded in the Old Testament life of Joseph; Joseph was rejected by his brothers and sold by them as a slave; Joseph was falsely accused and unjustly condemned; Joseph was delivered and exalted by

the power of God, just as Christ was exalted by the power of God; Joseph received a gentile bride, just as Jesus received the church; Joseph was exalted as a prince of Egypt; just as the Lord will be the King in the Millennium. Gospel accounts reveal the hatred of the Lord, just like the hatred of Joseph. False witnesses spoke against Joseph; false witnesses spoke against Jesus. He was condemned to an ignominious death. Finally, crucified and buried, as Joseph was buried in Egypt.

A stone was placed in front of the tomb with a Roman soldier placed as a guard in front of it. No power on earth or beneath the earth could have kept the Lord in His grave. To this very day, millions have affirmed his resurrection. The question is asked, *does He live? What are the evidences of this miraculous event?*

No doctrine is more misunderstood or hated than the doctrine of the resurrection. The skeptics who claim that this is a myth. Some did not believe until they could see it with their own eyes. Spoken testimony was not enough. Some claimed it was His spirit that arose, not his body.

When a great person exits life; and he leaves behind his writings, his work, his buildings; and such a one touches us only through his activity in life. There are those among us, who do not altogether reject Christianity, think of Jesus in this way, as having made His mark on history. Yet, they can conjure no personal relationship; they assume an impersonal relationship, as is found with any historical figure. Jesus Himself, after the event, provided proof of His resurrection, in Acts 1:3. **To these, He presented Himself alive and by many convincing proofs.** Over those 40 days, he remained on earth; what proof remains for those alive today? How can they be convinced?

Matt. 16:18 **"I say to you that you are Peter, and upon this rock I will build My church."** To this date, the gates of hell have not prevailed against these words. The Lord lives to protect His church from the onslaught of the enemy. Without that, the church would have disappeared centuries ago, if Christ were not our Savior.

After His death, the disciples returned to their former occupations. To them, all was over; and they assumed that they had a false hope in the LORD; but when they heard of the resurrected, this revived them, as Jacob was revived. With this new knowledge, the disciples went everywhere, spreading the testimony of the life, death and resurrection of the Lord Jesus Christ. The gospel spread by the disciples and Christianity blossomed.

If Jesus had not risen from the dead and appeared to the disciples, they would have not gone out and proclaimed His resurrection, which led to their deaths. People would not have gathered to hear a message about a dead Messiah. But He was risen! He had given His messengers the complete proof. Without the resurrection, there could be no church. Everything hinges on this fundamental truth of the resurrection of the LORD. **"If Christ is not raised, our preaching is in vain; and your faith is in vain."**

The Bible stands or falls on the basis of the resurrection. The genuineness of its message is based upon the truth of the resurrection. If any part of the Bible is false; then we have a bad, untrue book lifting us up to God. The greater part of the New Testament is about His resurrection. Only 4 deal with His life on earth; but the rest describe Him as He is, risen from the dead, seated on the right hand of the Father.

Have you considered why anyone should dedicate his life to a fictitious assertion? The Bible comes down to us unscathed because It is all about the Lord Jesus Christ. We become new spiritual creatures upon the moment of faith in the Lord. The Living Christ enters the life of the believer. **Christ in you, the confidence of glory.** This is not faith in a great national hero or in science; but faith in a Living Savior.

Mary Magdalene came to the grave, found it empty, and was sorrowful, thinking that His body had been stolen.

We are here to remember the resurrection of the Lord Jesus Christ and all that it means to us.

The second increment begins in 15 minutes.

Lesson #1001

John 12:4 Life of Christ

4/16/2017 2Sunday

Bobby appreciates great teachers; and the Lord Jesus Christ was the Master Teacher; the best teacher Who ever lived; providing the greatest lectures in history. He frequently used common things in his life to present common truths.

He uses the glory of a flower. Bob was not a fan of flowers. A few scraggly rose and azalea bushes at Berachah.

Matt. 6:28 **And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin,**

Matt. 6:29 **yet I tell you, even Solomon in all his glory was not arrayed like one of these.**

Matt. 6:30 **But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith?**

Observe how Jesus speaks of so many common things; which were perfect for the teaching of great truths. His Father's was filled with great beauty and wonders. His handiwork was the basis for teaching. His invisible power and divine nature revealed, as Paul also taught.

No one was as capable as Christ using such visible art, using a sweeping gesture to take in the flowers around.

The death of a seed brings new life. This fits perfectly with the resurrection today. This analogy to a grain of wheat dying and sprouting is true of any plant. In this case, we are

dealing with the lily. There can be no production of wheat without the death of the seed. The death of what has come before is necessary for new growth.

These lilies speak of victory over death; the life-bringing event of Easter. How does a lily grow that pictures resurrection? Rises from a dead seed, returning to life with amazing beauty. That is the Easter message to believers.

Resurrection always includes a soul and body. The resurrection of our Lord is a bodily resurrection. Paul calls a into question two things.

1Cor. 15:35 **But someone will ask, "How are the dead raised? With what kind of body do they come?"**

1Cor. 15:36 **You foolish person! What you sow does not come to life unless it dies.**

We have nothing to fear from death. "You fool," Paul says, not pulling any punches. It is very insensitive to call anyone a fool. God never leaves man in the dark relative to the matters of truth. His Word supplies information about life, death and what lies beyond the grave. These things are a mystery to us. If God's Word says bodily resurrection is true, then it cannot be a myth. Paul shows how nature teaches us resurrection from death. Creation always teaches us about our life, about God, and about the plan of God.

1Cor. 15:37 **And what you sow is not the body that is to be, but a bare kernel, perhaps of wheat or of some other grain.**

The body is a dead seed thrown into the ground; but God gives it a body as he chooses.

1Cor. 15:38 **But God gives it a body as he has chosen, and to each kind of seed its own body.**

What is placed into the ground is not the finished produce. What comes up is much different. The flower possesses the magnificent manifestation of God's plan. The lily is often described as the most intricate and beautiful flower as provided by God.

1Cor. 15:42 **So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable.**

The body is merely a seed that is sown so that it might be raised into something far greater.

1Cor. 15:49 **Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.**

Our eternal life which we share with Christ; our eternal body which will be just like His; not subject to any human limitations. We will no longer suffer in this aging body of humiliation. The earthly body is sown in corruption; it is a dead seed, but it will remain so until it is raised in incorruption. Sown in weakness; and it is dead, unable to help itself. Raised a natural body with all the needs and functions and limitations of a natural body; providing a place wherein the soul operates. But it is raised a spiritual body.

1Cor. 15:52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.

1Cor. 15:53 For this perishable body must put on the imperishable, and this mortal body must put on immortality.

1Cor. 15:54 When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory."

the victory is that of the lily, of the resurrection of Jesus Christ; and we are assured of a new body, a new life; and what do we need for this new body? Everything that Christ has given us; His gracious offering of Himself; and He rose again on the 3rd day. We will also be raised again when the trumpet sounds.

We are not to be preoccupied with death; it is victory over death, which is the prominent theme of every day of our lives. The renewed life of a lily that comes forth and shines forth in all of its glory. Everything is fresh and new is resurrection. That should be our outlook in celebrating life over death. This is our victory.

As we are uplifted by this thought; there is the ugly side of all this; apart of Jesus Christ, every human being is said to be dead in trespasses and sins. We are dead. Man is corrupt; born spiritually dead. Man has no righteousness before God. The human race is separated from the eternal life that is in God. How can we celebrate Easter in that condition? How can those who have no assurance of resurrection celebrate Easter? Maybe a good meal with the family, an Easter egg hunt, or a new set of clothes. We are clothed as a lily with God's righteousness.

We know that the lily is a thing of beauty. We do look at it with admiration and awe. Even with the natural eye, we can observe its great beauty. Even more beautiful under a microscope, in contrast, the best man can weave is with silk and it looks uneven compared to the weaving of God in the lily. Our righteousness is the flawed weave. There is no comparison and no connection.

Matt. 6:29 yet I tell you, even Solomon in all his glory was not arrayed like one of these.

The Queen of Sheba in the courts of Solomon. But all of this was not as beautiful as God's creation of the lily; or even of the grass of the field.

Matt. 6:30 But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith?

Our glory is imputed to the believer in the Lord Jesus Christ. The beauty of the lily can only be attributed to God's handiwork in us. This is exactly what we receive because of the lily of perfect righteousness.

The Lord's perfect righteousness is now our righteousness.

2Cor. 5:21 For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

1Cor. 1:30 And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption,

We still possess a sin nature. One day, we will be exactly like the resurrected Christ, possessing a body that is undefiled and eternal. What more could God do for us? He has given us the greatest wealth imaginable. Since Easter has to do with life; and this implies the possibility of growth.

Matt. 6:28 And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin,...

The lily grows without any effort. It appropriates from the soil the nutrients which God has provided, using the water and sun also provided by God. We must inculcate the doctrine of the Lord Jesus Christ; and we grow in knowledge and spirit of the Lord Jesus Christ. This is the temporal life that God has provided for us. As we await the moment of our resurrection and the fulfillment of our eternal life. That is our Easter message.

Lesson #none **John 12:4** **Life of Christ** **4/19/2017** **Wednesday**

Costa Mesa Conference

Lesson #none **John 12:4** **Life of Christ** **4/20/2017** **Thursday**

Costa Mesa Conference

Lesson #1000 **John 12:4** **Life of Christ** **4/23/2017** **1Sunday**

Lesson # confirmed

The final public address; and it appears that Jesus told them that the Temple would be destroyed. What would happen to Israel and the promises that God made to Abraham and to David? Does that not indicate that Israel would no longer be? The disciples desire to clear up the confusion which is in their souls.

Jesus tells them what will happen.

Matt. 24:1 Jesus left the temple and was going away, when His disciples came to point out to Him the buildings of the temple.

The disciples were quite worried about the future; and what is their place in it.

This Olivet discourse occurs all day long. Matt. 24–25. Their follow-on questions are based upon what the Lord has told them about the future of the Temple.

Matt. 24:2 But He answered them, "You see all these, do you not? Truly, I say to you, there will not be left here one stone upon another that will not be thrown down."

3 disciples come up to the Lord and they ask Him privately what is going on.

Matt. 24:3 As He sat on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things be, and what will be the sign of Your coming and of the end of the age?"

What are the signs of these things? This final question is very misunderstood today: what will be the sign of Your coming and of the end of the age?"

3 Questions from the Disciples

1. When will the Temple be destroyed.
2. What will be the sign of the 2nd coming and the setup for the kingdom.
3. What will be the sign for the end of the age.

Putting Everything into Context

1. Jesus speaking to a very specific audience about a very specific context.
2. Jesus will speak about a future program for Israel.
3. There are no statements about the end of the Church Age.
4. The discourse is all about the Millennium kingdom.
5. His discourse is all about the future of national Israel.
6. Jesus speaks to the disciples as representatives of believing Israel.
7. The disciples ask the 3 questions as representatives of this faithful future remnant because they were Israelites at this time and the only thing which concerns them is the Kingdom of Israel.
8. At this moment, this is all about Israel. This is the perfect group to speak to these men about Israel. They are the faithful remnant.
9. They are informing those in Church Age or what is coming.
10. He speaks to the future group of the remnant of Israel through them. This will be a terrible time for national Israel.
11. They can have confidence in their future.
12. This discourse occurs prior to the forming of the church.

There is nothing in this paragraph related to the church. This is what the Olivet discourse is all about. All of the Jews from the Church Age, are in heaven. Who on earth will be this remnant of Israel who will welcome the Messiah?

The book *Antisemitism* answers a lot of questions.

The Bible Uses 3 Designations for God's People: Israel, Hebrew, Jew.

1. Hebrew first used of Abraham; the progeniture. Abram was known as abram the Hebrew in Gen. 14.
2. Jacob known as the prince of Israel.
3. 70 years of captivity until the Jews allowed to return; they are from the tribe of Judah.

Stormy debate in Kineset. They decided that people are Jews if they are born to a Jewish mother.

Jews described in 3 ways: ethnicity, Biblically, nationally.

“Not all Israel are descended from Israel.” The children of the promise are regarded as descendants. When writing this, Paul thinks of the pharisees

3 Types of Jews

1. National Israel are those Jews by birth or citizenship. Ethnicity.
2. Religious Israel, those who are Jews by religious tradition. Practice Judaism or they are sons.
3. Born again or regenerate Jews, like Nicodemus.

The line of Abraham.

The covenant of Abraham in Gen. 12:2–3 and there are several subsections. One covenant to nation Israel.

Gen. 12:2 **And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing.**

Gen. 12:3 **I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."**

The final portion is the antisemitism clause. We are a nation which provides a haven for the Jews. We are blessed for that reason. If you have a tendency toward antisemitism, that is a problem. Why are the Jews so singled out; eradicate the Jews, Satan wins. Do not become antisemitic. **“I will bless those who bless you and curse those who curse you. In you, all the families of the earth will be blessed.”** The entire world is blessed through the |Savior, who is a Jew.

There will be a descendant of David on the throne forever.

Lesson #1001

Matt. 24:4 Life of Christ

4/23/2017 2Sunday

Bobby is introducing the Olivet discourse. Luke 21. Jesus is speaking to 3 disciples; and He is speaking to national Israel, as represented by these particular disciples. They asked 3 questions. We also understand exactly who will be a part of the future nation Israel. At this

time, they have rejected the Messiah. The Jews in Israel are not fulfilling any of this at this time. Those who do not believe in Jesus are *not* the remnant.

Abraham exhibited faith in God and in His plan. God gave to Abraham what he could not earn on his own. So God gave him a covenant, in Gen. 12:2–3. Isaac and Jacob also believed, and they are the patriarchs.

Bobby says the Esau did not believe.

The Jews to assume to blessing of the covenant must believe in Jesus Christ. This Olivet discourse is spoken to all Jews who will inherit the kingdom.

Matthew 24 by Gaebelien

12. The Olivet Discourse; the King Reveals the Future of the Kingdom.

Chapters 24-25.

CHAPTER 24

1. The Destruction of the Temple Foretold. (Matt. 24:1–2.)
2. The Questions of the Disciples. (Matt. 24:3.)
3. The End of the Age; Events Preceding His Coming.(Matt. 24:4–14.)
4. The Great Tribulation and what will Happen. (Matt. 24:15–26.)
5. The Visible and Glorious Return of the King.(Matt. 24:27–31.)
6. The Exhortations of the King. (Matt. 24:32–44.)
7. The Parable of the Faithful and Evil Servant.(Matt. 24:45–51.)

The Olivet discourse is all about 7 years, when nation Israel is reconstituted as the remnant of believers.

First 3.5 years are in vv. 4–8, as the beginning birth pangs; and these are just an introduction of what is to come. There will be wars all over the earth. At the same time, many false messiah's will appear.

Vv. 9–14 will be the *great Tribulation*; the salvation and deliverance of those who endure to the end, to the end of that 7 years.

Before the end, the gospel will be communicated to the entire world. Elijah and Moses will return. 144,000 evangelists will show up. They will speak the gospel of salvation; faith alone in Christ alone. There is a real sense of urgency in these final years.

This is the sign that so many people have laughed at; *the end is near*; but the sign is wrong. What might be near is the rapture of the church. All those who have guessed at the date have been shown to be totally wrong. We cannot put a date on this; but once it happens, then the 7 years time frame kicks in.

The second part of the outline; the last half of the Tribulation will be closely described vv. 15–46. There are specific signs and instructions for this final time. The great sign of the Abomination of Desolation. The antichrist is not the most evil person around. There are those who are against Christ; but none of them are *the* antichrist.

No stone will be left on another. Still true today. This is a future time when a new Temple will be set up in the first 3.5 years. We have a Temple set up during this time. It will be reconstituted.

Islam will not suffer the removal of a mosque easily. We can be assured that there will be a Temple, as there will be an abomination in that Temple. It will occur at the 3.5 year point. During this last time period, the persecution will be intense for true Israel; and for ethnic and religious Israel. This will be intense for all groups who were not differentiated.

If this went on any longer, all Jews would be destroyed. However, we know that cannot be. The Lord returns and puts an end to this terrible period.

Sections We Will Study

1. The 3rd part of our study is the 2nd advent. Vv. 27–30. This will happen suddenly, in the blink of an eye. It will be universally visible. The earth is round. The Lord returns to set up the Millennial kingdom. Will it be on television. The glory of the Lord is that incredible; and everyone will see it. That is a prophecy. This will occur in a time of terrible earthly carnage. It will be preceded by great heavenly disturbances.
2. 4th section: the regathering of Israel. V. 24–31.
3. 5th section: vv. 32–51 instructions for the end.
4. Fig trees leafing out as a sign of summer. A generation of the end time will not be destroyed. It will look hopeless; it will look like annihilation; a time when the Lord returns. The signs given reveal His very near return; and there will be great indifference over all the world.

How could Jesus Christ, the Messiah, pronounce on the Temple, that it would be a desolate house. They are very certain that His prophecy would come about. So they believe Him and ask, *when will it happen?*

Luke 21:20 "But when you see Jerusalem surrounded by armies, then know that its desolation has come near.

This is a siege; and the city is surrounded and starved.

Luke 21:21 Then let those who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it,

Luke 21:22 for these are days of vengeance, to fulfill all that is written.

Luke 21:23 Alas for women who are pregnant and for those who are nursing infants in those days! For there will be great distress upon the earth and wrath against this people.

People understand this kind of helplessness.

Luke 21:24 They will fall by the edge of the sword and be led captive among all nations, and Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled.

This last phrase is problematic.

Jesus' Answer

1. In His answer, Jesus anticipates the fall of the Jerusalem and the destruction of the Temple.
2. He describes the administration of the fifth cycle of discipline on the Jews. Those who rejected Him at the 1st advent.
3. In v. 20, Jesus answers the question, when comes the destruction, when Jerusalem is surrounded by armies and recognizes that her desolation is near.
4. We know that the coming time that this comes to pass will be A.D. 70.
5. Jesus calls these the days of vengeance.

We know exactly the sequence of events from history. Jews revolted against the Romans. They were quite recalcitrant and they constantly revolted. Vespasian sent 3 roman legions, who marched into Judæa, and A.D. 67–69 annihilated so many forts and other things. Nero's vice and crime brought condemnation and death to him by order of the Senate; so he killed himself, right in the middle of the siege. But Vespasian returns and becomes the new Cæsar, and he turns the siege over to his son, Titus (who would be the next Cæsar). This is when desolation is near. This also alludes to the abomination of desolation. They need to understand this, as the desecration of the Temple; and so the Jews would understand what would come. 167 B.C. I think is when Atiachus of Epiphanies erected a statue of himself, to be worshiped in the Jewish Temple. The same thing would happen in A.D. 70. The devastation was complete when Titus stormed the city.

The author used a word. Erimosia, which means *complete destruction, devastation*. Josephus, an historian of that time, wrote of the horrors of that siege.

Consider these details of the fifth cycle of discipline. The results of a prolonged siege. People were starving and became like animals. Book 5 Section 10.

Young strong men stole food from children. They would take food out of the throats of people. Population ate rats, bugs dogs. Soon they were eating dead bodies, shoes, belts; mothers stole food from their infants. The most dear perishing under their hands and ate the

final food that could have saved their lives. Terrible methods of torture. No stone would be left upon another. Jerusalem would be leveled.

This is what happens to a nation which rejects the Word of God.

Lesson #1002

Matt. 24:4 Life of Christ

4/26/2017 Wednesday

Here is where we are: Luke 21:20–23. There were 3 questions from the disciples; and they had heard the Lord speak on the previous day from the Temple. The Jews rejected the LORD and they would crucify Him; but the disciples noticed that the people were rejecting the LORD.

Once the disciples heard about the terrible set of circumstances, they were confused and concerned about their nation. Similarly, we appreciate our own country and all that we have and the fact that we are a client nation to God. Jesus, understanding this, explained, “Here is where we are going; this is what is going to happen.” The disciples wanted to know what was going to happen. It was national Israel and her future in the plan of God. So Jesus begins to answer this questions.

Luke 21:20 **"But when you see Jerusalem surrounded by armies, then know that its desolation has come near.**

You see an invading army, surrounding your city; recognize that the desolation is near. At this time, it would be the Roman army. This is a description of a siege. The Romans decided to simply starve out the city; and after a certain point, they could enter into the city and easily slaughter them. The destruction of the city and the Temple was imminent.

Luke 21:21 **Then let those who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it,**

If you are in Judæa, flee to the mountains; and those in the city must leave; and those in the country cannot go back into the city.

Luke 21:22 **for these are days of vengeance, to fulfill all that is written.**

The innocents, the non-combatants, will face the greatest harm and distress.

The gentiles here refer to the Romans. Then there is the curious phrase, *until the times of the Gentiles are fulfilled*. So, there is going to be more than a simple destruction of the city. Bobby read from Josephus and what happened when the city was besieged. This took place over a long period of time during A.D. 70. The Jews needed to obey these warnings and got out of town. The religious leaders did not leave and they were the focal point of this day of vengeance. Those who left went to the mountains of Edom, Moab and Ammon. They heeded the warnings of the Lord.

There was to be no period of time spent moving. They had to move with all possible speed to get out of the city.

A natural response would be to get out of the open and run for the city; but Jesus tells them not to do that. What is happening is vengeance on Israel, on Jerusalem, by God, against those who rejected His Son. This would have been a hellish place to exist; and it is like this because they have rejected Jesus Christ. It will be terrible and it will be real.

Luke 21:23 **Alas for women who are pregnant and for those who are nursing infants in those days! For there will be great distress upon the earth and wrath against this people.**

When our president saw pictures of children harmed by sarin gas; he sent in bombers. But this was face to face with the horror of the sword. It was a very personal type of slaughter.

Josephus describes a certain woman who lived beyond Jordan and her name was Mary; and her father was Eleazar. She was eminent with her family and she fled to Jerusalem. She was with the besieged in Jerusalem. What food she brought was carried off by the rapacious guards. They came into her house every day to take her food. She snatched up her infant son; and she killed her son and roasted him and ate half of him; she saved a very fine portion of him for these soldiers. When the Lord brings vengeance, the results for those who experience it can certainly be horrendous. This is one incident in a city of several million.

It is God who brings these circumstances of destruction against the Jews who rejected Him. They also rejected the rule of Rome. They brought this on themselves. Degenerate people choose how they will face it. The Lord gave every opportunity to those who listened to Him.

We have no idea what will happen in our country. Who knows what will happen. There are horrible things happening right now throughout the world.

Some people survived this holocaust in Jerusalem.

Luke 21:24 **They will fall by the edge of the sword and be led captive among all nations, and Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled.**

This verse elaborates on the Romans. A million people died in this siege of the city.

One modern comparison in 1 July 1916; 60,000 casualties in a few hours and more than a million in the time that the battle occurred. There are monuments and graveyards all over that area, but it is rather serene. This shocked England right to the core. England survived this horror.

Jerusalem did not escape this destruction. The fifth cycle of discipline was prophesied; and Jesus here is describing it.

In Deut. 32:35 Jer. 6:11–12 Hosea 4:6. And several other passages describe this set of circumstances. A client nation goes down because the pivot lacks knowledge of Bible doctrine. Could this describe the United States?

The Mosaic Law warned Israel just exactly what would happen.

In the destruction of A.D. 70; and there were about 100,000 miserable Jews who were taken captive and sold into slavery. The Romans made a lot of money selling slaves. It was not a great existence for those in an area conquered by Rome.

The Jews were then dispersed throughout the world. A tremendous diaspora. This was not new; it happened twice before. Nebuchadnezzar first in 605 and then in 586 B.C. he returned and leveled the place.

There is a connection between Daniel's prophecy and the Olivet discourse. Daniel gave his prophecy when the Jews were in the middle of the fifth cycle of discipline. They returned under Zerubbabel. But, after A.D. 70, the Jews have not returned to the land. Not as before.

We know that there will be a great destruction; will this kingdom ever come?

The Second Advent and the Tribulation

1. Even though many Jews today have returned to the land, especially after the German holocaust, and declared themselves to be an independent nation, they are not and cannot be the remnant Israel described in this discourse.
2. They are not a people who are there now who are believers awaiting the return of the Lord Jesus Christ and His 2nd advent.
3. Any believer in Israel today, are part of the church, just as we are. There is neither Greek nor Jew in the body of Christ.
4. When the Lord returns at the rapture of the church (not the 2nd advent), Jews and gentiles, no matter where they live, they will be resurrected and transferred to heaven as part of the church.
5. No Church Age believer will experience the Tribulation; this stuff discussed in the Olivet discourse. Even if we are close to the Tribulation. We will not be there. The church does not go through the Tribulation.
6. The church does not experience the Tribulation.
7. After the rapture of the church, these things in the Olivet discourse will take place.
8. Israel today is not a part of that gathered nation which fulfill the promises of the Davidic Covenant.
- 9.
10. The regathering of Israel will occur in the first 3.5 years of the Tribulation. Whatever gathering of Jews occurs today, it is not the nation described in the Olivet discourse. There are Jews and then there are Jews. Racial Jews, religious Jews, and there are the regenerate Jews, the true descendants of Abraham. Those are the remnants that will be regathered.

The Future Nation Israel

1. The fact that the times of the gentiles will run its course, indicates something that others will deny. National Israel will once again be the center of God's plan in the

future. In the Age of Israel, the Jews were the center of God's plan. That will happen again during the Tribulation; and Jesus will rule from Jerusalem. In the Church Age, we are the center of God's plan. But after the rapture, national Israel will become the center of God's plan. That is when the times of the gentiles runs its course.

2. Then Israel will no longer be under the thumb of the gentiles.
3. Israel has a national future. They have a future promised kingdom and the reign of Jesus on the throne.

Luke 21:24 They will fall by the edge of the sword and be led captive among all nations, and Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled.

The Times of the Gentiles

1. The times of the gentiles encompasses the past; however, this phrase in v. 24b moves beyond the near future.
2. This moves well into the future.
3. It is that stretch of time when gentiles have dominion over nation Israel.
4. This period of time is intimately connected to the diaspora.
5. This will continue until that period of time is fulfilled. *Until* is the operative word here.

What has already happened and what is going to happen in the near future and the far future. To sort al of this out, we'll take a class on it. We will get into Daniel as well.

Lesson #1003

Matt. 24:4 Life of Christ

4/27/2017 Thursday

Pivotal passage for the dispensationalist. The prophecy of our Lord would come to pass in 40 years. Warfare in the ancient world was truly horrendous. There was plunder, rape, pillage, burning. This is one of the most tremendous sieges in human history. But, even in these terrible circumstances, there is God's faithfulness to His people. A discourse of Israel's future; in spite of the terrible discipline.

Luke 21:20–22 "But when you see Jerusalem surrounded by armies, then know that its desolation has come near. Then let those who are in Judea flee to the mountains, and let those who are inside the city depart, and let not those who are out in the country enter it, for these are days of vengeance, to fulfill all that is written.

Luke 21:23 Alas for women who are pregnant and for those who are nursing infants in those days! For there will be great distress upon the earth and wrath against this people.

Luke 21:24 They will fall by the edge of the sword and be led captive among all nations, and Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled.

The Jews of Israel still live in a very difficult circumstance; yet, God has continued to preserve them. They will always have the promises of God. God is faithful always to His promises. When is the destruction going to occur (because we want to get out of the way of it); when the armies lay siege to Jerusalem, that will be the days of destruction. Jesus does not give a specific date; but enough information to determine what to do. He gives them instructions of what to do.

The Times of the Gentiles

1. This goes back well before the fall of Jerusalem.
2. However, the times of the gentiles moves beyond the near future of Israel. We move into the distant future.
3. The times of the gentiles is a period when gentiles have dominion over the nation of Israel.
4. In every case, the period of gentile domination, because there are different increments, it is connected to terrible times for Israel; connected to the fifth cycle of discipline.
5. That domination and horror will continue until that period is completed or fulfilled.

Until; when will it be over. So, what are the parameters, what is the time period, when is this period of time fulfilled? How long will Israel have to be dominated? If the gentiles dominate, the kingdom cannot come. The kingdom must come after the times of the gentiles.

The Time of the Gentiles

1. The period of the gentiles can be traced back to the Babylonian activity. In 605–604 B.C., Nebuchadnezzar was chasing the pharaoh back to Egypt; and he saw Jerusalem and really liked it and decided to take it. He took wealthy hostages, which included Daniel. The Jews, as usual, revolted; so Nebuchadnezzar returned and leveled the place. He killed many Jews and took the remainder captive, beginning the Babylonian activity.
2. Nebuchadnezzar and his empire represented the vehicle which God used. Judah went off the rails in apostasy, doing just what the northern kingdom did. They paid the price like the northern kingdom did at the hand of the Assyrians.
3. 586 B.C. began the time of the gentiles; and Judah was never free after that of gentile control or influence. This is where Daniel's prophecy meets the Olivet discourse. Israel was never again, the master of her own kingdom. No more autonomy.

Now we go to Daniel 2. Daniel is divided into two parts. Daniel 1–6 is the story of Daniel; and 7–12 are pure prophecy.

It is further described. This book is an amazing book. The prophecy contained in this book is one of the most far-reaching of the prophecies in the entire Bible.

There is a great book on these first 6 chapters in the Berachah library. This Olivet discourse can only be understood and interpreted from a dispensational point of view. Bobby will show us that dispensations is the only way to interpret the Bible.

Daniel 2 is about the famous statue of the king's statue; and it reveals the time span of the times of the gentiles; and it is all inclusive. It is covered from A to Z.

The time clock of the times of the gentiles, and how the Olivet discourse is built upon it. The great statue of Daniel 2 portrays the time frame and divisions.

Daniel 2:31 "You saw, O king, and behold, a great image. This image, mighty and of exceeding brightness, stood before you, and its appearance was frightening.

Daniel 2:32 The head of this image was of fine gold, its chest and arms of silver, its middle and thighs of bronze,

Daniel 2:33 its legs of iron, its feet partly of iron and partly of clay.

Daniel 2:34 As you looked, a stone was cut out by no human hand, and it struck the image on its feet of iron and clay, and broke them in pieces.

Bronze is Greece; the Iron is Rome. The iron and clay represents a yet future empire. The Olivet discourse is about the feet of iron and clay. The other empires had already occurred in human history; but there was more to cover.

There is a progression in the statue in strength; going from the very malleable gold to the very strong iron.

God will come and destroy the final ruler of the empire of iron and clay; then Jesus Christ will set up His empire. This is all still future. 4 empires done; 1 to go. Daniel sees up to the Tribulation. Jesus Christ will return to the earth as the stone cut out of the mountain without hands.

Daniel 2:35 Then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But the stone that struck the image became a great mountain and filled the whole earth.

This is the 6th century that Daniel prophesies. This prophecy is the key to the rest of history. It all fits together. His vision terminates at the end of the dispensation.

Now we go to Daniel 7–12

Daniel 9

1. Daniel 9 will be our focus. The prophecy of the 70 weeks will be related to the times of the gentiles.

2. From the decree of the Persian emperor, a decree that sends the Jews back to the land to rebuild the Temple in 444 B.C. The prophecy of the 70 weeks comes on top of that. The arms of silver is the Persian empire.
3. The 70 weeks represent 490 years. How do we know that weeks can stand in for years? This 70 weeks is a critical figure. Heptad simply means *seven*. There is a metaphorical figure of 70 weeks. It actually equals a critical period of Israel's history.

The Prophecy Picks up with the Decree

1. Began as the Babylonia empire which ended in the hands of the Persians. Then there would be 490 years until it is all over.
2. So the ticking clock of Israel's domination is counting down 490 years; a reverse time clock.
3. One thing important to notice, the 490 years have not yet concluded; even though that many years have occurred. By that calculation, shouldn't the times of the gentiles already be over?
4. There is to date no kingdom, which ends the times of the Gentiles. These 490 years are a problem for interpretation. When do the times of the times of the Gentiles end? This is a theological problem.

What Happened to Those 490 Years?

1. There is a break between the 69th and 70th weeks.
2. The gap occurs after the Messiah is cut off at 69 weeks. So there is another week out there floating around.
3. So the clock has temporarily ceased to tick.
4. The 70th week is yet to happen; and that was the week that the Olivet discourse will describe.
5. The end period of gentile domination has not come to an end. That is the Tribulation and the 2nd advent.
6. When does the 70th week begin? The Tribulation dispensation. That final 7 years finally terminates; mentioned in the passage when we may study it.
7. Daniel 10–12 brings us to the antichrist.

We have thought it was Hitler and then Stalin. There are many people who are opposed to Christ. There is one only one Antichrist. He will be found in Daniel 10–12 and in the Olivet discourse. Any future things which will be discussed are absolutely true and will happen.

The 70th Week

1. The last week of the times of the gentiles, the 70th week, related to the times of the Gentiles.
2. That is the era of the empire with the feet of iron and clay. 4 empires which are over; and one still to come. It will happen when the clock starts again; the Tribulation.

3. This is a period of the 7 most horrific years imaginable as the conclusion of the times of the gentile domination. We can think about what Josephus spoke about in Antiquities.
4. The culmination of the 7 years will end the times of the Gentiles.
5. The big finish will be the 2nd advent of Jesus Christ. That will conclude the 70th week.

It began with Nebuchadnezzar and runs until Messiah is cut off. Then there is a long period called the church, which is where we are. We do not know when it will be over. We will be raptured out of the world; and there will be 7 more years to come to pass, after the rapture.

So now we are ready to answer the 2nd and 3rd questions of the disciples. Ready to dissect the prophetic aspect of this discourse. There is one more practical theological question to answer. Are we in the Church Age part of the times of the Gentiles? We know the answer to this question. We are not included in the times of the Gentiles. There are those who say that the church is part of that prophecy. It also has to do with the place of Israel. Are the 490 years a metaphor representing a long period of time? Or are they specific? Literal or not? That is the crux of the problem in interpreting this passage. This will define for us just what the Olivet discourse will cover. The Church Age would extend the prophecy of these 70 weeks. That would make the time frame not literal.

Some interpretations make the church into spiritual Israel. The church inherits all of the promises to national Israel. I will bless those who bless you; and there will be a son of David who sits on the throne forever. And one view is, the church has taken over and there is no place for Israel. Israel has been spiritualized. We are opened up to a lot of crazy interpretations.

Lesson #1004

Matt. 24:4 Life of Christ

4/30/2017 1Sunday

Prophecy is the subject for today and several weeks; the study of future things, is one of the most difficult aspects of the Bible to understand; and one of the most disputed of all the theological disciplines. It is easy to leave out. "It is interesting; and everyone has opinions." 1/20th of the New Testament is prophetic; and a quarter of the books of the Bible are prophetic. We are involved in what He does, now and in the future. This allows us to build confidence in God, in Whom we believe and whom we serve. The knowledge of prophecy brings comfort in the face of sorrow and even death. Bobby has reminded in memorial services that there will be a time of reunion. That is encouraging. That is from prophecy in the future. It gives us some hope and focus, because we are treated unjustly or harmed by others. God's justice still abides; and one day, His justice will take care of all the injustice in this world. No one gets away with anything in this life because God's future world is forever. Whatever happens in this life, even if you think *they did not get their just deserts*, they will.

We know nothing of the future except what we find in Scripture. There is a lot of prophecy which has already come to pass. Isaiah and Jeremiah both prophesied about the coming destruction of the northern and southern kingdoms; if they did not return to the Lord.

Another large portion of Old Testament prophecy concern the many aspects of the Messiah, going all the way back to Gen. 3:15. Many of the psalms are messianic psalms; and do not forget Isaiah, prophesying about the Suffering Servant in Isa. 53. He also prophesies of the virgin birth. Many prophets spoke of the Messiah; there are 333 fulfilled prophecies concerning the Lord Jesus Christ that we have a record of. All of those have been fulfilled. The ratio is 1 to 87,000 followed by 93 zeroes. That reflects the accuracy of Biblical prophecy. This is proof of the divine inspiration of Scripture. Only God could make that known to the author's of the Scripture. Biblical prophecy is a tried-and-true look of the future. This is the only place where we know what it says is accurate. So, we must understand it and heed it.

It is important that we understand these prophecies as the future plan of God in the future. God demonstrates certain things in prophecy. He demonstrates His righteousness. God obviously represents His love for us in the provisions which He has made for our future. A very real application to our lives.

Prophecy, in order to do these things, must be interpreted correctly. God did not send us prophecy intending for it to be too confusing to understand. The intended meaning, and there is only one meaning, and that is meant to be understood by us. There are many interpretations, so that must be sorted out. *How do you know that I have the correct interpretation?*

Jesus spoke of the future of Israel and the coming Church Age. These are mixed up today; and they must be differentiated.

One of the great prophecies took place on Wednesday before the crucifixion, known as the Olivet discourse; and this is a day's worth of teaching to His disciples. If you cannot make the distinctions, you cannot understand and interpret this prophecy accurately. The Temple and the city would be destroyed as had occurred in the past. What is Israel's future? That is the context of the prophecy. Israel is about to be conquered and scattered. Jerusalem would be leveled and the people scattered.

Jesus uses a phrase which catches the attention of the disciples. He reveals to them the time frame of God's plan in the future. *Is this going to happen or not?*

Luke 21:24 **They will fall by the edge of the sword and be led captive among all nations, and Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled.**

v. 24 is quite a defining verse. The disciples know that the Lord is answering their questions. Israel's end is related to the times of the gentiles. And what does that mean? How is that related to the Olivet discourse?

Not all of the prophetic information been fulfilled. Daniel 9 is a key to the phrase the times of the gentiles. But we go back to Daniel 2, which provides us with a divine outline of history. Historical empires and a future empire.

The first empire is Chaldea, Persian, Greece and then Rome. The Babylonian captivity was a time when the gentiles dominated Israel. Daniel's prophecy is the beginning of this concept of the time when gentiles dominated Israel. We also know from history that these 4 empires have come and gone. One is still to come to pass.

Eschalus and Heroditus and Josephus all give us information about these. When Daniel prophesied, only Chaldea was a functioning gentile empire of these 5.

The future empire is called the feet and toes of iron and clay. Each empire had a metal associated with it. That empire represents the future of Israel, which includes the 2nd advent of Jesus Christ. It is a time of great difficulty for Israel; but also a time of great deliverance.

The Olivet discourse focuses primarily on this final empire. So Daniel's prophecy is a critical background that we need. The 70 weeks.

The full interpretation takes a very long time, and this was done by Bobby already, in 1Cor. 11:26ff. There was a detailed analysis of these verses and timing of the prophecy. This time, we will make a brief stop in Daniel.

Summary of Daniel's 70 Weeks

1. The 70 weeks should be understood as 70 sevens.
2. Heptads refers not to literal weeks. Gen. 29:27
3. So this is 490 years.
4. Each week is a period of 7 years. We have a time clock here.
5. 490 years represents the literal number of years of the times of the gentiles.
6. The clock of 490 years stopped at the literal 483 years, a week short of the end of Daniel's prophecies. It stopped with the cutting off of the Messiah.
7. That time span of 69 weeks runs from a decree of Artaxerxes Longimanus in 444 B.C. This time span culminates exactly to the day at the time of the Lord's triumphal entry into Jerusalem. We can backdate it. This time is stated in Nehemiah. This decree began the time clock of the 70 weeks. This is the time frame alluded to by the Lord.

More Points on Daniel's 70 Weeks

1. This 483 years is a period of time when gentiles had control over Israel. There was no more autonomy after the Babylonian empire. The period of the domination was literally suspended.
2. A new period of time is introduced or intercalated. This time is inserted into the divine interpretation of history.
3. That period is our age, the Church Age. This time period was unknown to Daniel.
4. Daniel was only concerned with national Israel; and that is what Christ is concerned with.

The clock begins ticking at 444 B.C. and it runs for 483 years until Messiah is cut off. There is still a week on the clock, like a time out in sports.

Lesson #1005

Matt. 24:4 Life of Christ

4/30/2017 2Sunday

What is the future of our nation, is what the disciples wanted to know. The people of Israel had rejected their God; they rejected their Messiah. Therefore, the disciples wanted to know what was going to happen. Certainly, they observed much negative volition while the Lord taught the truth.

The decree of Artaxerxes is when the Jews were sent back to Jerusalem to rebuild the Temple and to populate this area (or is this Cyrus when all of this happened?).

The Church Age begins when Messiah is cut off; and the 69th week comes to a sudden end. And there is one week remaining. The church seems to be, by and large, gentiles; they are part of the church. There are not many Jews in the world today...20 million or so.

Where is the church in the prophecy of Daniel? There have been many theological arguments regarding this. The question is often asked, is the church a part of the age of the gentiles? If that is the case, that the church is a part of the age of the gentiles, a part of Daniel's 70th week; then the church must be included in this final week. In order to make the church a part of the time of the gentiles, the clock of the gentiles; if we make the church a part of this time clock, then we must take this 490 years and make this metaphorical. There are many theologies who say this is the case and many ramifications of this.

These approaches make the church spiritual Israel; and the time frame of Daniel becomes metaphorical for some long period of time. The church age has already run 2000 years; well over the 480 years. Then we end up with Amillennialism and other weird approaches.

If the church is spiritual Israel, then the church inherits the promises made to national Israel; and national Israel is cut out of His plan altogether. This really confuses the issues raised in the Olivet discourse. This makes His discourse very difficult to understand and interpret. The other way to go is to take the 490 years are being literal.

We are dispensationalist in Berachah. This interprets the Bible literally. What do all of these narratives mean? All of these things we must understand to take them literally. Prophecy which has been fulfilled tends to be quite literal. That would include 490 years, not a metaphor. All of the theologies agree that the times of the gentiles ends only when the Lord returns. Time clock starts here, ends here. Most have to agree that the 483 years are literal; but the 7 years is not.

The Lord returns Daniel 2:34–35. So the question remains, are we a part of God's time clock for national Israel? Have we usurped it? Only two answers regarding church participation. We are either living in that period of gentile domination, which requires the 490 years to be a figure of speech. Or, the times of the gentiles has been temporarily halted, to be picked up again and resumed at the rapture of the church. This latter view does not blend Israel and

the church; they remain distinct entities. Dispensational theology keeps these two entities separate.

So the time of the gentiles is temporarily halted, much like a football game taking a time out. This view allows for 490 years to be literal. This cuts out covenant theology. Covenant theology makes the church a spiritual Israel, blending the two. We know that Israel rejected Her Messiah. The church, in this view, becomes the recipients to the promises made to King David and nation Israel. At the cross, Israel has rejected Christ. So Israel is cut off. Once the Church Age starts, all of the promises made to Abraham and David, and throws them onto the church. So we are called spiritual Israel. These are no longer national promises but promises made to a spiritual entity. This is a false interpretation. Why is Bobby talking about this false theology? This is a pivotal question when it comes to interpreting the Bible. A figurative versus a literal interpretation.

Figurative Language and Interpretation of Scripture

1. Figurative language, metaphors, allusions, similes, etc., does not require a figurative interpretation. This is what covenant theology does. Figurative language gives a green light to interpret something in anyway that you want, essentially. 'Write a paper on what you think it means.' Same thing happens in some Bible classes, and the leader reads a passage and asks everyone what they think about it. Try that in prophecy and you really have some fun.
2. Figurative language carries a literal meaning in the Bible, according to dispensationalism. 70 weeks is an example of this. The church is not spiritual Israel.

Gap or no

1. Obviously, the church, the Church Age, has now run more than 7 years. So part of the prophecy is fulfilled literally; and part would not be understood literally, since the church has gone on for 2000 years.
2. If Daniel's prophecy is of literal years and if the times of the gentiles are to last, only that literal 490 years, there is still left a week out there somewhere.
3. It is this last, future week in which the times of the gentiles will be completed.
4. To interpret any of this literally, there is a gap required by this prophecy. A gap, a cut off, to literally interpret this prophecy.
5. The Church Age is that gap. It is outside and not a part of the times of the gentiles.
6. This way, we understand Daniel literally and we do not have to spiritualize it. Once you begin to spiritualize prophecy, there is no end to distorting prophecy. We must differentiate between language and interpretation. We do not interpret the Bible in many different ways. We get to do this in English class. God did not intend for us to let our imaginations run wild with interpretations. God's Word is absolute and correct or we do not have a Bible of great value. Many people have used passages here or there to mean whatever they want it to mean. So, the Bible must be interpreted literally. Interpreting figuratively means that we give a meaning to a passage that God did not intend. We are not given a dozen different meanings to fit our own personal circumstance. His Word is absolute; and it does not cater to our lives or to what we

want. God does not adjust His Word to fit our lives. God has given us the assets to live the Christian life. We have His Word of Truth, and we therefore have something upon which we can depend.

7. Figurative language does not require a figurative interpretation. Bobby was in a PhD program. The whole spectrum of theology at Trinity. "Dispensationalism is unique in this way. The Bible must be interpreted literally, even when the language is figurative. The realm of Biblical hermeneutics, the science and art of interpretation. If you interpret in any way that you want to, then there are rules of interpretation.
8. Literal interpretation requires precise and expert exegesis. Looking at the grammar, the etymology, seeing how they all fit together.

This also requires using the original languages of Scripture. The KJV came out of the 16th century. The writers of the Scripture did not know the language of English. To get an accurate interpretation, we do not start with the English Bible. You must also take into consideration the times during which the Scriptures were written. Furthermore, we need to know the context of every passage.

You cannot have a literal interpretation unless you use this methodology. We use this on Daniel's prophecy in order to decide that there is one week of prophecy still to occur. Therefore, we in the church cannot be a part of that 7 years. So the final week had to be put on hold. We are entirely different from national Israel. God's purpose for us is important. How does the church fit in with Israel. The two run together if everything is spiritualized.

The church will not go through this final 7 years, which keeps the church and Israel separate.

We can say for certain that there is one event is about Jesus Christ Himself and the other is about the city of Jerusalem. This gives us the basic principles.

Lesson #1006

Daniel 9:24 Life of Christ

5/3/2017 Wednesday

Luke 21 and Daniel 9 (as well as chapter 7). Need to sort out much of this with a dispensational point of view.

Our Lord opens the Olivet discourse in Luke 21:24b with *until the times of the gentiles are fulfilled*. This is a time schedule; this is a clock; a time schedule for the reign of the Messiah. This will all take place in a 7 year period of time.

The times of the gentiles, is the time when gentiles dominate national Israel. They wanted to be free of the yoke of Rome, but they were not. This started in 586 B.C. Daniel's prophecy defines the empires which would dominate Israel. Chaldea, Babylonia, Persia, Rome which are 4 of the 5 empires named. There is another empire to dominate Israel. The prophesy of Daniel's 70 weeks.

The disciples asked, "When will the Temple be destroyed?" At this point, they want to know, when is this next thing going to happen? That is what they want to know about. That is when

kingdom Israel will be instituted. It is a clear, clear time span; and it is a long time span. In order to calculate the time span, we must deal with the 490 years, which is 70 sevens.

The Time Clock

1. The clock began to run when Israel returned to Jerusalem from the Babylonian captivity, by the decree of Artaxerxes Longimanus.
2. This figure, that time, is not the beginning the times of the gentiles, because that is 586 B.C. However, the time clock for the times of the gentiles is 444 B.C.
3. The clock will continue for 490 years.
4. Daniel's prophecy also says that the Messiah is cut off at 69 weeks, which is 483 years. This would be the crucifixion of the LORD. Note that there is still a week remaining.
5. There can be no kingdom without the King. He is cut off. How can you have a kingdom without the King? But time moves on. But what has happened here? Where are those final 7 years?
6. There are still 7 more years before the times of the gentiles is complete. That is when the promised kingdom of Israel becomes a reality. At some point, we start those final 7 years.

We in the church cannot be a part of this time frame, if we take it literally. 483 years have already passed. The church cannot be a part of this, or else 70 weeks just means a long, long time. The church has existed that long. We cannot say that it is a part of the gentiles. The times of the gentiles had to stop at the beginning of the church; the Messiah is cut off; then we begin the Church Age, and this runs until some time in the future. At the end of that time, the clock starts again.

Two events to examine. One involves the Lord Jesus Christ; and the other involves the doomed city of Jerusalem.

The 483 years fell on March 30, A.D. 33, when Jesus walked into Jerusalem and was crucified with less than a week to go. Isa. 53 and Zech. 12:10 both spoke of the suffering servant. The Lord came but without establishing a kingdom. According to Daniel's prophecy, there is one more 7 year period of time, which completes the time of the gentiles. The Church Age cannot be involved. We will not be involved in these final 7 years.

There is a 2nd event, which involves Jerusalem itself. The destruction of Jerusalem and the desecration of the Temple in A.D. 70 was spoken of by the Lord in A.D. 33.

There is the possibility of a long period of time between the 483 years and the final 7 years. If the Church Age is part of the times of the gentiles, which age began on the Day of Pentecost, then the kingdom should have been literally set up 7 years later. Obviously, it was not.

There is the logical point that no such kingdom was ever set up during the Church Age.

Timeline....church, rapture of the church, seven years. Jesus makes reference to a midpoint of the 7 years. That indicates that the final 3.5 years would...Matt. 24:15 the announcement of His coming.

The description of the Tribulation.

The Gap

1. The 69th and 70th weeks are separated by an unidentified time period gap.
2. The Jewish clock stopped at Messiah being cut off. Daniel 9:27. Jerusalem was leveled.
3. The Jewish clock will begin again during an unknown time, when the Church Age is repeated.
4. The fulfillment of the age of gentiles; the final 7 years.
5. So the gap revealed by Daniel's prophecy is the period of the Church Age.

The Church Age and Daniel

1. The period of the Church Age was never in view in Daniel's prophecy. This prophecy dealt with 483 years. Then there is this gap; but it is not spoken of in Daniel's prophecy.
2. The character of that gap is not revealed anywhere in Old Testament prophecy. The Church Age is not revealed in the Old Testament. The Old Testament is about national Israel.
3. No prophecy in the Old Testament was about the church.
4. What was mentioned?
5. Only the fact of the 70th week and how it is separated from the 69 weeks.
6. The events of Daniel vv. 25–26 have now transpired and we are able to trace them we know all about those 4 empires; all empires from the past.
7. The events of v. 27 is in our future.

More Time Stuff

1. True Israel is regenerate Israel. There are racial Jews, religious Jews; and the true Jews. The remnant of believers during the Tribulation.
2. What are we in the Church Age as a people? We are all one in Christ. The Israel in Palestine today is not the Israel in prophecy.
3. A main feature of
4. That condition does not apply today because there is no empire governing and oppressing Israel today. That is the description from the...there will be a Temple in Jerusalem in the Tribulation; no Temple there today.
5. The remnant of Jewish believers awaiting

Israel in the midpoint makes a treaty with the revived Roman empire; and there is protection and there is worship allowed in the Temple. They need protection and that is a part of the

treaty. There will be no believers in Jesus Christ at the beginning of this time-age. This age begins with unbelieving Jews only. Two great evangelists, Moses and Elijah. Many reasons for Jews to believe in Christ, not the least of which is our departure. Today there is a distinction between Jews and gentiles in Old Testament prophecy. But not in the church. Israel's national covenant with God. There is only one covenant, but it has parts spread out.

God's promises to a regenerate Jew. The promises were temporarily set aside when Messiah was cut off. There would be a king on the national throne of Israel forever. The disciples need to hear it. The nation had a future beyond the Church Age; one more week of 7 years. That national future is in the 70th week.

There are no great empires of the Church Age found in the book of Daniel.

Summary

1. The times of the gentiles was suspended when Jews and gentiles crucified Christ under Roman rule.
2. It will remain suspended, but not abolished, until the beginning the 7 years of the Tribulation. It resumes at the rapture of the church.
3. It ends when the Lord returns after the course of the final 7 years,

What Is Known about the Tribulation from the Bible?

1. The 70th week are divided into two parts. 3.5 years each. There is an important midpoint. The two halves are different. Marked differences.
2. The first 3.5 years are characterized by power politics. There are 4 major spheres of influence who struggle for world domination. This is the only future that we know is true. The Bible reveals all of this.
3. At the end of the 7 year period, Satan attempts to annihilate the Jews. This is catastrophic for the Jews. He will gather the gentiles armies of the world against Palestine. This is known as Armageddon.
4. So intense is the severity of the 2nd half of the Tribulation, it is called the Great Tribulation. Rev. 11:2-3 12:6, 14 13:5 we will spend time in Revelation.

We can identify 4 power blocks; all of them are all related to Israel. There is the Mediterranean Sea. To the east is Syria, Iran, Iraq and further out is Russia. Even further are the Asiatic peoples.

The Kingdoms

1. First there is a 10 king federation of nations. That is under the leadership of the Beast; and he is a Beast. Rev. 13:1-10 He is the man and the empire which will be the central focus of tribulational times. This is the 10 nation confederation led by the Beast. They will converge on Israel.
2. There is the northern kingdom. If the Tribulation began today, this could be Russia and her allies.

3. There is a kingdom of the east, which would be today an Asiatic bloc. China, Japan or any of the Asian peoples.
4. Finally, the kingdom of the south. Israel is the center of the angelic conflict. Israel will be at the center of all of this. Today, this would be a pan-arabic bloc, including Egypt, and so much of the Muslim world south of Israel.
5. These are the 4 power blocs aligned against the Jews. Who will protect Israel?

The 10 nation confederation and the Beast; he will make the treaty which puts a stop to this. He will do a number on some of the other empires. He will hold off the hoards for the first 3.5 years.

We understand the plan of God and the faithfulness of God towards His people. We can have great confidence in it, even towards these people.

Daniel 9:24 "Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place.

Lesson #1007 Daniel 9:26–27 Life of Christ 5/4/2017 Thursday

Any study of the Olivet discourse requires the background knowledge of Daniel, along with some passages from Revelation. Since the Olivet discourse is exclusively about the 7 year period of the Tribulation.

Daniel 9:25 Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.

What Do We Know about the Tribulation from Daniel's Prophecies?

1. It is divided into two parts.
2. There is the Age of Israel, the Hypostatic Union Age, followed by the Tribulation.
3. The Church Age length is unknown.
4. The first 3.5 years are characterized by a world of power politics. Our world has become much smaller in the past 50 years with technology and transportation all changing as they have. We can see how power politics works. China is a recent player in power politics; and there is also Iran. North Korea is a smaller player.
5. There are 4 major spheres of influence, each struggling for world domination. They are called kings. Kings of the North could be Russia; kings of the East could be an Asiatic Bloc; king of the South could be a pan-Arabic bloc. If the rapture occurred today, that is what we would probably be looking at. Anyone who says that we are close to the rapture does not have a clue.
6. The power bloc we are most concerned with is the western power bloc.
7. This 10 nation confederation is under the leadership of the Beast; which is an appropso name.

8. Daniel's 70th week.
9. This bloc is the 5th future empire of Daniel's prophesy, the feet and toes of clay and iron.

Second Half of the Tribulation

1. The second half of the Tribulation has increased lawlessness and the power of the Beast
2. At the end of the Tribulation, Satan, using the Beast, attempts to annihilate the Jews.
3. He gathers the armies against Israel; to converge on Palestine.
4. So intense is the severity of the final 3.5 years, it is known as the Great Tribulation. Daniel 12:11–12 Rev. 11:2–3 12:6 13:5

Israel and the Beast

1. Israel will sign a treaty at the beginning of the Great Tribulation.
2. The Beast will be the author of the treaty.
3. The treaty provisions are not given to us; but we can deduce what may have been a part of the treaty by simply looking at what happens. It will establish protections for nation Israel.
4. The nature and character of this dictator, aka the Beast is found in Ezek. 28:1–10 Daniel 7:7–8 11:36–45 2Thess. Rev. 13:1–10
5. This man is called in Daniel 9:27 the prince who is to come. He reflects his great authority and his political and military skill; and it is great. He is a tremendous personality and a leader people want to follow. He has the power of Satan with him.
6. There are other names for him: the feet of the image in Dan. 2; god of fortresses; the man of lawlessness; the scarlet beast in Revelation. In Matt. 24, he is the abomination of desolation.
7. The alliance with this man will be made by Israel for the period of 7 years.
8. But the treaty will be broken at the midpoint of the 7 years by the prince.
9. He betrays Israel; he turns on them. This is the biggest problem of Israel's history.
10. Following the betrayal of the dictator, he will turn against the Jews with implacable fury and hatred. This is where he earns his name.
11. This is the case, the hatred, fury and implacability is the rule for the remainder of the Tribulation.

Who is the Beast and over what does he rule? This is answerable from several passages. Metaphorical language and literal meanings. We have no personal names given to him. A strong description of him in prophecy. The Lord says, "There are some signs here that you need to recognize."

Daniel 9:26 *And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed.*

The Future Roman Empire

1. Not a brick would be left; nothing would be standing. And then comes the end, a reference to A.D. 70. But it is the prince who is to come.
2. It was Rome who leveled the city in A.D. 70. So there is a new Rome.
3. This is confirmed by the prophecy in Daniel 7.
4. There is a connection for this prince and his confederation to the old Roman empire. This was Italy and the rest of Europe.
5. The prince who is to come, comes from that same section of the old Roman empire. We might say that his confederation is a revived Roman empire in the future.
6. The prince will be Satan's man, totally.

Daniel Identified this Man Earlier

1. He is called the little horn, connected to a 10 nation confederation.
2. He is the king of intrigue and destruction.
3. Daniel 8 this prince was to oppose the Prince of Princes. As Satan's man, he would oppose Jesus Christ.
4. He desolates the sanctuary in Jerusalem.
5. He is none other than the one called the *Antichrist*. He opposes the Prince of Princes. He will set up a world religion and he is the focal point of that religion. The people will be desolate because of it. He demands that the Jews worship him in the Temple.

At the midpoint of the Tribulation, he breaks his treaty with Israel; and Israel will be helpless.

Daniel 9:27 *And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."*

There is apparently Jewish traditional worship occurring in the Temple. The Beast will suddenly break all agreements with Israel. They will worship God; and this will be halted.

144,000 Jews will go throughout the world and evangelize. There will be a Temple in Jerusalem during this period. While they are worshiping in the Temple, this ruler says, "No more; stop it."

Inference

1. The treaty between Israel and the Antichrist, the nation is allowed to set up and worship their God.
2. Some sort of Temple had to be built on the old Temple site. There needed to be a central place of worship for
3. What sort of a Temple it will be; not much time to build a Temple. When the Temple is set up and functioning, there will be a worldwide negative response. The Dome of the Rock is at the same place; and building a temple would be condemned. Today, arabs would go berserk if a Temple is built.

This time, there will be much more going on than some unhappiness. World Jewelry would have to give concessions to the Antichrist. What did they give away? Whatever they gave away, it was not a good deal. Maybe like the Iran Nuclear deal.

There will be a time of great horror as never seen before. We have had some horrendous wars. 50,000 Americans died during the Korean War in 3 years. Daniel describes it as abomination and desolation.

Daniel 11 the statue of the Beast will be installed in the Temple. This is where the whole 666 thing comes in. That is when religion becomes the scourge of the world through this one man. Daniel does not give us a great amount of detail concerning the Great Tribulation.

We know from other Scriptures that the Beast. The evil of the period can be laid directly at his doorstep.

Now We Are Prepared for the Setting of the Olivet Discourse

1. In describing His return at the 2nd advent, Jesus spoke of events already prophesied by Daniel. He uses that as His background.
2. He spoke of the devastation that nation Israel will experience.
3. He spoke of the antichrist abomination in the place of the holy Temple.
4. He spoke of the great Tribulation which would desolate the whole world.
5. Right after these events, the Lord will return. Even though these events will be horrendous, the Lord will return with great power and glory.
6. On His return, the Lord would destroy the nations that ...battle of Armageddon. He will wipe out the Beast's military power.
7. He will liberate the land and the people; and this will end the times of the gentiles. You will shatter them like earthenware
8. The Tribulation closes with the total defeat of Satan's forces at Armageddon.
9. God demonstrates here before angels, demons and men that the Lord Jesus Christ single-handedly by Himself will overcome the combined forces of Satan himself. No one else fights this battle.
10. Jesus Christ needs the help of no man. His victory is decisive and complete. The battle is the Lord's. The Jews who remain in Jerusalem will say, the battle is the Lord's.
11. At the time, the kingdoms of the world will become the kingdom of the Lord Jesus Christ. The promise is fulfilled that He will reign forever.

Jesus gave this revelation on the Mount of Olives. There was a short-range and a long-range purpose.

The Long-term Reasons for What Jesus Says

1. The long-range purpose was to encourage the believers of the faithful remnant. They will need this encouragement.

2. There would be the return of the Messiah; a new age.
3. This prophetic description was given for another reason, to encourage the disciples by the fulfillment of the covenants of the past. The nation would reappear at that future time.
4. Thus, the Lord ties His 2nd advent into the Old Testament prophecies and difficulties.
5. The fulfillment of the times of the gentiles and the coming of the kingdom were still coming, but simply postponed.
6. Huh
7. No rejection by the Jews at the 1st advent will annul His covenant. Rom. 11:29.
8. Christ would then return to set up that everlasting kingdom after the finale of the times of the gentiles.

Will one part of the treaty call for the regathering of Israel?

Lesson #1008

Matt. 24:4 Life of Christ

5/7/2017 1Sunday

We are dealing exclusively now with prophecy, past and future. Past refers to prophecy made in the past and which has come to pass.

5 empires prophesied in Daniel, 4 of which have come to pass; and a 5th yet to come. Our place in the divine outline of history is not mentioned in Old Testament prophecy. There is a gap.

In 444 B.C., by the decree of the Persian emperor, Israel is returned to the land.

30 March 33 A.D. the crucifixion. We are now in Daniel's prophecy of the 70th week. Jesus refers to this prophecy often in Matt. 24–25. Matthew recorded.

Jesus would be soon crucified, and there would be no promised kingdom beginning. The disciples ask, *when will this actually occur?* This is the 2nd advent of the Lord. What will be the end of the age and the times of the gentiles? Those last 7 years will be the times of the gentiles? Exodus throughout the Old Testament, continuing to run through a portion of the Hypostatic Union. On the day of Pentecost, the Church Age begins. That 70th week is yet to happen. That is where we are on the time frame. This is the subject of the Olivet discourse. What will be the sign of the age? The worst 7 years of human history.

The end time, the Tribulation, Matt. 24:4–14, which passage describes the general tenor of the time. Apparently, this is mostly the first 3.5 years? The two halves are different. The final 3.5 are the years that are so horrible for mankind.

Matt. 24:4 **And Jesus answered them, "See that no one leads you astray.**

A major problem of the Tribulation is believers being misled.

Matt. 24:5 **For many will come in My name, saying, 'I am the Christ,' and they will lead many astray.**

Many will claim to be the Lord; they will claim that the time is near (is this in another passage?).

Matt. 24:6 **And you will hear of wars and rumors of wars. See that you are not alarmed, for this must take place, but the end is not yet.**

There are wars and rumors of wars; do not be afraid because of that. People in the United States are petrified of war. Particularly missiles from North Korea. People get hysterical thinking about that.

These wars will be worse than anything that we can imagine.

Matt. 24:7 **For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places.**

Problems in every arena. Jer. 30:7 this is called the time of Jacob's distress.

Matt. 24:8 **All these are but the beginning of the birth pains.**

It will seem horrible, but that is only the beginning.

Israel will face an unparalleled persecution (Daniel 11–12:1).

No one has suffered so much in history more than the Jews. There was much suffering and turmoil which has continued as a part of their history. They have encountered all types of hatred and malfeasance; they have been charged with all kinds of worldwide conspiracies. The Protocols of the ___ of Zion, a pamphlet which was started in France. They were assigned to ghettos and to Hitler's execution camps. This is only one part of it. Satan has attempted to consistently destroy the Jews from the face of the earth.

There was a land promise to Israel. There was a promise to David about his Greater Son. If these promises cannot be fulfilled, that would make God into a liar. We have promises from God's Word. If God does not keep His promises to Israel, then can we yet depend upon God's promises to us?

Satan said way back in the beginning that he wanted to be like the Most High; that was his objective.

The Jews are central to the Angelic Conflict; do not be antisemitic. Sometimes, they may seem to be incalcitrant. Do not every become antisemitic. "I will bless those who bless you, and curse those who curse you." Those who curse Jews go down hard. They still have not recovered from that.

Jesus refers to these as the beginning of the birth pangs; and all that we know about antisemitism into the first 3.5 years; and that will be outdone by the second 3.5 years.

When the church goes up, every believer goes up with the rapture. The Tribulation begins with believers only. There will be great evangelism after the rapture.

Two evangelists will come from heaven who will begin this process. They are not JW's, who call themselves the 144,000.

The disciples hear this with great interest. They will know that the 2nd advent of the Messiah is near and their deliverance is near.

There will be the truth of the gospel out there; but there will be false Messiah's who rise up, but they are against Christ. They speak doctrines counter to Jesus Christ. If they call themselves *the messiah*, and they are not, then this is a power grab. They will be very skillful in something else. So many dupes will be gathered to these false messiahs. The signs of the time are given so that the people are not fooled.

Much political activity as well. There is always politics. This is what kings and those in power do. Politics of marriage and war; great spheres of politics are engaging.

The Daniel prophecies are in a logical but not chronological order.

Daniel 7:1 In the first year of Belshazzar king of Babylon, Daniel saw a dream and visions of his head as he lay in his bed. Then he wrote down the dream and told the sum of the matter.

Daniel 7:2 Daniel declared, "I saw in my vision by night, and behold, the four winds of heaven were stirring up the great sea.

Daniel 7:3 And four great beasts came up out of the sea, different from one another.

Hebrew language is a great descriptive language; and these descriptions here prevent this from being a massive historical discourse.

These are gentiles who will dominate Israel.

One of the power blocs will dominate the other 3.

Daniel 7:4 The first was like a lion and had eagles' wings. Then as I looked its wings were plucked off, and it was lifted up from the ground and made to stand on two feet like a man, and the mind of a man was given to it.

The Lion

1. The lion symbolizes great strength and power.
2. The lion here has wings; speaks of swiftness as well as power.
3. The lion and the eagle in the Old Testament are both symbols of Babylon. Jer. Ezek. 17:3
4. So Nebuchadnezzar and his empire is the focus of the prophecy here.

5. The wings being plucked mean the removal of Nebuchadnezzar's great mobility. A powerful army with chariots.
6. This prophecy certainly came through. His empire deteriorated after he died; it was conquered by the Persian empire.
7. The lion is lifted up and made to stand on two feet. If the lion stands on two feet, then this is Nebuchadnezzar, the king.
8. This picture is of the lion that has lost its beastly nature; it now walks upright like a man. Nebuchadnezzar changed his attitude toward the Jews because of Daniel.

This describes, with a few words, the empire of Babylon under Nebuchadnezzar.

Lesson #1009

Daniel 7:5 Life of Christ

5/7/2017 2Sunday

There is a lot of background given in the first service. If you have missed it, Bobby does not have time to fill everyone in. These prophecies all fit together; and Daniel fits perfectly with our Lord's prophecy.

We have a vision which is the background to the Olivet discourse. The last 7 years of the times of the gentiles, the Tribulation, the final 7 years of the Age of Israel; the 70th week of Daniel's prophecy. These are all names for the same time period.

There are 4 beasts and 4 winds, referring to 4 power blocs and 4 kingdoms. We have already studied the lion, which is Chaldea headed by Nebuchadnezzar. The lion has wings, which has speed and power. The wings are plucked, referring to a loss of power. Another empire takes its place, which is the bear, an animal of formidable power.

Bears are powerful animals.

Daniel 7:5 *And behold, another beast, a second one, like a bear. It was raised up on one side. It had three ribs in its mouth between its teeth; and it was told, 'Arise, devour much flesh.'*

The Bear

1. The 2nd beast is an animal of very formidable strength.
2. The bear represents the Persian empire.
3. The empire had a fierce and powerful army. Isa. 15:13–18
4. In this vision, the bear has 3 ribs in its mouth, which are the 3 kingdoms which preceded Persia. This would be Babylon (or Chaldea), Assyria and possibly Egypt.
5. In the vision, the bear is told to devour flesh. Who tells him to devour flesh? All kingdoms operate under divine authority. This furthers God's purposes in human history.
6. The principle is, Jesus Christ controls history. This means empires, what goes on in history, even though much of it is against. This is in spite of governments, in spite of war. There is nothing beyond the Lord. No nations, empires, religions are beyond God.

7.

The devouring of flesh means that in devouring or conquering other kingdoms and extending its territory into a vast empire; the bear was fulfilling God's purposes. Persia was right there in God's purposes. 444 B.C. Artaxerxes Longimanus sent a delegation of Jews back to the land; and he was possibly a believer in the God of the Jews. The Jews were delivered because of the voracious bear. They chewed up the Chaldean empire because they had degenerated. The Persian empire was not made up of nice guys. They were vicious and deadly and they plundered and destroy. They fulfilled God's purposes nevertheless. God can use man to accomplish His purposes. He can use their evil, as all things work together for good. This is also true on a national scale. We see this in the history of any client nation to God. All of the evil and things which have gone on, we are still a client nation to God. We are a haven for Jews and for the teaching of Bible doctrine, and for evangelism, despite there being so much evil going on. Despite the evil of the Persian empire, God used its king. In the times that we live, we must not forget that.

Daniel 7:6 After this I looked, and behold, another, like a leopard, with four wings of a bird on its back. And the beast had four heads, and dominion was given to it.

The Leopard; the 3rd Beast

1. In contrast to the bear, the leopard is known for its swiftness and agility. There were plenty of lions and leopards in that part of the world. David had to fight a lion and a bear both. They knew the qualities of a leopard and a lion. Smaller than a lion, but still fast and agile.
2. 4 wings like a bird. This does not signify an air force. An ability beyond what we would expect for speed and agility.
3. The people who conquered the Persians, the Græco-Roman empire, Alexander, also known as the bronze empire. Why wings on a leopard?
4. The rapidity with which Alexander conquered most of the known world at that time. The Persian empire was quite expansive. He took that empire in 3 years. Never seen speed like that before.
5. Alexander died young, after his empire dissolved, and his kingdom was divided into 4 parts, as Daniel 8:8, 22

Daniel 7:7 After this I saw in the night visions, and behold, a fourth beast, terrifying and dreadful and exceedingly strong. It had great iron teeth; it devoured and broke in pieces and stamped what was left with its feet. It was different from all the beasts that were before it, and it had ten horns.

The 4th beast

he is not like any other animal; a beast with long iron teeth. He crush and devoured his prey. This is an image of great power and voracious power. Sort of a hybrid, combining the lion, the bear and the leopard (as described in Revelation). He crushed and incorporated the previous 3 empires.

Daniel 7:19 "Then I desired to know the truth about the fourth beast, which was different from all the rest, exceedingly terrifying, with its teeth of iron and claws of bronze, and which devoured and broke in pieces and stamped what was left with its feet,

The 4th Beast

1. This is the power and the conquest of the old Roman empire.
2. The roman empire eclipsed all the other previous empires. They conquered all the lands of the previous 3 empires. Most people know nothing about the Persian or Chaldean empires; but they know about the Roman empire.
3. The teeth of iron, the 4th beast of Daniel's prophecy.
4. The teeth of iron is a follow-on, a future new Roman empire. Not exactly the same; but it is carved from the same geographical area as the old Roman empire. Thus, in Daniel 7:18 the prophet project beyond this new empire. **But the saints of the Most High shall receive the kingdom and possess the kingdom forever, forever and ever.'** This is the millennial kingdom. This is way future. He is projecting even past the 1st advent. It has not yet happened for all ages to come. Daniel has set up a scene beyond the old Roman empire. The everlasting kingdom of God is brought in.

Daniel is speaking of the Roman empire and the Roman empire into the future. This 4th beast is an entirely different story, requiring an angel to help him understand it. This is future for Daniel and future for us as well. He lived in the Chaldean and the Persian empire. He knew nothing about the Græco-Roman empire. He is going beyond that. A future empire beyond the Roman. What empire can this be? A 5th empire back in Daniel 2.

Since the Roman empire, there have been many Roman empires. The Holy Roman Empire, the British Empire are two. These empires occur in the Church Age, and so they do not fit into this prophecy.

The 5th Beast

1. This future beast is described in v. 20. The iron teeth and bronze claws and 10 horns on its head. A hybrid beast.
2. According to v. 24, the 10 horns represent 10 kingdoms.
3. The 10 horns signify a 10 nation confederation; these nations were all linked. The old Roman empire were many groups of people linked tougher.
4. An 11th horn comes out of the 10 horns. Vv. 8, 19–24 it may seem confusing, but these prophecies are all related.
5. This little horn has great significance in relation to Israel in the Great Tribulation.
6. The little horn is a person, a person of whom we are already aware. He is the Beast, the Prince who is to come, the antichrist. He is described as such with these titles in revelation.
7. From this point on, Daniel focuses on the revelation of the person and work of this little horn. He grows out from this 10 nation confederation. He becomes even bigger.

Several Facts We Can Gather

1. He comes after the 10 horns but he also was coterminous with them.
2. As a little horn, he will not be a great international personage at the very beginning. He will not seem like much at the beginning.
3. His rise and growth will coincide with great diplomacy and conquering.
4. When the little horn arises, he becomes dominant over the 10 horns; he dominates them.
5. In fact, he uproots 3 of the 10 horns; 3 kingdoms and 3 kings. He conquers 3 of those nations. He does so to gain ascendancy over the 10 nations.
6. Clearly the 10 horns are subsumed under the 1 little horn. He is a very accomplished general; extremely arrogant. He is Satan's man completely. He takes on the arrogance of his master.
7. The 10 horns and the little horn represent a basis for a future empire. We can call it a revived Roman empire. If you know about prophecy, you have heard these terms before.

Why Is it Called the Revived Roman Empire

1. The 4th empire was Rome.
2. In spite of ancient Rome's power, it will be characterized by progressive weakness and deterioration and division. Not always a completely intact empire. More and more dissolute as time when on.
3. When Barbarians conquered Rome in the 5th century A.D., the old groupings did not ally themselves again.
4. Individual nations did grow out of the old empire. They ruled over po
5. Wever the beast is said to rule this new empire. We need to place this empire in the Tribulation.
6. The little horn will rule a future kingdom characterized by iron.
7. That kingdom coincides with Daniel's ancient kingdom; but it is not exclusively that. The 10 kings who are subsumed under the Beast will consist of the same area as the old Roman empire. This will make this a new kingdom; a revived Roman em thispire. A confederation of 10 nations to coincide with greater Europe.

Daniel 7:20 and about the ten horns that were on its head, and the other horn that came up and before which three of them fell, the horn that had eyes and a mouth that spoke great things, and that seemed greater than its companions.

Lesson #1010

Matt. 24:4 Life of Christ

5/10/2017 Wednesday

We need the passages in Daniel and Revelation in order to fully understand Matt. 24–25.

What about the kingdom? When are You coming back, are the questions being asked. These final 7 years are imminent; meaning that they could occur at any time, without anything being first fulfilled.

There are several titles used that all overlap. The Age of Israel. This dispensation began with Moses and the exodus and continues to the day that the LORD ascends. There are the times of the gentiles, which relate specifically to the gentiles, beginning in 586 B.C. The times of the gentiles are suspended; both coterminous with the Age of Israel. This is the time that Israel becomes a nation. We will be in heaven with the LORD and we will return with Him. This is also an encouragement.

Matt. 24:4 **And Jesus answered them, "See that no one leads you astray.**

Believers must not be fooled by the falsehoods that believers will hear at the beginning of the Tribulation. "Stick to what you have heard from Me."

Matt. 24:5 **For many will come in My name, saying, 'I am the Christ,' and they will lead many astray.**

As soon as the Tribulation comes, and many will come saying that they are the Messiah; and they will lead many astray. There are those who are not versed in the end times. They become a part of the problem rather than a part of the solution.

How can you not be misled? This is why we are in Bible class so that we can think with the mind of Christ; and that we do not end up in a rabbit hole.

Matt. 24:6 **And you will hear of wars and rumors of wars. See that you are not alarmed, for this must take place, but the end is not yet.**

There will be signs that the Lord will be come soon, at the end of 7 years. They are hearing of wars and rumors of wars—and let me suggest that Jesus is speaking to those in Israel. So, they are not at war.

The end is not immediate, despite hearing about all of these wars.

Matt. 24:7 **For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places.**

There will be power blocs and individual nations which will be at war.

Matt. 24:8 **All these are but the beginning of the birth pains.**

These things are merely the beginning of the end times. This is what happens at the first half of the Tribulation. There will be many confusing and contradictory messages. There will be extremely seductive messages going out. Some will fall for these false messiahs and they will act as evangelists for evil. Each empire is a part of the gentiles. There is the lion, the bear, the leopard; and we have already studied these empires. They are also representative of the 3 power blocs in the future times, during these 7 years, kings of the south, the north and the east. Israel is the center of the Tribulation. Israel is the purpose of the Tribulation. The entire earth will be against Israel.

Then there is a 4th beast or empire, which is the old Roman empire, revealed by Daniel. This also fits another future empire; an eschatological empire. This one is an empire with teeth of iron, coinciding with the 5th great empire of the future.

The other empires are also referenced in this future time.

Nature will go wild during the Tribulation; famines, earthquakes and terrible signs from heaven. The 4th future empire will be the domain of the little horn; a 4th empire; one of the 4 beasts. A beast also called a little horn. He is the worst of the politicians. He is a purveyor of false religion.

The Little Horn and the 10 Horns

1. This terrible dictator is described as arising out of 10 horns on the head of the 10th beast. A little horn, 10 horns, and the head of the 4th beast, which is where the 10 horns are.
2. According to Daniel 7:24, those 10 horns are 10 kingdoms; and they are a part of one beast. Then there is a little horn who arises out of the 10 horns, on the top of the one beast. We are going to deal with this little horn.
3. Out of the 10 horns comes the little horn. Dan. 7:8 9:24 out of the horn grows this one little horn.
4. The little horn has great significance in relation to Israel in the Tribulation. In fact, this one person is at the center of Israel's problems in the Tribulation.
5. The little horn is a person. We are aware of this person. He is the beast, the prince who is to come, the abomination of desolation, the one called the antichrist. People have made all kinds of suggestions about who the Antichrist is. In the Church Age, there will be a time when we are no longer on this earth; the rapture on the earth. Things develop quickly. What happens in the Church Age carries over into the rapture. People find all kinds of connections between the Church Age and the Tribulation. But we do not know.
6. As a little horn, he will not be a great international personage in the beginning. The Church Age is rolling along and this person is alive, an unbeliever, during the rapture; and we move into the Tribulation. He will be insignificant; and a leader of that one empire. 10 nation confederation; which is the revived Roman empire.
7. The little horn's rise will coincide with great diplomacy in that era.
8. This man has obviously become connected to this confederation.
9. He conquers 3 of the 10 horns. The rest of them give it over to him. He becomes the little big horn.
10. And he is the one who makes a treaty with Israel at the beginning of the Tribulation. He is the most powerful of the power blocs. He is very ambitious and he is very arrogant. He makes a treaty with nation Israel; and the treat it or his.

He is described as a king and he makes war against the saints and he will be winning that war. He will be the greatest persecutor of Israel in the history of that nation. When he makes the treaty, he offers Israel protection. He will allow them to have the Temple in Jerusalem;

and he will see to it that they can worship as they want there. He makes this treaty and then he breaks it. Hitler made a non-aggression treaty with the Soviet Union in 1941 which he broke about a year later, sending 2 million men into Russia for the great eastern front of WWII.

His power will be inevitable and he will be sponsored by Satan. Huge tensions growing. He is set up as an overwhelming religious figure and he will be seen as the solution to all religious problems. He will gain great authority in the world; and he wants this authority.

He will become the dictator of dictators. He is given the power to persecute and to overcome the saints. That is true Israel. The true sons of Abraham; regenerate Israel. These are the saints in Rev. 13:7. He is the antichrist and he is prophesied in Dan. 9. Who are these 10 nations? A confederation. We do not know. The Persian, Græco Roman empire, etc.

Kings of the north, south and east. So he must be the king of the west, by deduction. So these kingdoms must come from Europe. This could even include the United States (if we survive). Certain these nations cover the area of the Old Roman empire.

1. Massive persecution by the king of the revived Roman empire, the beast, the antichrist, will take to.... The great Tribulation will be the final 3.5 years of the Tribulation. There are signs in the first half; but it is quite violent and terrible in the second half.
2. His kingdom will be removed and given to the saints forever. This is the coun...
3. The kingdom and he will institute the promised kingdom, the Millennium kingdom.

Let's look at Rev. 13. This is written by the Apostle John; but he draws from the imagery of John. Now we have a dragon.

Rev. 13:1 **And I saw a beast rising out of the sea, with ten horns and seven heads, with ten diadems on its horns and blasphemous names on its heads.**

The 10 diadems are the 10 crowns, meaning that this man has authority over the other 10 nations.

Rev. 13:2 **And the beast that I saw was like a leopard; its feet were like a bear's, and its mouth was like a lion's mouth. And to it the dragon gave his power and his throne and great authority.**

These animals have been spoken of before. Alex the Great; Persian; Chaldean empire. There is a connection here. It seems like they are going backwards in naming these animals. He is like them.

The dragon gives him this great authority and his throne. This is the servant of Satan carrying on Satan's evil authority. He has to do this quite quickly. He has very little time in which to do all of this.

Feet like a bear, which is the Persian empire. Under the Persian empire, Artaxerxes Longimontis allows the Jews to return to the land. This beast has some pro-semitic policies. He seems like a friend to the Jews. But this all changes after 3.5 years in.

A mouth like a lion. John's prophecy builds on Daniel's prophecies. Separated by 8 centuries.

The Dragon Gives Him His Power and His Throne

1. He has the greatest political authority in the world; as the representative of Satan and king of the revived Roman empire.
2. He has Satanic favor.
3. He makes advantageous alliances with other nations. He is a genius of stage crafter and very deceptive as well.
4. He is also the world leader of ecumenical religion; Satan's ace trump. This is why some think, *it must be the pope!* He sets up the abomination of desolation in the Temple, a statue of him to be worshiped. Do not worship God; worship me.
5. His empire will be worldwide. It will devour the whole earth.

Rev. 13:3 One of His Heads as If it Had Been Slain; and His Fatal Wound Had Been

1. One of his heads is a progeniture.
2. Roman empire destroyed in the 5th century a.d.
3. The destruction of the Roman empire in 476 was healed.
4. It was healed through the revival of the tribulational Roman empire.
5. Because of the power of the beast, many will follow him. Many will have no choice as well.
6. The unbelieving world is enticed by Satan to follow the beast. This man will be demon-possessed; Satan-possessed.
7. No creature is a greater deceiver than Satan; none greater.

Rev. 13:3 **One of its heads seemed to have a mortal wound, but its mortal wound was healed, and the whole earth marveled as they followed the beast.**

Now we look at v. 4. They worship the dragon.

Rev. 13:4 **And they worshiped the dragon, for he had given his authority to the beast, and they worshiped the beast, saying, "Who is like the beast, and who can fight against it?"**

Beast Worship

1. Those who worship the beast also worship Satan. This will be a very large group. Satan and the beast will be worshiped on the Temple mount in the Temple.
2. The world sees no one else like him on the world scene.
3. They think that no one can defeat him in the human realm. They want security.

4.

These followers of the dragon and the beast are godless, seeing nothing beyond humanism and human solutions. He will be the one who defeats the beast and the dragon. In human terms, it does not appear that anyone can defeat him. Probably the most interesting man on earth as well. Satan is also the great deceiver and the most powerful. Only Jesus Christ can destroy him and He will do it.

If the Tribulation ran longer than 7 years, Israel would be annihilated. That is why there are all of these signs. Israel will be delivered.

Lesson #1011

Matt. 24:4 Life of Christ

5/11/2017 Thursday

The signs that our Lord will give will herald the first half of the Tribulation. The second 3.5 years are called the Great Tribulation.

When the church terminates at the rapture of the church; and then there is the 7 years; this is where the 7 years begins and there are no believers in earth at that time. There will be many believers who will choose to believe after the rapture. Two supernatural witnesses (Moses and Elijah) and the 144,000 Jewish evangelists.

People must be aware of the signs and what to do; and this is in Matt. 24:4–5. The fact that they herald the soon-to-come 2nd advent. The end is truly near. The same attitude that we should have about the return of the Lord, although we do not know how long that will be.

We know that we will live in heaven forever; and that is a great encouragement to us, just as it will be for those who believe in the Tribulation. The beginning of birth pangs.

Birth pangs. The Lord will come from heaven but not all the way to earth; and we who are alive will meet the Lord in the air; whereas, the LORD actually returns to earth to set up the kingdom.

Matt. 24:8 **All these are but the beginning of the birth pains.**

The birth pangs are the opening years of the time of Jacob's distress, as Jeremiah calls it. One major sign will be false messiahs. They will appear and try to mislead people. There will be evangelism and a number of men and possibly women who arise and claim to be the Messiah; and many will follow them.

There will be one in particular named in Daniel 7, the little horn, who will spring from a 10-nation confederation; and he will rule those 10 nations. He will begin with a treaty with Israel. He is ambitious and arrogant; and he furthers his own interests by doing this. There will be a Temple in Jerusalem then; but right now, there is a mosque right there. He will allow Israel to reconstruct a Temple on the Temple mount. He will become very powerful in 3.5 years. He is called the Beast in Daniel and Revelation. He will represent Satan in the Tribulation. People need to recognize this man. If they do not, then they will be confused as to what to do.

Vv. 6–7 will be some catastrophes.

Matt. 24:6 **And you will hear of wars and rumors of wars. See that you are not alarmed, for this must take place, but the end is not yet.**

The brutality and destructiveness of physical combat is incredibly destructive in the areas where wars are fought. This is true, regardless of the weaponry. In the Middle Ages, wars were truly a brutal affair. Swords, battleaxes, until one side was destroyed. In WWI, it was flesh against machine guns. Today, the lethality of the battlefield is unsurpassed. Incredibly accurate small arms; and very accurate weaponry; and nuclear weapons. It cannot be avoided in the Tribulation.

The United States will fight for our freedoms. Some think that we are an imperialistic power; and most of our wars have been fought for freedoms, which is a sound reason to go to war. This is even though the character of war is awful.

Wars and the Tribulation

1. In the Tribulation, wars of conquest and religious imperialism are the order of the day.
2. Whether we know it or not, that is the predominant reason for war in human history. Wars for empires, conquests, imperialism.
3. In the Tribulation, war is more prevalent and more widespread than it is even today. There are constant conflicts going on today. Always some wars going on. 52 wars going on in the mid-90's. It is all the time.
4. In the end, there will be a final battle; and the Prince of Peace will return. He will do a bang-up job at Armageddon. Blood will run the height of a horse's bridle. The only peace we might have, which is gotten through military victory. Pick up the booklet. As believers, we should understand this.
5. When the Lord returns at the 2nd advent, it will be total victory where the enemy is annihilated; and Satan is cast into the pit for 1000 years. All of the human enemies will be destroyed then.
6. The non-shooting rumors of wars; cold wars, threats; and they elicit fears and concern. Always bellicose posturing by some leaders. Today, North Korea and nations like Iran are both aggressive and bellicose types. What happens because of these nuclear threats by Kim Jung Un; and Iran.

Kim is crazy like a fox. The press reports that we are on the brink of war; and there is hysteria; and we attempt to make treaties with people not really interested in treaties. The threat of nuclear weapons exploding on our shores causes panic and hysteria among some here. The report of such wars can be greatly exaggerated. If you cannot project power, negotiations are a waste of time. There is no reason to negotiate. If they know nothing is going to happen, why should they do so?

Treaties from weakness is nothing but appeasement. This is throwing gasoline on a fire to put it out. To preclude a shooting war in the Tribulation, alliances will be made and great compromises made; and these will occur in the first 3.5 years; and they will not be to the

advantage of Israel. The dictator of the Revived Roman Empire will not be to the advantage of Israel, even though they will agree to it.

Israel is the crossroads of the world; the center of the power blocs of the world. The pan-Arabic bloc, the European bloc, and the Russian-ally bloc. Nations will rise against Israel. Compromise treaties will be written.

The nation of Israel is alive and well in Palestine; the area where Israel has traditionally lived. There is a nation there at this point. That nation is surrounded on all sides by her enemies; by those who would annihilate her. Their neighbors will fire random missiles into Israel, not caring who they harm.

Satan wants to destroy Israel; and anyone aligned with Satan will want to do the same. Satan would like to keep such a promise from being fulfilled. Satan is a great deceiver. The Jews are the center of the Angelic Conflict for these reasons.

The Beast has the objective to destroy Israel because he is Satan's man. The dragon gives its power and authority to this man, the Beast.

Because of these things happening in Israel today, the way they are developing, there are definite similarities. It may seem like nations are aligning there; great alliances being formed. We can see so many problems occurring in Israel. It is all very similar.

As believers in the Church Age, do not draw false conclusions from existing conditions today. Such things do not tell us that the rapture is around the corner. Do not try to fit contemporary circumstances into the plans and purposes of God. That can become a distraction to spiritual growth and spiritual life.

There has been a great interest as of late in all things prophetic. The book of Revelation has been interpreted over and over again. Itching ears about prophecy. Not interested in the doctrine of the epistles or studying the life of Christ. We ought to know eschatology; but it can be a distraction, if it is your focus in life.

There was a man who started in Berachah Church and he wrote many books on prophecy; and that has been the entire focus of his ministry; and he was a great teacher; and he should have concentrated on growth. Bobby says what he teaches is mostly accurate.

We may be seeing alliances in the ready for the Tribulation. When this happens, we all go. The Tribulation starts with unbelievers completely; and there are circumstances. The Tribulation does not start in a vacuum. There are circumstances in the Church Age which lead us into the Tribulation. But there is no prophecy about this period prior to the Tribulation. These circumstances have been true before. Do not get caught up in all of that. No one knows, despite some people say, "I do know; it's coming soon." Do not be fooled and spend all of your time speculating, worried about what is going to happen. Eschatology is interesting, but it is not your spiritual life. Stick with what the Bible says.

Compromises in the Tribulation between nations will not make anyone any more safe in the Tribulation. No UN negotiations will stop any wars then any more than they do today.

Matt. 24:7a **For nation will rise against nation, and kingdom against kingdom,...**

There will be another sign of the return of the Lord, the signs of nature.

Matt. 24:7b **...and there will be famines and earthquakes in various places.**

Many people left during our last hurricane and ended upon the freeways for 24 hours. Whenever it happens, there is flooding, power outages, wind damages, trees all over the place. Such catastrophes will be occurring at a much larger scale. Natural signs, weather catastrophes. Some may even try to claim that these are man-made weather disasters.

Great signs from heaven can include a lack of rain; all over the world. Josephus's description of the people who are really hungry in Jerusalem. Even cannibalism at that time.

There will be the prevalence of earthquakes, adding a new dimension to the terror of the times. Bobby sitting in a tent and the earth looked like the ocean; quite memorable. When the earth moves under your feet, it is quite memorable. There will be a great change in the topography of the earth. Imagine the plates of the San Andreas Fault; and there will be new beach fronts. Also volcanic activity; increased eruptions. Destructive events like Krakatoa, one of the greatest eruptions where the ash went around the world 3 times, blocking out the sun in some areas.

Equivalent of a 400 megaton explosion, Mount Saint Helens. Great topographical changes. If you have been to Seattle, Washington and Mount Ranier, an active volcano. Covered with snow. There would no longer be Puget Sound. Seattle would be buried.

Also tidal waves. Series of 100 ft. tidal waves which wiped out coastlines and many died. John describes such natural world events.

Rev. 6:12 **When he opened the sixth seal, I looked, and behold, there was a great earthquake, and the sun became black as sackcloth, the full moon became like blood,**

Rev. 6:14 **The sky vanished like a scroll that is being rolled up, and every mountain and island was removed from its place.**

Every mountain moved out of its place; same with islands.

Parallel Prophecies

1. John's disclosure in Rev. 6 is parallel to Christ's signs in Matt. 24.
2. John's first seal had to do with a rider on a white or pale horse; and this is a false messiah, as in Matt. 24:5.

3. As a result of his appearance, peace will be shattered on the earth. War will be the result. Rev. 6:4 Matt. 24:6a
4. As a result of war, there will be famine and pestilence. Rev. 6:6 Matt. 24
5. Both Jesus and John predicting these signs before the Lord returns.

The signs revealed by the Lord are not those preceding the rapture. They happen during the Tribulation during the 2nd advent of Christ. All of these verses deal with the 7 year period of the Tribulation. These signs are much more concentrated and earth-shaking than anything occurring to day.

All these things are the beginning of birth pangs, on the road to the 2nd advent.

Lesson #1012

Matt. 24:4 Life of Christ

5/14/2017 1Sunday

Communion Sunday:

God has to have a solution to the sin problem. God cannot have anything to do with our sins. His perfect standards must be met in order for us to be reconcile to Him. No good deeds, no apologies, etc. can satisfy God's integrity. Man's fallen nature still exists within man. God cannot simply declare us righteous. He cannot make concessions or allowances for our sin; and yet still be absolute righteousness. He cannot accept sinful man, even if He wants to. If the demands of His righteousness are not met, then God is merely winking at sin. His absolute righteousness becomes nothing more than relative righteousness; a defective integrity. If God accepted the flawed standards of man in order to have a relationship with man, He would accommodate His perfect character. If God sins or acts outside of His perfect character or if He accepts sinfulness, Satan wins. Satan gains some sort of odd equality with God, God is compromised.

We are all slaves to sin. No one can escape it. As members of the human race, we all exist in a slave market of sin; in a place where we are unable to redeem ourselves. Slaves and masters do not associate on the same level. We cannot emancipate ourselves from the depravity of our nature. As things stand, we can only be condemned; and justice must be done. God must carry out a death sentence on us. Yet God wants to give us a pardon; God wants to give us a release. But there must be punishment which satisfies the demands of His perfect justice. We must become aware that, in our sin and spiritual death, we cannot reach God's perfect standards. Even the best of us have nothing of value to offer God. Just as slaves cannot free themselves from slavery, we cannot free ourselves from the slave market of sin. Our freedom must be negotiated by an outside source.

Slavery did not end in the United States as a result of slaves declaring themselves free. Slave rebellions were crushed. Hundreds of thousands of union soldiers had to die in order for slaves to be made free.

We need, in the same way, someone to intervene on our behalf; someone needs to die for us. Jesus Christ was born into this world. True and impeccable humanity. God had intervened for us. The Lord did not have to die for us; but He chose to. Which one of us can repay Him for our salvation? But we do not have to; that is God's grace.

The picture of the sacrifice in the Old Testament: the blood of the innocent animal was shed; a shadow of the later more perfect work of Christ. *Kapar* meant *to cover over, to pass over*; and this is what happened to the sins of Israel on the day of Atonement. Sins were passed over only by the ritual of an innocent lamb. The sacrificial animal took the punishment of death for us; it is sinless and representative of the blood of Christ. His blood paid for our penalty.

The punishment focuses on divine justice and righteousness. If love is the only answer, then there is no need to consider God's integrity.

God tolerated the death of His Son because it was absolutely necessary. 1Cor. 15:56 **the sting of sin is death**. This is why God needed to allow the horrendous death of His Son. God took upon Himself our sins; He made Himself true humanity in order to take upon Himself our sins.

Deity cannot take on sins; only the humanity of Jesus could take on Himself our sins. Incredible sacrifice of the humanity of Jesus Christ is the reason why God the Father passed over our sins. Because of that, we have a chance for a relationship because of the work of Christ.

Do we have any idea what it took for God to place sin upon His Son. It was necessary in order for our salvation and for God to maintain His divine integrity. His justice and righteousness are inflexible. None of God's attributes will ever be violated.

Christ was judged for sins, even though He never sinned. It was His perfect human race which made Him the perfect sacrifice, the only sacrifice which made man reconcilable and redeemable. This sacrifice made us free from our own sin. No one can intervene on behalf of man to God apart from a Perfect Mediator. Christ offered to pay a debt, which He did not personally incur nor did He owe.

The believer receives the righteousness of God at the moment of faith alone in Christ alone. That is the only perfect righteousness that we may have. We are now therefore acceptable and justified before God. So God's love and grace are visible for all to observe and marvel.

Lesson #1013

Matt. 24:4 Life of Christ

5/14/2017 2Sunday

One day of the year, we consider mothers. If you are still under the authority of your parents, they sacrifice for you more than you will ever know. If you have appreciation for that mother only once a year, you need to develop capacity for life and capacity for love. Similarly, we have Christmas and Easter every day.

R. B. Thieme, Jr. Ministries can be ordered online now. Once you submit the order, it goes to the ministry staff and will be fulfilled the next day. No Bible class this next week.

We are in Matt. 24 Mark 13 and Luke 21. We have studied the 70th week of Daniel. We have studied the times of the gentiles; and about the final years of the resumed Age of Israel. All of these are synonymous names for the Tribulation. This is all about prophecy; all about the future, at an unknown time in the future. There is only one certain bit of information about the future, and that is what we read in the Bible.

Now, in Matt. 24:9ff the description of the Great Tribulation. There have been terrible times in human history; but this will be the greatest time of misery, unlike any other in human history. We no longer find a description of natural or man-made disasters or dictators or famine or horrendous weather. The description of the 2nd half of the Tribulation becomes very personal.

Matt. 24:9 "Then [be on your guard, before these things take place] they [will lay their hands on you] will deliver you up [to the courts; you will be flogged in the synagogues; delivered to prisons] to tribulation and put you to death, and you [will be dragged before kings and courts as a testimony to them. When you are arrested and carried away, do not be disturbed beforehand] will be hated by all nations for my name's sake.

They is the dictator of the Revived Roman Empire; and they will lay their hands on you.

These things will occur. The first thing that you want to do is to defend yourself; and it is natural, if you have been lied about. These people who are arrested are innocent of any crime except for believing in Jesus Christ.

Mark 13:9 "But be on your guard. For they will deliver you over to councils, and you will be beaten in synagogues, and you will stand before governors and kings for my sake, to bear witness before them.

Mark 13:10 And the gospel must first be proclaimed to all nations.

Mark 13:11 And when they bring you to trial and deliver you over, do not be anxious beforehand what you are to say, but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit [for I will give you utterance and wisdom which none of your opponents be able to refute].

Mark 13:13 And you will be hated by all for my name's sake. But the one who endures to the end will be saved.

Luke 21:13 This will be your opportunity to bear witness.

Luke 21:14 Settle it therefore in your minds not to meditate beforehand how to answer,

Luke 21:15 for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict.

Luke 21:16 You will be delivered up even by parents and brothers and relatives and friends, and some of you they will put to death.

Luke 21:17 **You will be hated by all for my name's sake.**

This will all happen in the future. But Jesus promises this.

Luke 21:18 **But not a hair of your head will perish.**

Luke 21:19 **By your endurance you will gain your lives.**

These are the signs of the times that will precede the Lord Jesus Christ. These are part of the signs that true Israel will note; and they must endure.

The Age of Israel, the Hypostatic Union, the Church Age; and at the conclusion of the Church Age, there will be the rapture and all will be raptured up.

This will encourage those, under very difficult circumstances, that they might persevere.

Do not mix up the dispensations. There is a difference between the Church Age and the Tribulation. There is no national dispensation; we live during the time of the body of Christ.

The rapture is immanent, but that does not mean that it is coming in a few days or in a few weeks. We cannot read the signs and determine that the rapture is close. The rapture is guaranteed to happen; but no signs are given for the impending rapture. Nowhere do we read about the signs of a coming rapture. Plenty of falsehoods are floating around out there. We cannot superimpose some set of doctrines over the passages that we are studying.

Defending yourself is one thing; defending the Lord Jesus Christ is what this is all about.

The circumstances of the Church Age which lead into the Tribulation cannot be depended upon for a future Tribulation. Something bad will be happening; but bad things happen throughout human history.

There will be a plethora of teachers proclaiming false doctrines; and powerful dictators and powerful power blocs; and we have all of that today. Wars and rumors of wars occurring today. We have upheavals of nature now and in the Tribulation.

General Points of Events of Today

1. These events today are not the specific signs of the return of the Lord at the rapture; nor are these signs of the beginning of the Tribulation. None of us will be here in the Tribulation.
2. These are specific signs assigned to the Tribulation for that time period only. Do not try to sort out the religious leaders based upon similar circumstances
3. There are no signs that precede the rapture in prophecy as there are for the 2nd advent. There is some encouragement in this.

The things which must take place are the signs of what will occur prior to His 2nd advent. Be on your guard.

Mark 13:9 "But be on your guard. For they will deliver you over to councils, and you will be beaten in synagogues, and you will stand before governors and kings for my sake, to bear witness before them.

Mark 13:10 And the gospel must first be proclaimed to all nations.

Mark 13:11 And when they bring you to trial and deliver you over, do not be anxious beforehand what you are to say, but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit [for I will give you utterance and wisdom which none of your opponents be able to refute].

Luke 21:16 You will be delivered up even by parents and brothers and relatives and friends, and some of you they will put to death.

This will be done for the Lord's name sake.

Matt. 24:9 "Then they will deliver you up to tribulation and put you to death, and you will be hated by all nations for My Name's sake.

At that future time, the Lord's return will be near. The period of time will seem long to the believer; and there will be misery and persecution.

Why does this happen? The Tribulation begins with unbelievers only; and the nations and individuals will go crazy with evil.

It is very easy to lose sight of who you are in the plan of God; in Christ. It is easy to focus on your troubles and difficulties. What is your motive to persevere? This is a rationale right here; the future rationale. What is a few short years, months or days of adversity compared to eternity.

On a much smaller scale, Bobby can understand difficult circumstances. He thinks of Army Ranger school; extreme pressure, exhaustion, hunger. This was a leadership course that placed you under maximum pressure. The attempt was to simulate true warfare. Keeping your eyes on the prize during the most adverse circumstances; and quitting ends those conditions immediately. You could have a great meal, have some sleep, and the pressure was off. The person knew that this would be over in that specified period of 8 weeks. You look forward to that moment of graduation, the triumph over adversity. Wore that little black and gold tab on your shoulder for the rest of your life. So it will be on a much grander scale for believers in the Tribulation. They know the time will come to an end at the end of 7 years. They understand that they can endure and they will graduate and enter the kingdom and they will receive rewards for persevering in God's plan. There will be terrible persecution because they will be spreading the Word of Christ throughout the world.

The disciples will face similar circumstances in the near future; incredible circumstances; and severe persecution prior to the destruction of the Temple and Jerusalem. Only John would outlive this fall. They all had circumstances coming. Very similar.

The Warnings of What Is to Come

1. Luke 21:7–8 warns that there will be many false messiahs; many other religions which are Satanic; and the no-religion, the atheists.
2. Wars and rumors of wars; 2 years of war while the Romans took on Jerusalem for 2 years. And the wars are still coming. Throughout history, there has never been a time without war. Never has there been entire peace on the planet. It never has happened and never will happen.
3. They would be dragged into courts and before governors and kings. How much time did Paul spend in court in the book of Acts?
4. Tribulation believers would be delivered to prisons; all of the Apostles spent time in prisons for proclaiming the gospel of Jesus Christ. Paul departed this life under house arrest.
5. So these same type of persecutions would continue for the disciples in their future ministries; and that was but a foretaste of what the Tribulation would be like.

In Red China, believers are persecuted unmercifully.

Bobby quoted a passage where there are earthquakes and signs; but it will not be to this extent.

Matt. 24:9 **"Then they will deliver you up to tribulation and put you to death, and you will be hated by all nations for My Name's sake.**

At this time, there will be a radical change and it will be sudden. Quickly, the world can change dramatically and rapidly. What we thought would be the trend of history, things suddenly changed. 9/11 is an obvious change in our history. Overnight, the world was perceived by us through a different lens. Things were going along smoothly.

Lately, the persecution of Christians was greatly increased since that time. Radical changes overnight. At the 3.5 year point; and suddenly, everything changes. That is when things suddenly get bad; overnight. Things go from bad to much worse; and it is sudden.

This will be official policy; governors and kings. We think that we are being scrutinized and controlled by government today; with socialist legislation that intrudes upon our lives. But then, believers will be dragged into court for simply mentioning the name of the Lord. There will be government spies and informants everywhere. They will curry favor with the government by doing this. It will be forbidden and punishable by death to mention the name of Jesus Christ. He will be seen as dangerous, as divisive, as a man who would not allow anyone their safe space.

For this reason, it will be a good idea to be on your guard. False messiahs will crop up. Many Jews who are not on guard, who have no knowledge, who have no idea what is being presented. They will worship a man, the beast; and not God.

The Beast

1. There is a radical change because the beast has risen to power during the first half of the Tribulation. He begins as the little horn and he is constantly on the rise. The #1 person in the world. This is why things change so much.
2. He is the one who made a treaty with Israel at the beginning of the Tribulation. He did that as a part of his rise to power. He will allow them to worship about the Temple, for the first time since A.D. 70.
3. After 3.5 years, he breaks the treaty. Daniel 9:27
4. He will bring great persecution on Israel along with his military threat. He will be the most powerful military man at this time.
5. He establishes himself as a deity. Not just a powerful dictator. The head of a worldwide ecumenical religion. There are eastern religions which are worldwide; a false religion and he is the head of it. He imposes a cultic worship of him in the world.
6. So far as Israel is concerned, he will defile the Temple in Israel and he erects a statue of himself in the Temple for them to worship. He will be the abomination; the abomination of desolation.
7. In a world of unbelievers, it will be as a testimony to them, a testimony to the world; all of this is a testimony to the world. Some believers will endure to the end as a testimony to Him.

This is a concept worth examining.

Lesson #1015 Isa. 28:11–12 Mark 13:11 Life of Christ 5/21/2017 2Sunday

In 3.5 years, after the Abomination of Desolation is set up, they know that this will be followed by perfect environment and perfect government. The Lord tells them that with these signs, this would be a very difficult time. They will be persecuted; they will be thrown into prison. **Be on your guard, for there will be false teachers as well.** He will set himself up (as a statue) in the Temple to be worshiped by the Jews. Could this be a hologram or a place from which he can speak to all peoples?

This will dramatically increase in the Tribulation, the persecution of believers; and this leads to greater evangelism. You would think that people would go underground. Persecution leads to greater evangelism. That is foundational. There are plenty of examples. During the time of Paul, Rome worshiped many gods; and they persecuted it, and it spread like wildfire throughout the Roman empire. Like the Protestants during the reformation. Tremendous persecution of these men during the reformation. Huguenots in France and Puritans in England (who moved elsewhere and then returned); the Pilgrims were the same group. They came all the way to the new world. People being persecuted in the Middle east; and perhaps there will be an increase of this in the United States.

Persecuted believers in the Tribulation will boldly stand before all, in the synagogues, in the courts, and in the prisons.

Mark 13:10 **And the gospel must first be proclaimed to all nations.**

These believers will stand before kings and governors and the gospel will come through. It supercedes and overcomes all.

Mark 13:11 **And when they bring you to trial and deliver you over, do not be anxious beforehand what you are to say, but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit.**

Here the Lord says, “Do not worry about this beforehand. Do not worry about you will defend yourself.” First thing that most people call for is a lawyer; but here, we will be only able to defend ourselves by giving the gospel. This situation is before governors, kings and queens. “You do not first amendment rights to hate speech.”

Say, whatever God the Holy Spirit guides you to say in that hour. It is not you who speaks but the Holy Spirit Who will speak for you. Therefore, why would you worry? That is why you are in front of these people. You are there to represent the Lord Jesus Christ. The focus is not on the person; the focus is always on the message. The gift of pastor-teacher is being able to put the message front and center; and place yourself in the background. In any presentation of the Word of God, when the pastor is teaching and filled with the Holy Spirit, or when you speak the gospel to someone, you have a Helper. He will bring to mind things that you need at the right time.

“Are you a Christian?” “Yes I am; and let me tell you what I believe.”

god promises utterance and wisdom.

Luke 21:14–15 **Settle it therefore in your minds not to meditate beforehand how to answer, for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict.**

“If you are right and I am a fool, what does it matter? But if I am right, then what I say is a great importance to both of us.” The gospel is the word of promise to all of us. It cannot be resisted; it cannot be refuted.

The Lord will give us utterance and wisdom at the right time. The Holy Spirit gives us strength and telling us what to say. Some take this to indicate that tongues are legitimate in this dispensation. Isn't that tongues? Tongues, in Scripture, is a foreign language spoken by a person who does not know that language. Tongues spoken in the 1st century spread the gospel rapidly throughout the gentile world. The church was Jew and gentile at this time. Israel was not a client nation; and Jews and gentiles who believed were one in Christ.

Hearing the gospel in one's primary language, coming in an odd place, was quite amazing. It would be like wandering down the streets of Japan and suddenly hear some speaking English. It would jump out at you.

A warning period extended over the first 4 decades over the early church. This is why glossaphalia functioned as evangelism and as a warning of the Jews, a warning of judgment.

I think the idea is, when the Jews hear the gospel of their God given to them in a gentile tongue, then judgment is near—no matter when this occurs.

“I will speak to this people in gentile tongues; and even then, they will not listen to Me.”

Isa. 28:11–12 For by people of strange lips and with a foreign tongue the LORD will speak to this people, to whom he has said, "This is rest; give rest to the weary; and this is repose"; yet they would not hear.

Today, tongues are supposedly found in churches, but they are for the believers there; and tongues is a sign for unbelievers. Since the destruction of Jerusalem, there was a great disaster. There would be a prelude to this intensive disaster. The nation would not listen during this 40 year period of time. They knew the sign of Isaiah; they were well aware of this. This prophecy was fulfilled in 586 B.C. That is what Isaiah warned them about. This would also occur after God began to set aside Israel as His client nation.

Jerusalem would be destroyed again in A.D. 70. The tongues sign was inevitable. They had 40 years hearing this sign of judgment and destruction; as it occurred in 586 B.C. Israel will not be a client nation again until the Tribulation.

Tongues are not valid for the Church Age today. The tongues gift ceased with the growth of the early church, the destruction of Jerusalem, and the completion of the Word of God. Tongues spread the gospel throughout the world. But, after A.D. 70, tongues was no longer required in order to spread the gospel.

There is no need today to mark a new dispensation, as tongues did for the Church Age. They were a sign of the new Church Age. The rapture is the only sign of a change of dispensation, when the Church Age is over.

Speaking in tongues is an anachronism today. They think that there is energy here, and great enjoyment; and that this shows off the power of the Spirit. Some churches like energy and entertainment. They like leaving churches thinking that they have had a good time. The problem with churches today and tongues is, they do not understand it. There is an emotional high. They think that the Holy Spirit is among us. The Holy Spirit certainly speaks through us; and in ways that we recognize usually after the fact. We do not have to see the Holy Spirit working as they did at Pentecost. They did not have the complete Word of God. At that time in history, there was no New Testament. Not a single word of it had been written.

The Tribulation will begin without any believers. Could tongues be a part of evangelism at this time? Possibly. There will be counterfeit tongues, without a doubt, at this time. The beast will be indwelt and empowered by Satan. Matt. 24:24. Tongues are used today as falsehood to confuse believers.

This is a man who sets himself up as a god. He sets himself up to be worshiped in the Temple; an icon. He validates himself by speaking in tongues and healing. He will act like a messiah of sorts. He will be the great deceiver in the Tribulation. He is backed by Satan,

the ultimate deceiver. What he does is remarkable. Now these things are used in a different way. We have a validation by a false messiah.

How did God validate His Son? Through His miracles and signs.

Many false messiahs will arise, and one in particular.

Lesson #1016

Mark 13:11 Life of Christ

5/24/2017 Wednesday

There has been a great deal of persecution of the church throughout history. This reveals that this is the true religion; that Jesus is God; and so we would expect Satan to oppose it.

There is very little persecution of Muslims in the world, even though there are opposing groups. Christians are in the sites of many who are out there.

Through all of the persecution, whether this be believers at the beginning of the Church Age or believers in the Tribulation, Jesus tells them that He will not leave them alone to fend for themselves. They represent Him. They are His witnesses; and He will remain with them and guide them, even though he will not be physically with them.

The Lord gives them a foretaste of what is coming in the future.

“When they arrest you and hand you over, for interrogation before governors, kings, courts and synagogues. When they do that, do not fear beforehand.” Does this mean that we should take this without a whimper? “This is not fair, I have not done anything wrong; I want a lawyer.” That is exactly what He means. We are not talking about a crime here; we are talking about illegitimate persecution by the government. Do not worry and do not make a defense; you do not have to.

Truly their lives will be at stake. The mandate is to testify to these authorities about Jesus Christ; to condemn them for believing in Jesus Christ. Do not worry; tell them. Give them the gospel. We know what mass media looks like; internet; tweeting; and there will be bigger and better things as technology progresses. There will be mass media involved; the world will hear. Speak the gospel. Proclaim Jesus Christ.

Obviously, this one circumstance is a lot of pressure. Can you endure courts, and prison and torture? Will this hostility make it difficult for you to speak? Those congressmen who are holding town meetings and the people have gone crazy; they are screaming at them; yelling at them. They are under pressure to speak. Can they say anything to calm such a crowd? Probably not. When these people speak, they will be heard. This is the most powerful message on earth; there is nothing more powerful. Fear would not be abnormal at this point. But Jesus says, not to worry; He provides a solution.

Mark 13:11 And when they bring you to trial and deliver you over, do not be anxious beforehand what you are to say, but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit.

The Holy Spirit is going to help them out; He will guide them in their speech. They will say the right things under maximum pressure. "You have an ace in the hole." This is because the Holy Spirit is behind it.

If they make a defense, it is self-centered; and the Lord sends them there to evangelize. They are not to worry about defending themselves. They cannot lawyer or argue their way out of this. They are condemned for believing in Jesus Christ. So, continue to follow Him. Take it to them.

Millions of Christians have been martyred for the gospel. Whatever they may say, it is guided by God the Holy Spirit and they have impact. Stephen is the prototype for this. He was stoned in the middle of Jerusalem for believing in the Lord. Saul of Tarsus was holding the coats of those who stoned him. There is a purpose; there is a mission. There is a mission to glorify God. We have the greatest help of all. Persecution opens the door. It is not to be feared. When it happens, do not worry. It is an open door. Even though false charges are brought against those to be persecuted; and the safety of their person is not in view. There is no safety; or even silence. They go on the offense; not the defense. Our first inclination is to go on the defense. We are to take it to them; and present the gospel. Defense is futile and counterproductive for the circumstance. It will work out; for your benefit and for the plan of God. Now, you might still be persecuted; but you put your future in the hands of the LORD where it belongs.

When You Are Prosecuted Unjustly

1. No personal circumstances of a believer is the issue when delivering the gospel message. Circumstances are simply a means to get to that point.
2. Believers are simply purveyors of the gospel; they are the mouthpieces of the gospel. The circumstances do not matter. What matters is what comes out of your mouth.
3. This is why they must endure the hardships to come. It would be very easy for an immature believer to go through this and see no purpose in it at all. There has always been something. What a great moment it is when you get to a situation that you cannot do anything about and it is not a good situation. You can say, it is in the hands of the Lord. What a great moment it is when you can relax and put it in the hands of God. However it goes, whatever happens, it is okay. We also have all those problem solving devices that we might use as well.
4. They must endure hardships because they can do nothing else in accomplishing the plan of God. When these hardships are thrown in our way, it is for a purpose. It is not about us, when we are having adversity. It is not about us; it is about the plan of God in our life. If we don't get stressed out by it, we will fulfill the plan of God for our life.
5. The issue is always the gospel of Jesus Christ. Even when our life is in danger. This is a statement that many people don't buy. If you are going down, it might as well be for the gospel of Jesus Christ. We go down for a cause; the cause; the only one that is worth anything. Evangelism for Christ never ceases no matter the circumstances. No matter what governments try, or atheists try; or other religions try; the gospel will not be stopped. No matter what is tried, they cannot win.

Today in the United States, evangelism is being curtailed in government institutions, in the military. You would never have thought it would happen. Not supposed to have the name of Christ in any government building; in the classroom. You even need a permit in some places to speak about Jesus Christ in some places. In some foreign nations, believers are dying for speaking the gospel. But this never stops believers from speaking the gospel. **“Go to all the world and proclaim the gospel.”** The powers of hell cannot defeat the gospel. We must realize that the work of evangelism is just as much ours as it is any other believer. We are not left out of this equation.

You might be laughed at or mocked; you might face open hostility or even physical violence. The disciples are concerned about this. Believers are not left on their own under such power-packed circumstances. Have you given the gospel of Jesus Christ to anyone else.

Make sure you are in fellowship, and if you have any knowledge of the gospel; you relax and ask a question or two. Suddenly, there is an opening and it is easy to walk through. If we want to present the gospel to someone, we have help, by God the Holy Spirit. The Holy Spirit speaks through us. Their minds will be working; your mind will be working. We will not be put into a trance and God takes over our vocal cords.

Speaking the Truth under Pressure.

1. The Holy Spirit will enable them to bring to mind what to say, based upon what they know.
2. So, in making this statement, Jesus assumes a certain knowledge of God’s Word. We are not empty vessels through which the Lord speaks; and our minds are not attached. Holy rollers believe this sort of thing. A great presentation is the presentation of the gospel to the believer.
3. There are always two keys to success in the Christian life. The power of the filling of the Holy Spirit and the second is doctrine in the soul. Everything stems from these two things. Paul had to face many courts, many beatings, and eventually, he was beheaded. That is what this is about. That is what Jesus is talking about.
4. They will say the right things at the right times. They will speak boldly without fear with the Bible doctrine in their souls. It is brought to mind and spoken through the filling of the Holy Spirit. This is done with knowledge. Mature believers will function with a relaxed mental attitude, despite natural fears. Your fears will not completely dissipate. It is speaking the truth no matter what the circumstance. Inability to speak the right thing is cowardice.

This does not mean that there will not be repercussions. The disciples were harassed and jailed and tortured and taken to court. “I will give you utterance and wisdom.”

Speaking the Word of God Appropriately

1. This is Jesus speaking to the disciples of what He has been teaching them. This information is resident in their souls. His own thinking; His mind; His wisdom.

2. This in connection with the empowerment of the Holy Spirit is what will come to mind when be tried before the court. Jesus has given this information to His disciples. This information is irresistible.
3. Who in this world can overcome with their own logic and human viewpoint, the power, grace of the Word of God. No one can overcome that.

Then the Lord presents a grim fact. Opposition will also come, not just from the governors and the kings; but from very, very close personal relationships. This is a very sad thing. This must have been shocking to these men. The severity of it is unimaginable to most of us. Brothers, sisters, friends, spouses. They will inform on believers. Some will do it for their own gain or their own protection; or because of real antagonism against Christ and the gospel.

How can best friends or family members give others over to the courts. Deviated thinking and hatred of the truth.

Because lawlessness is increased, natural affection will grow cold.

Mark 13:12 *And brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death.*

Mark 13:13 *And you will be hated by all for my name's sake. But the one who endures to the end will be saved.*

Luke 12:52 *For from now on in one house there will be five divided, three against two and two against three.*

Luke 12:53 *They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law."*

Education today has become propaganda mills. And it will be worse in the Tribulation. Islam trains children from an early age to fight and kill for Allah. Honor killings even today.

Jesus warns that they will be betrayed by relatives and friends.

Hatred and persecution of Christianity can become quite vicious. At the heart of persecution; this is the worse of the worse.

Lesson #1017

Matt. 24:12 Life of Christ

5/25/2017 Thursday

Matt. 24:12 *And because lawlessness will be increased, the love of many will grow cold.*

This is a profound, far-reaching statement, here. There is no *maybe, this is true; maybe it is not*. This is the Word of God; this is the wisdom of the Lord Jesus Christ. What is He imparting? There is a cause and effect here. An increase of lawlessness which apparently leads to love going cold. This can reflect an entire lawless society.

What Does *Lawlessness* Mean?

1. Lawlessness among individuals; and especially among children. This begins with rebellion in the soul. There is a lack of respect for authority.
2. Lawlessness in a person, is the person who becomes self-centered and arrogant. He becomes a law unto himself. He is without wisdom or understanding. Wisdom in the book of Proverbs is truly phenomenal. Proverbs is wisdom; all of it.
3. The result is a very loose view of spiritual, moral or cultural restraints. When you are self-centered and arrogant, there are few restraints on your soul.
4. There is a revolt against all forms of authority; not just parents. Starts in the home; but it branches out to bosses, to marriage, in all relationships. When you are anti-authority, you are anti-authority in all areas. It is the way that your soul and mind work. No one is greater than you; no one is smarter than you; no one can tell you what to do.
5. This will morph into a disregard for the normal standards of society. Anything goes.
6. It is disregard for the statutory laws for the cities, the state and the nation.
7. It can easily lead to criminality, the end of lawlessness. All the way from anti-authority to criminality.

Society-wide Lawlessness

1. Culture that descends into anti-establishment thinking; where the rule of law is lost.
2. A lawless society is a relative society; a secular society. There is no right and wrong. In such a society, everyone does what is right in their own eyes. The streets of Houston. There is a daily accident out on this corner because they are lawless; they ignore the light.
3. The society evolves into a collective disrespect for the institutions of authority, on all levels. Collective disrespect for the institutions of authority.
4. As a result, patriotism disappears and so does societal cohesion. No cohesion in a lawless society. Does this sound familiar.
5. Internationalism replaces nationalism. You turn your sovereignty over to people who do not follow the same standards as your nation does.
6. We become divided.
7. In a lawless society, that which is good becomes evil; and that which is evil becomes good.
8. In a lawless society, freedom is lost.

We have as many examples of this today. What was unacceptable to society a few decades ago, same sex marriage, is not just accepted for celebrated. And it is forced upon those who oppose it. The only norms of such people are norms which are in opposition to divine establishment. And those who do not go along with this program, they are homophobes or bigoted. All of these things are encompassed by the word lawlessness.

People's Love Growing Cold

1. There is no love where self-centered arrogance and anti-establishment arrogance exists. The Christian life is all about virtue love. There is no virtue love where self-centered arrogance exists. Humility is the virtue of the Christian life. Humility is grace of doctrinal orientation. No spiritual growth when there is arrogance.
2. Love for others cannot grow or be maintained when self-love is paramount. The relationship between a husband and wife automatically cancels out self-centeredness.
3. Therefore, Jesus describes it as cold love or not love. We think of love in terms of warmth; so Jesus uses the world cold. This is a lack of capacity for love. Lawlessness means no capacity for love.
4. As a result of this frost, there is no actual loyalty. There are no sacrifices; there is no devotion; there is no dedication; there is no honor. There is no partiality. There is no consideration of others. No deference to anyone above self. That is what comes from the increase of lawlessness. Lawlessness means you are arrogant and self-centered; and you are rebellious in your soul. You refuse to conform to the norms and standards of marriage.

Jesus is describing what is wrong in our country. Because lawlessness is increased, love grows cold. All standards are evil. Relative standards which flips right and wrong. This will be true in the Tribulation like never before. When love grows cold, it is replaced by something; it is replaced by hate. You will be hated by all nations. Simply because they are believers in the Lord Jesus Christ. Christianity is standing for Christ during persecution can be dangerous.

Mark 13:12 **And brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death.**

Mark 13:13 **And you will be hated by all for my name's sake. But the one who endures to the end will be saved.**

You will be betrayed by loved ones; by relatives. Such a graphic description. This happens in every age; but it is more pronounced in the Tribulation. You will be betrayed even by those who are supposed to be closest to you. The Scripture does not lie; it is very, very possible. It can happen today; particularly during times of persecution. What people will do to assure their own survival in difficult times. It is truly remarkable. Betrayal is at the forefront of these conditions.

If one family member is a believer; and the other is not; the person who is not does not want to be tainted by Christianity. They will give up those closest to them, even for execution. Self-centered arrogance; lawlessness; rebellion of soul. Nothing is more important than my own personal life.

Disciples would be delivered over to governors and to kings; to synagogues. But those who turn over their brothers, sisters, spouse, child; they will do this to save their own hides.

To many in our own self-centered society; to them, it seems prudent. Every person for himself. Why should I go down or be penalized for what my brother/sister/spouse does. That

is Satan's world. That is the kind of world that he builds. There is no true love there, apart from narcissism. No capacity for love except for self-love. He is pure narcissism. If you are dating a narcissist, do not expect them to love you as much as they love themselves. This describes Satan and his emissaries are the scions of narcissism. This sort of drive for self-preservation was quite observable in the Nazi death camps. The logo at the front of the camps; "Work makes free." You come to this camp; and you are to work in order to get free; but it is a lie. You work until you die.

Certain Jews called kapos and they were the supervisors of other Jews in their slave labor; and they did the bidding of the sadistic guards. There were Jews pitted against other Jews and others. The kapos got better treatment. They became just as brutal as the SS guards; they even helped make the selection of those to be gassed; and they even herded them into the gas chambers. They were willing to betray anyone to survive. That sort of attitude of selfish survival has been observed among Americans. Not to the same extent.

An observation comes from a nation with which we fought a war. "An Evaluation of the American Soldier." Based upon our observations of the American soldiers and their officers captured; they have weak loyalties to their family, their fellow soldiers, their religion. These weak loyalties are mostly true today; apart from the dedication to one's fellow soldiers. His concepts of right and wrong are hazy; he is an opportunist, who by himself feels weak and insecure; he underestimates his own ability to survive. Americans are ignorant of social values; social conflicts and tensions? Many who have immigrated into the United States recently have no concept of our social values; they bring their own values from home into the United States. We have embraced world diversity, multiculturalism, setting aside of American exceptionalism. This gives us one group who are lawless compared to another.

There is little knowledge or understanding of United States history, philosophy or political organizations. And none of this is being taught anywhere today. It is all something else today.

A third observation: the American soldier is exceedingly insular; and little understanding of foreigners and their countries. There is a difference between control of one's borders and hatred for other nationalities. A nation has a sovereign right to control its own borders; and this does not make a nation racist. There are many reasons not to have open borders. Control of our own borders is a sovereign right of a sovereign nation. One reason is, we cannot pay for them.

He fails to see the importance of military service or any other system which requires careful discipline. We love our own authority; but outside of that, no. Do not trust anyone over 30 was the phrase of Bobby's time in school. Views any hardship as unfair and unreasonable. If anything does not go my way, it is unfair. Just make it okay for me, and if you don't, I'll riot.

Based upon the facts of the imperialists American aggressors, the program proceeds as planned.

These plans are now particularly pronounced. This was a captured document belonging to the Chinese, based upon 7000 subjects. Some of the POW's were convinced and brainwashed into believing that the United States was an imperial power and they refused repatriation after the war. Some remained in North Korea. They only thought about themselves and their own immediate circumstances. They bought into these things simply so that they could survive. They had no inner resources.

There is nothing relative in your life. It is all truth. Things are not pleasant in our country and they are getting worse. Now these things permeate our society. These people did not come back from Korea. They became traitors to their country; giving up their homes, families and spouses for a false ideology. They gave up these things because their love had grown cold. They had nothing in their souls.

This was not as true about the captured Americans in Vietnam. They resisted strongly in Vietnam; and soldiers were trained to resist; and schools were set up. They set up schools for pilots who were shot down. Ultimately, it comes down to what is in the soul. The characteristic that stands out of Vietnam POW's is souls filled with divine establishment and Bible doctrine. Their love did not grow cold; not for their country, family or friends.

The increase of lawlessness is a love grown cold.

When we see an increase of lawlessness. School teachers see this every day. In the classroom today, rebellion is palpable. If they do not get their way, the children complain about the teacher, and they get away with it. The teachers are held up as in the wrong. These children simply want their own way.

Parallels of Our Society Today and What Has Been Described

1. Loyalties and morals of this country today are not entrenched in the souls of the people today; even among believers.
2. Relationships among people and families are unraveling. The nation is unraveling, and that is because the families are falling apart.
3. Many are ignorant of the past history of our country and why we live in the greatest nation for good that the world has ever known. We have done more for the world than any other nation in human history. But the lawless ones call the United States imperialistic; saying that taking the United States a bit is what is necessary to improve the world. A goodly number of people today believe that among their groups.

We celebrate the military this weekend and those who have died for our freedom. Friends of Bobby's have their names on the wall of the Vietnam memorial in D.C. If the nation's love grows cold and becomes lawless, all of the sacrifices were in vain. Believers without doctrine; rebellious in their souls.

Lesson #1018

Matt. 24:4 Life of Christ

5/28/2017 1Sunday

Jesus in Matthew speaks of a love gone cold because lawlessness has increased.

Matt. 24:12 **And because lawlessness will be increased, the love of many will grow cold.**

A lawless society does not respect those who have sacrificed for it; like the military, police, fire, etc. that is when the true character of people in a nation is exposed. Grown cold means that love is no more; often replaced with something else. Selflessness of those who have served this country is in marked contrast to those whose love has grown cold. Instead, there is arrogant self-centeredness. So they are filled with hatred; every man and woman for themselves. There will be many believers in the Tribulation under fire, as there are today, millions around the world. Terrible murder of 29 Coptic Christians a few days ago. There is a lot of this in the Middle East today.

Mark 13:9 **"But be on your guard. For they will deliver you over to councils, and you will be beaten in synagogues, and you will stand before governors and kings for my sake, to bear witness before them.**

There are those who do not waiver in the devotion to the Lord; their love grows warm.

Luke 21:16–17 **You will be delivered up even by parents and brothers and relatives and friends, and some of you they will put to death. You will be hated by all for my name's sake.**

How can such ingrates appreciate what has been done for them? When their love grows cold, they have no regards for others.

Terrorism has become an everyday occurrence. "It wasn't me; I am not involved in it; but as long as I am not in it." Thank God there are those who are willing to take action; who place themselves in harm's way, in order to protect us.

On the other hand, politicians act many times to reduce the capability of the military. Especially fear for those kinds of believers in a crisis. No one is being killed in this country for being Christians, but they are being killed around the world for just those reasons. Those whose love has grown cold are concerned only for their own survival.

The Lord describes the horrendous result of love growing cold; but it does occur at other times. There is betrayal, even to the point of death. The closest relationships are subject to this coldness.

Mark 13:12 **And brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death.**

Great arrogant self-centeredness to where a father will even give up his child; and children will rebel against their parents. Kids are degenerate because society is degenerate. You will be betrayed by friends and relatives. They will turn you in so that you are dragged before courts and judges. This is what happens when arrogant self-centeredness runs wild. And they will do this all for the sake of the Lord's name. Persecuted for expressing faith in Jesus Christ. We see it today in public places. What we see in America is the beginning of

persecution. Chaplains in the military are not being allowed to pray in the Lord Jesus Christ. All of this is the beginning; and what Jesus speaks of is the end product.

Chief of intelligence wrote an evaluation of the POW's in the Korean War, 1950–1953. Many of the men in these prison camps were swayed by their captors, to think that the United States was an evil imperialist power. They sold out their brothers. Torture, brutality and starvation. Some were willing to betray their brother soldiers. They got better food and living conditions by complying. Utterly self-centered. The American soldier has always been willing to fight and die for the. Of the 7000 prisoners, 3000 did not return. Some died and some renounced their country and left their wives and children behind. This illustrates degeneracy of those who are morally weak and are anti-Christian, who lack strength of soul.

There were many more who were willing to sacrifice for freedom; willing to endure great heartache. They would rather die than let their brothers down.

A tradition on Berachah Church of reading citations.

Bobby chose two men who were awarded their medals in the Korean War.

Corporal in the Marines 1951: in action against enemy forces. Well-concealed and heavily fortified conditions. He hurled himself into the bunker with a live grenade, and destroyed this bunker.

Joe R. Maldonado, Corporal, Airborne Infantry in Korea. Served as an active machine gunner. Enemy launched a strong attack to take back the hill; platoon leader decided to deploy his men in a defensive action. Enemy within 25 yards. In an exposed position, he alone pushed them back. Several times, grenades landed very close to him. Drove back the enemy several times.

This men sacrificed themselves; a man leaping into a bunker with a grenade; or a man sitting exposed with a machine gun, inflicting incredible numbers of casualties so that his company would survive. How many unnamed others who would die for our freedom.

Relationships among people and among families is unraveling; many are ignorant of our country's history; the greatest nation for good that this world has ever known. We have been a super client nation to God. We have faults and make mistakes; but the benefits which we have brought to the world is undeniable.

You do not get this is your viewpoint is confused by ideological viewpoint or anti-Christian thinking. We have, so far, been preserved by God; and our armed forces have protected us from our foreign enemies.

Only 3500 medal of honor citations.

Two citations read previously. Regarding the antithesis of a love gone cold. There were also the Jews whose love had grown cold; and would crucify the Lord. There are those in the streets who denigrate the United States. They see America as a nation which needs to be changed. Our country needs to continue in divine establishment practices and believers continue need to grow in grace and knowledge of the Lord Jesus Christ.

R. B. Thieme, Jr. has always read Medal of Honor recipients. Bobby will read two more, but these are special to Bobby and to others in the auditorium, because these men are spoken in Berachah Church from the pulpit. Truly wonderful men; men of honor.

Col. Robert L. Howard United States Army, 5th special forces group, born in Alabama. Passed away 2009. He was in Vietnam in 30 Dec. 1968. He was a sergeant 1st class. An American Vietnamese platoon. Attacked by a two-company force. He was wounded and a weapon destroyed by a grenade. Saw his platoon leader was disabled. He could not walk; but he crawled to his platoon leader. His platoon became disorganized. He was able to rally the platoon into a complete defense force. Crawled from position to position, giving encouragement and guidance. Personally supervised all removed to the helicopter. Bobby served with then Captain Howard instructing Rangers. None that Bobby knew who could compare to him as a soldier.

Staff Sgt. Nicky Bacon. Great sense of humor. Received his citation from President Nixon. He was born on the 25th Nov.; died in 2010. This award goes back to 1968. He was a squad leader. When company B came under fire, he organized his men and led them forward on an assault. He assumed command of the platoon and killed an enemy gunner. Killed 4 more enemy soldiers, hand-to-hand. Both platoons accepted his authority without question. Climbed onto a tank and directed fire. His company was able to move forward, eliminate the enemy position. Highest tradition of the military tradition.

We are indebted to all of those who spent their lives on a battlefield who died for us. Every time you see a uniform, think freedom through military victory. Without the military, who are willing to go into terrible areas, we would not be able to sit in the auditorium and listen to Bible doctrine. Without them, we would be dragged in front of kings.

We have had a very long period of time during which we have had great freedom. There are strong anti-Christian feelings among those in our society. We as believers in Jesus Christ; and we have the resources to weather anything. Part of the reason that we are here is to grow in grace and to handle any situation in life. We have problem solving devices. We may not be able to solve the problem itself; but this will work to help us with our own mental attitudes.

We are in Satan's world. Nationalism is exchanged for internationalism. We have always been a great nation, a nation which is exclusive; and that is the 4th divine institution in Scripture. Satan attacks nationalism and replaces it with globalism. False ideologies and false systems of thinking. Diversity of thinking is removal so often from Christian principles. We now have the tower of Babel all over again. Hatred of all things national and patriotic. Humanism and relativism have replaced the firm divine establishment values. What is good

has become evil; and what is evil has become good. Establishment morality has been turned on its ear. Those who support this cosmic system are traitors to their own great client nation. They would turn this client nation over to its enemies for an execution due to a false anti-Christian ideology. Many of these reject the military; they want protection; but they are not willing to protect. That is when freedom is on its way out.

The elites in Harvard and other schools in WWII were the first to volunteer into the armed forces and they made up the nascent CIA.

Today, self-indulgence. Love of country, family and friends has grown cold. What is at the root of this coldness? It is lawlessness.

Hosea [For the Lord has a case or a dispute against the inhabitants of the land, because there is no faithfulness or kindness or knowledge of God in the land.](#) The more we exclude God from our thinking, the more unkindness we find in our country. God punished Israel with the fifth cycle of discipline. The nation turned degenerate.

Chinese communists convinced our POW's that the United States was evil and they remained in North Korea.

The beast will be the expert in this area of activity. Because of his persuasiveness and threats, many would follow him (Mark 13:6). There are many examples of this in history. We could point out people in our own nation like this. Hitler was like this; he was magnetic. Dictators all through history have been able to convince people of ideas that are utterly evil. This will happen with the antichrist. The crushing persecution will be unbelievable to us today. It will be a very difficult time to be a believer in Jesus Christ.

How would it be to be dragged in front of the authorities over your Christian faith? Would you stand for something? Would you be willing to say, "I am a believer in Jesus Christ." We would face this as a testimony for Jesus Christ. There are many who will not do that; particularly during the Tribulation.

It is our responsibility to be witnesses to the Lord Jesus Christ; and many of us will not go across the street to witness for Jesus Christ. Some of us might be mocked. Speak of Jesus Christ. There is nothing more viral in life than fear; the drive for self-preservation. People turn traitors to all the we should hold dear. They stand for nothing and they will do anything to survive. Anything to keep pressure and adversity off of themselves. Nothing worse of an existence; and so many believe that they are the most important person in this life. Some will betray and turn against anyone who stands in their way. This is the unmitigating thinking of today. The highest virtue is having the most money. Will do whatever it takes to get their wealth. Personal love grown cold. We grow lawless and our love grows cold. Believers today will be hated for their faith and their very loyalty to the Lord.

Luke 21:16–17 [You will be delivered up even by parents and brothers and relatives and friends, and some of you they will put to death. You will be hated by all for my name's sake.](#)

There are people today who think if Christianity was removed, the world would be a better place. They want to destroy the ideology and the people if necessary. They hate the military and they hate us, as we represent that which is evil, in their eyes.

We have the solution; we are the solution. They would not hesitate to persecute and even kill Christians. We see it to a lesser degree today, nothing like the Tribulation. Recognize that these things will happen.

As believers in Jesus Christ, we have the obligation. We may have to shove a grenade into a bunker. We have no right to be a self-indulgent person. We are the only ones who are able to reveal the gospel to some people. We need to make that sacrifice known to the world. There is more freedom than this world has ever known, by far. Those whose headstones are all over this country. However, they died; they were our servants. Not too much to spend a single day remembering such people.

Lesson #1020

Matt. 24:4 Life of Christ

5/31/2017 Wednesday

“You will be hated by all for My name, yet, not a hair from your head will perish. By your endurance, you will save your lives.”

Mark 13:12–13 And brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death. And you will be hated by all for my name's sake. But the one who endures to the end will be saved.

There will be a world filled with the antichrists. The Beast will be quite persuasive and one of the most evil of all time. We must know that we will be hated; persecuted.

Hatred is a most powerful of emotions. It covers a myriad of problems. Just the Lord's name sets up great hatred. It may be hard to understand what true viral hatred can do. Watch how people virally and irrationally hate the President of the United States; and how they act out that hatred towards him, against that person; or images of him.

A comedian held up a head image of our president, like it was severed. She used this to mock a symbol of authority. These types are the ones who claim to be non-violent; they renounce violence. They represent the very violence that they denounce. It is everywhere today and it comes out of pure hatred. Opposition is one thing; and hatred is quite another. Do not get caught up in hatred for those that you oppose. Easy to get caught up in that. Hatred is destructive to your soul and to your spiritual life. Those are souls that you begin to hate because of their attitude. They don't need your hatred; they need the gospel of Jesus Christ.

This hatred will characterize those against Christ; and this characterizes the radical Muslims today.

On the other side, love is also a great motivator—especially toward servitude and sacrifice. Love is truly very powerful. The exact opposite of this is hatred. Do not ever underestimate what hatred will accomplish in death and destruction.

Hatred is the overarching motivator; from the Beast down to all of his followers. Persecutions of all types especially by the authorities. Things are really bad when governors and kings and legislators. Torture will be common; and execution will be done. Children will turn in parents; fathers will turn in their children. Friends will turn in friends for execution. Many believers will lose their lives to the Beast, the great persecutor of all time. Also the shocking betrayal by family and friends.

Bobby watched a movie, called the Kingdom of Heaven. The defense of Jerusalem against Muslims in the Middle Ages. The siege was going very badly. The religious leader at the time, when everything was going badly. “We will just renounce the faith now; and recant that later.”

One’s eternal salvation is sometimes interpreted as enduring to the end, without failure. But that is not true; not so at all. We know if believers are weak or reversionistic. Why would they not compromise to save their own hides. This does not mean that they won’t lose their salvation. **“The one who endures to the end; he will be saved.”**

The One Who Endures to the End Will Be Saved

1. εΙΣ ΤΕΛΟΣ
2. This does not mean to the end of one’s life.
3. Nor does this guarantee that believers may not die in the persecution.
4. Telos refers to the end of the Tribulation dispensation; the 7 years; the end of the great Tribulation in particular.
5. Jesus is assuring them here that some will survive, even though the Great Tribulation. The horror, the martyrdom, the slaughter; it is a wonder that anyone survives.
6. Some will endure the persecution to the end of the events leading up the Christ’s 2nd advent.
7. Thus comes deliverance from all the horrors taking place. There will be light at the end of the tunnel.
8. In the context, saved means the faithful surviving until the end of the Tribulation, until the deliverance from persecution.
9. Deliverance is the 2nd advent of Christ.

The 1st advent is about to end, when Jesus is speaking to His disciples; who will become Apostles in the near future. Jesus is also speaking to a generation which has not yet appeared, as far as we know.

Those Enduring until the End

1. No matter the difficulty of the times, no one can take the life of a believer until it is his time to depart this life. We endure, if we will. That is a unique period of time. We may

endure until the rapture. We don't know when the rapture will take place. It is likely we will all die. That is enduring to the end; enduring to the end of the emission that God has for us. Took Bobby a long time to understand why his father had to endure what he did.

2. Fear of death is lack of faith rest and doctrinal orientation. We have been given that; that is our resource; that is how we endure until the end. Believers in that era know how long they have to go. It is 7 years.
3. That principle is always true; the principle; even in times of great persecution before the Tribulation. How many times did the Apostle Paul face prison and death; and he escaped them. Paul was always in hot water, for the sake of the name of Jesus Christ. No one was more persecuted as he was. Only when his work was complete did the Lord allow Nero to take his life. Until his time was up, Nero could not hurt Paul. He had to complete the prison epistles and the later ones, and he endured this hardship. Some will survive until the end of the 7 years Tribulation. All these signs that we will see; it is quite amazing. This is a promise of preservation through the worst of the greatest of calamities. The faithfulness of God and the annihilation of man. If God can preserve these saints in the Tribulation, He can do the lesser for us here and now.

What a way to be delivered, enduring until the end. The description of Armageddon at the end times will be an amazing sight. They will enter into the millennial kingdom as heroes. Even in the face of absolute annihilation.

The salvation is not the result of doing really, really well in the Tribulation; we are always saved by faith alone in Christ alone. We cannot get out of His hands after a moment of faith alone in Christ alone.

Why doesn't everyone survive?

The message will identify the Lord Jesus Christ and that He would return. The Beast presents himself as the deliverer, as soon as he gets rid of all these Christians.

Ones who endure to then end, the Old Testament saints, and those who will die during the Tribulation. Why would the Old Testament saints be resurrected at the rapture? The rapture is for the church.

Moses and Elijah return in the Tribulation as witnesses for the Lord. They are not in resurrection bodies otherwise, they would not have died. It is their birthright handed down. It is notable here that the gospel; and they do not present the exact same message as the church presents today. The means of salvation is the same in every dispensation; faith alone in Christ alone for eternal life. In the Tribulation, the message will also stress the coming kingdom of national Israel. The messages to the Old Testament Jews is the kingdom message. We will have been resurrected 7 years prior. Jesus Christ was first in resurrection; and the church is next; Tribulation martyrs and Old Testament saints. A brief overview of the entire Tribulation time.

The specific signs that will prepare Israel. He has given them the scope and then the Lord will start speaking of the observable signs. One, no one will be able to miss. Matt. 24:15–21; the abomination of desolation. A sign they cannot miss.

Lesson #1021

Matt. 24:4 Life of Christ

6/1/2017 Thursday

We have a brief overview of the entire Tribulation. What you have heard, you will hear again.

Jesus moves on in teaching His disciples. There will be signs letting them know about this terrible time. Remember the original question, “The Temple will be destroyed” and the disciples said, “When?”

Mark 13:14 "But when you see the abomination of desolation standing where he ought not to be (let the reader understand), then let those who are in Judea flee to the mountains.

Better understood as the abomination which causes desolation.

The Abomination of Desolation

1. This is the same abomination that Daniel has described in Dan. 9.
2. The abomination is a man.
3. Daniel 7:8 describes him as a little horn.
4. We know him to be elevated to a position of authority over a 10 nation coalition. We know him as the antichrist.
5. These nations have the origins in the original Roman empire.
6. He will come to power during the first half of the Tribulation, and through intrigue backed by military, he will be accepted as a world ruler by common consent. There are several reasons why.
7. His influence is worldwide. He will rule over all nations; a most powerful man in the world.
8. So, he becomes the head of the last form of gentile domination over Israel. This all began in Daniel with that statue image.
9. He is the last oppressor; and the end of the times of the gentiles.
10. So from Daniel 7 on, this man is the prominent figure. It is all about this one man and what he has to do in relation to Israel.
11. He plays the major opposition role in the Tribulation.

His activities are described in Daniel 8:23–25. All of these guys have been called total evil; but they are minor players by comparison.

Daniel 8:23 And at the latter end of their kingdom, when the transgressors have reached their limit, a king of bold face, one who understands riddles, shall arise.

Daniel 8:24 His power shall be great—but not by his own power; and he shall cause fearful destruction and shall succeed in what he does, and destroy mighty men and the people who are the saints.

Daniel 8:25 By his cunning he shall make deceit prosper under his hand, and in his own mind he shall become great. Without warning he shall destroy many. And he shall even rise up against the Prince of princes, and he shall be broken—but by no human hand.

He will be pulling the strings for everything; he is shrewd in his evil. Extreme arrogance, very much like another creature in this world. He will even oppose the prince of princes. We are looking into the future, seeing a person in the future who will exist. We can conjure things in the near term; and there are problems here and there. However, there is no speculation here; this will happen exactly as it is revealed. We can identify people like this from the past. He will be one of the most brutal monsters in history. Perhaps the worst; more so than the greatest conquerors in history. Nebuchadnezzar, Xerxes, Alexander,...

He is very much like his master, Satan. Every court of kings in history and there are some excellent series on television; soapy. One thing that characterizes those movies is, intrigue. There were people manipulating constantly in those courts for power, to discredit some and to help others rise up. That is how this man conquers a world.

The Antichrist

1. He is possessed and energized by the evil one himself, Satan. He is demon-possessed to the nth degree. This is a time in history when the devil is desperate. He knows that it is coming soon. His only hope is to destroy Israel. He will use his man to do just that. This is the last great push in history for the final solution; it will be the holocaust on steroids.
2. This man is the head ruler.
3. Never in the annals of history will that control by Satan be more pronounced. We can look at the man who best represents Satan. Now there are many people around at this time who are quite evil. There is *the* antichrist; and there are many antichrists.
4. If Satan can stop the Jewish race, he shows that God is not all-powerful.
5. This man becomes the greatest adversary of Israel. He is the special adversary of the Prince of Princes, in the 2nd half of the Tribulation.
6. He would begin the period of extreme Tribulation called the Great Tribulation. It is the culmination of the oppression of the gentiles over Israel. This man is truly invincible. Satan at this time is invincible; and no one can destroy him until the 2nd advent.
7. He is the man John calls the beast.
8. He is called the *prince who is to come*. He will be royalty because of his position in this world.
9. He is also the king who will do as he pleases. He will have his way. Whatever he wants, he will have.

What Will He do

1. He breaks his treaty with Israel.
2. Another alliance will contest his authority. Ezek. 28:7 Dan.

3. This alliance is doomed. Israel looks for someone to make a treaty with; but they do anyway. This is a problem for Israel; a mistake which they have made many times in the past. The beast will annihilate them.
4. Because of that huge conflict, which the best will come out on top, he will gain complete control over Palestine. This is truly the center of the world in the divine plan of history.
5. The beast will make his HQ in Jerusalem. Dan. 11:41
6. He will wreak havoc on Jerusalem. In doing so, he will earn the name, the abomination of desolation. This is where he earns this title.
7. What will he do in Jerusalem? As the abomination, he will stop all worship by the Jews. Part of the treaty allowed the Jews to worship in and around the Temple. But he puts a stop to that. The worship will stop for 1290 days. This is exactly 3.5 years, the 2nd half of the Tribulation.
8. At that point, returns the King of Kings; the kingdom comes when His will is done on earth as it is in heaven. That is what fulfills that prayer.

The Abomination of Desolation

1. During that tribulational period, the Abomination will establish the worship of himself. This is Satan-worship, which is why this is an abomination.
2. He will be the most central and self-legitimized figure in the world. Who are some of the most recognized figures. The pope, the Dali Lama; Osama bin Laden. This guy will be the most recognized religious figure the world would ever know. He is legitimately called the antichrist.
- 3.
4. He is violently opposed to the worship even to the thought of Jesus Christ. He wants to purge the thought of Jesus Christ from this world. Any hint that you are a Christian; goodbye.
5. He is a master of mind and body control; sometimes called brainwashing. Great propaganda minister; greatest the world has ever known. Satan is the great deceiver. Goebbels fooled an entire nation.
6. The worship of antichrist, of this man, will be centered in the Temple in Jerusalem. This is where he would have the most impact.
7. It is the antichrist's presence who will make the Temple abominable and therefore desolate. This is the place where God has always been worshiped.
8. It is abominable and therefore desolate because this man sets up an image of himself to be worshiped in that place. Rev. 13:14–15

His statue will be standing where it should not be. This event is the great sign of the Great Tribulation. This will get 24/7 news coverage. It will be live-streamed and tweeted and everything else. This will give confidence to the believers during this time.

This statue is not supposed to be there; and the people will understand the horror that is in the Temple. They are only a few years away from the Lord Jesus Christ Himself. The most

discouraging sign is also the most encouraging sign for the believers at that time. These things do work out for good. It is a part of God's plan. The more encouraging sign during the time when history is at its lowest point.

When the Abomination of Desolation occurs, then it is time for you to move out. The 2nd advent will not immediately follow; but it is 3.5 years away.

Matt. 24:15 "So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand),

For the believer who has studied this.

Matt. 24:16 then let those who are in Judea flee to the mountains.

This is immediate.

Matt. 24:17 Let the one who is on the housetop not go down to take what is in his house,

You cannot go back and seize whatever is in your house. No time.

Matt. 24:18 and let the one who is in the field not turn back to take his cloak.

Nothing is worth it; nothing is necessary.

Matt. 24:19 And alas for women who are pregnant and for those who are nursing infants in those days!

Then a great prayer.

Matt. 24:20 Pray that your flight may not be in winter or on a Sabbath.

The administration of the fifth cycle of discipline who have rejected Him at the 1st advent. Both generations must move out when Jerusalem is surrounded; or when the Abomination of Desolation is raised up in the Temple. Both times, they must get out with great haste. Once these signs occur, we need to move out.

Already instructions given to those for the near future. And these are exactly the same instructions given to those when the Abomination of Desolation goes up in the Temple. It is the same instruction.

When the statue is raised and you see the approach of the armies of the dictator, go, get out of there. When Bobby looked at this passage and his mind wandered somewhat. What would we do if there were arrests and torture and executions (as has occurred in the past). What about that? Would you flee? This has happened in England, then in Holland; then back to England; and so they got into ships and fled Europe altogether.

Do these instructions apply to us in the church at this time? Do we pull up stakes and run to the new world? We have heard this. Do we flee an apocalypse like that? The answer is *no*.

What about Us Today Compared to Them Then

1. The instructions to flee are for Israel in the Age of Israel. This is not a direct instruction to us in the Church Age.
2. The mandate was given to Jews under the threat of complete extermination.
3. They were vulnerable to extinction. They were all centered in one local in Palestine. They had been rounded up.
4. Fleeing is the means to preserve some of His people from annihilation. There must be some left to fulfill the promises of Abraham.

Today, there is no new world for the Christians to colonize. No new world anymore. We might flee to the wilds of Wyoming and Montana. Many years ago, there was a survival party in Berachah. And there was a guy the curator of the Houston zoo herpatorium. Are we preppers? Do we gather a courtorie of like-minded people?

These kinds of decisions are a matter of individual decisions. The mandate to flee is not your mandate. The most important answer to the question of preservation and persecution today is, God provides for Church Age believers today based upon His plan for the believers in that area. Sometimes, we face persecution and death.

Law and order can break down; and our society could be sent into absolute chaos and terrorists could do it. If the nation is in complete peril, should you defend yourself or flee to a certain locale? Paul was led by the Holy Spirit based upon his apostolic mission.

Mark 13:15 **Let the one who is on the housetop not go down, nor enter his house, to take anything out,**

Mark 13:16 **and let the one who is in the field not turn back to take his cloak.**

Mark 13:17 **And alas for women who are pregnant and for those who are nursing infants in those days!**

Matt. 24:21 **For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be.**

Lesson #1022

Matt. 24:4 Life of Christ

6/4/2017 1Sunday

When the Jews in the dispensation of Israel, which resumes after the rapture of the church, see a sign, the Abomination of Desolation, this will be a terrible and encouraging sign all at the same time. It is quite an anomaly to have a sign which acts in both way. The plan of God is still in operation. Matt. 24:15 Mark :13a

Matt. 24:15 **"So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand),**

The Tribulation will be the greatest time in the world to eradicate the Jews, so that God cannot keep His promises to Israel. These are terrible moments based upon this sign. What overrides all of this terror; a little time of great adversity followed by the greatest time of blessing.

One of the faith rest promises is coming to us in eternity. This will be encouragement for this generation of Jews living through the Tribulation. God will deliver His people and save them from this terror.

This is a man and Daniel describes him as a little horn, who will have authority over a 10 nation coalition. He is also called the antichrist, the most famous of the apocalyptic terms. He is also called the Beast; and found in Daniel 7–12. He is the king who will do what he pleases. His influence will be worldwide, for he will rule over all the nations. There will be nothing like this dictator. He will rule over all the earth. He will be the final gentile to dominate the Jewish people. Græco-Macedonian Empire; then the Roman empire; then the reign of the Beast.

his power does not come from himself. His power comes from Satan. He is also very crafty and very deceiving. The activities of the abomination as described in Daniel 8:23–25:

Daniel 8:23 *And at the latter end of their kingdom, when the transgressors have reached their limit, a king of bold face, one who understands riddles, shall arise.*

Daniel 8:24 *His power shall be great—but not by his own power; and he shall cause fearful destruction and shall succeed in what he does, and destroy mighty men and the people who are the saints.*

Daniel 8:25 *By his cunning he shall make deceit prosper under his hand, and in his own mind he shall become great. Without warning he shall destroy many. And he shall even rise up against the Prince of princes, and he shall be broken—but by no human hand.*

He will be the most powerful man on earth at this time; but it is Satan's power. He will destroy to an extraordinary degree. He will defeat every army in battle; he cannot be defeated. He is invincible with the god of the world behind him.

He will prosper and he will impose his will on whomever he chooses.

Without warning, he will destroy many. After setting up a treaty with Israel and coming into Israel, he will suddenly destroy millions of Jews. He is arrogant because his master is arrogant. He will even oppose the prince of princes. This is Jesus Christ even before He is crowned the king of kings.

The Final Dictator of the Tribulation

1. He will spearhead Satan's final attempt to destroy all of the Jews, in order to win the Angelic Conflict.
2. This is the time of the devil's desperation.

3. He knows that the hour is coming for the 2nd advent. He knows the prophecy and that he will be incarcerated for 1000 years. The Millennium will no longer have Satan as the opposition.
4. His schemes become more intense, more vicious and more bloody.
5. Satan's man in the middle of the Tribulation, will declare himself to be god; he will demand worship; he will set up the Abomination of Desolation in the Temple. Recall that Satan wants to be worshiped like the Most High. He is the reason he became who he is now. Desiring worship means he wants to replace God.
6. There will be a series of battles; and he will gain control of all of Palestine, which is the center of the world, at this time. Palestine today is the powder keg of the world. It will remain a powder keg until the end of history.
7. Then he sets up a statue of himself in the Temple in Jerusalem. That is the Abomination of Desolation. He demands the worship of everyone. "I will be like the Most High."
8. There will be a statue of antichrist, who represents Satan and Satan's man. The people are forced to bow down to this statue.
9. The antichrist's presence will make the Temple abominable, and therefore, this is the sign.

Mark 13:14 "But when you see the abomination of desolation standing where he ought not to be (let the reader understand), then let those who are in Judea flee to the mountains.

What should the Jews do under these circumstances? Do they flee or not flee? Jesus does not leave them confused. They need to move out immediately.

Mark 13:15 Let the one who is on the housetop not go down, nor enter his house, to take anything out,

Mark 13:16 and let the one who is in the field not turn back to take his cloak.

Mark 13:17 And alas for women who are pregnant and for those who are nursing infants in those days!

Difficult to travel in the winter. The weather can make everything tougher.

Get out of time; need for haste. No time to gather possessions. You cannot go home. When you know what is going on, you have to leave immediately. You must leave; you cannot get your pet, your wife, your children, your computer.

They will become refugees of war. Many pictures of troops going one way and refugees going the other. This is happening in the Middle East right now. It is a horror.

It will be difficult for all if they have to flee during winter weather. On the Sabbath, everyone comes into Jerusalem to worship. You cannot move; gridlock.

10 years ago, the hurricane that never was, and some spent 24 hours stuck in gridlock. It is not conducive to fast movement. Speed is of the essence. Beat the crowd. There has not

been anything like this before. Fleeing is their only option for survival. Get out; get out quickly. Your survival is at stake. They are worse than anything. When the Lord says this is the worst, it is the worst. It cannot get any worse. If this ruler can, he will exterminate Christians and Jews. This will be worldwide extermination. This is Satan's objective. We have faced great apocalypses.

100's of acres of houses where Jews were worked to death, tortured, and then killed. Many who claim that this never happened. The inhumanity of man against other human beings. The idea that Jews are subhuman, that is what fueled the killing in 1933–1945. Such terror will never happen again after these 3.5 years. God will terminate this. He will cut it off. There is no real comparison in the experience of history. Unprecedented suffering.

Now Jesus speaks for a few minutes about deliverance; His deliverance. Words of encouragement. They will need it; and by application, this is deliverance for us as well. They are our times. We are concerned about the state of the world; the state of our country and ourselves in the midst of all this. Jesus will deliver the Jews from the Abomination of Desolation. For us, we are encouraged at the rapture, where we will be delivered out from the Tribulation. No idea how close we are to the rapture. It is coming. We don't know where our country is going. The trends of history can be reversed in a split second.

Lesson #1023

Matt. 24:22 Life of Christ

6/4/2017 2Sunday

Matt. 24 Mark 13

A few days ago a friend of Bobby's, she went to a mainline church; and there was a recommendation to go to a Bible teaching church. I did not get it. All of this Bible teaching but no preaching. Not sure how to understand this. Apparently, this was not uplifting enough. The Word of God is always uplifting but for different reasons. Eschatology is uplifting; it teaches us God's faithfulness. He is faithful to His Word and to His promises; and we can depend upon Him, no matter what.

Those days of the Tribulation will be quite difficult, unlike any other time in history.

Matt. 24:21 **For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be.**

The beast puts up a statue of himself in the Temple.

The Lord stops teaching about the terrible things; but he teaches some uplifting things.

Matt. 24:22 **And if those days had not been cut short, no human being would be saved. But for the sake of the elect those days will be cut short.**

Didn't Daniel predict a very specific period of time, down to the number of days; and can Jesus change this time frame? But God intervenes in history in a number of ways. He does not and cannot negate a prophecy in the past any more than He can go back on His promises

about anything. Should God, change this 7 year prophecy, He would be contradicting His previous word through Daniel. What does this mean, if He cannot contradict His Own word?

What Is the Meaning of “Cut Short”?

1. Jesus does not mean that the number of days will be reduced in number.
2. He is not contradicting his prophecy here. God does not contradict His Own Word. Some believe that He has done this regarding Israel. That is a change in God’s Word and that is why it is false. God has a future for national Israel. God still has a purpose for Israel in His Word.
3. Prophecy is His Word. It is not *Daniel’s word*. He cannot violate His Own essence, or He would destroy Himself.
4. Cut short means *to terminate, to stop*. Jesus stops all of the Tribulation. It is not about time.
5. Because of the awfulness of that period, if it were allowed to continue indefinitely, the human race would be decimated, even destroyed. All the Jews would have been rounded up and exterminated.
6. Christ will intervene on behalf of His people. That is the 2nd advent, which occurs after 7 years, just as prophesied. He intervenes for them just as He intervenes for us.
7. The point
8. 7 years is all that the Tribulation can be allotted to continue. Not one day more; but not one day less either. The Lord is well-aware of the massive destruction and persecution will come at the end of this time period. Enough is enough. That is when He returns.
9. His return terminates this period at just the right time for deliverance. No more, no less. The 3.5 year mark of the Great Tribulation.
10. The beast basically conquers the world, and God says, “That’s it; this is over.” And it stops.

Therefore, this is not a contradiction. This is a testimony to God’s faithfulness. This is adherence to His Word of prophecy. There is no nuance here; what will God do? For us, it is confirmation that His promises will not fail; they are not nebulous. He means every word of it. When you claim a promise in the faith rest drill. If you are able to claim that promise and a promise comes to mind; it is comfortable for you. That is faith rest; you are confident in what God has promised you. If He will intervene at the 7 year mark, why do you think that He won’t intervene on our behalf? God is not a welcher; He does not lie.

Why do we deserve anything from Him. He backs everything that He tells us as believers. Who is it who is out there taking care of us during this life? Your husband, your wife, your bank account, your savings? There is only one assurance in this life. It is the Word of God.

Do not mistake what God gives us for what He gives us. God does not break His promises; not even a little bit. We can trust that. This is the most wonderful thing. “Am I preaching now?” God is the One Who keeps Israel from being exterminated. The remnant will be

spared from that final holocaust. After a few battles, the Lord will be crowned as King over all the earth; the King of Kings.

From the forming of nation Israel up to this point in time, the most persecuted people in all time have been the Jews; in the modern world and in ancient history. Behind all of that is Satan; and yet, the Jews are still with us today. They will still be delivered by God. The Jews will be delivered in the end.

There will be survivors at the end of the Tribulation. There will not be complete annihilation. The key for them is to flee, at the Abomination of Desolation. They will just walk into the kingdom. They will be different from the tribulational part of history. The population of the earth will be someone depleted; and there will be marrying and populating the earth. And these people will sin natures will be able to resist the Lord Jesus Christ in the Millennium. Even the wonderfulness of God's kingdom on earth, there will still be rejection of Jesus Christ. No one will be in poverty; it will be a great environment; but that will not be enough to overcome man's sin nature. It cannot overcome his self-centered arrogance and his negative volition. Not everyone, but some. Environment is not the key to man's happy existence and salvation.

Application: the environmentalists today will not save the earth. They cannot make mankind better through a better environment. A sin nature is a sin nature. Humanism does not understand the old sin nature. They think that, improve the environment and things will be better on a grand scale. There will be no world peace through a better environment. The crusade to deliver global warming will not do a darned thing. The oceans will not rise 3 feet killing us all; polar bears will be okay. This is entirely a humanistic idea that mother earth is the great protector. People think that mother earth created herself. We need to continue this evolution; she is our god. The sun, the moon, the stars and even the earth have all been worshiped, now and in the past.

Only at a future time, the Lord will destroy the earth; and only God can do this.

2Peter 3:10, 12 **But the Day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will pass away with intense heat, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed... waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn!**

When Will this Happen?

1. This takes place between Rev. 20–21
2. This takes place simultaneous with or immediately after the Great White Throne judgment. This judgment is the judgement of all unbelievers. There will be tremendous upheavals. Maybe when the angels and Satan are destroyed, the world will be included.

We have studied many aspects of our Lord's ministry. But we will go to a place today which we normally do not associate with the Lord, covering the end times and the Lord's return. There are many recognizable signs; signs in heaven, spectacular signs, the sun and the moon will not give their light and the earth will be shrouded in darkness and the stars will fall from the sky, and we will know what all of that means now. Monstrous waves and the seas will be out of control.

Mark 13:26 and others describe the Lord's actual return. This is markedly different from the 1st advent. This advent will be diametrically opposed to the simple introduction.

There will be great exposure of the phoniness of the things going on at that time. Great trumpet. There will be trembling when the Lord returns, the Shekinah Glory. He has come to fulfill His promises made to all believers prior. There is speaking of wars and rumors of wars. He will come as a conquering Hero.

Rev. 19 Jesus is riding a horse; which suggests that there are dogs and cats in heaven as well. The Lord returns with a sword on a horse of war. His point of contact is righteousness and justice. His eyes are a flame of fire. This is a description of eyes as we have never seen it before. He is a king with battlefield royalty and he will conquer the land

Rev. 19:11 **And I saw the heaven having been opened, and lo, a white horse, and he who is sitting upon it is called Faithful and True, and in righteousness doth He judge and war,**

Rev. 19:12 **and his eyes are as a flame of fire, and upon His head are many diadems--having a name written that no one hath known, except himself,**

Rev. 19:13 **and he is arrayed with a garment covered with blood, and his name is called, The Word of God.**

This robe is a military tunic; and since He returns as a conqueror; it is dipped in blood. He will wear a military uniform dipped in real blood. It is the blood of the enemies of Israel, whom have been slaughtered. He functions under the mandate, *kill the enemy*.

The Lord's Campaign

1. S
2. It is envisioning the valley of Jehoshaphat.
3. Armies against Israel are encamped there and at other locations.
4. This valley of Jehoshaphat is where Jesus, the conqueror, begins his destruction of the anti-God, anti-Israel army; on their southern flank.

5. Christ begins and continues from here. He begins in the valley of Jehoshaphat and then He moves north. The valley of Armageddon.
6. From the valley of Jehoshaphat to the valley of Armageddon, He leaves a trail of slaughter.
7. The length of the killing ground is given as about 200 miles, so He travels 200 miles killing all the way. Rev. 14:20 (13:20?).
8. This is nauseating: the depth of the blood is up to the horse's bridle. That is a lot of blood and a lot of enemies involved here.
9. This is the picture of a complete military victory of massive proportions. No victory in the world so complete and so final. It is a bloody recompense. This is another way of understanding what Christ provided on the cross.

There is a scheme of maneuver; there is a plan of attack; a clean up crew (birds). This is all well planned.

If We Are Repulsed by This:

1. Is the plan of God for unequivocal protection of His people. These people would destroy God's people if allowed to continue. If God will go this far to protect His Own people, then don't you think He can protect us? Are you afraid of all that? God wipes out every unbeliever in that vicinity to protect His people.
2. This represents the price of rejecting the Lord. We get a visual illustration of what that price is.
3. This is part of the answer to the prehistoric appeal of Satan. After he fell, after he decided to object. How can You send Your creatures to hell? His love is demonstrated by His protection and His salvation, offered up to all.
4. This demonstrates to Satan that God's justice will be done. God's justice, His wrath is poured out.

The little scheme to destroy Israel is not working.

The description continues.

The Victory

1. Ho logos is used for the infinite God.
2. Used for the Person of Christ on the cross. 1Cor. 1:18
3. Used for the winner in the 1st and 2nd advents. Jesus demonstrates that He is a loving God. He wins the strategic victory in the 1st advent.

What about us? Where will we be? We are not on earth; we are in heaven. We are a part of the returning force in heaven, clothed in the righteousness of God.

Rev. 19:14 **And the armies in the heaven were following him upon white horses, clothed in fine linen--white and pure;**

We will be on the white horse coming out of heaven. Col. 3:4 this is the 2nd advent order of battle; we will be there with Him,...

We will be returning with Him, but we will not be doing any fighting. We will charge down, but the Lord needs no help. We will come with Him to participate in the kingdom. We are not involved in the judgment, but in the millennial kingdom.

2Chron. 20:15b Do not worry about how many are out there; the Lord will fight for you.

Lesson #1029

Matt. 24:4 Life of Christ

6/18/2017 2Sunday

We have been led to this point; and the Lord's power is beyond imagination. He is omnipotent. There is so much more involved. Our Lord will be at war; His eyes will be a flame of fire, which is battle and judgment.

We will be in resurrection bodies. We will not be unbelievers. Jesus will only be killing unbelievers and He will do this all by Himself. He needs no one to help Him.

Rev. 19:12–14 His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God. And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses.

Ex. 14:14a The Lord will fight for you.

Moses makes it clear, there is no reason for fear when the Lord is protecting. Just stand still and watch the deliverance of the Lord. Did the Jews lift a finger to destroy the Egyptian army at that time? No!

Let Him do the fighting for you. When you cannot remove yourself from adversity and difficulty, that is where you depend upon God the most. Never forget, when things are hopeless; when things cannot be solved, they are solvable for us. We do not have to do anything. That is when you recognize that you cannot handle the problem and you turn it over to the Lord. We know that the Lord can make corrections. We should do everything that the Lord wants us to do. He knows what is best for us; and He accomplishes His plan. If we are in His plan and there are adverse circumstances, then you are right where God wants you to be. Finally, at the 2nd advent, maybe they will get the message.

Fear and Adversity

1. The more you surrender to fear in adversity, the more things you fear. Once you fear one thing, you begin to fear other things.
2. The extent to which you surrender to fear, you increase the power of fear in your life. That is what happens when you do not depend upon the Lord; you surrender to fear rather than to the Lord. Go to sleep and let the Lord handle what happens. What is your priority? Let the Lord handle it.

3. Bible doctrine and fear are antithetical. We are the only ones who do not need to have a lifestyle of fear.
4. The battle is the Lord's.
5. There is no fear when God is near. Bible doctrine brings that fact into focus. The principle is the same. The Lord will fight and remove the enemy, as He has promised. The slaughter will be 200 miles long.

Death is like going home for the believer; death is being face to face with the Lord. We should never fear death; we anticipate death at just the right time. We miss those who pass away from us, but the reunion will be fantastic. Death is the greatest fear of the human race.

Bob had the motto, *the battle is the Lord's*. Davey Crockett, *be sure you are right and then go ahead*. Through Christ, I conquer. Fear takes us out of fellowship, which is a sin. In the face of fear, most people run; but with Bible doctrine, you apply doctrine instead. That is the solution to fear.

Rev. 19:15 **and out of his mouth proceeds a sharp sword, that with it he may strike the nations, and he shall rule them with a rod of iron, and he treads the press of the wine of the wrath and the anger of God the Almighty,**

All of this represents images of conquest. Nothing speaks of bloody combat like cutting and slashing by a sword. Today, our modern battlefield is the most lethal. But nothing more horrendous than people meeting face to face with swords. Medieval battlefields.

A Thracian broadsword; a rumpia (a Tharian broad sword, a two-handed sword). Nothing and no one can stop the Lord. No one else can stop the armies as Jesus can. They could not win with the broadsword of the Lord.

There is a precedent for this type of battle and slaughter, in 2Kings 19:35 where the Angel of the Lord wiped out 186,000 Assyrians. The Lord will do this same thing, but on a much larger scale.

We understand terrorism of destroying innocents. This is terror in the understanding of unbelievers who must face this. It is repugnant to most of our sensibilities. We see many movies today where this sort of carnage occurs all over the screen. We are often upset by people killed in battle, and today we can see this. There is nothing wrong with what the Lord is doing. This is accomplished by the Prince of Peace. He cannot sit on a peaceful throne of Israel until His enemies are vanquished. The road to peace and freedom is soaked with the blood of battle. The only thing that organized evil understands and yields to is overwhelming force; a greater force. How many times in history do we see this? Appeasement seems to be the order of the day. It never works. The only way Muslim terrorists can be contained today is by destroying them. Jihad is a way of life for those who take seriously their scriptures. You must bring overwhelming force to them. Understanding and tolerance will not remove terrorism; they see that as weakness, which it is, and it steps up the attacks.

Europe has capitulated to terrorism. We have had no terrorist incidents on our soil until we pulled our people out of Iraq and Afghanistan. Then they began again. No generation will skip this problem. Is the price of freedom worth the cost? So far, in our country, our answer has been yes. But in Europe, it is not worth the cost; and their problems will just get worse.

Our Lord from His perfect integrity uses unlimited force. It works and it cannot be equated with murder. This sort of killing is Biblically sanctioned. It solves things temporarily at least. Every generation must make the decision, is freedom worth it? There is no freedom without it. Freedom through Military Victory book.

It takes violence to stop violence on a large scale. When the violence is initiated by evil, it takes a greater violence to stomp them. They have evil motives, evil ideologies and/or evil religions. The Lord will destroy these types and bring peace to Israel for 1000 years.

Rev. 19:16 and He has upon the garment and upon his thigh the name written, "King of kings, and Lord of lords."

The Lord at the 2nd Advent

1. Christ returns as a warrior.
2. This culminates in the Lord sitting on the throne of David for 1000 years. Swords are beaten into plowshares; the lion lies down with the lamb, and man learns warfare no more.
3. Jesus Christ will rule and the armies which oppose Him are no more.
4. The peace brought by Jesus Christ at the 2nd advent is the greatest and longest peace that that world will ever know. Never a time in the history of man where there has been no war. 53 separate wars going on when Freedom through Military Victory was written.
5. Yet even the peaceful environment of the Millennium and prosperity for all; the only communist society that will ever work. Even that will not bring the blessings on humanity that today's humanists and environmentalists believe that they can accomplish.
6. There will be no injustice, no poverty, no environmental problems. Perfect justice.
7. There will be a problem that the humanists, environmentalists all forget. The ultimate problem is with people themselves. Those with physical bodies that enter the Millennium will still have sin natures.
8. They will procreate and some of their children will reject Jesus Christ and they will reject His perfect environment. How could that be? They will reject perfect environment and Christ on the throne. Why? How can they do this? How did Satan reject God, knowing everything that there is to know, seeing all of the Lord's power and attributes. He thought he could get away with revolt. That is how powerful the sin nature in humanity is. No communists, humanist, socialist can change human nature. There will always be those who follow that path of destruction. Man changes forever only in one way, with a resurrection body.

1Thess. 4:16 For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first.

1Thess. 4:17 Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.

They will meet the Lord in the atmosphere. We will never be anything other than with the Lord at that point. After the rapture, we will go to heaven. The moment of the 2nd advent.

Matt. 24 Mark 13 Luke 21:27

The Rapture and the Second Advent

1. Each passage is directed toward two different times. The rapture of the church ends the dispensation of the Church.
2. After the rapture occurs, a different period of time begins, beyond the church. We, the church, will be with the Lord. So we cannot be in the Church Age.
3. So the church will not participate in the dispensation after the rapture. That seems obvious to some. Many seem to think that we will go through the Tribulation.
4. Rev. 3:10 **Because you have kept my word about patient endurance, I will keep you from the hour of trial that is coming on the whole world, to try those who dwell on the earth.** John introduces this as a time which is coming, and a time that we know is long past the first century. Jesus said, **"I will keep you out of the hour of testing"** it does not mean *out from*.
5. The hour of testing is no ordinary period of localized testing. We have personal adversity and problems and tests of client nations and tests of churches. But that is not what this is. It is not localized testing. It is testing to come upon the whole world.
6. This is a time of trouble at the end of time.
7. John 14:2–3 **In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also.** Thomas was asking the question. "We don't know where you are going, so how do we know anything about this?" Jesus also promised to prepare a place for us in heaven. So this is the same advent.
8. This is not a description of remaining on earth. The Lord returns to take them home.
9. The second advent is a return to earth to set up the promised kingdom on earth. So there is a massive difference. In the 2nd advent, the Lord touches down on the earth.
10. So there is the simple difference. Rapture is for the church; the 2nd advent involves the kingdom on earth for Israel.

Both of These Returns Involve Angels

1. Shout from heaven.
2. Angels are described as being sent forth to get all believers from all over the earth.

3. They will be gathering the living; not the resurrected. The Church Age believer has already been resurrected and they are in heaven.
4. The people will be scattered all over the earth because of persecution. People hid out anywhere that they could.
5. Matt. 25:31–34 flesh and blood will inherit the millennial kingdom. There will be actual human bodies which are a part of the kingdom.
6. After the rapture, all Church Age believers will be in resurrection bodies. 1Cor. 15 corruptible must put on incorruptible. They are not in physical bodies of flesh and blood, as we now possess.
7. At the 2nd advent, there will also be the dead who will be resurrected. They are the Old Testament saints and the tribulational martyrs. Tribulational martyrs 7 years and less. Previously resurrected believers from the Church Age will come back as well.
8. The similarity in all this is, the angels herald the return of Jesus Christ.
9. At the rapture, the angels are not given specific duties; not like those in the 2nd advent.
10. The angels in the 2nd advent gather up the living from the 4 corners of the earth.

The Return of the Lord Involves His Descent from Heaven

1. At the rapture, the resurrected dead and the living meet the Lord in the air and they remain with Him
2. At the 2nd advent, the Lord returns to the earth, to destroy His enemies; the enemies of Israel. The Lord must come back to earth to do this.
3. He sets up His kingdom on earth where He sits on the throne on the earth. He does not do this after the rapture.

Another Similarity Between the Two Returns

1. There is the trumpet call. Matt. 24:31
2. The sound of a trumpet is often associated with gathering a group; with pulling together an assembly.
3. 1Thess. 4 the gathering of those in the rapture, of all Church Age believers in resurrection bodies.
4. At the rapture, a group of resurrected believers will be gathered at the trumpet sound.
5. At the 2nd advent, the trumpet will be a call for the regathering from the 4 corners of the earth. Those who survive the Tribulation.
6. The trumpet sound at the 2nd advent will also be a call to war. Many calls by the trumpet; and it would call to march, to assemble, to charge, to recall; all of them done by trumpet sounds. Here it is Christ's call to war. Not true at the rapture. Simple a resurrection and an exit.
7. Similarities and differences in these two returns.

The Similarities and Differences

1. The similarities cannot cover up the differences. You cannot forget the differences.

2. **The differences signal two returns of Christ at different times.**

Luke 21:28 **Now when these things begin to take place, straighten up and raise your heads, because your redemption is drawing near."**

The Commander-in-Chief is on His way, so straighten up. The Son of Man coming on the clouds with great glory. He is drawing the same image. He will come to wipe out His enemies and to receive the kingdom. What is coming is their deliverance.

At this point, where the Lord has described His return, He decides to have the parable of the fig tree, which is taught before he goes back to the Olivet discourse. This is an intermission or a halftime.

The Parable and the Lord's Teaching

1. This parable is a pause that refreshes. Jesus has given them a great deal to swallow. He has described the beast and Satan and so many things.
2. It is to give a parenthetical exhortation. It concerns watchfulness. He focuses away from the horror.
3. There is great hope in the midst of hopelessness. Previously, the Lord had spoken of His return at the 2nd advent.

The primary application of this passage is the people who will face this. They cannot wait for the Lord to return and they cannot wait for the deliverance of the Lord. This is why the Lord gives them this information, so they have some hope.

Secondary interpretation. The rapture will come suddenly and without warning. We have to be prepared; we have to be watchful. It could happen today, tomorrow, or years from. We do not have the definitive time frame as found in the Tribulation. They know when it is coming, because the return will be in 7 years.

Why do we need to know this stuff? How about the here and now? In the most difficult circumstances, always remember that this is all temporary. Will we all be in the grave by the time of the rapture? It is very possible.

We are encouraged by knowing that it will be but a small interval before it all happens. The future will be amazing; it will be with the Lord; but we will be there no matter what. There is the generation going through hell; but there is the rapture generation as well. We just have a little time on this earth and then death. Those without Christ, know that it is coming. How much more important is eschatology for us?

Bobby misses Wes Knoble, but this passage is encouraging. The Lord will return. Grandfather used to write Bobby, "Keep on looking up."

We have watched our government at work. Undoubtedly, there is something going on with the government, one branch or another, state, local or federal. Some serious people and some who love to hear themselves talk. The government is part of divine institution 4. Our government is necessary for good order. You can legitimately criticize those who govern us for their legalism, socialism, false ideology. Bobby uses our government as an illustration to compare divine viewpoint and human viewpoint. He uses it to seriously teach the Word of God.

There are others who are serious about criticizing government and they often use a very light-hearted approach. He came across some views of government by some famous personalities.

Mark Twain: Suppose you were an idiot and suppose you were a member of Congress; but I repeat myself.

Winston Churchill: I contend for a nation to try to tax itself into prosperity is like a man standing in a bucket and trying to lift himself up by the handles.

George Bernard Shaw: A government which robs Peter to pay Paul can always depend upon the support of Paul.

PJ O'Rourke: Giving money and power to government is like giving whiskey and car keys to teenage boys.

Ronald Regan: Govt's view of the economy can be summed up: if it moves, tax it; if it keeps moving, ; if it stops moving, subsidize it.

: I don't make jokes; I just watch the government and report the facts.

O'Rourke: If you think healthcare is expensive now, wait until it is free.

: No man's life, liberty or property is safe when the legislature is in session.

Anonymous: talk is cheap except when Congress does it.

Mark Twain: The only difference between a taxman and a taxidermist, is the taxidermist leaves the skin.

Thomas Jefferson: A government big enough to give you everything you want is strong enough to take everything that you have.

Government is indispensable but how revealing it is of the old sin nature.

Getting bad news day after day is a test. It often seems like much more than that. It can be discouraging, depressing, debilitating. Financial news can be difficult to take; or about human

relationships; latest government ineptitude; finding out you have lost your job. When it comes, sometimes it seems all at once; it can be quite traumatic.

The disciples are listening to the Olivet discourse, and they hear a continuous string of real downers. Death, destruction, massive persecution of believers and of the Jews throughout the world, rise of antiChrist religion; leaders who rise who are opposed to Jesus Christ. Worldwide, catastrophic events. Satan's cosmic system is evident like never before. This could be a downer for the disciples.

The bright spot is the promised return of Jesus Christ. He will depart, but he will come back in the midst of all this turmoil. There needs to be some guidance as to what to do in the midst of all this trouble.

If He is going to return, then He demands that His disciples be watchful and prepared. Luke 21:29–36

The parable of the fig tree.

Luke 21:29 **And he told them a parable: "Look at the fig tree, and all the trees.**

Observe it; when its branch has become tender and put forth its leaves, then summer is near.

Luke 21:30 **As soon as they come out in leaf, you see for yourselves and know that the summer is already near.**

So, you have heard these signs, so you know the Kingdom of God is near.

Luke 21:31 **So also, when you see these things taking place, you know that the kingdom of God is near.**

Some other passage has added, *at the very gates.*

What the Branches Mean

1. Jesus in the parable begins to apply the meaning of it. Sometimes the concepts do not meet your understanding or expectations, so you need to have it put into context and how the doctrine applies to us.
2. The Tribulation generation can tell what is coming simply by watching a fig tree.
3. When the branches begin to soften and leaves come through the bark; that is a sure sign of summer; and a sure sign of deliverance.

Bleak Winter

1. The fig tree announces the summer is coming and the winter is being left behind. No leaves on trees during the winter and that is bleak. A bleak time of the year. Let's leave it behind.

2. So all of these signs, in Matt. 24:4–28 announce the Lord's coming.
3. The sign means relief from a long hard period of trouble and persecution. The kingdom and the king are just a hair's breadth away, standing at the door. Entry is imminent.

Jumping out of an aircraft, and you hear rushing wind and the sound of the engine. You hear that engine and everyone tenses somewhat because they know what is coming. Jump master has everyone stand up, then hook up (hook up to a cable), a static line jump. A line attached to the parachute, and that line will pull open the parachute. Once the line is hooked up; then *stand by for equipment check*. Now it is getting serious. Stand in the door, meaning you are now ready. Everyone is standing up and close together. Everyone is looking towards that door and they are waiting. Red light over the door goes to green, and jump master says, "Go." First one jumps into nothing but air. Soldiers after him jump in right behind him. You hear nothing once your jump, and you are pulled away; and then you feel a jolt, which is a good feeling.

In most jumps, you are down in less than a minute. In combat, you want to be on the ground as quickly as possible, so you are not a floating target. Deliverance is as close as the soldier's feet touching the ground.

When these signs occur, the Lord's combat boots are ready to hit the ground; and that is when Jesus delivers Israel. He is standing in the door and ready to jump.

The things happening are necessary because of the times; man's future destiny is the Tribulation; and this is the course of God's solution. These things must happen because it is part of the plan of God. The Great Tribulation is in full swing. Death and destruction on earth like never before. Believers are being persecuted and executed, but the fig tree's bloom means there will be relief in the near future from the bleakness of the Great Tribulation.

The fig tree means with the leaves that it is time for the economy to take off.

This is such a unique time period. The completion of signs and events are still future; and they are not our signs. They are directed to someone else. We are not to be looking for these signs. These are not signs coming our way.

The generation of the Tribulation prepare for the coming of the Lord by knowing and looking for these signs. "Then you know I am coming; I am standing in the door."

Today, we prepare by growing spiritually and fulfilling the plan of God for our lives. We study eschatology; we do not have a clue as to when it will happen. We are not the generation who knows that there is just 7 years remaining.

We will not know; we will not have any idea. We have no idea about these things and we cannot match up current events with the Bible predictions. There are no signs of the coming rapture. Some Christians even come up with dates and times. There are no signs and no prophecy to be fulfilled. The only prophecy in front of us is the rapture. After that, those who

see these signs will know that things are happening and that the Lord will come and land with both feet on the beast.

Luke 21:32 Truly, I say to you, this generation will not pass away until all has taken place.

This is the generation of the Tribulation.

Luke 21:33 Heaven and earth will pass away, but My words will not pass away.

At some point, heaven and earth will pass away, but the Lord's words will not pass away. Nothing changes that God has said. It is always there and it always will be.

The most powerful man on earth at that time, and the Jews are threatened with a holocaust unlike anything else which has ever been seen before.

Fantastic passage: 1Peter 1:24–25 ...for "All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, but the word of the Lord remains forever." And this word is the good news that was preached to you. The glory of the world fades away; so to the glory of the grass. The word of the Lord remains forever. That is the one thing which we have that is eternal. One way or another, the Lord will deliver and He will judge the enemies of Israel. There will be the Tribulation prior to the Millennial kingdom. This will happen before they go into the millennial kingdom. This is the fulfillment of the unconditional covenants made to Abraham, to David and to Israel.

God's Word is forever. His promises never fail; and this is true of the promises made to Israel.

The Promises of the Lord Will Be Fulfilled

1. For the physical survivors, who will be gathered for the 4 corners of the earth,
2. Also, the Old Testament saints will be resurrected and also the tribulational martyrs as well. God's promises were given to true Israel. The promise given to many saints; and the Lord reiterated this promise; and the promise still stands.
3. The Old Testament saints will be resurrected at this time; they received the promise.
4. All of them, they will all partake in the covenants made by God to Israel; that promise will be fulfilled, for those living or dead. Whether you die or not, that promise is still there; an iron-clad guarantee. The fig tree will sprout; and the Lord will be back, and all of His promises will be fulfilled.

However, Jesus is not addressing the generation standing before Him at this moment. This is for the generation after the exit resurrection. There are no prophecies of signs like this prior to the rapture.

As previously noted, heaven and earth will pass away; but God's Word will not; it will stand forever. The present earth will be destroyed; it will not last in its present form. This is a reference to what Peter and John will later describe. A great roar and fire, is how Peter

speaks of it. The Lord can take out our environment, but His Word will never vanish; His covenant to Israel will remain no matter what, regardless of failures or successes.

Matt. 24:36 **but of that day and hour, no one knows, not even the angels of heaven nor the Son; only the Father alone knows the time.** We already know about the 7 years; so how is this an unknown? Is this a trick? Is this a lie.

Lesson #1032

Matt. 24:4 Life of Christ

7/2/2017 1Sunday

Flags are flying all around the church. We have the most freedom, both physical and spiritual.

There are a large number of trees in Houston and most of them are deciduous, meaning that they shed their leaves annually; and are quite bare around Thanksgiving. Oak trees do not lose all their leaves, but they lose a lot of them. A natural cycle of deciduous trees.

This may not seem the same if you grew up in the Pacific Northwest, in the midst of a conifer forest, you don't see this as much. In Chicago, life can seem pretty bleak in the winter. Our Lord uses this obvious analogy of trees and leaves; the parable is for the purpose of encouraging a generation who will endure a winter like no other.

The parable of the fig tree.

Luke 21:29 **And he told them a parable: "Look at the fig tree, and all the trees.**

Luke 21:30 **As soon as they come out in leaf, you see for yourselves and know that the summer is already near.**

It is about to happen. Now, we have seen the fall and winter as many years as we have been alive; and the signs should be obvious at that point. The gloomy part is the 7 years of the Tribulation. There is great destruction and massive religious apostasy. There is the worldwide tyrant whose armies represent nothing but tyranny and conquest. There will be the armies surrounding Israel there to destroy God's people. All of this is quite difficult for the disciples to hear; and far more difficult for those who live through it. None of this is easy to hear and this will be the future of Israel. This is where the parable comes in. The lesson from the trees. Spring is coming; it is a new day.

Luke 21:31 **So also, when you see these things taking place, you know that the kingdom of God is near.**

The Signs of the Time and the End of the Tribulation

1. The fig tree represents all of the previous signs that Jesus has talked about; all these signs all up to the time when Jesus will return.
2. The fig tree sprouts leaves and announces summer, leaving the bleak winter behind.

3. Just so all those signs announce the summer, which is the coming of the Lord Jesus Christ, that is for the purpose of delivering His people, bringing relief from a long, hard period of persecution.
4. The parable indicates that the Tribulation generation can tell, especially in that 7th year, what is going on. They know what the Lord said in the gospels; they know what Daniel wrote; they know that Jesus is about to return.
5. It will happen, just as surely as summer following Spring.
6. That is why He says, *I am standing at the door*. Paratroopers standing at the door of the plane, and there they go, standing at the door, waiting for the command to step out into the air. In most jumps, it is less than a minute before you hit the ground.
7. When He does, there will be a reckoning for the enemies of Christ like no other time before in human history. Jesus will single-handedly fight the battle of Armageddon. We will be there to watch and it will be quite a thing.

We will watch and understand what is going on. We will understand what righteousness and justice really means. He will incarcerate Satan and the Beast for 1000 years and then He will rule. Those in that situation will recognize that He will return. He is coming back and we know what He is going to do. That is encouraging.

Bobby will focus in the resurrection of the dead. Likely that we will all die unless we are in the exit-resurrection. It is absolutely certain that we will die and be raised again by God. What do a few years of adversity matter if we have eternity in front of us. It will not be something that rescues us from Tribulation. There is a reason why we study the future.

Luke 21:31 **So also, when you see these things taking place, you know that the kingdom of God is near.**

The fig tree analogy. After the leaves sprout, how much longer do we have to wait? So Jesus addresses this concern, whether the disciples asked it or not.

Matt. 24:36 **"But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only.**

Only the Father knows; and not even the Son or the angels of heaven. There is a good reason for this statement. This is an exhortation to perseverance and faithfulness. If we are told that the rapture will occur in 524 years, this would not affect our lives.

Jesus Says, No One Knows

1. It means, ignorance of the precise moment of His return
2. It cannot be calculated by anyone, even though many will try. So many try to fit the current circumstances to the Tribulation. This happens all the time. It does not good. R. B. Thieme, Jr. speculated on that 50 or 60 years ago. We know that the rapture is imminent. It could occur. We can understand this and this gives us perspective on life. We spend too much time sad about this, confused about that.

3. Ask yourself, *isn't the end of the Tribulation prophesied as 7 years?* So how can He say, *no one knows the day or the hour?*
4. The actual hour is still not knowable by anyone. We know the year; just not the day or the hour.
5. That should not be the issue; just be ready. Why do you need to know the exact hour? Just be ready; are you ready? Persevere to the very end until you get to the finish line.

If God can deliver all those on earth for eternity, then God can take care of all of us. Many times, you cannot solve your problems. Maybe you can remember the next time you have a tailspin.

The faith rest drill is taught in Berachah over and over again, with the problem solving devices and these things comfort and guide us.

Not even Jesus Christ or the angels know. How can that be? The timing is known by God the Father only. All decreed in eternity past. It always has been in the mind of God; and God keeps that timing a mystery from His creatures. The plan of God is the greatest thing on earth; why don't I know it? The plan of God is going to take place; all we need to do is to go with it.

Same principle is in marriage. You cannot change the other person. You can only change yourself; you cannot change the other person. Be ready. Keep growing; keep looking ahead at what the Lord has for you.

Most interesting thing is the Lord Jesus Christ does not know. That is a conundrum. How can the God of the Universe not know this? We need to understand the Hypostatic Union here and how the Lord operates.

Lesson #1033

Matt. 24:4 Life of Christ

7/2/2017 2Sunday

It would seem that no one should know the time schedule of God's plan any more than the Lord Jesus Christ; and yet, it says, *no one knows*. An amazing revelation that God the Son does not know. But He knows everything! Was He not a party to the divine decrees in eternity past? Yes, but in His deity and not in His humanity.

The Lord gave up or set aside the independent use of His deity. Interesting and mysterious about the Hypostatic Union, how can God and a single man unite into one Person, without the mixture of their properties. There are passages like this to help us to understand, but not necessarily fully.

Jesus, Prophecy and the Hypostatic Union

1. If Jesus says, *"I don't know"* then He does not know. He is not saying, *I can't tell you*. How can that compute.

2. If that is true, and it is, because the Lord said it, then He must be speaking from the disadvantaged position of limited human knowledge. The Hypostatic Union is not difficult to understand in its general concept. We are simply singular people; but the Lord is completely unique, born without a sin nature, as God and man. In His body are these sets of attributes. The properties of man and God did not mix, separate, in One Person.
3. True humanity is not privy to all knowledge. That is the realm of God alone; only God is omniscient. Jesus of omniscient in His Deity; but not in His humanity. He was tempted, but able not to sin; and He lacks a sin nature.
4. This disadvantage is part of what Jesus Christ emptied Himself of. That is the doctrine of kenosis. He emptied Himself of His divine attributes. This is what he emptied Himself of, in order to become man and to be our Savior.
5. So, Christ's knowledge was limited by the constriction, being true humanity. But He knows everything in His Deity. This information God the Father chose not to reveal to the Lord's humanity.
6. The limitation of the humanity of Christ in Luke 2:52 He increased in knowledge; and if Deity bled into His humanity, then there would be no need for Him to increase in knowledge. His human knowledge was incomplete and it was still growing. God revealed much to the Lord in the sustaining power of God the Holy Spirit. God the Holy Spirit also revealed things to the Lord just as He did to the Apostles and to the Prophets. How can the Lord be God and say, "I don't know"? Does this make Him a liar. He increased in knowledge. God the Father did not choose to reveal this to the Son for the reasons cited above.

The Lord did know the time span of the Tribulation, being 7 years, as this has been taught in the Old Testament. In resurrection body, the Lord fully and independently utilized His Deity and then He would have complete knowledge. So, what Jesus is saying applies at the time that He is speaking; but our status in resurrection bodies will be complete knowledge. We understand how they work together in tandem, but not fully.

God the Father as the Planner knows the exact day and hour of the return of Christ. Jesus knows that He is coming back. Angels are not even involved to the point of planning. Satan and his demons do not know either; which is another reason this is not announced. Believers who understand the signs should be able to exercise faith until the end. That is the focus. That is what we need. We do not need dates; and this is not revealed in Scripture either. It is still not revealed to us; it does not need to be. The emphasis is upon our spiritual life; this is what we need to live and prosper in this world, and all that we need for encouragement.

There is a different between the coming of Jesus Christ at the 2nd advent and at the rapture. The signs are different. They are obvious at the 2nd advent; but no signs for Church Age believers prior to the rapture. This is a common misconception among Christians today. Our watchfulness and preparedness for the rapture requires even more concentration on God's promises. We do not have a clue as to the time of the rapture. This means more concentration on God's promises.

We have a great spiritual life in the Church Age; greater than believers in any dispensation, past and future. To whom much is given, much is expected. Looking forward to the future, do not worry about the time or when the events will occur. We prepare by strengthening our spiritual growth. It is like having some big event happening in our life, applying for a new job or getting married or whatever it is, and it keeps us awake all night long for days. We cannot get it out of our minds no matter what we do. We overthink it; and that is a waste of time. Just get prepared for it. First day of school; just get prepared.

Now we leave the doctrine of the rapture and back to what the Lord is doing here, giving them another sign. They should be taking notes: sign 1, sign 2, sign 3.

Then Jesus gives a description:

Matt. 24:37 For as were the days of Noah, so will be the coming of the Son of Man.

Comparison to Noah prior to the ark. The people were judged for their sins and corruption; but Jesus speaks of them eating, drinking, marrying and giving in marriage. These are just normal conditions. The conditions in the antediluvian world were quite evil; a great attack on the human race. The whole intent was to pollute the human race. That evil is not the focus in this context, even though it is the background. There is the normality, the preoccupation with daily events. The focus is on these people. They are involved in the regular pursuits and activities in life. They knew all about it. For 120 years they heard about a flood.

Matt. 24:38 For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark,

These are the normal pursuits that we are involved in. Eating is necessary; and it is easy to get distracted. Eating was important to their lives. More important to them than anything about what was coming in life. There is nothing wrong with eating. It is not sinful. Here it represents physical metabolism at the expense of spiritual metabolism; it is a matter of priorities. They needed to believe the word of Noah. They were having none of it. Just the rejection, then and in the Tribulation.

Many preachers go off on drinking; and this does not connote excessive drinking of alcoholic beverage. The context is normal actions. It is not about drunkenness. "You are going to be judged for drinking." Eating and drinking connotes normal fellowship with others and within a family. It is a well-developed social life among people. We all enjoy social life; even if it is a glass or two of wine. For many, social life is often a major part of people's lives. Here it is superimposed over spiritual things. These things become priorities.

In many churches, people go for social life. They go to find a husband or wife; to straighten out their marriage, to meet other Christian couples. The sure-fire problem-solver is Bible doctrine, which gives us everything, and it puts social life into perspective. Even if the social life is not good, we can still enjoy it. Social life cannot replace spiritual life of a believer. In the time of Noah, they ate and drank and had a good time. They laughed at Noah.

Then He mentions marriage, which is a divine institution. As a divine institution, it is normal and it is necessary for society. Broken marriages destroy societies. This sort of thing is a good. There is no emphasis here on the corruption of mankind during the time of Noah. That race was destroyed by the flood.

What is wrong with marriage? It is certainly legitimate. It consumed their time and thinking. Maybe elaborate destination weddings. Many who have planned them and involved in them; sometimes they can be burdensome and they take a lot of planning and time. They can be a great distraction. It takes away from the spiritual life. The bride and the groom cannot lose sight of what they are doing in marriage or what they are doing in the ceremony. They have to spend so much time on marriage, that the spiritual life is ignored.

The Analogy of the Flood and the Tribulation

1. No mention here to the pre-flood sins.
2. The Lord focuses on preoccupation with self.
3. Preoccupation with self precludes Occupation with anything outside of oneself. This represents just how distracted people can get and how far they can get outside of the spiritual life, which is all about self.
4. There was a rabid desire to live for happiness and pleasure and personal fulfillment in the present. They did not listen about what was going to happen.
5. They ignored eternity and the judgment to come.
6. There was no watchfulness or preparedness as with Noah. That is the whole point. They did not know when the floor would take place either.

The ancients needed to pay attention and listen to Noah; and to stop mocking him. They ate their words; as will people in the Tribulation. It began to rain a lot; it got their attention and it sealed their demise. They refused the Word of God, given by Noah; and they did not avail themselves of the way out. It was too late. There is nothing more that we can do; we stand on this life, which is the mistake of their lives.

Matt. 24:38 **For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark,**

They did not fully get it until the flood came. The end came in a way that seemed without warning, although they were warned. It would be a surprise to those who failed to believe. Too interested in the mundane things of life. Great 4th of July message. Do not forget where true freedom lies.

Lesson #none

Matt. 24:4 Life of Christ

7/5/2017 Wednesday

No Bible class; Bobby traveling.

Lesson #1034

Matt. 24:4 Life of Christ

7/6/2017 Thursday

Bobby makes remarks about churches, from time to time. He never refers to specific churches, just as he would not refer to any specific politician. He does this because many churches in the United States are not fulfilling their function of bringing believers to maturity. He read an article, *The Hottest Thing at Church Today*.

According to a new poll by Gallup, the hottest thing at church today is not the hip and relevant youth programs or the organic coffee at the in church café. The hottest thing is preaching based upon the Bible. Decades of church growth is thrown under the bus. Christianity Today statement, *despite a new wave of contemporary church buzzwords, people who show up on Sundays are looking for that which people have often looked for. We don't need some preachers dabbling in the teaching of Scripture; but to learn what is there and then commit to that.* For decades, the western church has been dominated by the church growth movement. This movement came heavily from business principles of pragmatism; that the ends justifies the means. It demands that we establish goals and then determine that success is the accomplishment of those goals. Success does not mean that God is blessing a church. The attempt to make as many people say they believe in Christ; but often there were changes made to make the church more inviting to unbelievers. Churches need to not focus on what appears to work and to focus more on what the Bible demands.

Hopefully, many pastors will change course; but unfortunately, pastors will do this based on pragmatism rather than Biblical mandates. It should come as no surprise that God's people wants God's Word. A Christian wants nothing more than God's Word; because there is nothing he needs more than God's Word. He may not be able to verbalize this any more than a baby can verbalize its reason for needing milk.

Sermonettes were starving sheep in order to entertain goats. Eventually, Gallup or someone else will come up with a new poll with new results, and deep-rooted pragmatism will drive them toward this new thing.

This is what will maintain the client nation.

In our study, Jesus will do some encouraging. He is continuing the Olivet discourse. Recognize that the Kingdom of God is near, right at the door.

Jesus cannot tell them the exact day; but that His return will parallel the days of Noah.

Matt. 24:37 For as were the days of Noah, so will be the coming of the Son of Man.

People at that time were just involved in normal pursuits of life. Marrying and other things was were normal and necessary for life.

Matt. 24:38 For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark,

There is the connotation of social life; which is normal. That is the time of Noah. The people of that era would not be judged for being sinful. These people had no time for the Lord,

despite being warned by Noah for 120 years. He proclaimed the Word of God, because God gave it to him; and they just laughed at Noah, and then they went back to the normal, human-centered lives. What was to come was an enormous judgment of the flood. When the flood came, they were taken completely by surprise.

Matt. 24:39 **and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man.**

Noah followed instructions, prepared the ark, and built it just in time. He and his family were delivered in this time period; and there will be...

Those who did not listen in Noah's time, they died, not believing God. For believers, Noah is the picture of metabolizing doctrine no matter what. People have been ridiculed for sitting on our hands listening to Bible doctrine.

They leave out what is important; they have no doctrine. They are motivated by their own self-interest; and they are not serving God at all. They do not understand rebound and are never filled with God the Holy Spirit.

Matt. 24:40 **Then two men will be in the field; one will be taken and one left.**

This is mistakenly confused with the rapture. This is about the Tribulation. This is all about the survival of being harmed

Explaining Matt. 24:40

1. Here, a survivor of the Tribulation, one who is left, is also a believer.
2. As a survivor of the Tribulation, he will enter the new dispensation, the Millennium, the kingdom, without a resurrection body. They will be just like us.
3. That person will be a subject of the King of Kings. Left behind is left standing in the earth before the kingdom.
4. Just as Noah, there were not many people left; and they will have to start all over again. There will be a lot of destruction and death in the
5. They will repopulate the millennial kingdom.
6. Some of these children will reject the King; they will be unbelievers throughout the Millennium. Negative volition is powerful; and it will occur in the Tribulation. Perfect environment is just not enough. There are still sin natures which run amuck in this world.
7. Bobby is not dissing conservation. It will not save
8. The taken ones are those who died in the Tribulation; the tribulation martyrs. They will have resurrection bodies. The ones who are in heaven.

Then an exhortation in v. 42.

Matt. 24:42 **Therefore, stay awake, for you do not know on what day your Lord is coming.**

Matt. 24:43 **But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into.**

If only you could know in advance and be on the alert, ready for it. If Bobby knew, he'd set his alarm clock. It would really be nice to know what night; and you can just sit there and be prepared and just watch.

In preparation you are sitting there with a loaded weapon on safe. Awaiting the advent of the thief.

The point is, be prepared, be watchful. The coming of the Lord is compared to the sudden arrival of a thief. Normally, they take a person by surprise. You are watchful when you know he is coming; soon.

ερχομαι+ει+αν and there is a 2nd class condition here. The contrary to fact condition. The head of the house should have known, but he did not need the signs of the time of the 2nd advent. Otherwise, he would have been on the alert, prepared for the Lord.

Those Without Bible Doctrine When the Lord Returns

1. Some believers will not know enough doctrine to be alert for the return. That is a tragedy because it will be unexpected.
2. Thus they will fall victim to false doctrine; to fear, to discouragement. Deadly in the Tribulation period. They cannot afford to fall for false doctrine in that period of time.
3. Their attitude at that time will be one of total discouragement.
4. Some will not persevere and they will not be counted among the survivors. Not a great position in the kingdom. The envy of those who have a sin nature; who have been faithful.

We are prepared for life and what the Lord has for us; and we are prepared for the return of the Lord at the 2nd advent; and life does not discourage us. There is no fear. This is true if we grow spiritually; if we have a lot of doctrine in our souls. The encouragement that the Lord is talking about here. Are we discouraged. Are we depressed? We have no right to be. When things are bad, encouragement is as close as the Word of God in our souls. You said exactly what I needed to hear tonight. But Bobby is just a mouthpiece. God answers our questions and our discouragement with His Word. But we need to be consistent and continue to grow. One last breath and then we are in heaven; we go to sleep and wake up in heaven. Death is in God's plan for us.

In the Tribulation, there was a lot of death taking place. And the people of Jerusalem were about to be exterminated by all of these armies. "I will wipe these people off the map," the Lord promises.

When the reversionist shows up, that may set off the sin nature.

The Consequence of Not Being Aware and Watchful

1. If the person about to be robbed was ready, then he would not have to worry.
2. He is forewarned; it must not happen. Don't let the thief into the house. Stop him with your preparation.
3. The house is a specific reference to Jerusalem at the close of the situation. Jerusalem would be surrounded by these various armies.
4. How are believers to preclude the house being broken into. They are to resist the enemy until Christ returns. Zech. 14:1-4
5. There is no compromise with false doctrine, even to the point of death.
- 6.
7. The believer with no doctrine will surrender to the enemy who breaks in (breaks into their souls).
8. This is spiritual failure; Christians do fail spiritually because of a lack of knowledge of Bible doctrine. There is never a time when God's...

Christianity is strongly opposed. We oppose gay marriage because it is anti-Biblical and it is contrary to Scripture. We do not dislike gays because Jesus Christ died for them; we simply do not like what they do. Anyone who stands against that community is very likely to run into a buzzsaw. And there will be great persecution of them. There are things that you cannot compromise. You cannot water down Bible doctrine or favor false doctrine.

We have no excuse at Berachah for not being ready.

Matt. 24:44 **Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect.**

Here, we are told to be ready, at an hour that is unexpected.

Lesson #1035

Matt. 24:4 Life of Christ

7/9/2017 1Sunday

The Eucharist July 9, 2017

Half of the ritual is drinking from the cup. The purpose is found in 1Cor. :36 We proclaim the Lord's death until He comes. The cup is a metonym. The cup is connected to its contents. There is a liquid associated with the death of Jesus Christ. We are to drink from a cup which is the blood of Christ.

We are not drinking the actual blood of Christ, as some believe. Transubstantiation is a false doctrine. We drink of the death of Jesus Christ because that is all about His death which provides for salvation.

Cup as a dispenser, which is poured out. What is poured out from the cup, is the grace of God. Psalm 23:5 **You prepare a table for me in the presence of my enemies. My cup**

overflows. Another passage: a cup poured out, representing a judgment. There is a cup used applied with judgment against those surrounding Jerusalem. The prophecy is of the final siege of that city, where the power of God destroys Israel's enemies. Once again, there is a salvation or deliverance connotation in the cup.

Sometimes, the cup stands for the believer, the Savior. "Put the sword into the sheaf; the cup which My Father has given Me, should I not drink it?" The cup represents that for which the Lord became flesh and to provide atonement for the human race. This is His substitutionary spiritual death. Peter, by standing in the way with the sword, was preventing the Lord from accomplishing God's plan for our salvation. The bitter brew of the cross. Had the Lord not drunk from the cup, there would be no salvation for us. Thank God that the Lord was willing to take our sins upon Himself.

Likely recited by the Lord, associating Himself with the cup of salvation in a psalm. By drinking from the cup, our Savior removed the barrier between us and God. The Lord does not wish for any to perish, but for all to make a change of mind and believe in Him. Even those who merely sip from this cup is saved.

When we believe in Jesus Christ, we share all that He is and has. God the Holy Spirit can lead a person to the cup of salvation; but He cannot force anyone to drink. This must be taken by one's own choice. This is why the Lord extended the salvation invitation so many times during His ministry.

John 4:14 appropriating the grace of God for salvation; eternal life. In no other way can a person attain eternal life. So the living water must be drunk. This water is the only possible relief from our unquenchable thirst for life. Christ drank the cup of sin for us, that we might be made righteousness in Him. In no other way can we become acceptable to God; that is the epitome of God's grace.

Those who refuse to drink from the cup of salvation. Thus says the LORD God, you will drink your sister's cup (reference to the northern kingdom); a cup which is deep and wide; you will be laughed at and held in derision. You will be filled with drunkenness. Because you have forgotten Me and cast Me behind your back, therefore, the cup of punishment.

No clemency from the God of love at the very end. One sip from the cup of Christ is enough to deter all judgment.

Jesus prayed that He might not drink from that cup of judgment; but not as I will but as You will. It was an awful moment that He had come to. The lowest point of that humility. He was about to be cursed, despised and then die.

A further blessing for those who believe. Is not the cup of blessing with which we bless a sharing in the blood of Christ. Sharing refers to fellowship, a great benefit of salvation.

With this cup, we see how He died and how He was raised again. "This do in remembrance of Me."

Also there is a cup of separation; which the Corinthians failed to drink from. You cannot partake of the table of the Lord and the table of demons. The Corinthians refused to separate themselves from the devil's world. From the cosmic system. Experiential sanctification in believers, and this is synonymous with thinking divine viewpoint and spiritual maturity. The cup is our metonymy.

Lesson #1036

Matt. 24:4 Life of Christ

7/9/2017 2Sunday

The parable has the theme of being ready for the 2nd advent; the parable of the fig tree. Speaking to the disciples, Jesus is saying, "Be certain to get this point; be sure you understand this."

Matt. 24:43 **But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into.**

No doubt that someone has come into your home and taken your stuff; but this is something which happens all the time.

Jesus says, "Be ready to repel a thief from your home." Would it not be nice to know in advance when a thief would break in? If we knew 4pm on July 18th, we would be ready and waiting for the thief.

We do not know the exact time for the Lord's return; but there is nothing between the time today and His return to take us up with the rapture.

The final 3.5 years of the Tribulation will be a terrible time on earth. This information is what they need to be aware of the quick return and the signs that will herald His return at the end of the Tribulation.

One final statement:

Matt. 24:44 **Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect.**

This is why readiness is that important. Suddenly, the Lord is there. Many people know that the Lord will return. It will be a shock. We know He is coming, but it will still be a shock and surprise. It will happen; so just be ready.

Many think that this will never happen. Some do not even consider that it will happen. For some people, this is not in their thinking at all; and some believers give this absolutely no thought at all. It is just lost, another doctrine in the back of their minds.

What about Growing to Prepare for the Lord?

1. The Bema seat of Christ or the Judgment Seat of Christ. The Church Age will run until the rapture of the church. All believers alive and dead will get resurrection bodies and we will always be with the Lord at that point. It is as close as His return for the church. When He returns, there will be an evaluation of Christ; for every Church Age believer. Think of ourselves standing and being evaluated by the Lord Jesus Christ. Have you ever been evaluated? Imagine standing before the Lord Jesus Christ and being evaluated us. That ought to give us pause. That will be an evaluation which affects us for all eternity. This is not something that is with us for a few days or a month or so. There is a reason for this evaluation. How do we get a good evaluation? Glorify Him and we will receive a great evaluation. There are rewards for that. So, there is a connection with growing now and the evaluation seat of Christ.
2. We had better be ready, even if this does not happen in our lifetime. It must have a sense of urgency, every day. You ought to consider your spiritual growth every single day, which involves metabolizing Bible doctrine every single day. Growing in grace is quite important in the light of eternity.
3. We will face the Bema seat at the resurrection, as we all will. Will the Lord say, "What a loser?" There appears to be momentary embarrassment, but not something which occurs and continues over a long period of time. We all have eternal security. We will be saved eternally. What is our eternal status.
4. We will be evaluated based upon what we have done during our lives, with the resources during the life which God gave us. We have the filling of the Holy Spirit.
5. Did you produce divine good or did you simply live for yourself, failing in God's plan and failing to glorify Him. That brings consequences for eternity. We live on this earth for 50 or 90 years, which is a blink compared to eternity. There is no comparison.
6. For those who are ready, it does not matter when Jesus Christ returns. It is never lost on those that it will happen. There is encouragement in that.
7. So, those who are prepared for that eventuality will live the spiritual life. How simple is that? So many believers scratch their heads and think, *what should I do today to get rewards in heaven?* It is actually about, *how can I grow spiritually in order to serve the Lord?* The rewards will happen, when you follow instructions. It is all about the Lord; it is never about us. It is about giving, which is not out of necessity. We want to contribute to the dissemination of the gospel. How many times have you heard people tell you how much they have done for the Lord? Like JW's coming around in 100 degree heat, trying to tell you that they have the truth. Sadly, they think that this is their way to the kingdom. Some Christians think that it is all about what they do.

Another parable in Matt. 24:45–51

There is the slight advantage of those during the Tribulation who know approximately when the Lord will return. It will be about 7 years. The fine line between reward and lack of reward for the believer. Making a living is very important; but making a living for your own glory all about the plan of God. Motivation for the plan of God comes only from growing in grace and knowledge.

One of the slaves here is one who has done well in service, but there are two possible outcomes, faithfulness (vv. 45–47) or failure (vv. 48–51).

Matt. 24:45 "Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time?"

The slave is put in charge. He has a leadership function; and this caught Bobby's attention, being in that position. There is more than just him.

Matt. 24:46 Blessed is that servant whom his master will find so doing when he comes.

Then a reward or promotion given over to the faithful servant. He handles all the duties well and with wisdom.

Matt. 24:47 Truly, I say to you, he will set him over all his possessions.

The Good Servant

1. The slave is the Jewish believer in the Tribulation who is able to apply Bible doctrine in his life. Many believers never apply anything.
2. God has entrusted him with faithfully fulfilling his plan on earth.
3. In spite of the persecution and difficulty, this believer succeeds in accomplishing the
4. He is characterized by his adherence to God's Word. Wise application; proper execution of duties.

Bobby stumbled across a passage in Proverbs which defines the spiritual life and how and why we ought to be involved in it. It is a fantastic passage. Bobby will teach it in the not-too-distant future. It defines who we are and what we are doing here in life. We know what we should be doing here. What is our priority? In order to have the right priority, there must be spiritual growth. There is also an element of contingency, as in v. 48. But this is conditional. This is what he is supposed to be doing.

Status of believer. Promoted in the coming kingdom, simply being faithful to the plan of God. The kingdom is on earth. There will be those with resurrection bodies; and they will rule with Christ and we will have a part in that. See how the spiritual life affects us in the future? The believer will be promoted to a position of authority and high stature in the kingdom. You may think that you want to keep a low profile, but it will be different in the Millennium. We can all understand this. Do a good job and you get promoted. You may have an unfair boss or a petty work staff all around you. We may or may not be promoted in this life. We might not be able to see ourselves as others see us. That will never be the case with the absolute justice of God. Utilizing the grace assets which He has provided. We will be rewarded commensurate with that service. It will be absolutely based upon promotion.

There are people who are promoted for doing everything that the boss wants in ways that rub you the wrong way. And there are those who do a fantastic job behind the scenes, and

There parable begins in v. 45. In the Tribulation, there will be those who will forget about His return and turn away from His plan. If you are not faithful to God's Word, you will end up being a failure in the Christian life. You must metabolize God's Word.

Matt. 24:45 "Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time?"

Responsibility brought into this relationship.

Matt. 24:46 Blessed is that servant whom his master will find so doing when he comes.

Faithful service; following instructions.

Matt. 24:47 Truly, I say to you, he will set him over all his possessions.

The master will put him in charge of all his possessions. Before, it was just household possessions. That is a reward for faithful service. A promotion in the household of the master.

1. This slave represents a Jewish believer in the Tribulation, who is using divine wisdom in the Christian life. He has and uses divine wisdom. It does not do much good to just sit down and read a chapter from the Bible. You may grow a little and maybe not. You do not necessarily understand the context or the original languages or the related doctrines. It is always good to read God's Word. But it is better to take in and metabolize God's Word. That is where the faithfulness comes in.
2. God has entrusted believers with faithfully fulfilling His plan on earth. We are all a part of the household; God has entrusted us with it.
3. In spite of the persecution and difficulty, this slave succeeds in accomplishing the purpose of the master.
4. This slave is characterized by adherence to God's Word. If you have God's Word in your soul, you are, by definition, a sensible person. Each one of us has a plan that God developed for us in eternity past. We are to fulfill that plan. So we need to be sensible in it. There is no substitute for it.
5. That is the definition of faithfulness in the life of any believer.

What happens if the believer fulfills the command? He will be blessed and he will be put in charge of all the master's possessions.

The Analogy to the Kingdom

1. The analogy is to the kingdom when it comes.
2. It is also analogous to the status of the believer who is faithful to the Lord during the Tribulation. Two analogies:
3. He or she will be promoted to a higher position in the coming kingdom. This means there will be a hierarchy in the kingdom. We know Who the King is. There will be

those who rule with the Lord. What about the rest? The good servant will be promoted based upon their faithfulness to the plan of God. "You do the job and you get it all." We too will be a part of that kingdom. Our duties occur prior to the rapture of the church. There is a parallel here for Church Age believers and those who will enter the kingdom after the second advent.

4. Promoted means to be in a position of authority; of high authority. We will be given authority over all the LORD's possessions. That is high stature in the kingdom.

Then the other side is addressed; the unfaithful servant.

Who Is the Unfaithful Servant

1. This is all about a slave to a master, the master being the Lord Jesus Christ.
2. This slave belongs to the master.
3. But how that slave thinks and serves the master is another matter.
4. There is an element of uncertainty.
5. Even the evil slave still belongs to the Master. God and bad servants belong to the Master. Many think that this parable is related to unbeliever; but this is a believer.

The evil slave forgot what his master is doing.

Matt. 24:48 **But if that wicked servant says to himself, 'My master is delayed,'**

The evil slave does bad stuff.

Matt. 24:49 **and begins to beat his fellow servants and eats and drinks with drunkards,**

Faithful or Unfaithful Servant

1. There is not new servant here.
2. A good and a bad servant.
3. A possible change of perspective of the slave, from good to evil. This is the same slave
4. This refers to a change of perspective by any believer in Jesus Christ.

We have a conditional particle here, with the aorist active subjunctive of eidon. Eipon? This indicates something we need to recognize for this. This is a 3rd class condition; maybe yes and maybe no. There is a probability that this might happen. Good can become evil in the soul of a believer. The good servant can become the unfaithful servant. The faithful servant is the believer. The soul of the believer who is out of fellowship and remains out of fellowship. It describes a believer who fails to grow spiritually. No desire to fulfill the plan of God. That becomes the slave. What evil thinking overtakes this slave? "My master is not going to return."

One of the great conundrums in Christianity. Who is a Christian and what is the Christian life about? Varying opinions. You believe in Jesus but you go in a certain direction and do not bear fruit, then you probably are not saved or did not truly believe. The Scripture says, once we are a believer, then we remain saved forever.

The evil slave says in his heart; he is the same slave in the rest of the parable. Salvation is a given. The context of the passage is about the kingdom and those who are in the kingdom. There will not be any unbelievers in the kingdom. No unbelievers entering into the Millennium. So, we are dealing with a slave, but he belongs to a master, so that also tells us that he is a believer.

He is thinking; he says to himself, "My master is not coming for a long time." This slave pays no attention to his master. Being a slave and not following the duties given you by the master, this can be a very dangerous thing. The master has been delayed for an unspecified period of time. That is analogous to the relationship between believers and Jesus Christ.

If the person fulfills that duty, he will have all the possessions of the master. If he does not, if he has no intention of following the master's instructions, the master's return has just left his consciousness. The slave has convinced himself of the fact that the master will not return. The slave is doing whatever he wants to do in the household. This is a total disregard of whatever instructions the master has for the believer. Where do believers find their instructions? It is not someone bullying you; those instructions come only from the divinely inspired Word of God. If you ignore those instructions, then you are an evil slave, as this says. It is not hard to understand. There is no thought given to the master's demands.

Our Actions and the Fulfillment of the Plan of God

1. Any thought about the return of the master is set aside. What we do in this life has an affect of what happens in eternity. Some believers in this life have forgotten about that. There will be a Judgment Seat of Christ. What we accomplish as believers will make a difference. Some of our good works will be burned up. This slave has no thought of the return of the master.
2. This action reflects his thinking; he has no spiritual life. You are what you think. What you think is who you are. What this slave thinks is who he is. This man has no thought at all of spiritual things.
3. What happens is the actions of a reversionist. He does not consider the consequences of the return of Jesus Christ. There are consequences for each one of us. They will be going into the kingdom of the second advent. There are consequences to what we do in this life. It is a motivating factor. The main motivating factor is what the Word of God has to say. There are times when we forget the importance of Bible doctrine. There are repercussions to that. What am I doing, where am I going and what does this mean for eternity? A few years in this life, we have some duties to perform; the plan of God for our life; and this effects us for eternity. Quite a thing to fulfill God's plan for us in this life.
4. He refuses to entertain the consequences of his wrong actions.

Matt. 24:48–49 **But if that wicked servant says to himself, 'My master is delayed,' and begins to beat his fellow servants and eats and drinks with drunkards,...**

A believer who abuses other believers; he is an oppressor; he rejects other believers and God's Word. This is unfaithfulness to the master's charge; indicative of all reversionists. This is a person who does not heed the instructions of God's Word. They do not metabolize God's Word. How simple are the instructions! It does require something on our part; the 3rd class condition. We have a choice to make.

This besets their Christian life. They have none or they have a phoney life with the wrong priorities. This slave is in charge of other slaves.

This slave is in charge of taking care of the other slaves; but he abuses his position; he acts without care for the master's expectations. This applies to pastor-teachers. This is a leadership position. This is a responsibility, to lead, to feed, to protect other servants.

The one that hits him the hardest is to preach the Word. We as believers in Jesus Christ must be nurtured on the food of Bible doctrine. That is why food is such an apt analogy here. The result is starving and there is no growth.

Bobby knows his responsibility. He could not do it; he is still a believer. There are several motivating factors for Bobby. We will at some time stand before the Judgment Seat of Christ. Our responsibility is to fulfill those duties. Bobby cannot starve us; and we cannot starve ourselves (without bad results). Legalism, antagonism toward others, antinomianism, etc. defines going out of bounds of the Christian life. This is mostly for leaders; and pastors forget the teaching aspect of their responsibility.

Proclaim the Word! That is why Bobby is here. That is the reason for that academic exercise. What do the other people look at in chapel? No amount of programs, music, etc. can replace the solid food of Bible doctrine. We can do those other things.

The priority is food; Bobby's priority is to feed us; and our priority is to metabolize the doctrine.

Some pastors try to make sure there are lots of bodies in the pews. If I get enough in here, they will hear the Word. But so many water down the Word and the gospel in order to get the people there in the first place.

The mandate to teach and proclaim the Word of God. This mandate is often forgotten for other priorities. It is not about the carnality. That can reflect reversionism. Every person is carnal, whether a leader or not. What matters is, preaching or learning God's Word. The leader will be judged severely for the fulfillment.

Every once and awhile, the reversionist thinks, I am going down this road and maybe I should not, and they think this based upon something that they heard. This injunction to faithfulness is not limited to leadership alone. Those who need food need to find it. Positive volition is the key.

Positive volition in Gatlinberg conference was obvious. It is a vacation area; Dollywood and a quaint little town, Smokey Mountain Park. But these places were not up to par; and they still came to get the Word. Positive volition. God will always make spiritual food available to those who want to metabolize.

When Bob began to teach; it was very hard to find that kind of doctrinal teaching in the country. There may not have been much; but people were hungry for the Word of God; and people have stumbled across Bob's ministry provided by tapes and today electronically. Now, it is much easier to find. Bobby has made an issue of listening to too many. There are differences and you do not need to eat all kinds of food that does not digest easily.

Back then, people could not find doctrine. The US has been blessed by the ministry of R. B. Thieme, Jr. 40 years ago, the auditorium was packed to the rafters with people from all over. Not as necessary today with the electronic media.

Reversionism also has physical affects in the life of the servant. Eating and drinking with drunkards.

Matt. 24:49 **and begins to beat his fellow servants and eats and drinks with drunkards,...**

Explaining V. 49

1. Today, sin is not a word in most people's vocabularies. It is not acceptable; it is sin. God has provided recovery from that.
2. This is the way of life of the reversionist. They associate with others as if they are unbelievers.
3. The intoxicated often refers to a religious crowd. Those drunk on their own piety.
4. Christian way of life is humility, not arrogance. Intoxicated with false doctrine and human viewpoint. You are out of your senses when you are drunk; you do not know what you are doing when you are really drunk. You are stumbling through life; falling on your face. Beautiful description of the reversionist.
5. Instead of spiritual growth, they are enamored with legalism or humanism or also false roads of thinking.
6. This is something that we should not forget. The reversionist is no different from the unbeliever in his thinking or in action. They will be in the kingdom, but with consequences.
7. They will lose their position in the kingdom. So reversionists will lose rewards at the Bama Seat. What you do in this life matters for eternity; and that should motivate us, to get us into the Word and to stay in the Word and to execute the Christian life.

A very difficult passage coming. People who see the evil slave as an unbeliever; and this is the incorrect interpretation. He is a reversionist.

Matt. 24:50 **the master of that servant will come on a day when he does not expect him and at an hour he does not know**

Bobby introduced Sunday with something on faithfulness. He recognizes faithfulness; those people who come to get Bible doctrine, night after night. We will serve God all the way into eternity.

The correct way to understand this is two different perspectives by the slave, good or evil.

Matt. 24:45–49 "Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time? Blessed is that servant whom his master will find so doing when he comes. Truly, I say to you, he will set him over all his possessions. But if that wicked servant says to himself, 'My master is delayed,' and begins to beat his fellow servants and eats and drinks with drunkards,...

There Is but One Slave in this Parable

1. Xx
2. The demonstrative pronoun has to stand for someone; it stands for the slave of the previous verses (vv. 45–47).
3. The same guy.
4. One slave belonging to the master. That is the picture of a believer who belongs to Jesus Christ.
5. The slave is making a choice for blessing or cursing based upon how he serves the master in the household. There are two ways to go.
6. The master is Jesus Christ and the slave is the one belonging to Him.

So v. 48a introduces a 3rd class condition. If that evil slave says in his heart; volition and the mentality of his soul. We as believers are in Christ, but we have a decision whether or not to grow spiritually and to continue to grow spiritually. It is very easy to go down a different road. He comes to the conclusion, *my master is not coming for a long time*; and the wrong decision is he can do whatever he wants to do. That is arrogant unfaithfulness. We must live within the parameters of the Christian life. All Bible doctrine define the parameters of our lives. It is very easy to become distracted. We all have. Some of us for longer periods of time. The distractions are there; and that is what this demonstrates. Nothing worse than a power-mad boss. One who is a bully; who is difficult to deal with; one who is unfair. That is exactly what this parable deals with. He is either living the Christian life; followings the doctrines of the Lord Jesus Christ, or he is in the depths of reversionism. He is acting just like any unbeliever.

You cannot be a Christian and act like an unbeliever; many people think. Some others think you never believed in Jesus Christ in the first place; or you lost your salvation. This question of reversionism means the believer reverting back to the old ways, the old style, acting like an unbeliever. There is a book called reversionism. It gives a complete coverage of the subject. It is a true doctrine of...

This was such a difficult time to be a believer; and to maintain the Christian walk during a time of great persecution. Hiding from the Christian way of life seems to be the way out, today.

The easy part even in the persecution is to stick with the Christian way of life. This person will enter into the Kingdom of God, but without any honor or reward for their life on earth.

We will all stand before the Lord and we will be evaluated. Who is the reversionist; and if there is no production, then there are no rewards. In spiritual growth, we have become mature and we are able to apply Bible doctrine and to produce divine good. In this parable of slave and master, Christ describes the result of reversionism when He returns. Such a person will not exact this to happen.

Matt. 24:50 **the master of that servant will come on a day when he does not expect him and at an hour he does not know**

And here is what happens: penalty of reversionism; but not the penalty of hell.

Matt. 24:51 **and will cut him in pieces and put him with the hypocrites. In that place there will be weeping and gnashing of teeth.**

God Returns and the Person Does Not Believe That He Will Return

1. The reversionist believer has lost all sense of the Word of God.
2. No filling of the Holy Spirit means that he is inundated in the cosmic system.
3. His sense or urgency to fulfill the plan of God is entirely missing. Who cares? I'm saved. Others just decide to raise hell.
4. But the Lord will return, at the rapture for us; or at the 2nd advent. He will return, leaving this reversionist to His judgment. This judgment is described in very graphic terms.
5. Cutting a person up is petty strong discipline. Hard to see that as anything but separation from God. It means to slice into as if a saw. We can understand many of these words.
6. Used in the Septuagint, this word is used Cor cutting. But there will be no drawing and quartering; even concerning those going to hell.

Most Agree That this Is a Figurative Expression

1. This is hyperbole standing in for severe discipline.
2. We may understand this to be cutting words.
3. Coming from the Lord Jesus Christ. The words of the Lord are cutting, slicing.
4. Any rebuke by the Lord means consequences for the believers
5. The know this to be true at the Bema Seat. "Well done, good and faithful servant" are the words that we want to hear. This will be embarrassment. Difficult moments

this is a separation of sorts; a separation.

The Punishment Continues Where He Is Assigned a Place with the Hypocrites.

1. The hypocrites are the worst. They do not live as they say or act. Self righteous religious type.
2. That is a perfect description of believers; saved and
3. They are the reversionists who live a life of deceit and hypocrisy.
4. They have followed the path of humanism or antinomianism.
5. They embrace the superficialities of religious life. Or they subscribe to the false doctrines of humanism.

Embrace superficialities of human life or of humanism; and avoid or reject the things of eternal importance. What is important is living your life in the light of eternity. It is wasu t. it is stupid in this life not to plan for your future; so is it any different in the Christian life? And planning for your future as a believer is much easier.

Anti-nomian unbelievers do not forfeit their salvation. Believer and unbeliever hypocrites in the Bible. Believers can be guilty of hypocrisy. Paul and Peter both describe this. Where do you get assigned when you do not live the Christian life? With the hypocrites.

Faithful and Unfaithful in Eternity

1. Bobby told the Galinberg conference and told them they had better bring pen and paper. Believing hypocrites or reversionists are cut off or separated from faithful believers. Not from God in eternity.
2. This indicates some type of ostracism and disgrace. Live your life in the light of eternity.
3. This indicates an embarrassing and eternal distinction. Is it worth it?
4. In the kingdom, which is what this is about, by place and rank. There will be rank in the kingdom.
5. The faithful will take positions of authority in the kingdom. Some great ones, like the
6. Such people who plan in advance might rule over us.
7. Produce divine good in the Christian life. It is the greatest life that there is.
8. No authority for the unfaithful. There will be believers and unbelievers who survive. Some will have important positions and others will be peons. Definite inequalities. This is the kingdom, the 1000 year reign of Jesus Christ.

Believers have come up with so many ways to please and glorify God. It is amazing all that they did. They would beat their backs until bloody. Ridiculous things; and they did it to show everyone else how pious they were. This is what people do to gain God's favor. They think that will give them place and rank in the file of believers in heaven. This does not carry any weight with God. How do we use His grace. The reversionistic believer will be distinguished by their loss of rewards. They will be in heaven, but marked by few rewards. There are certainly degrees in heaven for living the Christian life. People have a hard time with that. Our goal is to endure so that we reign with Him.

2Ti 2:11–13 The saying is trustworthy, for: If we have died with him, we will also live with him; if we endure, we will also reign with him; if we deny him, he also will deny us; if we are faithless, he remains faithful— for he cannot deny himself.

Denying the Lord is denying what He has provided for us in this life. The only conclusion, there is a hierarchy of rewards and standards in heaven.

There Will Be Weeping and Gnashing of Teeth

1. Great emotion and profound regret.
2. A loss of great opportunity offered us. They will be gnashing their teeth, but these are believers.
3. This is the loss of something of infinite value.
4. It can be the loss of eternal rewards for believers, as we find here; or it can be the description of the unbeliever goes to hell. Context determines who expresses this.
5. Here, context tells us that this is believers. Loss of rewards; not loss of salvation. If any man's work is burned up, he will suffer loss; but he himself will be saved, but as through fire. Human good destroyed by fire means that there are rewards being lost.

We know that there will be no pain, sorrow, tears in heaven. How does that jive with what we are studying. There might be a momentary view; and an understanding of the rewards which are missed. Maybe they will be on file so that we can go and see what we missed out on. The majesty of heaven will overshadow such a loss of rank.

Final Points

1. Remember that this context is the rule of Christ in the millennial kingdom.
2. Those entering into the kingdom.
3. Believing reversionists will have a loss of certain privileges and rank in the
4. They are not in resurrection bodies.
5. Yet when they are in resurrection bodies, there will be no sorrow or tears; but the distinctions remained.

Lesson #1040

Matt. 25:4 Life of Christ

7/20/2017 Thursday

Bobby likes parables because they are like a puzzle. These are parables spoken by the Lord Jesus Christ; and these were critical to the learning of His disciples.

One simple Greek adverb, *then*, tells us that we are continuing the teaching of the Lord from the previous chapter.

The Ten Virgins and the Talents.

General Introductory Points

1. Jesus uses these parables to warn of judgment which will fall upon Israel.

2. This judgment is documented in the Old Testament. Ezek. 20 Zech. 13:1 this was all prophesied previously. Believers and unbelievers will be separated at the end of the Tribulation.
3. This is the context of both of these parables as related to the kingdom.
4. The judgment at that time will be to determine who is saved and who is unsaved in the nation. Who will enter the kingdom and who will not.
5. No unbeliever will enter into the kingdom after these judgments.
6. The judgment of these Jews will follow the 2nd advent. From the time that He returns until He initiates the kingdom, that is when this judgment will take place.
7. There will also be a judgment of gentiles as well. Matt. 25:31–46 the judgment is a shadowing of the Great White Throne judgment. That is where all unbelievers will be finally judged. They will be cast into the Lake of Fire along with the devil and his angels.

There is a call to the wedding or to the feast, usually a banquet hall; and close to where the wedding will take place. The invitation and the assembly occur at the same time that the bridegroom sends for the bride.

A presentation of the bride to the bridegroom. The friend of the bridegroom will go to the house of the bride to summon her to come to the place.

The people are assembled at the banquet and the bride and groom show up at the end of the ceremony.

What Is Happening

1. The parable is to present a picture of the return of Christ as the Bridegroom. This is taking place at the end of the Tribulation.
2. The 10 virgins represents two categories of guests awaiting His return.
3. Also, represented in the parable is the millennial reign of Christ, also known as the Kingdom of Heaven.
4. The appearance of Christ as the bridegroom in the parable brings the onset of the kingdom.
5. Israel, to whom the kingdom is promised, is pictured as the 10 virgins; that is
6. They, the 10 virgins, were invited as guests to the appearance of Christ at the 2nd advent, the coming of the bridegroom. They will enter into the kingdom.

Matt. 25:1 "Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom."

The characteristic of the virgins; 5 wise and 5 stupid.

What Does this Mean?

1. The 5 wise are the survivors of the Tribulation.

2. The foolish are unbelievers, some of whom also survive the Tribulation; and they are present at the return of the Lord. He does not wipe out every unbeliever. The enemies of Israel are wiped out.
3. Imperfect active indicative εἰμι, and 5 were wise and 5 were foolish. This is the absolute status quo; a state of being. Both categories of virgins are present at the return.
4. These two categories of virgins are not interchangeable in the parable. There is no crossover. No interchangeableness in the kingdom as well.
5. By their own choice, whether wise or foolish, their status has been locked in. The foolish cannot become wise and the wise foolish when the Lord appears.
6. The time for decision is over at this point. There is a moment when the foolish can no longer choose to become wise; unbelievers can no longer become believers. Unbelievers, at the 2nd advent, are set up for judgment.
7. There is a terminus point for the volitional decision; and a point at which it is no longer an option. Only one category will go into the kingdom.

The Lord redeemed all men from the slave market of sin on the cross; and there are 5 fools here who have rejected the Lord. This will be judged and rejected by the LORD. This tells us that there will be some who are not saved. There is a requirement for salvation; faith alone in Christ alone.

Matt. 25:2 **Five of them were foolish, and five were wise.**

Here is how they are differentiated.

Matt. 25:3 **For when the foolish took their lamps, they took no oil with them,**

The wise took oil; and foolish did not. This is all about preparation; this is about being ready. This is a picture of the guests awaiting the appearance of the bridegroom.

This oil becomes the sole distinction between the wise and foolish. The wise bring enough oil and some extra oil.

The foolish are short on preparation.

Matt. 25:4 **but the wise took flasks of oil with their lamps.**

What it All Represents.

1. The lamps represent their volition.
2. Taking lamps with them indicate that they had the means with which to be prepared. They could have had the light, had they wanted it. They could have been ready for the bridegroom.
3. What is presented is, they all had equal opportunity.

The fools expected Him, but were not really ready for Him.

What Do it Mean

1. The simple choice to bring oil was either done or not done based upon a decision. Should we bring the oil or not?
2. The virgins were alike in their knowledge and regard of the bridegroom.
3. Likewise, the pharisees held the Messiah in high regard, but they rejected Him in the flesh. The disciples had observed this for many years. They were not prepared to meet the Messiah in the way that He came.
4. The virgins were all dressed alike in the same clothes; they are all members of the Jewish nation. They were all the chosen people. They all had lamps. **Not all Israel is Israel.** Religious Jews are not true Jews. They have no oil in their lamp. Abraham expressed faith alone in Christ alone; and therefore, He was saved. The true Jews look to the kingdom. They all carried the same lamp.
5. This meant the same exposure to the gospel. If all the virgins belonged to the same nation; then they all carried the same lamp. They were all a part there was one choice that they needed to make—did they bring oil or not. At the end of all this is judgment; and that is the whole picture for Israel. Any of them could have brought oil. For whatever reason, they chose not to do so in the parable, this refers to the rejection of the gospel.

There is a mystery here regarding their choice. They know how weddings are conducted; so they should have known to bring oil.

Bobby does some weddings; and he has seen people come in every state of dress and undress. Memorial and a kid shows up in jean cutoffs, a tee shirt and flip flops. Why on earth do these 5 dumb virgins not bring a little oil with them. Did they not know the simple requirements? They knew this, and they still did not do it.

What a picture that this represents. It is even more baffling of those who saw the Lord, heard what He said and saw His miracles; and yet they rejected Him. The information necessary for salvation is available. It is as close as saying, "Father, I believe." The pharisees and the visible rejection of the Lord Jesus Christ, even though he was right in front of them.

The wise virgins took the lamps and they took extra oil. Whenever the bridegroom appeared, they would be ready. They did not know exactly when he would come; but they knew that he would come. Therefore, they had to be prepared.

The Kingdom of Heaven is likened to the wise virgins. Their lamps would burn until the appearance of the Lord. The lamp had to burn until the bridegroom came. They had to accept the need for light. They were prepared for the bridegroom, knowing that they would need light.

The Lamps and the Light of the Gospel

1. The lamps represent the light of the gospel of Jesus Christ. They all had it; it was there.
2. Light is a common metaphor in the Bible for Jesus Christ. He is the Light of the World.
3. All 10 virgins had the light available to them; they had had it for centuries.
4. First they got it from the Old Testament shadow Christology. Included the substitutionary atonement. It represented preparation for the Messiah and the Kingdom.
5. This was all confirmed by the 1st advent of the Lord. The reality of the shadow Christology; and there would be great evangelism in the Tribulation.

Oil often refers to the Holy Spirit. Rom. 8:9 **You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.**

The Holy Spirit Gives Us a Human Spirit

1. Salvation involves regeneration by God the Holy Spirit. It is the creation of a human spirit. We become new creatures in Christ. We have a new human spirit. Body, soul and human spirit. The human spirit is that part of the person which can assimilate Bible doctrine in the soul. It is critical; it is who we are.
2. Also the baptism of God the Holy Spirit puts us in Christ. That is also the oil.
3. We are looking at what is in the lamp, which is the Holy Spirit. We share all that Christ is and all that He has. We are prepared to enter the kingdom; we are royal family.
4. In the Church Age, we have the indwelling of the Holy Spirit.
5. We have the empowering of the Spirit in our lives. The Lord drove the prototype spiritual life; and we have that same capability.
6. All of this represents the salvation package necessary to enter the Kingdom of Heaven. It is critical to meet the bridegroom when He emerges.
7. So the oil represents the Holy Spirit in this salvation context.

If anyone does not have the Spirit of Christ, he does not belong to Him. The Holy Spirit of Christ is provided by that one simply non-meritorious act, the oil for the lamp. It is the whole package.

This is the setup for the rest of the parable. Now we get to the judgment part. This is what the remainder of the parable is about.

The bridegroom tarries, so they all fall asleep waiting on him. It turns dark. At midnight, there was a cry; "Here comes the bridegroom." He has appeared at last. How do you go out and meet the bridegroom if you have no light? You are not prepared. And so comes judgments.

Matt. 25:5 As the bridegroom was delayed, they all became drowsy and slept.

Matt. 25:6 But at midnight there was a cry, 'Here is the bridegroom! Come out to meet him.'

Matt. 25:7 Then all those virgins rose and trimmed their lamps.

Matt. 25:8 And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.'

Matt. 25:9 But the wise answered, saying, 'Since there will not be enough for us and for you, go rather to the dealers and buy for yourselves.'

Matt. 25:10 And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut.

Matt. 25:11 Afterward the other virgins came also, saying, 'Lord, lord, open to us.'

Matt. 25:12 But he answered, 'Truly, I say to you, I do not know you.'

Lesson #1043

Matt. 25:4 Life of Christ

7/26/2017 Wednesday

Lesson #1044

Matt. 25:4 Life of Christ

7/27/2017 Thursday

Matt. 25:3 For when the foolish took their lamps, they took no oil with them,

Matt. 25:4 but the wise took flasks of oil with their lamps.

Matt. 25:5 As the bridegroom was delayed, they all became drowsy and slept.

Matt. 25:6 But at midnight there was a cry, 'Here is the bridegroom! Come out to meet him.'

Matt. 25:7 Then all those virgins rose and trimmed their lamps.

Matt. 25:8 And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.'

Matt. 25:9 But the wise answered, saying, 'Since there will not be enough for us and for you, go rather to the dealers and buy for yourselves.'

Matt. 25:10 And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut.

Matt. 25:11 Afterward the other virgins came also, saying, 'Lord, lord, open to us.'

Matt. 25:12 But he answered, 'Truly, I say to you, I do not know you.'

Matt. 25:13 Watch therefore, for you know neither the day nor the hour.

Matt. 25:14 "For it will be like a man going on a journey, who called his servants and entrusted to them his property.

Matt. 25:15 To one he gave five talents, to another two, to another one, to each according to his ability. Then he went away.

Matt. 25:16 He who had received the five talents went at once and traded with them, and he made five talents more.

Matt. 25:17 So also he who had the two talents made two talents more.

Matt. 25:18 But he who had received the one talent went and dug in the ground and hid his master's money.

Matt. 25:19 Now after a long time the master of those servants came and settled accounts with them.

Matt. 25:20 And he who had received the five talents came forward, bringing five talents more, saying, 'Master, you delivered to me five talents; here I have made five talents more.'

Matt. 25:21 His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.'

Matt. 25:22 And he also who had the two talents came forward, saying, 'Master, you delivered to me two talents; here I have made two talents more.'

Matt. 25:23 His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.'

Matt. 25:24 He also who had received the one talent came forward, saying, 'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed,

Matt. 25:25 so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.'

Matt. 25:26 But his master answered him, 'You wicked and slothful servant! You knew that I reap where I have not sown and gather where I scattered no seed?

Matt. 25:27 Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest.

Matt. 25:28 So take the talent from him and give it to him who has the ten talents.

Matt. 25:29 For to everyone who has will more be given, and he will have an abundance. But from the one who has not, even what he has will be taken away.

Matt. 25:30 And cast the worthless servant into the outer darkness. In that place there will be weeping and gnashing of teeth.'

Matt. 25:31 "When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne.

Matt. 25:32 Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats.

Matt. 25:33 And he will place the sheep on his right, but the goats on the left.

Matt. 25:34 Then the King will say to those on his right, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world.

Matt. 25:35 For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me,

Matt. 25:36 I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.'

Matt. 25:37 Then the righteous will answer him, saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink?

Matt. 25:38 And when did we see you a stranger and welcome you, or naked and clothe you?

Matt. 25:39 And when did we see you sick or in prison and visit you?'

Matt. 25:40 And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.'

Matt. 25:41 "Then he will say to those on his left, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.

Matt. 25:42 For I was hungry and you gave me no food, I was thirsty and you gave me no drink,

Matt. 25:43 I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.'

Matt. 25:44 Then they also will answer, saying, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?'

Matt. 25:45 Then he will answer them, saying, 'Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.'

Matt. 25:46 And these will go away into eternal punishment, but the righteous into eternal life."

Lesson #10

Matt. 25:4 Life of Christ

1//2017 Wed

Lesson #10

Matt. 25:4 Life of Christ

1//2017 Thurs

Lesson #10

Matt. 25:4 Life of Christ

1//2017 1Sunday

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 Matt. 25:4 Life of Christ 1//2017 1Sunday

Lesson #10 Matt. 25:4 Life of Christ 1//2017 2Sunday

Lesson #10 Matt. 25:4 Life of Christ 1//2017 Wed

Lesson #10 Matt. 25:4 Life of Christ 1//2017 Thurs

Lesson #10 Matt. 25:4 Life of Christ 1//2017 1Sunday

Lesson #10 Matt. 25:4 Life of Christ 1//2017 2Sunday

Lesson #10 Matt. 25:4 Life of Christ 1//2017 Wed

Lesson #10 Matt. 25:4 Life of Christ 1//2017 Thurs

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 Matt. 25:4 Life of Christ 1//2017 1Sunday

Lesson #10 Matt. 25:4 Life of Christ 1//2017 2Sunday

Lesson #10 Matt. 25:4 Life of Christ 1//2017 Wed

Lesson #10 Matt. 25:4 Life of Christ 1//2017 Thurs

Lesson #10 Matt. 25:4 Life of Christ 1//2017 1Sunday

Lesson #10 Matt. 25:4 Life of Christ 1//2017 2Sunday

Lesson #10 Matt. 25:4 Life of Christ 1//2017 Wed

Lesson #10 Matt. 25:4 Life of Christ 1//2017 Thurs

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 Matt. 25:4 Life of Christ 1//2017 1Sunday

Lesson #10 Matt. 25:4 Life of Christ 1//2017 2Sunday

Lesson #10 Matt. 25:4 Life of Christ 1//2017 Wed

Lesson #10 Matt. 25:4 Life of Christ 1//2017 Thurs

Lesson #10 Matt. 25:4 Life of Christ 1//2017 1Sunday

Lesson #10 Matt. 25:4 Life of Christ 1//2017 2Sunday

Lesson #10 Matt. 25:4 Life of Christ 1//2017 Wed

Lesson #10 Matt. 25:4 Life of Christ 1//2017 Thurs

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 1Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 2Sunday**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Wed**

Lesson #10 **Matt. 25:4 Life of Christ** **1//2017 Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **1Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **2Sunday**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Wed**

Lesson #10 **Matt. 25:4** **Life of Christ** **1//2017** **Thurs**

Lesson #10	Matt. 25:4 Life of Christ	1//2017 1Sunday
Lesson #10	Matt. 25:4 Life of Christ	1//2017 2Sunday
Lesson #10	Matt. 25:4 Life of Christ	1//2017 Wed
Lesson #10	Matt. 25:4 Life of Christ	1//2017 Thurs
Lesson #10	Matt. 25:4 Life of Christ	1//2017 1Sunday
Lesson #10	Matt. 25:4 Life of Christ	1//2017 2Sunday
Lesson #10	Matt. 25:4 Life of Christ	1//2017 Wed
Lesson #10	Matt. 25:4 Life of Christ	1//2017 Thurs
Lesson #1006	Matt. 25:4 Life of Christ	1//2017 1Sunday

Lesson #1007	Matt. 25:4 Life of Christ	1//2017 2Sunday
Lesson #1008	Matt. 25:4 Life of Christ	3/8/2017 Wed
Lesson #1009	Matt. 25:4 Life of Christ	3/8/2017 Thurs
Lesson #1010	Matt. 25:4 Life of Christ	3/11/2017 1Sunday
Lesson #1011	Matt. 25:4 Life of Christ	3/11/2017 2Sunday
Lesson #1012	Matt. 25:4 Life of Christ	3/15/2017 Wed
Lesson #1013	Matt. 25:4 Life of Christ	3/15/2017 Thurs
Lesson #1014	Matt. 25:4 Life of Christ	3/18/2017 1Sunday

Lesson #1015	Matt. 25:4 Life of Christ	3/18/2017 2Sunday
Lesson #1016	Matt. 25:4 Life of Christ	3/21/2017 Wed
Lesson #1017	Matt. 25:4 Life of Christ	3/22/2017 Thurs
Lesson #1018	Matt. 25:4 Life of Christ	3/25/1013 1Sunday
Lesson #1019	Matt. 25:4 Life of Christ	3/25/1013 2Sunday
Lesson #1020	Matt. 25:4 Life of Christ	3/28/2017 Wed
Lesson #1021	Matt. 25:4 Life of Christ	3/29/2017 Thurs
Lesson #1006	Matt. 25:4 Life of Christ	1//2017 1Sunday
Lesson #1007	Matt. 25:4 Life of Christ	1//2017 2Sunday

Lesson #1008	Matt. 25:4 Life of Christ	3/8/2017 Wed
Lesson #1009	Matt. 25:4 Life of Christ	3/8/2017 Thurs
Lesson #1010	Matt. 25:4 Life of Christ	3/11/2017 1Sunday
Lesson #1011	Matt. 25:4 Life of Christ	3/11/2017 2Sunday
Lesson #1012	Matt. 25:4 Life of Christ	3/15/2017 Wed
Lesson #1013	Matt. 25:4 Life of Christ	3/15/2017 Thurs
Lesson #1014	Matt. 25:4 Life of Christ	3/18/2017 1Sunday
Lesson #1015	Matt. 25:4 Life of Christ	3/18/2017 2Sunday

Lesson #1016	Matt. 25:4 Life of Christ	3/21/2017 Wed
Lesson #1017	Matt. 25:4 Life of Christ	3/22/2017 Thurs
Lesson #1018	Matt. 25:4 Life of Christ	3/25/1013 1Sunday
Lesson #1019	Matt. 25:4 Life of Christ	3/25/1013 2Sunday
Lesson #1020	Matt. 25:4 Life of Christ	3/28/2017 Wed
Lesson #1021	Matt. 25:4 Life of Christ	3/29/2017 Thurs
Lesson #1006	Matt. 25:4 Life of Christ	1//2017 1Sunday
Lesson #1007	Matt. 25:4 Life of Christ	1//2017 2Sunday

Lesson #1008	Matt. 25:4 Life of Christ	3/8/2017 Wed
Lesson #1009	Matt. 25:4 Life of Christ	3/8/2017 Thurs
Lesson #1010	Matt. 25:4 Life of Christ	3/11/2017 1Sunday
Lesson #1011	Matt. 25:4 Life of Christ	3/11/2017 2Sunday
Lesson #1012	Matt. 25:4 Life of Christ	3/15/2017 Wed
Lesson #1013	Matt. 25:4 Life of Christ	3/15/2017 Thurs
Lesson #1014	Matt. 25:4 Life of Christ	3/18/2017 1Sunday
Lesson #1015	Matt. 25:4 Life of Christ	3/18/2017 2Sunday

Lesson #1016	Matt. 25:4 Life of Christ	3/21/2017 Wed
Lesson #1017	Matt. 25:4 Life of Christ	3/22/2017 Thurs
Lesson #1018	Matt. 25:4 Life of Christ	3/25/1013 1Sunday
Lesson #1019	Matt. 25:4 Life of Christ	3/25/1013 2Sunday
Lesson #1020	Matt. 25:4 Life of Christ	3/28/2017 Wed
Lesson #1021	Matt. 25:4 Life of Christ	3/29/2017 Thurs

